

You are encouraged to read the whole book, and please make a proper citation if needed.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.

1. Reflective learning involves assessment or reassessment of assumptions. Reflective learning becomes transformative whenever assumptions or premises are found to be distorting, inauthentic, or otherwise invalid. Transformative learning results in new or transformed meaning schemes or, when reflection focuses on premises, transformed meaning perspectives. To the extent that adult education strives to foster reflective learning, its goal becomes one of either confirmation or transformation of ways of interpreting experience. (p. 6)
2. We learn many of our ways of understanding the world unconsciously in childhood through socialization. These culturally determined perspectives usually remain unconscious in adulthood, but they are very important in determining the way we interpret experience.
3. Living in the modern world inherently involves the weakening of traditional authority structures and a marked acceleration of change in the lives of adults. These circumstances require that adults be able to solve effectively a wider range of problems with a greater degree of reliance on their own resources than ever before. Culturally prescribed values and belief systems acquired through socialization may no longer be adequate for these tasks.
4. Meaning is an interpretation; to make meaning is to construe experience, to give it coherence. We make interpretations through both perception and cognition; we make meaning both unintentionally and intentionally.
5. We internalize symbolic models through the process of socialization and construe imaginative projections of these models in order to perceive objects, events, and states. Language is a system of ideal objects in the form of signs that has no direct relationship to the objects and events of the external world.
6. Construal involves projecting our symbolic models, as filtered by habits of expectation, onto objects and events in terms of (a) time and space, direction, dimension, entity, feeling, and punctuation of events, and/or (b) the concepts, categories, and metaphors that come with language mastery.
7. Meaning perspectives, or generalized sets of habitual expectation, act as perceptual and conceptual codes to form, limit, and distort how we think, believe, and feel and how, what, when, and why we learn. They have cognitive, affective, and conative dimensions. These habits of expectation filter both perception and comprehension.

8. Interpretation involves making a decision that may result in confirmation, rejection, extension, or formulation of a belief or meaning scheme or in findings that that belief or scheme presents a problem that requires further examination. Meaning schemes are the specific beliefs, attitudes, and emotional reactions articulated by an interpretation.
9. Learning is a process of construing and appropriating a new or revised interpretation of the meaning of an experience as a guide to awareness, feeling, and action.
10. Learning involves five interacting contexts: a meaning perspective, the communication process, a line of action, a self-concept, and the external situation.
11. Our interpretations are fallible and often are predicated upon unreliable assumptions. Examining critically the justification for our interpretations and the meaning schemes and perspectives that they express is the major imperative of modern adulthood.
12. Most significant statements involve sets of assumptions that need to be validated through reflection and discourse. Rationality is the process of assessing the reasons and justifications for a meaning scheme.
13. The stronger the affective (emotional) dimension of an interpretation and the more frequently it is made, the easier it is to remember.
14. Perception, interpretation, learning, problem solving, remembering, and reflection all are significantly influenced by our line of action, which involves intention, purpose, and conation.