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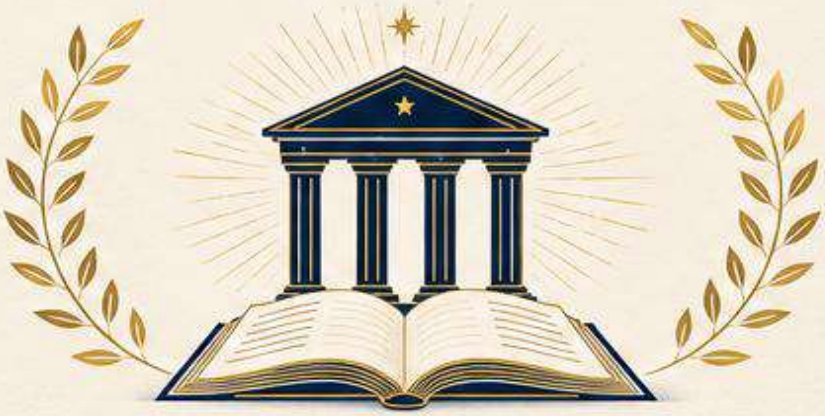
BLOKAGUNG – BANYUWANGI

THESIS

Education as a Means of the Development of Critical Consciousness and Emancipation in Tara Westover's *EDUCATED*

AZMI WALIDATUL MUNA



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ENGLISH EDUCATION DEPARTMENT
FACULTY OF TARBIYAH AND TEACHERS TRAINING
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THESIS

EDUCATION AS A MEANS OF THE DEVELOPMENT OF CRITICAL CONSCIOUSNESS AND EMANCIPATION IN TARA WESTOVER'S EDUCATED

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MOTTO AND DEDICATION

Every single detail in your life makes you who you are

When the weight of this journey tempts you to slow down, remember—our parents have walked much rougher roads, yet they always choose to suffer in silence. Their unyielding sacrifices are the very soil in which our dreams take root. This thesis is dedicated to myself for choosing resilience over surrender, for enduring every daunting challenge, and for having the courage to keep walking even when the destination felt miles out of reach.

First and foremost, all praise is due to Allah SWT, the One who anchors my soul in moments of weakness, grants clarity amid confusion, and always opens a door of ease when every other path appears closed. To my beloved parents, who beautifully hide your exhaustion behind gentle smiles and turn your hardships into the strength for my tomorrow. Your silent prayers are the invisible armor that protects me wherever I go; let this completed work be a small token of my deepest gratitude and endless love.

To the educators who guided me, thank you for your patience and for the knowledge that has widened my horizon. And to my fellow fighters who are still striving in their own battles: when fatigue sets in, rest, but do not quit. Remember your purpose, and keep moving forward, because every tear and triumph will find its perfect meaning in the end.

Lastly, my deepest appreciation goes to all member of NCT and Nadin Amizah, whose music and lyrics have helped me believe that life always provides room to return home and grow. In moments when the world demanded me to run fast, their songs embraced me, whispering that my weariness is valid, my struggle is meaningful, and that I will be completely fine in the end.

Declaration Of Authenticity Of Thesis

Bismillahirrahmanirahim. Here with I am :

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Declare that :

1. This thesis has never been submitted to any other educational institution for any other academic degree.
2. This thesis is the sole work of the author and has not been written in collaboration with any other person, nor does it include, without due acknowledgement, the work of any others person.
3. Should it later be found that the thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed one me.

Banyuwangi, 5 June 2026
Declarator,





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ABSTRAK

Muna, Azmi Walidatul. 2026. Education as a Means of Emancipation and the Development of Critical Consciousness in Tara Westover's Educated. Thesis. English Education Department. Faculty of Tarbiyah and Teachers Training. Universitas KH. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi. Advisor: Adib Ahmada, M.Pd.

Kata Kunci : *Kesadaran Kritis, Emansipasi, Pedagogi Kritis, Paulo Friere, Educated.*

Penelitian ini bertujuan untuk menganalisis peran pendidikan sebagai sarana emansipasi dan pengembangan kesadaran kritis dalam memoar Educated karya Tara Westover. Fokus utama penelitian ini adalah untuk menjelaskan bagaimana pendidikan formal memengaruhi evolusi mental tokoh utama dan bagaimana proses pendidikan tersebut berfungsi sebagai instrumen pembebasan dari penindasan ideologis keluarga.

Metode penelitian yang digunakan adalah kualitatif dengan desain deskriptif-analitis berbasis studi pustaka. Sumber data primer adalah memoar Educated karya Tara Westover, sementara data sekunder mencakup karya-karya Paulo Freire dan literatur terkait pendidikan kritis. Pengumpulan data dilakukan melalui teknik close reading dan dokumentasi. Analisis data mengikuti model interaktif yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan dengan menggunakan teori Pedagogi Kritis Paulo Freire sebagai kerangka analisis utama.

Hasil penelitian menunjukkan bahwa pendidikan tinggi yang ditempuh Tara berfungsi sebagai Problem-Posing Education yang secara sistematis meruntuhkan sistem Banking Education dan "Budaya Bisu" di lingkungan domestiknya. Berdasarkan analisis tingkat kesadaran, tokoh utama mengalami evolusi mental melalui tiga tahap: (1) Intransitive Consciousness, di mana ia menerima penindasan sebagai takdir; (2) Naïve Transitivity, tahap transisi saat ia mulai mempertanyakan dogma keluarga; dan (3) Critical Transitivity, yakni kemampuan menggunakan nalar ilmiah untuk membedah realitas. Manifestasi emansipasi tokoh utama terwujud dalam tiga dimensi: Self-Liberation melalui keberanian mengambil keputusan medis dan akademik otonom; Agency melalui kemampuan mengonstruksi identitas intelektual mandiri; dan Breaking the Cycle melalui keberhasilan memutus rantai trauma antargenerasi. Penelitian ini menyimpulkan bahwa bagi Tara Westover, pendidikan bukan sekadar pencapaian akademik, melainkan proses humanisasi yang memulihkan martabat manusia untuk menjadi subjek yang merdeka atas sejarah hidupnya sendiri

FOREWORD

Alhamdulillah, All praise be to Allah SWT, this thesis can be completed thanks to His grace, blessings, and love.

May peace and blessings always be upon the Prophet Muhammad SAW, who is a role model for his people.

The author fully realizes that the successful completion of this thesis cannot be separated from the support of various parties. Therefore, the author would like to express his deepest gratitude and appreciation to:

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No ivory is cracked, and no human being is perfect. This thesis is also not free from shortcomings. Therefore, with great humility, the author greatly expects constructive suggestions and criticisms. The author also apologizes for any errors that may be contained in the writing of this thesis, as a weak human being.

Finally, the author submits everything to Allah 'Azza Wajalla, with the hope that this thesis is compiled with His consent and can provide benefits. Amin Ya Robbal 'Alamin.

Banyuwangi, 05 June 2026

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CHAPTER I

INTRODUCTION

1.1 Research Background

In essence, education is a process of human development that is not only oriented towards the acquisition of knowledge but also towards the development of awareness, freedom of thought, and individual reflective abilities. According to Ma, (2021), who states that education should encourage learners to become thinking subjects, not merely passive objects that receive knowledge. From a humanistic perspective, education is understood as a means of humanizing humans, namely helping individuals understand themselves and the social reality that surrounds them (Mujahid et al., 2022). Thus, education should be a space that allows students to grow as active, critical, and empowered subjects.

However, in practice, education is often still carried out mechanically and hierarchically. Paulo Freire criticizes this practice through the concept of banking education, which is an educational model that places learners as “empty vessels” who only receive knowledge from educators without dialogue and critical reflection. According to Freire, (2021), this educational model is oppressive because it stifles creativity, critical awareness, and the ability of learners to question unjust social realities.

Criticism of banking education is not only relevant globally but also contextual in the traditional education system in Indonesia. Research conducted by (Asman, 2023) indicates that educational practices in Indonesia still predominantly employ the banking education model, in which learning is one-directional and positions students as passive recipients of knowledge a condition that, according to Paulo Freire, hinders the development of critical consciousness and the active participation of learners in the learning process. This pattern of learning reinforces a culture of obedience and hinders the development of students' critical thinking skills, especially in understanding and interpreting their own life experiences.

Based on research by Rizal et al., (2025) an education system that places too much emphasis on cognitive aspects and academic achievement has the potential to neglect the reflective and emancipatory dimensions of education. This is in line with Freire's criticism that education that does not encourage dialogue and critical awareness will tend to perpetuate social inequality and unequal

power relations. Therefore, a transformative and liberating approach to education is needed.

It is in this context that the concept of critical pedagogy becomes relevant. In addition to Freire, Henry Giroux also emphasizes that critical pedagogy positions education as a cultural and political practice that aims to build students' critical awareness of power structures and dominant ideologies (Ichikawa, 2022). Education is no longer understood as a neutral process but rather as a space for struggle to shape subjects who are socially conscious, reflective, and empowered.

Education, from the perspective of Cappiali (2023), is not merely an instructional process but an emancipatory endeavor aimed at fostering learners' critical awareness of social realities. Through critical education, individuals are guided to recognize symbolic and structural forms of oppression that shape their lived experiences, thereby positioning education as a means for developing the courage to question and resist unjust social arrangements. Thus, education is not only a tool for social mobility but also a process of forming political and humanitarian awareness.

These concepts of critical pedagogy can be found represented in literary works, particularly Tara Westover's memoir Educated. Research by Ferris & Halstead (2025) confirms that educational memoirs such as Educated not only represent personal experiences but also become a space for ideological reflection on power relations, education, and self-liberation. This work describes the journey of the main character, who grew up in a fundamentalist family that rejected formal education and restricted access to knowledge. In these conditions, education was used as a tool of ideological control, not as a means of liberation.

Through her formal education outside her family environment, the main character in Educated underwent a significant process of consciousness transformation. She begins to question her family's doctrines, reevaluate her past experiences, and build an independent intellectual identity. This process is in line with the concept of conscientization proposed by Paulo Freire, which is a process of critical awareness in which individuals reflectively understand oppressive social realities and actively seek to respond to them through transformative actions. Freire emphasizes that critical consciousness does not arise from memorization or passive acceptance of knowledge, but rather through dialogue, reflection, and active engagement of individuals in reading and interpreting their social experiences (Freire, 2021).

A number of previous studies have examined Educated from the perspectives of focuses on the character's self-transformation, the struggle to obtain education, and issues of social and gender inequality. However, studies that specifically place the main

character's educational experiences within the framework of Paulo Freire's critical pedagogy, particularly in relation to education as a means of emancipation and the formation of critical consciousness, are still relatively limited. Therefore, this study has filled this gap by analyzing Educated using a critical pedagogy approach.

Thus, this research demonstrates how education functions as a tool for liberation from ideological oppression and how the educational process shapes critical consciousness in individuals, both in the context of literature and the reality of education that is still relevant to the conditions of traditional education in Indonesia today. This research contributes to literary and educational studies by emphasizing the role of education as a practice of liberation as proposed by Paulo Freire's theory.

1.2 Research Problem

Problem Formulation Based on the background above, the problem formulations addressed in this research is:

1. How does education influence the development of the main character's critical consciousness in Educated?
2. How does education function as a means of emancipation in Tara Westover's Educated?

1.3 Research Objective

This research aimed to :

1. Explain the influence of education on the development of the main character's critical consciousness based on Paulo Freire's critical pedagogy theory.
2. Analyze the role of education as a means of emancipation in Educated.

1.4 Research Significances

1.4.1 Theoritical Benefits

This research has enriched literary analysis by using critical pedagogy as a framework to examine texts. It connects educational theory with literature by applying Freire's concepts—such as Banking Education vs. Problem-Posing Education—to analyze identity transformation in memoirs. Additionally, it provides a model for understanding how a character evolves from a passive 'Object' of oppression into an active 'Subject' of their own life

1.4.2 Practical Benefits

This research serves as a reference for students, educators, and the general public in understanding the role of education as a means of liberation and the importance of developing critical consciousness through education.

1. For Educators: This research serves as a reflective reference to recognize the domesticating effects of the "Banking Model" of instruction and emphasizes the necessity of fostering "Conscientization" (critical awareness) in the learning environment to empower students.
2. For Students: It provides insights into how formal education can function as a vehicle for Self-Liberation and Agency, encouraging students to move beyond passive learning toward "Critical Transitivity".
3. For the General Public: This study offers a deeper understanding of the role of education in "Breaking the Cycle" of trauma and irrational dogmas, demonstrating that the pursuit of knowledge is an essential act of humanization and emancipation

1.5 Definition Of Terms

1. Education: In this research, education is conceptualized as a process of human development that transcends mere academic instruction, focusing instead on the cultivation of critical awareness and intellectual autonomy. This term specifically encompasses the dialectical tension between the "banking model of education"—wherein the protagonist is positioned as a passive "object" subjected to familial indoctrination—and "problem-posing education", which she encounters in higher education, empowering her to emerge as a thinking and transformative "subject" (Freire, 2021).
2. Emancipation: Emancipation refers to the iterative process of liberating the protagonist from various modes of intellectual oppression, ideological isolation, and mental dependency that restrict her cognitive freedom (Freire, 2000). In this textual analysis, emancipation is operationalized through the protagonist's "praxis"—the synergy of reflection and action—as she strives to reclaim her agency. This includes the exercise of independent decision-making and the strategic breaking of generational traumatic cycles to restore her human dignity as a complete being.
3. Critical Consciousness: Referring to Paulo Freire's concept of conscientization, which is the individual's ability to understand, reflect on, and critique the social reality and oppressive power relations around them. In this research, critical consciousness is used to trace the mental evolution of the main character thru three levels: intransitive (blind obedience), semi-transitive (beginning to question reality), to critical transitivity (the ability to analyze oppression objectively and rationally).

CHAPTER II

REVIEW OF RELATED LITERATURE

2. 1 Theoretical Review

This chapter presents of review of a related study, which contains some points, Education, Critical consiousness, and Emancipation.

2.1.1 Education

A. Definition of Education

Education is a conscious, systematic, and continuous process that aims to develop human potential intellectually, morally, socially, and emotionally. Education not only functions as a means of transferring knowledge but also as a process of shaping an individual's way of thinking, awareness, and personality so that they are able to understand and respond to the social reality around them.

Theoretically, Paulo Freire views education as a social practice that is not neutral. In his monumental work, Pedagogy Of The Oppressed (2000), Freire asserts that education never exists in a vacuum; it serves either as an instrument used to facilitate the integration of the younger generation into the logic of the present system (oppression) or becomes the "practice of freedom," the means by which men and women deal critically and creatively with reality.

Contemporary research reinforces this concept. Takona (2025) emphasize that modern education must be oriented towards dialogue, reflection, and critical awareness so that learners can become active subjects in the learning process. Dialogic education enables learners to construct knowledge based on their life experiences.

Furthermore, John Dewey's progressive education perspective states that education is a process of continuous reconstruction of experience (Wasosa & Mutelo, 2025). This idea is reinforced by Dong (2025) who explains that education aims not only to transfer knowledge but also to shape learners' subjectivity and social responsibility.

Thus, education can be understood as a process of holistic human development that emphasizes experience, reflection, and critical awareness. Education serves to equip individuals to think independently and participate actively in social life.

B. Paulo Freire's Models of Education

Freire distinguishes between two opposing models of education:

1. Banking Education Freire strongly critiques the traditional educational model he terms "banking education". In this concept, education becomes an act of depositing, where students are the "receptacles" or "containers" and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes "deposits" of information that students must patiently receive, memorize, and repeat mechanically.
   The primary characteristics of banking education include:
   a) The teacher teaches and the students are taught.
   b) The teacher knows everything and the students know nothing.
   c) The teacher is the Subject of the learning process, while the pupils are mere passive objects.

   This model is considered an instrument of oppression because it minimizes or annuls students' creative power, stifles critical consciousness, and conditions them to adapt to the world of oppression to serve the interests of the oppressors.

2. Problem-Posing Education As an alternative, Freire proposes problem-posing education as a means of liberation. This model demands a reconciliation of the teacher-student contradiction, such that both simultaneously become "teacher-student with students-teachers". True education involves acts of cognition where the knowable object mediates the cognitive actors involved.

   Problem-posing education is characterized by:
   a) Dialogue: Dialogue is the essence of education as the practice of freedom; it is a horizontal encounter where humans "name the world" together in order to transform it.
   b) Partnership: Teachers and students become critical co-investigators who jointly unveil the reality of the world.
   c) Humanity: This education responds to the ontological vocation of human beings to be authentic Subjects through creative inquiry and transformation.

C. The Purpose of Education

The purpose of education is not only oriented towards academic achievement but also towards character building, social awareness, and critical thinking skills. Education aims to

help individuals understand social realities, recognize injustice, and develop the ability to take responsible action.

According to Freire (2021), the main goal of education is to build critical consciousness, which is the ability of individuals to understand oppressive social structures and strive to transform them. Education, in this view, serves as a means of emancipation that frees humans from dependence on thinking and ideological domination.

This view is relevant to the opinion of Nofamataro Zebua (2025), who emphasize that 21st-century education must encourage reflective abilities, social awareness, and active participation among students. Education should no longer focus solely on content mastery but must help students build meaning and awareness.

In general, the objectives of education can be formulated as follows:

1. Developing intellectual and critical thinking skills
   Education aims to train learners to think logically, analytically, and reflectively. Urenje (2025) asserts that critical learning helps learners question assumptions and understand reality more deeply.

2. Shaping character and human values
   Education serves to instill moral values, empathy, honesty, and social responsibility. Argue to Ardiansyah et al. (2024) emphasizes that character education plays an important role in shaping individuals who are ethical and care for others.

3. Encouraging independence and emancipation
   Education aims to free individuals from passive mindsets and make them independent subjects. Giroux (2025) argues that critical education encourages students to become conscious, critical, and empowered citizens.
   Thus, the goals of education include intellectual development, character building, and empowering individuals to play an active role in social life.

4. Preparing individuals for social life
   Education equips students with the social and emotional skills necessary to interact effectively with others and participate actively in society.

D. The Education Process

The education process is a series of planned activities involving educators, learners, materials, and the learning environment. This process emphasizes active and reflective interaction as a means of forming knowledge and awareness.

According to Rintaningrum (2023), an effective learning process must provide space for learners to experience, reflect on, and apply knowledge. This view is reinforced by Mishra (2023) who assert that meaningful learning occurs when learners are actively involved in the learning process.

The stages of the educational process include:

1. Planning

   Planning includes determining learning objectives, materials, methods, and evaluation. Sarkar & Kurup (2023) showed in their research that goal-based planning improves the quality of learning and student understanding.

2. Implementation of Learning

   At this stage, students actively participate through discussion, dialogue, and reflection. Research by Andrews et al. (2022) proves that participatory learning increases student engagement and understanding.

3. Evaluation and Reflection

   Evaluation is carried out to assess learning outcomes and as a means of reflection. Formative evaluation helps learners and educators to continuously improve the learning process (Nhan, 2024).

   Thus, the educational process is a continuous cycle that emphasizes planning, active implementation, and reflective evaluation in order to achieve educational goals optimally.

2.1.2 Critical Consciousness

A. Definition of Critical Consciousness

Critical consciousness is the reflective ability to understand structural injustices and power relations in order to transform social realities that were initially passively accepted. Based on the thoughts of Paulo Freire (2021), the concept of *conscientização* demands the ability to "read the world" deeply so that humans can shift from the position of object to active subjects who change the world thru praxis and dialog. This aligns with the views of Quiles et al. (2023), who assert that critical consciousness is a dynamic process that integrates critical reflection, motivation for change, and concrete actions against oppression. In the context of this research, the theory serves as the main framework for

analyzing the mental transformation of the protagonist in the memoir Educated, where formal education acts as an instrument of liberation that fosters the ability for reflection, self-awareness, and intellectual courage to challenge the ideological hegemony that has constrained her life.

B. Levels of Consciousness Evolution

In education, critical consciousness develops through a continuous and dialogical process. This process involves reflecting on experiences, engaging in critical dialog, and taking concrete action in response to social reality. Critical consciousness cannot be formed through one-way learning that emphasizes rote memorization and obedience.

According to Freire (2021), the development of critical consciousness occurs through praxis, which is the combination of critical reflection and transformative action. Education that only emphasizes mastering material without social reflection has the potential to perpetuate injustice because it does not provide space for students to think critically.

Learning that emphasizes dialogue, authentic experiences, and reflection can enhance students' critical awareness and independent thinking (Zeichner et al., 2024). This process aligns with the principles of critical education, which places learners as active subjects of learning.

Based on the book *Education for Critical Consciousness* by Paulo Freire, here is an in-depth explanation of the three levels of human consciousness evolution in the process toward complete humanity:

1. Intransitive Consciousness

At this level, humans are in a state of *submerged in reality*, where their consciousness is very limited to the fulfillment of biological needs and mere survival.

a. Limitations of Perception: Individuals at this stage are unable to grasp issues beyond the circle of their vital needs and lack a historical understanding of life.
b. Impermeability: This consciousness is "closed" or impermeable to challenges beyond the scope of biological needs, making it difficult to exercise discretion or objective differentiation of reality.
c. Magical Explanations and Fatalism: Due to the inability to grasp true causality, individuals tend to get trapped in magical explanations. This gives rise to a *fatalistic* attitude, where oppression or suffering is seen as divine fate or the unchangeable will of God, leading them to tend to "fold their hands" and give in to the circumstances.

2. Naïve Transitivity

This is a transitional stage where awareness begins to develop alongside the intensification of the urbanization process and changes in economic patterns, but the understanding remains *shallow and superficial.*

a. Over-simplification of Problems: Its main characteristic is the over-simplification of problems and a sense of nostalgia for the past.
b. Dominance of Emotionality: Arguments constructed at this stage tend to be fragile because their style is more dominated by emotionality than logic. Individuals prefer polemics over constructive dialog.
c. Risk of Massification : Although the horizon of thot is beginning to expand, individuals at this stage are still very easily manipulated by elites thru "massification" or propaganda. If it does not quickly advance to the critical stage, this naive awareness risks turning into irrational fanaticism.
d. Ambiguity of the Oppressed: Individuals experience existential dualism because they have internalized the image of the oppressor within themselves, leading to a conflict between old loyalties and the desire for autonomy.

3. Critical Transitivity

This is the highest level of awareness that is sought thru emancipatory education, which serves as the foundation for a true democratic mentality.

a. Depth of Interpretation : Critical consciousness is marked by depth in interpreting problem and the use of the principle of scientific causality (cause-and-effect) to replace magical explanations.
b. Reflective and Active Attitude: Individuals at this stage reject a passive position and always test their findings with an openness to revision. They avoid perceptual distortions and do not shift responsibility to others.
c. The Power of Dialogue: Its main practice is dialogue, not polemics, in order to uncover the truth behind empirical facts. This awareness is highly permeable (open), interrogative, and always restless in seeking improvement.
d. Naming the World: The highest achievement at this stage is the ability to "name the world," which means using one's own words to critically define reality and make transformative interventions in history.

C. Characteristics of Critically Conscious Humans

According to Freire, individuals who have achieved critical consciousness no longer view reality as something static or an unchangeable fate, but rather as a problem to be solved. Some main characteristics of critical consciousness include:

1. Integration with Reality: The ability to adapt while maintaining the critical capacity to make choices and change that reality.
2. Dialogical: Critical consciousness can only grow thru dialog that is horizontal, honest, and based on love, humility, and hope.
3. Praxis: Critical consciousness is never merely intellectual; it is a unity of reflection and concrete action to change oppressive social structures.

D. The Process of Consciousness Formation in Education

Freire (2021) emphasizes that critical consciousness does not emerge automatically thru economic change, but rather thru structured critical educational efforts. Education must use the "Problem-Posing Education" method, which positions teachers and students as co-investigators. Thru the "Decoding" technique, students learn to revisit their old perceptions, recognize the interactions between elements in the structure of society, and ultimately achieve a liberating new understanding.

E. The Purpose of Critical Consciousness in Education

The main goal of developing critical consciousness in education is to form individuals who are capable of reflective, critical thinking and are aware of the social reality surrounding them. Education aims not only to transfer academic knowledge but also to build students' ability to understand social structures, inequalities, and the ideologies that influence their lives.

Freire (2021) emphasizes that the goal of critical consciousness is to build conscientization, which is an awareness that enables individuals to understand the structural causes of social injustice. Education that is oriented toward critical consciousness helps learners move beyond naive and magical awareness toward reflective and transformative awareness.

H. A. Giroux (2022) asserts that education that develops critical consciousness serves as a democratic space for shaping citizens who are critical, ethical, and socially responsible. Education not only prepares individuals for the

world of work but also for active participation in social and political life.

In general, the goals of critical consciousness in education include:

1. Developing Critical Reflection Skills
   Students are encouraged to reflect on their personal and social experiences. Mosley et al., (2021) showed that critical reflection helps individuals understand the relationship between personal experiences and broader social structures.
2. Raising Awareness Of Social Injustice
   Critical awareness enables individuals to recognize inequality, discrimination, and power relations. H. A. Giroux (2022) emphasizes that critical education plays an important role in shaping students' social and ethical awareness.
3. Promoting Transformative Engagement And Action
   Critical consciousness doesn't stop at understanding but is directed toward action. The Egan-Simon (2022) article emphasizes that critical education must encourage active participation of learners in just and humane social change.

   Thus, the main goal of critical consciousness in education is to form individuals who are aware, reflective, and capable of acting responsibly in the face of social reality.

2.1.3 Emancipation

A. Definition Of Emancipation

Emancipation is the process of liberating individuals or groups from the shackles of oppression and dependency to achieve equality and dignity as sovereign subjects (Slothuus, 2022). Conceptually, this process demands critical awareness of injustice to achieve self-autonomy thru deep reflection on experienced social realities (Clavero, 2025). In the discourse of pedagogy, emancipation is realized thru 'liberation practices' that free learners from ideological domination and intellectual passivity, positioning them as active subjects capable of applying praxis—namely, the synergy between critical reflection and concrete action (Freire, 2000; Giroux, 2025). This principle is reinforced by the dialogical learning model that emphasizes real experiences, which has proven effective in enhancing the independence and empowerment of learners (Paul-Binyamin & Amdurski, 2026). Based on that theoretical framework, this study analyzes how education in the memoir Educated functions as an instrument of liberation for the main character from cultural and ideological constraints, and helps her build

independent thinking and courage in determining her own life history.

B. Key Points of Freire's Emancipation Theory (2000)

Based on Paulo Freire's theory in the book Pedagogy of the Oppressed, here is an in-depth explanation of key points of emancipation :

1. Self-Liberation

Self-liberation is not something passive or given as a gift by authorities, but rather a conquest that must be fought for continuously and with full responsibility.

a. Joint Process: Freire emphasizes that no one liberates themselves thru solitary efforts, nor can anyone be liberated by someone else. Liberation is a mutual process mediated by the world and objective reality.
b. Painful Birth: He likens liberation to a painful childbirth or rebirth. This is because individuals must struggle to eject the image of the oppressor that has long been housed in their minds.
c. Beyond Fear: Liberation demands the courage to confront the "fear of freedom," where the oppressed often prefer the security of compliance over the risks that accompany independence.

2. Agency

Agency within Freire's framework of thot is the manifestation of the ontological vocation of humans to become sovereign "Subjects," not merely passive "Objects."

a. Subject vs Object: "Subject" refers to those who have the awareness to know and act upon the world, whereas "Object" refers to those who are merely known and moved by the actions of others. Agency emerges when someone stops merely adapting to reality and begins to make critical interventions to change it.
b. Intentional Consciousness: Having agency means having a directed consciousness (intentionality of consciousness) toward the world. Someone transforms into "being for itself," which has sovereignty over its life decisions, instead of becoming "being for others" (being for others/oppressor).
c. Praxis: Agency is realized thru praxis, which is a combination of critical reflection and concrete action. Without agency, action is merely blind activism, and without reflection, agency is just verbalism.

3. Breaking the Cycle

Breaking the cycle of oppression means resolving the contradiction between the oppressor and the oppressed without creating new oppression in a different form.

a. The Birth of the "New Human": The ultimate goal of this struggle is not to exchange positions and become oppressors (becoming "sub-oppressors"), but to give birth to a "new human" who is no longer an oppressor or an oppressed, but a human being in the process of achieving freedom.
b. Avoiding Identification with the Oppressor: Freire notes that the oppressed often make the oppressor their ideal model of "humanity." Breaking the cycle requires them to stop internalizing the values of the oppressors and reject the "recipe" schemes or instructions given by the authorities.
c. Objective Transformation: This cycle can only be broken if the concrete situation that gives rise to the oppression is objectively changed thru transformative action, not merely thru a change in intellectual perception. This often involves a "cultural revolution" to dispel the old myths that still haunt the new social structure.

By understanding these three dimensions, the process of human emancipation is seen as a journey from alienated existence to complete and liberated humanity.

C. The Goal of Emancipation in Education

The main goal of emancipatory education is to shape individuals who are capable of critical, reflective, and responsible thinking about their social reality. Education does not only aim to improve academic intelligence but also to free individuals from passive mindsets and dependence on authority.

Freire (2000) asserts that the goal of emancipatory education is to help individuals “name the world,” that is, to have the ability to understand and interpret reality based on their own life experiences. This process enables learners to recognize forms of oppression and participate in social transformation.

Emancipation in education serves to build the political and social awareness of learners (McLaren & Jandrić, 2021). Emancipatory education encourages individuals to not only understand the world but also contribute to changing unjust conditions.

In general, the goals of emancipation in education include:

1. Freeing Oneself From Dependence On Thinking

Emancipatory education aims to reduce learners' dependence on a single authority. Moilanen & Huttunen (2021) asserts that education should help individuals

become autonomous subjects, not merely recipients of instruction.

2. Building Social And Moral Awareness

Emancipation aims to encourage individuals to understand social realities, including inequality and injustice. According to H. A. Giroux (2022), critical education can play an important role in building ethical awareness and social responsibility.

3. Encouraging Empowerment And Reflective Action

Emancipation does not stop at awareness but also includes action. Takona (2025) emphasize that emancipatory education must connect reflection with action (praxis).

Thus, the goal of emancipation in education is to shape individuals who are aware, empowered, and able to take an active role in social life.

D. Emancipation as an Educational Process

Emancipation in education does not happen instantly but rather through a continuous process involving reflection, dialogue, and action. This process requires the active involvement of students in dialogical and contextual learning.

According to Freire (2000), emancipation occurs through praxis, which is a combination of critical reflection and concrete action. Education that emphasizes rote memorization alone does not allow for emancipation because it does not provide space for learners to think and act consciously.

Zeichner et al. (2024) emphasize that learning that emphasizes dialogue, reflection, and real experiences can increase learners' awareness and independence. This process is in line with the principles of emancipatory education, which places learners as the subjects of learning.

The stages of emancipation in education can be understood as follows:

1. Reflection On Life Experiences

Students are invited to reflect on their personal and social experiences. This process helps individuals recognize the problems and injustices they experience.

2. Critical Dialogue

Dialogue is the main means of building mutual understanding. Lee & Al-Adeimi (2025) article emphasizes that critical dialogue allows students and educators to learn on an equal footing.

3. Transformative Action

Reflection and dialogue are directed towards concrete action. Emancipatory education encourages individuals to take an active role in social change.

The theory of emancipation is used in this study because it is relevant for analyzing the experiences of the main character in a literary work that represents the process of liberation through education. In the memoir Educated, education is described as a means of liberating the character from the ideological, social, and cultural limitations that constrain her life.

The emancipatory approach allows researchers to understand how education functions as a tool for liberation, not merely for academic improvement. This theory helps to examine the process of change in consciousness, independent thinking, and the courage of the character in determining her path in life.

Thus, emancipation theory is highly relevant for revealing the meaning of education as a practice of liberation in the object of this study.

2.2 Previous Studies

Research on education, emancipation, and critical consciousness has been conducted extensively, both in the field of education and in literary studies. Some previous studies relevant to this research are presented as follows.

Table 2.1 : Previous Studies

No.	Name, Year, Title of Research	Article link OJS, Journal Name/ Thesis/Dissertation, Name PT	Research Objective	Research Method	Results / Conclusions	Similarity	Differences
1.	Zamzam et al. (2025) "Self-Transformation through Education: An Analysis of Tara Westover's Struggles in the Memoir Educated"	https://doi.org/10.33367/essence.v1i2.6757 Essence: Journal of English Language Teaching, Linguistis, and Literature	To examine the process of the main character's self transformation through education in the memoir Educated	Qualitative descriptive using Jack Mezirow's Transformative Learning Theory	Education plays a crucial role in shaping the protagonist's identity, mindset, and self-confidence in overcoming childhood trauma.	Analyzes the same research object (Educated) and focuses on transformation through education.	Zamzam uses Transformative Learning Theory (Mezirow), while your study uses Paulo Freire's Critical Pedagogy.
2.	Pratidina et	Indopedi	To	Qualit	Educatio	Uses	Pratidina

	al. (2024) "The Struggle Toward the Light of Education in Tara Westover's Novel Educated"	a Journal (Universitas Negeri Makassar	analyze the main character's struggle to obtain an education amidst family pressure and childhood trauma.	ative descriptive based on autobiographical theory	n is an essential instrument for the protagonist to achieve independence and shift her way of thinking, despite creating distance from her family.	the memoir Educated as the research object and explores the theme of educational struggle.	uses an autobiographical approach, whereas your research employs Freirean frameworks of emancipation and critical consciousness.
3.	Waliyadin et al. (2023) "Exploring Teacher Educators' Understanding of Critical Pedagogy and Its Implementation in the English Reading Class"	https://doi.org/10.15408/ijee.v10i1.31894 IJEE (Indonesian Journal of English Education) (UIN Syarif Hidayatullah)	To investigate lecturers' understanding of critical pedagogy and its practical implementation in reading classes.	Qualitative case study through in-depth interviews and thematic analysis.	Dialogue, reflection, and social awareness in learning effectively encourage students' independence in critical thinking and knowledge reproduction.	Both studies apply Paulo Freire's Critical Pedagogy as the primary theoretical foundation.	Waliyadin focuses on formal educational practices in a university classroom setting, while your study focuses on literary representation in a memoir.
4.	Khoiri et al. (2025), in their research titled "Penerapan Critical Pendagogy Dalam Mengembangkan Kesadaran Sosial Dan Politik Peserta Didik Melalui	Jurnal Pendidikan Ilmu Pengetahuan Sosial (Universitas Muhammadiyah Mahakarya Aceh)	To analyze the role of critical pedagogy in enhancing students' social and political awareness.	Qualitative descriptive using field observation and documentation techniques.	Critical pedagogy is effective in building reflective awareness and the courage of students to take action against social injustice.	Both studies utilize Paulo Freire's Critical Pedagogy theory to dissect issues of consciousness.	Khoiri conducted field research in a school environment (SMAN 7 Surakarta), while your study is a library-based research on a

	Pendidikan Ilmu Sosial"						literary work.

Based on the review of previous studies, it can be concluded that most studies on Tara Westover's memoir Educated still focuses on the character's self-transformation, the struggle to obtain education, and issues of social. Meanwhile, research on critical consciousness is generally conducted within the context of formal education and classroom learning practices. However, no research has been found that comprehensively integrates the concepts of critical consciousness and emancipation as a single theoretical framework in the analysis of literary works, particularly memoirs. Therefore, this study filled this gap by analyzing how education was represented practice a process of critical consciousness formationas and an emancipatory in the memoir Educated, thus contributing a new perspective to the study of literature and critical education.

2.3 Research Thought Flow

This research is titled "Education as a Means of the Development of Critical Consciousness and Emancipation in Tara Westover's Educated." This research refers to a number of relevant previous studies, including research by Zamzam et al. (2025),), Pratidina et al. (2024), Waliyadin et al. (2023), and Khoiri et al. (2025). These studies discuss education as a means of self-transformation, the struggle to obtain education, the application of critical pedagogy in the context of formal education and issues of social injustice. However, this study specifically focused its examination on how education functioned as a process of critical consciousness and emancipation formation for the main character in the memoir Educated.

This research addressed two main issues: (1) how education influences the development of the main character's critical consciousness, and (2) how education serves as a means of emancipation in Educated . Through the main character's formal educational experiences, education is not only understood as a process of acquiring academic knowledge but also as a space for reflection, dialog, and liberation from family ideological dominance and restrictive social structures. Education allows the protagonist to question doctrines previously accepted passively, build self-awareness, and develop intellectual courage in determining their own life path. Thus, education in Educated presents a meaningful, transformative, and sustainable learning experience, aligning with the concepts of emancipation and critical consciousness in Paulo Freire's critical pedagogy.

CHAPTER III

RESEARCH METHOD

This study employs a qualitative approach to explore and understand the central phenomenon of education as a means of emancipation and critical consciousness development in Tara Westover's memoir, Educated. According to Creswell (2012), qualitative research is best suited for research problems that require an in-depth understanding of a process, event, or individual experience. There are two terms in this research approach: method and research. The word "method" is derived from the Greek word "methodos," which means "a way or way to achieve a goal or target in a problem," followed by "research," which means "a way used to achieve something with full accuracy, systematic, perfect, and using certain methods".

3.1 Research Design

The researcher used a qualitative descriptive-analytical design. This design was chosen because the study focuses on describing a particular phenomenon based on textual evidence and analyzing it through the lens of Paulo Freire's critical pedagogy. According to Creswell (2012), qualitative research is an inquiry approach that is highly suitable for exploring and understanding a central phenomenon by relying on the collection of text or image data, which allows the researcher to capture individual meanings and construct detailed descriptions and themes. This aligns with the strategy of this study, where a qualitative approach is selected because the research seeks to comprehend, interpret, and elucidate the significance of education as a vehicle for emancipation and the cultivation of critical consciousness as depicted in a literary work, rather than to quantify phenomena. Furthermore, Pandey (2025) emphasizes that qualitative research focuses on exploring meanings, experiences, and in-depth understanding of social or cultural phenomena through the analysis of non-numerical data.

The descriptive-analytical design was specifically used to describe and critically analyze the representation of education in Tara Westover's memoir Educated. This design allows the researcher to systematically present the data before interpreting it using relevant theoretical frameworks. As a library research project, the study analyzes written documents to build a theoretical understanding of the object. Both the primary and supporting data are obtained from written sources such as literary texts, theoretical books, and scholarly journal articles. Creswell (2012) highlights that the analysis of public and private documents is a valuable qualitative data collection procedure that provides text data directly relevant to the historical and structural context of the phenomenon being studied. This perspective is supported by Cahyo et al. (2025), who explain that library research emphasizes the exploration,

collection, and analysis of relevant written sources to build a conceptual and theoretical understanding of the object of study.

In analyzing the data, this research adopts critical pedagogy and emancipation theory, particularly the concept of critical consciousness. Freire (2000) explains that critical consciousness develops through reflective engagement with oppressive social realities, which subsequently encourages individuals to take transformative action. Although Freire's work is considered a classic text, its relevance remains strong and is reinforced by contemporary studies. Furthermore, Ubaidila et al. (2025) emphasizes that education from a critical perspective functions not merely as a transmission of knowledge, but also as a space for the formation of consciousness, identity, and resistance to ideological domination. This perspective is particularly relevant to literary studies, as literary works often represent individuals' subjective experiences in confronting and resisting oppressive structures through education.

Therefore, the use of a qualitative approach with a descriptive-analytical design is considered appropriate for this research, as it enables an in-depth examination of the process of emancipation and the development of critical consciousness experienced by the main character in Educated. This design helps reveal how education is represented as a practice of liberation and critical awareness within the context of the character's lived experiences, in line with the objectives of the study.

3.2 Location and Time of Research

This study is a library-based research project; therefore, it is not conducted in a specific field location. The research is focused on the text of *Educated* by Tara Westover as the primary data source, along with relevant books and scholarly articles. According to Afikah et al. (2022) library research positions texts as the main source of data that are systematically analyzed.

The research was conducted during the current academic year, encompassing data collection, analysis, and the writing of the research report.

3.3 Research Subject and Informan

In this qualitative textual study, the research subject was the memoir Educated by Tara Westover (2018). In text-based or library-oriented qualitative research, the subject of investigation shifts from active human participants to specific documents or literary artifacts that contain detailed narrative accounts of a central phenomenon. According to Creswell (2012), qualitative data collection can effectively rely on documents, both public and private, such as diaries, letters, autobiographies, or memoirs, which provide valuable text data directly relevant to the context of the study. Therefore, the memoir Educated serves as the primary research subject, providing a

rich, qualitative record of individual experiences and consciousness development.

Consequently, the "informans" in this study were not human participants but the textual segments within the memoir, including narratives, dialogues, and internal monologues that represent the character's transformation. Creswell (2012) notes that qualitative researchers often look at text data to capture the complexity of a process or individual experience. In this textual framework, these specific sentences, paragraphs, and narrative units function as the "textual informants" because they hold the core data, expressions of critical consciousness, and emancipatory experiences required to answer the research questions. By systematically analyzing these narratives, dialogues, and internal monologues, the researcher can uncover the underlying meanings and themes of transformation embedded within the text without requiring live human intervention.

3.4 Data and Sources of Data

The data in this study consist of textual excerpts, narratives, dialogues, and events that represent education as a means of emancipation and the development of critical consciousness in Tara Westover's *Educated*. These data are analyzed qualitatively to uncover meanings, themes, and the process of the main character's transformation in consciousness.

The sources of data are divided into two categories:

1. Primary Data Source

   The primary data source refers to information that is directly collected, analyzed, and presented by the research. In this study, the primary data source is the memoir *Educated* by Tara Westover.

2. Secondary Data Source

   Secondary data sources serve as supplementary materials that support and enrich the primary data. These include theoretical books and scholarly articles related to education, emancipation, and critical consciousness.

3.5 Data Collection Procedure

The data collection procedure in this study is conducted through library research, with Educated by Tara Westover serving as the primary data source. Following Creswell's (2012) framework, the data collection involves a systematic process of "close reading" and documentation through the following steps:

1. Exploration: The researcher read the memoir several times thoroughly and critically to obtain a general sense of the narrative context, the main character, and the educational experiences depicted in the text. Close reading is essential to

achieve a comprehensive understanding of the meanings and messages embedded in the literary work.

2. Identification: The researcher selected and identified specific text segments (sentences or paragraphs) including dialogues, narratives, and events related to the development of critical consciousness and emancipation in a selective manner aligned with the research focus and questions. Thematic data selection is considered a crucial stage in text-based qualitative research.
3. Documentation: The researcher collected the selected excerpts into a data grid for further coding. The identified data are recorded and classified into categories of the development of critical consciousness and emancipation to facilitate the analysis process and ensure coherence between the data and the research questions. Additionally, the researcher gathers relevant books and scholarly articles to strengthen the data analysis and serve as conceptual frameworks.

3.6 Data Validity

The validity of data in this qualitative study was ensured through theoretical triangulation. This method is chosen because the research focuses on literary analysis and the interpretation of abstract concepts such as education, emancipation, and critical consciousness.

Theoretical triangulation was conducted by comparing the findings from *Educated* with various relevant theoretical perspectives, particularly Paulo Freire's theory of emancipatory education, emancipation theory, and the concept of critical consciousness. The use of multiple theoretical perspectives aims to strengthen data interpretation and minimize subjective bias (Isik, 2025).

Additionally, the use of updated scholarly books and journal articles contributes to the credibility and academic rigor of the analysis. According to Olapane (2021), data validity in qualitative research can be enhanced through analytical consistency and strong connections between data, theory, and research context.

Thus, theoretical triangulation enables the data to be analyzed objectively, systematically, and in an academically accountable manner.

3.7 Data Analysis

The data analysis follows Creswell's (2012) six steps of qualitative data analysis, integrated with the Interactive Model (Data Reduction, Data Display, and Conclusion Drawing):

1. Organizing and Preparing Data: Transcribing specific dialogues and events into a typed database.
2. Exploring and Coding: Using the research indicators (Table 4.1) to label text segments through line-by-line coding.

3. Building Description and Themes: Grouping the codes into broader categories to show the evolution of Tara's consciousness and her journey toward emancipation.
4. Representing Findings: Presenting the data through narrative discussions and tables.
5. Interpreting Results: Comparing the findings with Paulo Freire's theoretical predictions and existing literature.
6. Validating the Accuracy of Findings: To ensure the trustworthiness and credibility of the qualitative interpretations, the researcher employs validation strategies such as data triangulation (comparing different types of textual segments and narrative context) and peer debriefing to check the accuracy of the account.

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the findings and discussion of the research based on the analysis of Tara Westover's memoir, *Educated*. The analysis focuses on how education serves as a vehicle for the development of critical consciousness and emancipation, using Paulo Freire's critical pedagogy as the primary theoretical framework.

4.1 Research Finding

4.1.1 Field Data Overview

The data for this research consists of textual excerpts, including narratives, dialogues, and internal monologues from the memoir *Educated*. A total of 52 data points were identified and categorized into two major variables: Critical Consciousness and Emancipation,.

Following the research indicators, the data for Critical Consciousness is divided into three levels of mental evolution: Intransitive (6 data), Naïve (15 data), and Critical (12 data). Meanwhile, the data for Emancipation—representing the character's concrete actions—is categorized into Self-Liberation (7 data), Agency (7 data), and Breaking the Cycle (5 data). These findings illustrate the protagonist's journey from being a passive "Object" of her father's indoctrination to becoming an active "Subject" of her own life,.

4.1.2 Field Data Verification

The following tables present the verification of the field data, providing specific textual evidence for each sub-variable analyzed in this study.

A. Intransitive

Table 4.1: Data Verification for Intrasitive

Scene	Text	Pages
1.	Off to college!" Grandma said once we were settled onto the floral-print sofa. She turned to me. "You must be so proud of your brother!" Her eyes squinted to accommodate her smile. I could see every one of her teeth. Leave it to Grandma to think getting yoursel brainwashed is something to celebrate, I thought.	62

2.	This speech would stay with me in a way that a hundred of its precursors had not. I would remember the words very often in the years that followed, and the more I considered them, the more I worried that I might be growing into the wrong sort of woman. Sometimes I could scarcely move through a room, I was so preoccupied with not walking or bending or crouching like them. But no one had ever taught me the modest way to bend over, so I knew I was probably doing it the bad way.	131
3.	The Lord has called me to testify," he said. "He is displeased. You have cast aside His blessings to whore after man's knowledge. His wrath is stirred against you. It will not be long in coming." I don't remember my father standing to leave but he must have, while I sat, gripped by fear. God's wrath had laid waste to cities, it had flooded the whole earth. I felt weak, then wholly powerless. I remembered that my life was not mine. I could be taken out of my body at any moment, dragged heavenward to reckon with a furious Father	152
4.	On realizing this, I might have resented my upbringing but I didn't. My loyalty to my father had increased in proportion to the miles between us. On the mountain, I could rebel. But here, in this loud, bright place, surrounded by gentiles disguised as saints, I clung to every truth, every doctrine he had given me. Doctors were Sons of Perdition. Homeschooling was a commandment from the Lord.	176
5.	When I left the bathroom in the morning, I marched right past the hallway sink where Shannon and Mary always—always—washed their hands. I saw their raised eyebrows and thought of Grandma-over-in-town. Frivolous, I told myself. don't pee on my hands	181
6.	I didn't answer. I didn't know what would happen. Mother always said that medical drugs are a special kind of poison, one that never leaves your body but rots you slowly from the inside for the rest o your life. She told me if I took a drug now, even if I didn't have children for a decade, they	206

	would be deformed.	

Scene 1

This quote textually reflects a level of intransitive consciousness through the character Tara's internal defense mechanisms against the influence of the outside world. Tara's choice of the word "brainwashed" to describe higher education indicates that she has fully internalized her father's narrative without any critical filtering. Intrinsically, this context reveals that although Tara has the opportunity to witness a different reality (her older sister attending college), she remains closed off and views such intellectual achievement as something negative.

Tara's position in this quote is a manifestation of what Paulo Freire refers to as a "submerged" condition within the reality of family authority. Tara is in a stage of non-transitive consciousness, where her perception is limited to the narrow environment dictated by her father. The use of the term "brainwashed" highlights the influence of the "Banking Education" system, in which her father acts as a depositor who deposits ideological "recipes" into Tara's mind as a passive object. Tara has not yet become a subject capable of "critical intervention" in reality because she merely "adapts" rather than "integrates" critically with the world outside Buck's Peak.

Scene 2

This data shows how intransitive awareness manifests in the form of gender identity anxiety that is externally constructed. The diction "worried" and "wrong sort of woman" reflects an internal fear of absolute moral standards. Intrinsically, the character's inability to move freely ("scarcely move through a room") illustrates how doctrine has shackled her physical autonomy, where she feels she is always doing everything "the bad way" simply because it does not conform to the narrow standards taught to her.

This phenomenon aligns with Freire's concept of the "internalization of the oppressor." Tara is not only physically obedient, but the image of the oppressor (her father/brother) has "settled" in her consciousness, creating an existential duality. This condition is part of the "culture of silence," where the original voice of the character has been replaced by the voice of the oppressor, causing them to lose the ability to determine their own narrative. He positions himself as an object to be shaped according to someone else's "recipe," rather than as a sovereign subject.

Scene 3

This quote textually depicts the peak of fatalism triggered by a theological threat. The use of very strong diction such as "God's wrath," "powerless," and "my life was not mine" indicates the character's acknowledgment of the absence of their agency. This intrinsic context shows that Tara sees her suffering and intellectual pressure as an unresistable divine fate, which is characteristic of intransitive consciousness.

Freire explains that individuals at this stage often fall into "magical explanations" due to their inability to understand the real causality of the oppression they experience. When Tara considers her father's intimidation as a mandate from God, she is operating with a naive consciousness that "overlays" sociological reality with myth. This condition of "fatalism" paralyzes the urge to make a transformation because the character perceives the situation as something predetermined and unchangeable (fated and unalterable).

Scene 4

Although Tara has geographically moved to the university, mentally she has actually reinforced her attachment to the old doctrine. The diction "loyalty... increased" and "clung to every truth" indicates a psychological defense mechanism to remain in the ideological comfort zone. He still views the outside world thru his father's pejorative lens, such as the use of the term "Sons of Perdition" for doctors.

This is a real example of "adhesion" to the oppressor. Freire argues that in the early stages, the oppressed often feel safe in their oppression and fear freedom. Tara still acts as an "adapted man," trying to adjust to the new environment but still firmly holding onto the "authoritarian and uncritical mindset" that has been passed down to her. His consciousness is "introverted," where he rejects external challenges to protect the doctrine that has become his identity.

Scene 5

This quote highlights Tara's rejection of basic health norms (handwashing) in order to maintain a family identity considered more "pure." The choice of the word "frivolous" that she directed at her roommate shows a contemptuous attitude toward the science she does not understand. Intrinsically, the narrative "don't pee on my hands" is a form of naive rationalization of forced ignorance.

Tara's inability to see the cause-and-effect relationship between hygiene and health reflects a failure to grasp "true causality." She is in a state of "circumscribed consciousness," where her world is limited to what is permitted by family authority. By rejecting the logic of science, he remains within the domain of "doxa" (opinion/myth)

and has not yet been able to transition to "logos" (logical knowledge), a transition necessary to achieve critical consciousness.

Scene 6

The final data shows how the manipulation of consciousness through fear has paralyzed the character's reasoning. The phrases "special kind of poison" and "rot you slowly" create psychological terror that prevents Tara from engaging with medical science. The fear of giving birth to a "deformed" child is a deeply profound form of emotional manipulation carried out by her mother.

This phenomenon is the result of the process of "mythologizing reality" carried out by the dominators. The oppressors use myths to keep the oppressed passive and afraid to make independent decisions. In this context, Tara is truly positioned as an "Object," where she receives "communiqués" (commands/myths) injected into her to maintain the status quo. This condition is the pinnacle of "massification," where individuals lose the ability to think independently and are driven by irrational fears created by the oppressive structure.

B. Naïve Transitivity

Table 4.2 : Data Verification For Naive Transitivity

Scene	Text	Pages
1.	Now I'm older, I sometimes wonder if Dad's fervor had more to do with his own mother than with doctrine. I wonder if he just wished that she had been home, so he wouldn't have been left for all those long hours with Grandpa's temper	32
2.	I squared my stance, ready to argue, to tell Grandma again that we didn't use soap, but when I looked up, the woman I saw was not the woman I expected to see. She didn't seem frivolous, didn't seem like the type who'd waste an entire day fretting over her white carpet. In that moment she was transformed. Maybe it was something in the shape of her eyes, the way they squinted at me in disbelief, or maybe it was the hard line of her mouth, which was clamped shut, determined. Or maybe it was nothing at all, just the same old woman looking like herself and saying the things she always said. Maybe her transformation was merely a temporary shift in my perspective—for	66

	that moment, perhaps the perspective was his, that of the brother I hated, and loved	
3.	Now Mother said that healing was spiritual and limitless. Muscle testing, she explained to me, was a kind of prayer, a divine supplication. An act of faith in which God spoke through her fingers. In some moments I believed her, this wise woman with an answer to every question; but I could never quite forget the words of that other woman, that other mother, who was also wise. There's no such thing as magic.	73
4.	I couldn't imagine where he was now, but sometimes I wondered if perhaps school was less evil than Dad thought, because Tyler was the least evil person I knew, and he loved school—loved it more, it seemed, than he loved us.	74
5.	I saw the woman's swollen belly and it was my belly. Next to her sat her mother, the midwife. She took her mother's hand and said she wanted the baby delivered in a hospital, by a doctor. I'll drive you, her mother said. The women moved toward the door, but the door was blocked—by loyalty, by obedience. By her father. He stood, immovable. But the woman was his daughter, and she had drawn to herself all his conviction, all his weightiness. She set him aside and moved through the door. I tried to imagine what future such a woman might claim for herself. I tried to conjure other scenes in which she and her father were of two minds. When she ignored his counsel and kept her own. But my father had taught me that there are not two reasonable opinions to be had on any subject: there is Truth and there are Lies	151
6.	I scarcely moved for the rest of the lecture. I stared at my shoes, wondering what had happened, and why, whenever I looked up, there was always someone staring at me as if I was a freak. Of course I was a freak, and I knew it, but I didn't understand how they knew it.	177
7.	I had no idea what the teacher meant by the "essay form." I scribbled a few sentences, crossed	179

	them out, then began again. I repeated this until it was past midnight. I knew I should stop—this was the Lord's time—but I hadn't even started the assignment for music theory, which was due at seven A.M . on Monday. The Sabbath begins when I wake up, I reasoned, and kept working.	
8.	For as long as I could remember, whenever I was in pain, whether from a cut or a toothache, Mother would make a tincture of lobelia and skullcap. It had never lessened the pain, not one degree. Because of this, I had come to respect pain, even revere it, as necessary and untouchable. Twenty minutes after I swallowed the red pills, the earache was gone. I couldn't comprehend its absence. I spent the afternoon swinging my head from left to right, trying to jog the pain loose again. I thought if I could shout loudly enough, or move quickly enough, perhaps the earache would return and I would know the medicine had been a sham after all.	206
9.	Robin was the oldest, and for some reason she was sympathetic to me. Somehow she understood that my missteps came from ignorance, not intention, and she corrected me gently but frankly. She told me exactly what I would need to do, or not do, to get along with the other girls in the apartment. No keeping rotten food in the cupboards or leaving rancid dishes in the sink.	207
10.	That night, with a heavily wrapped wrist, I scratch out a journal entry. I ask myself questions. Why didn't he stop when I begged him? It was like getting beaten by a zombie, I write. Like he couldn't hear me.	219
11.	He leaves. I return to my journal. Was it really fun and games? I write. Could he not tell he was hurting me? I don't know. I just don't know	219
12.	A gift from one's father could not be whorish. A gift from one's father seemed to me the definitive signal that a woman was not a whore. I struggled with this dissonance—a whorish dress, gifted to a	267

	loved daughter—until the meal had been finished and the plates cleared away	
13.	Dad looked at me, waiting for me to give an opinion, but I felt alienated from myself. I didn't know who to be. On the mountain I slipped thoughtlessly into the voice of their daughter and acolyte. But here, I couldn't seem to find the voice that, in the shadow o Buck's Peak, came easily.	276
14.	That didn't make sense. If I had seemed rational, why had Mother believed Shawn when he'd told her I was picking fights? That I needed to be subdued, disciplined.	297
15.	He had said the exact wrong thing. For ten years, Mother had been the primary breadwinner, while continuing to cook meals, clean the house, do the laundry, and I had never once heard her express anything like resentment. Until now.	305

Scene 1

This quote shows a transitional period where Tara begins to question the origins of her father's fanatical behavior. The diction "I sometimes wonder" indicates a shift from passive acceptance (intransitive) toward an effort to seek causality. However, Tara still simplifies the problem by linking her father's doctrine to the personal issue with her grandmother, instead of looking at the larger ideological structure. This context reflects the initial confusion in identifying the root of the problem.

Tara's condition is a manifestation of "naïve transitivity." Paulo Freire, in Education for Critical Consciousness, explains that this stage is characterized by "over-simplification of problems." Tara begins to "emerge" from the immersion of her consciousness, but her explanation is still emotional and speculative. She is trying to "problematize" her father's reality, but her argument is still fragile because it relies solely on family memories, not critical analysis.

Scene 2

This data describes the moment when Tara realizes the discrepancy between her father's doctrine about her grandmother and the physical reality she sees for herself. The use of the diction "transformed" and "shift in my perspective" indicates that Tara is beginning to see the world not as something static but as dynamic. However, the doubt that arises ("Maybe it was nothing at all") indicates that she is still trapped in the confusion between her old perception and her new discovery.

This phenomenon aligns with Freire's concept of the "awakening of critical awareness," which is still at a naive stage. Tara begins to see another subject (her grandmother) as a whole human being, not just an object of her father's narrative. However, her awareness is still "superficial" because she considers the change in perception to be only temporary. This is a characteristic of naive consciousness, which, according to Freire, still possesses a "magical quality" where individuals feel "superior to facts" and tend to understand those facts as they please or emotionally.

Scene 3

In this quote, Tara is caught in a duality of thought between her mother's doctrine of spiritual healing and the rationality her mother once said ("There's no such thing as magic"). This internal contradiction shows that Tara no longer blindly follows a single narrative, but she has not yet been able to take a firm stance. She "sometimes believes," but "cannot forget" the rational words, creating a mental condition that is suspended and confusing.

This condition reflects the "ambiguity of the oppressed." Tara harbors two conflicting images within herself: a magical explanation and the empirical logic her mother had previously mentioned. Freire states that at the transitive-naive stage, individuals have an interest in "fanciful explanations" (irrational/magical explanations) but are in conflict with the stimulation they receive from the same person. He is at the intersection between "doxa" (opinion/myth) and "logos" (logical knowledge), which is a crucial yet still unstable phase in the evolution of consciousness.

Scene 4

This quote highlights how Tara uses emotional logic to challenge her father's dogma about school. The diction "Tyler was the least evil person I knew" indicates that he began to dissect reality through his personal experiences with others. However, the conclusion that "school is not evil" is based solely on his admiration for Tyler, not on an objective understanding of the function of education.

This is a real example of a way of thinking dominated by "emotionality" rather than pure logic, a key indicator of naive consciousness according to Freire. Although Tara has expanded her horizons, her arguments still possess "fragility" due to their personal and subjective nature. She begins to act as a "subject" trying to "read the world," but her readings are still bound by the primordial emotional ties of her family.

Scene 5

This quote depicts a moment of intense emotional transition as Tara witnesses an act of defiance against her father's authority. The phrasing "tried to imagine" and "tried to conjure" indicates a conscious effort to break free from the confines of single-minded thinking. However, this effort immediately clashes with the absolute doctrine she has internalized—that there are no two reasonable opinions, only "Truth and Lies." This context reflects a "struggle" within a naive consciousness that is beginning to recognize the possibility of plurality, yet remains strongly bound to the black-and-white dualism taught by her father.

Theoretically, Tara is in the process of "emergence" from the immersion of her consciousness, yet she remains trapped within what Freire calls the "circles of certainty" created by the oppressors. Tara's father acts as a "sectarian" who imposes his beliefs as the sole historical truth, making it difficult for Tara to envision a different future. Naive consciousness here is marked by the "fragility of argument"; Tara wants to imagine the freedom of another subject (the woman in the film/vision), yet her internal logic remains dominated by an authoritarian "prescription" that rejects dialogue.

Scene 6

Tara's inability to move during class ("scarcely moved") and her habit of staring at her shoes reflect the psychological burden of a naive self-awareness that feels alienated. Her use of the label "freak" (strange person) that she applied to herself indicates an internalization of the views of others whom she considered superior. Intrinsically, her confusion about "how they knew it" reveals an inability to analyze the social structures that define her identity in that new environment.

Freire explains this as "self-deprecation" experienced by the oppressed because they have internalized the oppressors' opinions about themselves. Tara feels like an "Object" under the gaze of others and has not yet been able to position herself as a sovereign "Subject." Her naive awareness makes her feel inferior without being able to engage in "critical intervention" to understand why she feels different sociologically, not merely biologically or by fate. She remains in a stage of intense "emotionality," which prevents her from viewing reality objectively.

Scene 7

This data shows Tara's struggle with new intellectual forms ("essay form") and efforts at dogmatic negotiation. His action of reasoning very subjectively that "The Sabbath begins when I wake up" is a naive adaptation to justify his academic work over the rigid family religious law. The diction "I reasoned" indicates the beginning

of an attempt to use logic, although it is still defensive and very personal.

This is a classic example of "magical explanations" or naive explanations used to resolve the contradiction between the new task (school) and the old constraints (religion). Tara is trying to "temporalize" her living space—trying to change the meaning of time for her own benefit. Although she has started acting as a "Subject" making her own choices, those choices still exhibit "naïve reasoning" because they merely simplify major problems into fragile practical solutions. He is in the process of "becoming," where he is trying to reconcile two worlds with a logic that is still very subjective.

Scene 8

This data illustrates the conflict between family myths and the empirical reality of medicine. Tara has internalized suffering as something sacred ("revere it, as necessary and untouchable"). When the medical pill instantly relieved her pain, she experienced great cognitive dissonance. His action of trying to jog the pain loose again intrinsically shows a denial of facts in order to maintain the old "magical" belief system.

Freire explains that "naïve consciousness considers itself superior to facts." Tara prefers to believe in her mother's magical explanation rather than the physical evidence of her healing. This is a form of "adhesion to the oppressor," where the subject feels threatened if the reality they have long believed (that medical drugs are poison) is proven wrong. He is in a "neurotic" condition because he acknowledges the physical fact but tries to rationalize it to align with his old myth.

Scene 9

Tara's interaction with Robin highlights the basic socialization process she should have received in childhood. The choice of words "ignorance, not intention" emphasizes that Tara's strange behavior (such as hoarding rotten food) is not a form of rebellion, but rather a pure lack of knowledge about social norms. Tara is in a very basic learning position, where she is just beginning to understand how to "be in the world" with others.

This is the early stage of the "emergence" of the "culture of silence." Robin acts as a dialog partner who practically engages in "problem-posing" regarding Tara's way of life. Freire emphasizes that knowledge is built thru the relationship between humans and the world. Tara begins to move from "doxa" (opinion/family habits) toward an understanding of broader social rules, although this process is still adaptive and naive, not yet fully critical.

Scene 10

After experiencing physical violence from Shawn, Tara began using a journal as a tool for reflection. The question "Why didn't he stop?" indicates the beginning of an effort to seek the causality behind the oppression. The use of the metaphor "beaten by a zombie" textually depicts Shawn as someone who has lost his humanity, yet Tara is still unable to see the family power structure that allows this to happen.

Freire states that the first step toward critical consciousness is "problematizing" the reality that was previously taken for granted. However, because she is still at the Naïve level, Tara still sees this issue as an odd individual phenomenon (like zombies), not as part of the systemic oppression system. She began to "unveil" reality, but her explanations were still emotional and had not yet touched on "true causality."

Scene 11

This quote deepens Tara's confusion regarding the nature of the violence she experienced. The question "Was it really fun and games?") shows doubt toward Shawn's narrative, which always justifies violence as a joke. The statement "I just don't know" reflects the fragility of his intellectual position at that time.

This confusion is characteristic of "Naïve Transitivity," which according to Freire is marked by "fragility of argument" and the dominance of "emotionality." Tara is caught in a duality; on one side she feels pain (fact), on the other she is still influenced by the "myths" created by her oppressor. She began to question the "truth" of her oppressors, which is an important prerequisite for reaching the stage of conscientization, although she has not yet reached the stage of critical conclusion.

Scene 12

Tara experienced sharp cognitive dissonance regarding the dress given by her father. Textually, she tries to reconcile two opposing concepts: a dress that looks "whorish" according to her father's standards, yet given by a father who loves her. The diction "struggled with this dissonance" indicates that she is beginning to realize the inconsistency in her father's moral logic.

This is an example of "over-simplification of problems" that is starting to waver. Tara tries to find "causal principles" to understand why her father's moral standards can be inconsistent, yet she is still caught in the effort not to blame him. Freire argues that naive thinkers tend to view historical time as something static, and when contradictions occur, they feel very disturbed because their "circle of certainty" begins to crack.

Scene 13

This quote describes Tara's feeling of alienation from her own identity ("alienated from myself"). She realizes the difference between her identity at Buck's Peak as an "acolyte" (devoted follower) and her new identity. The inability to find his "voice" in the new environment indicates that he is still at a crossroads and has not yet developed an independently integrated personality.

This condition is a manifestation of deep "alienation." Freire explains that individuals who are accustomed to living in a "culture of silence" will feel a loss of identity when they have to speak with their own voice. Tara is experiencing the "duality of the oppressed," where she "harbors" the oppressor within herself, making it difficult to act as a complete "Subject." She has not yet been able to make a "critical intervention" because she is still torn between a dominating past and an uncertain future.

Scene 14

Tara began to question the unfair treatment from her mother. She compared her "rational" behavior with Shawn's lies that her mother believed. The use of the phrase "didn't make sense" indicates that Tara is beginning to use logical reasoning to dissect her family's behavior, a significant shift from the stage of fatalistic acceptance.

This shows a transition from "magical explanations" to the search for "causal links." Tara began unveiling the myth that her mother was a just protector. Freire emphasizes that to overcome oppression, the subject must see reality as something that can be changed and questioned, not as a predetermined fate. However, he is still at the Naïve stage because his focus is still on the emotion of disappointment toward the mother figure, not yet on the analysis of the broader patriarchal structure that encompasses the family.

Scene 15

Tara's awareness of her mother's workload for ten years without complaint emerged because it was triggered by one wrong statement from her father. The diction "primary breadwinner" and the long list of domestic tasks performed by her mother indicate that Tara is beginning to make sociological observations about gender roles in her household.

This phenomenon marks the beginning of the "perception of the previous perception." Tara began to see her mother not as an "angel" or a static "object" anymore, but as a human being bearing an unfair workload. Although this is a form of "awakening," Freire notes that naive consciousness is often triggered by strong emotional stimuli. Tara began to understand how "power works" on the micro scale of the family, which is an important foundation toward Critical Transitivity.

C. Critical Transitivity

Table 4.3: Data Verification for Critical Transitivity

Scene	Text	Pages
1.	Fourteen years after the incident with the Weavers, I would sit in a university classroom and listen to a professor of psychology describe something called bipolar disorder. Until that moment I had never heard of mental illness. I knew people could go crazy—they'd wear dead cats on their heads or fall in love with a turnip—but the notion that a person could be functional, lucid, persuasive, and something could still be wrong, had never occurred to me. The professor recited facts in a dull, earthy voice: the average age of onset is twenty-five; there may be no symptoms before then. The irony was that if Dad was bipolar—or had any of a dozen disorders that might explain his behavior—the same paranoia that was a symptom of the illness would prevent its ever being diagnosed and treated. No one would ever know.	41
2.	The course was on Shakespeare, and I'd chosen it because I'd heard of Shakespeare and thought that was a good sign. But now I was here I realized I knew nothing about him. It was a word I'd heard, that was all.	175
3.	I'd thought American history would be easy because Dad had taught us about the Founding Fathers—I knew all about Washington, Jefferson, Madison. But the professor barely mentioned them at all, and instead talked about "philosophical underpinnings" and the writings of Cicero and Hume, names I'd never heard.	176
4.	I don't know how long I sat there reading about it, but at some point I'd read enough. I leaned back and stared at the ceiling. I suppose I was in shock, but whether it was the shock of learning about something horrific, or the shock of learning about my own ignorance, I'm not sure. I do remember imagining for a moment, not the camps, not the pits or chambers of gas, but my mother's face. A wave of emotion took me, a feeling so intense, so	178

	unfamiliar, I wasn't sure what it was. It made me want to shout at her, at my own mother, and that frightened me. I searched my memories. In some ways the word "Holocaust" wasn't wholly unfamiliar. Perhaps Mother had taught me about it, when we were picking rose hips or tincturing hawthorn. I did seem to have a vague knowledge that Jews had been killed somewhere, long ago. But I'd thought it was a small conflict, like the Boston Massacre, which Dad talked about a lot, in which half a dozen people had been martyred by a tyrannical government. To have misunderstood it on this scale—five versus six million—seemed impossible.	
5.	Then, without any explanation, as if the connection between the two were obvious, I wrote, I don't understand why I wasn't allowed to get a decent education as a child.	184
6.	Then the world had turned upside down: I had entered a university, where I'd wandered into an auditorium and listened, eyes wide, mind buzzing, to lectures on American history. The professor was Dr. Richard Kimball, and he had a resonant, contemplative voice. I knew about slavery; I'd heard Dad talk about it, and I'd read about it in Dad's favorite book on the American founding. I had read that slaves in colonial times were happier and more free than their masters, because the masters were burdened with the cost of their care. That had made sense to me. The day Dr. Kimball lectured on slavery, he filled the overhead screen with a charcoal sketch of a slave market. The screen was large; as in a movie theater it dominated the room. The sketch was chaotic. Women stood, naked or half naked, and chained, while men circled them. The projector clacked. The next image was a photograph, black and white and blurred with age. Faded and overexposed, the image is iconic. In it a man sits, stripped above the waist, exposing for the camera a map of raised, crisscrossing scars. The flesh hardly looks like flesh, from what has been done to it	201

7.	The real trouble, however, was Western Civ. To me, the lectures were gibberish, probably because for most of January, I thought Europe was a country, not a continent, so very little of what the professor said made sense. And after the Holocaust incident, I wasn't about to ask for clarification	182
8.	It was in this state that I first heard the term bipolar disorder. I was sitting in Psychology 101 when the professor read the symptoms aloud from the overhead screen: depression, mania, paranoia, euphoria, delusions of grandeur and persecution. I listened with a desperate interest. *This is my father,* I wrote in my notes. *He's describing Dad*	232
9.	There was one thing I still didn't understand: Why had federal agents surrounded Randy Weaver's cabin in the first place? Why had Randy been targeted? I remembered Dad saying it could just as easy be us. Dad was always saying that one day the Government would come after folks who resisted its brainwashing, who didn't put their kids in school. For thirteen years, I'd assumed that this was why the Government had come for Randy: to force his children into school.	234
10.	It would be many years before I would understand what had happened that night, and what my role in it had been. How I had opened my mouth when I should have stayed silent, and shut it when I should have spoken out. What was needed was a revolution, a reversal of the ancient, brittle roles we'd been playing out since my childhood. What was needed—what Emily needed—was a woman emancipated from pretense, a woman who could show herself to be a man. Voice an opinion. Take action in scorn of deference. A father.	290
11.	I would lose custody of my own mind. This was the price I was being asked to pay, I understood that now. What my father wanted to cast from me wasn't a demon: it was me.	334
12.	What is a person to do, I asked, when their obligations to their family conflict with other	348

	obligations—to friends, to society, to themselves?	

Scene 1

This quote textually depicts the crucial moment when the character Tara begins to replace "magical explanations" or superficial stigma regarding human behavior with "causal principles" that are logical and scientific. Word choices like "facts," "bipolar disorder," and "symptom" indicate a shift in language from family myths to objective medical terminology. Intrinsically, Tara critically observes her father, realizing that what she had always considered "religious fervor" or "the will of God" is actually a manifestation of an undiagnosed mental illness.

Tara's step is a manifestation of the "Critical Transitivity" stage. Paulo Freire explains that critical consciousness is characterized by depth in interpreting problems and the substitution of causal principles for magical explanations. Tara is no longer an "Object" that passively accepts her father's behavior, but rather a "Subject" capable of "objectification" of her reality. Using clinical reasoning, she is transitioning from the domain of "doxa" (opinion/myth) to "episteme" (true knowledge).

Scene 2

Textually, this quote reflects the beginning of self-objectification and the acknowledgment of the character's intellectual "incompleteness." The choice of words "knew nothing about him" and "word I'd heard, that was all" indicates that Tara is beginning to realize that her previous knowledge was merely a collection of "doxa" (opinions or empty words) without substance. The intrinsic context here is the moment when the character no longer simplifies the problem, but rather begins to face academic reality as an objective challenge that demands logical reasoning, not just memorization from family authority.

This quote shows the transition toward "Critical Transitivity". Paulo Freire explains that critical consciousness is marked by depth in interpreting problems and the courage to acknowledge perceptual errors. Tara is undergoing a process of "emergence" from a condition of being "submerged" in ignorance. She began to realize that all this time she had been suffering from "narration sickness," where she had merely become a vessel filled with words that were "emptied of their reality" thru her father's "Banking Education" system. His honest admission of his ignorance is the first step toward becoming a "Subject" responsible for the pursuit of true truth (logos).

Scene 3

This quote highlights the clash between the static family version of history and the critical history based on ideology and

philosophy. The diction "philosophical underpinnings" and the mention of names like Cicero and Hume textually shake the foundation of Tara's knowledge, which has so far only focused on the surface narrative about the Founding Fathers. Intrinsically, the character begins to understand that "truth" is not merely a story told by his father, but rather a complex structure of thot that must be tested thru facts and logic.

This phenomenon aligns with Freire's concept regarding the role of history teachers to present material in a problematic way so that students can provide their own interpretations, rather than accepting facts as something static. Tara began "decoding" the historical myths injected by her father. This process is part of "conscientization" (conscientização), where individuals learn to understand social and historical contradictions that were previously hidden thru "cultural invasion" (invasi budaya) by their parents. By confronting new ideas from the outside world, he is performing the function of critical consciousness to replace "magical explanations" with principles of logical causality.

Scene 4

This data shows the intellectual shock that arises from the clash between domestic historical narratives and massive global historical facts. The phrase "shock of learning about my own ignorance" reflects intellectual honesty in acknowledging the limitations of his past awareness. The comparison between the "Boston Massacre" (a minor conflict exaggerated by his father) and the scale of the Holocaust (six million victims) textually undermines the credibility of his father's authority on knowledge.

This phenomenon is part of the "Conscientization" process, where individuals begin to understand the social and historical contradictions that have long been distorted by the oppressors. Freire states that critical thinking involves the continuous effort to "unveil reality." Tara realizes that she has been living in a "culture of silence" where historical reality has been deliberately hidden from her thru her father's "banking education" system, which is domesticated in nature.

Scene 5

Tara's statement, "I don’t understand why I wasn’t allowed to get a decent education as a child," is a critical declaration against the deprivation of her human rights. This sentence shows that Tara has reached a level of awareness where she is able to see the connection between family policies and intellectual oppression. The use of the term "decent education" indicates the presence of moral standards and rights that she now understands as universal rights, not merely parental choices.

This action is a concrete form of "naming the world." Freire emphasizes that education as a practice of freedom begins when humans are able to critically name their reality. By questioning the reasons behind the school ban, Tara is engaging in "problem-posing" regarding her life situation. She no longer sees the prohibition as fate or divine destiny, but rather as a "limit-situation" created by her parents' structure of domination that she must overcome.

Scene 6

This quote highlights the discrepancy between education as a tool for ideological manipulation (father's version) and education as a tool for the pursuit of truth (university). Tara compares the myth of the "happy slave" that she once believed in with visual evidence in the form of photos of scars on the bodies of slaves shown by her professor. The choice of the phrase "world had turned upside down" textually illustrates the shock to the foundation of her old consciousness when confronted with empirical evidence that shatters the oppressor's narrative.

This process illustrates the transition from education characterized by "narration sickness"—where students merely memorize empty words—to education that triggers critical intervention. The photo of the scar serves as a "codification" of the reality of oppression, challenging Tara to "decode" the truth of history. Thru this process, she begins to see the real cause-and-effect relationship between power and violence, which is the main indicator of the level of Critical Transitivity awareness.

Scene 7

This quote illustrates the painful intellectual struggle in the process of transitioning consciousness. The choice of the word "gibberish" and the fundamental geographical misconception ("Europe was a country") reflect the real impact of past intellectual isolation. However, the most important intrinsic context is its connection to the "Holocaust incident." The realization that he had misunderstood history on such a massive scale created a shock that forced him to see the world thru the lens of objective facts, even tho he felt sociologically pressured.

This data validates the indicator "Seeing the truth with logic" thru the acknowledgment of past logical failures. Freire states that the process of achieving critical consciousness often involves pain and discomfort because the subject must dissect their distorted "background awareness." Although Tara feels powerless, she is actually in the stage of "Subject in expectancy," where she begins to "objectify" her college reality as a problem to be solved. Her inability to ask for clarification indicates the lingering barrier of the "culture of silence," but her awareness is no longer static; she is in a "state of

transit" toward a deeper understanding of her right to education and objective truth.

Scene 8

This quote textually shows the phase where Tara begins to use scientific instruments to dissect her traumatic domestic reality. The choice of words "read the symptoms aloud" and "desperate interest" reflects the subject's need to find a rational explanation for her father's behavior, which was previously considered sacred. The sentence "This is my father... He's describing Dad" is a logical acknowledgment that places the father's authoritative figure under the microscope of science, shattering the mystical veil that has long protected him.

This phenomenon is a tangible form of the "substitution of causal principles for magical explanations." Paulo Freire explains that critical consciousness is characterized by depth in interpreting problems by objectively examining findings. Thru the Psychology 101 course, Tara shifts from "banking" education (which only receives the father's dogma) to a "gnosiological" situation where she becomes an active subject processing knowledge to "name her world."

Scene 9

This data highlights Tara's ability to "problematize" the historical narratives she passively received for thirteen years. The diction "still didn't understand" and "I'd assumed" indicates a process of critical evaluation of past information. Tara began to question the validity of the "myth" of the cruel government that her father had deliberately constructed to justify the rejection of formal education.

This step aligns with Freire's concept of "unveiling" reality. Critical consciousness not only captures the challenges of history but also understands itself as something in a state of transition. By questioning the true motives behind the siege of Randy Weaver, Tara is dismantling the "mythologized reality" created by her father as a dominator to obstruct her transformation process.

Scene 10

This quote describes Tara's deep reflection on the structure of gender power and social roles within her family. The use of strong words such as "revolution," "reversal," and "emancipated from pretense" indicates an understanding that the needed change is systemic, not merely personal. Tara critically identifies that deference is a shackle that must be shattered.

This condition is a manifestation of the transition toward a "responsible Subject" ready to enter the historical process. Freire states that dialog and critical reflection must culminate in "praxis"—

the unity of reflection and action to transform the world. Tara realized that to achieve freedom, she must expel the "oppressor" residing within her and stop being an "Object" that merely follows the recipe of traditional roles.

Scene 11

This quote textually depicts the nadir of Tara's awareness regarding the cost of an intellectual suppression. The choice of words "lose custody of my own mind" reflects a radical understanding that her father's threat is no longer just a theological issue, but an attempt to destroy cognitive sovereignty. The phrase "it was me" indicates the character's ability to objectify themselves, realizing that the "devil" their father wants to expel is actually their authentic identity and newly emerging critical reasoning. This intrinsic context indicates the character's success in seeing the truth thru sharp logic, where he is able to identify the hidden aggression behind the guise of religious rituals.

This phenomenon is a manifestation of the identification with the "limit-situation" created by the oppressive structure. Paulo Freire explains that the oppressors tend to treat humans as "Objects" or inanimate things that must be controlled and adjusted to their recipe. When Tara realizes that her father wants to discard her "self," she is actually severing the "adhesion" (attachment) to the oppressor figure that has long "resided" in her consciousness. This step is valid within the critical sub-variable because it reflects the "unveiling of reality," where the subject no longer views their situation as an unchangeable fate, but rather as a challenge that demands critical intervention to preserve their humanity.

Scene 12

This quote highlights Tara's ability to perform a sociological abstraction of the moral dilemma she faces. The philosophical question regarding the conflict between "obligations to their family" and obligations to "society, and themselves" reflects an expansion of the horizon of consciousness from initially domestic-parochial to universal-ethical. The choice of the phrase "What is a person to do" indicates a search for ethical principles based on logical reasoning and objective facts about human responsibilities as global citizens. This context proves that the character has reached a stage where he is no longer merely reacting emotionally, but is able to dissect the structure of obligation rationally.

Tara's intellectual step aligns with Freire's concept of the transition from "doxa" (opinion/myth) to "logos" (logical knowledge based on evidence). Tara is performing the function of "conscientization," which means learning to understand the social, political, and economic contradictions in her reality in order to take

action against those oppressive elements. By questioning her rights in front of her family and society, she demonstrates "critical transitivity" characterized by a deep interpretation of the issues. He is no longer a docile listener, but has become a "Subject" capable of "naming the world" and determining his own fate thru dialog with a broader reality.

A. Self-Liberation

Table 4.4 : Data Verification for Self-Liberation

Scene	Text	pages
1.	I had started on a path of awareness, had perceived something elemental about my brother, my father, myself. I had discerned the ways in which we had been sculpted by a tradition given to us by others, a tradition of which we were either willfully or accidentally ignorant. I had begun to understand that we had lent our voices to a discourse whose sole purpose was to dehumanize and brutalize others— because nurturing that discourse was easier, because retaining power always feels like the way forward.	203
2.	Then I understood: white supremacy was at the heart o this story, not homeschool. The government, it seemed, had never been in the habit of murdering people for not submitting their children to a public education. This seemed so obvious to me now, it was difficult to understand why I had ever believed anything else.	235
3.	it's astonishing that I used to believe all this without the slightest suspicion, I wrote. The whole world was wrong; only Dad was right.	276
4.	In a blank corner I scratched the line, None but ourselves can free our minds. Then I picked up my phone and dialed. “I need to get my vaccinations,” I told the nurse.	284
5.	I read through the afternoon and into the evening, developing for the first time a vocabulary for the uneasiness I’d felt since childhood.	285
6.	Years before, I had told her what I’d learned in my psychology class about bipolar disorder and schizophrenia, but she had shrugged it off. Hearing	279

	her say it now felt liberating.	
7.	I told her she was right, that of course we should stop Shawn	296

Scene 1

This quote textually reflects a moment of fundamental self-unveiling. The choice of words "perceived something elemental" and "sculpted by a tradition" indicates the character Tara's honest acknowledgment that her identity all this time has merely been a product of external constructs that have shackled her. Intrinsically, this narrative reflects the phase where the character begins to see the "truth" behind her family's discourse that dehumanizes others to maintain power. This is a "brave first step" to acknowledge past ignorance as a prerequisite for freedom.

Theoretically, this is a manifestation of the process of Conscientization. Freire explains that conscientization is not merely "awareness," but the ability to analyze and "read the world" rigorously. Tara began the process of objectifying herself, realizing that she had previously been positioned as an "Object" shaped by tradition, and now she is striving to transform into a "Subject" aware of her ability to change her personal history.

Scene 2

This quote highlights the character's success in challenging family myths thru sharp objective reasoning. The use of the phrase "it seemed so obvious to me now" when she realized that her main issue was "white supremacy," not just the school ban, reflects the clarity of thot gained thru intellectual hard work. The character is deconstructing the fear narrative deliberately instilled by his father.

This phenomenon is evidence of the transition toward "Critical Transitivity." Freire states that critical consciousness is characterized by the replacement of "magical explanations" with principles of real causality. Tara no longer accepts her father's dogma as divine fate, but rather as a structure of sociological oppression. This is a vital step in "naming the world" independently.

Scene 3

This quote shows the character's critical reflection on the condition of "massification" that they once experienced. The diction "astonishing" and "without the slightest suspicion" indicates a significant distance between the old self of the character (the naive one) and the new self (the liberated one). The admission that he used to believe "only Father was right" is a sharp self-evaluation of the absence of his agency in the past.

This moment is what Freire refers to as the "perception of the previous perception." The character is now able to revisit their distorted old way of thinking and recognize it as a form of consciousness immersion. By rejecting the single "recipe" of truth from his oppressor, he is struggling to become "being for itself" rather than remaining "being for others."

Scene 4

This quote is the strongest physical evidence of self-liberation. Tara no longer just contemplated; she took independent action that directly violated her father's medical paranoia. The act of registering for vaccination aligns with the grid of independent decisions without the permission of the oppressive authority.

This is the embodiment of Praxis. Freire emphasizes that true emancipation demands a unity between reflection and concrete action (reflection and action upon the world). Tara uses the theory of freedom she learned in class to make a transformative intervention in her life reality. She broke free from the Culture of Silence by "speaking her own words" to the medical staff.

Scene 5

This data proves that self-liberation is the result of "hard work" in consistently seeking knowledge. The act of reading from day to nite to "develop for the first time a vocabulary for the uneasiness" reflects literacy as an instrument of liberation. Language provides Tara with the tools to articulate her abstract suffering into structured and objective awareness.

This is the essence of Freire's teachings on education as the "Practice of Freedom." Freire emphasizes that mastering words is not merely a technical skill, but a "gnosiological" (epistemological) act where the subject reclaims their right to speak with their own voice. By discovering new vocabulary, Tara is undergoing a "decoding" process of her existential situation to transform that reality.

Scene 6

This quote describes a moment of intellectual validation that liberates the character from the burden of past doubts. The use of the word "liberating" explicitly appears when the scientific facts he learned in psychology class are finally acknowledged in a conversation with his mother. Textually, this quote proves that objective knowledge serves as the key to dismantling the ideological isolation wall of a family that has long neglected science.

Tara's action is a form of horizontal "Dialogue." Freire states that true liberation occurs thru a communal process where humans liberate each other thru the mediation of the world and true knowledge. Tara's scientific knowledge replaces myths or opinions without evidence (doxa) with fact-based knowledge (logos), which is

a prerequisite for intellectual emancipation and the restoration of human dignity.

Scene 7

Tara's decision to type a response to her mother shows the courage to confront domestic violence head-on. This is not just a passive self-defense, but a proactive decision to change the power structure at Buck's Peak for the safety of herself and her sister.

This action shows Tara as the Subject of Decision. Freire argues that emancipated individuals must be able to make independent choices that break the chain of the Internalization of the Oppressor. By rejecting the "recipe" of obedience imposed by her father, Tara engages in Cultural Action for Freedom.

B. Agency

Table 4.5 : Data Verification for Agency

Scene	Text	pages
1.	To write my essay I had to read books differently, without giving myself over to either fear or adoration. Because Burke had defended the British monarchy, Dad would have said he was an agent o tyranny. He wouldn't have wanted the book in the house. There was a thrill in trusting myself to read the words. I felt a similar thrill in reading Madison, Hamilton and Jay, especially on those occasions when I discarded their conclusions in favor of Burke's, or when it seemed to me that their ideas were not really different in substance, only in form. There were wonderful suppositions embedded in this method of reading: that books are not tricks, and that I was not feeble.	266
2.	I searched my mind and discovered a new conviction there: I would never be a plural wife. A voice declared this with unyielding finality; the declaration made me tremble. What if God commanded it? I asked. You wouldn't do it, the voice answered. And I knew it was true.	274
3.	I began to reread the letters of Joseph Smith and Brigham Young. As a child I'd read those letters as an act of worship; now I read them with different eyes, not the eyes of a critic, but also not the eyes of a disciple. I examined polygamy, not as a doctrine but as a social policy. I measured it against its own	308

	aims, as well as against other movements and theories from the same period. It felt like a radical act.	
4.	He saw God; I saw granite. We looked at each other. He saw a woman damned; I saw an unhinged old man, literally disfigured by his beliefs. And yet, triumphant. I remembered the words of Sancho Panza: An adventuring knight is someone who's beaten and then finds himself emperor	330
5.	Everything I had worked for, all my years of study, had been to purchase for mysel this one privilege: to see and experience more truths than those given to me by my father, and to use those truths to construct my own mind. I had come to believe that the ability to evaluate many ideas, many histories, many points of view, was at the heart of what it means to self-create. If I yielded now, I would lose more than an	334
6.	The decisions I made after that moment were not the ones she would have made. They were the choices of a changed person, a new self. You could call this selfhood many things. Transformation. Metamorphosis. Falsity. Betrayal. I call it an education.	260
7.	My life in Cambridge was transformed—or rather, I was transformed into someone who believed she belonged in Cambridge. The shame I'd long felt about my family leaked out of me almost overnight.	299

Scene 1

This quote textually documents a radical shift in the intellectual methodology of the character Tara, where she begins to read books "differently, without giving myself over to either fear or adoration." The choice of words "thrill in trusting myself" indicates the awakening of mental agency that had long been suppressed by her father's authority. The intrinsic context regarding her ability to discard Madison or Hamilton's conclusions in favor of Burke's argument proves that Tara is no longer a passive recipient of knowledge, but rather a sovereign evaluator of her own thoughts.

This phenomenon is a manifestation of the transition of humans as "Subjects" who possess the critical capacity to make

choices. Freire explains that "Integration" is different from adaptation; integration occurs when an individual is able to adjust to reality while also having the critical capacity to change it. Tara has stopped being an "Object" that receives "deposits" of information from her father (the Banking Education system) and has begun to perform her fundamental human function of "objectifying" those books to build her own truth. The statement that she "was not feeble" is a form of rejection against the "self-depreciation" often experienced by the oppressed.

Scene 2

This quote illustrates Tara's moment of sovereignty over her body and future thru her firm rejection of the practice of polygamy ("I would never be a plural wife"). The diction "unyielding finality" indicates that this decision comes from the deepest center of her consciousness. Intrinsically, his internal dialog answering the question "What if God commanded it?" with "You wouldn't do it" indicates that his personal agency now transcends the external theological doctrines that have long controlled him.

This step aligns with Freire's concept of "locating the seat of their decisions in themselves." Tara is taking the action of "breaking the adhesion" with the image of the oppressor that has long "housed" within her. By rejecting external prescriptions regarding gender roles and religion, Tara asserts herself as a "being for itself" rather than remaining a "being for another."

Scene 3

Tara reviews the texts of her religion's founders (Joseph Smith and Brigham Young) with "different eyes"—no longer as a devout follower, but as a social policy researcher. The use of the term "radical act" reflects her awareness that questioning something considered sacred is a form of agency liberation. This context demonstrates the character's ability to place history and doctrine as objects of study that can be measured objectively.

Tara's actions are a concrete manifestation of "Problem-posing education" applied independently. Freire states that in the process of liberation, reality is no longer viewed as a closed or static world, but rather as an object of transformation. By "decoding" the letters of religious figures, Tara no longer becomes a docile listener, but rather a critical co-investigator who evaluates ideology in the pursuit of true truth (logos).

Scene 4

This quote shows a direct confrontation where Tara demystifies her father's figure. The comparison between "He saw God; I saw granite" textually shows the existence of two different realities, where Tara is no longer immersed in her father's perception. The diction "unhinged old man" proves that Tara has been able to see her father objectively as a man flawed by his beliefs, no longer as an unquestionable representative of God.

This is the stage where the subject achieves "emergence" from the immersion of consciousness. Freire argues that to be free, the oppressor must be seen not as a magical force, but as part of the objective structure that oppresses. Tara has managed to achieve the "perception of the previous perception," where she now realizes how distorted her views were in the past. Her courage to see "granite" (physical reality) instead of "God" (oppressive myth) is a proclamation of agency as a subject of history.

Scene 5

This quote summarizes Tara's entire academic struggle as an effort to obtain the privilege "to construct my own mind." The diction "self-create" is a key term for the sub-variable of agency, emphasizing the ability to evaluate various perspectives. Tara realized that yielding to her father's authority meant losing the most fundamental essence of her humanity, which is the sovereignty of thought.

Tara's awareness is the highest achievement of "Humanization" as the ontological vocation of humanity. Freire emphasizes that human dignity lies in the capacity to become a "Subject" that transforms the world thru "Praxis" (reflection and action). By choosing to evaluate multiple histories and perspectives, Tara rejects the condition of "massification" (the formation of a thoughtless mass) and opts to become an individual responsible for her own historical process.

Scene 6

This data affirms the result of the agency process: the birth of "a new self." The use of the metaphors "Transformation" and "Metamorphosis" textually indicates that this change is permanent and fundamental. The closing statement, "I call it an education," redefines the meaning of education not as the attainment of a degree, but as a process of liberating subjectivity.

This is the "birth of a new human" promised by liberating education. Tara has transcended the tragic dilemma of the oppressed between following the oppressor's recipe or choosing freedom. According to Freire's teachings, education is a "practice of freedom" because it allows humans to "name the world" with their own voice. The transformation from a person controlled by family tradition to a

subject capable of making different choices is evidence that emancipation thru agency has been fully achieved.

Scene 7

This quote marks the awakening of Tara's mental agency, where she stops being an "Object" defined by family shame and transforms into a "Subject" who sovereignly determines her own space of existence ("believed she belonged").

Theoretically, this moment illustrates the character's transition from being controlled to becoming a subject who makes independent choices about her thoughts and identity. The loss of shame is a manifestation of the action of "ejecting the oppressor within" to overcome self-depression caused by the internalization of her father's values. The feeling of "having a place" in Cambridge proves that Tara has reached the stage of Integration, where the center of decision-making is now in her own consciousness, no longer the result of external prescriptions or doctrines.

C. Breaking the Cycle

Table 4.6: Data Verification for Breaking The Cycle

Scene	Text	pages
1.	For the rest of the afternoon—for the rest of the summer—I was Nigger. I'd answered to it a thousand times before with indifference. If anything, I'd been amused and thought Shawn was clever. Now it made me want to gag him. Or sit him down with a history book, as long as it wasn't the one Dad still kept in the living room, under the framed copy of the Constitution.	203
2.	What they heard was a signal, a call through time, which was answered with a mounting conviction: that never again would I allow myself to be made a foot soldier in a conflict I did not understand.	204
3.	I became a different person, who remembered a different childhood. I didn't understand the magic o those words then, and I don't understand it now. I know only this: that when my mother told me she had not been the mother to me that she wished she'd been, she became that mother for the first time.	298
4.	With every story my grandmother came into sharper focus, but the woman taking shape from	355

	their collective memories was nothing like the woman I remembered. It was then I realized how cruelly I had udged her, how my perception of her had been distorted, because I'd been looking at her through my father's harsh lens	
5.	But what has come between me and my father is more than time or distance. It is a change in the self. I am not the child my father raised, but he is the father who raised her.	359

Scene 1

This quote textually describes a radical shift in Tara's response to systemic racism within her family. The choice of words "indifference" and "amused" describes the past condition where Tara was still domesticated by her brother's behavior. However, her new desire to "gag him" and give him a "history book" that is not her father's version shows a rejection of continuing to consume that narrative of hatred. This intrinsic context reflects the first step toward doing things differently by no longer allowing verbal trauma to be a part of his life's normalcy.

This phenomenon is a tangible form of the effort to dismantle the "internalized image of the oppressor." Paulo Freire explains that liberation begins when the subject refuses to continue being a vessel for discourses that "dehumanize and brutalize others." By seeking an objective history book, Tara is striving to use "true words" to transform her world and escape the "narration sickness" that afflicts her family. She began to act as a "Subject" who critically revisits history, no longer as an "Object" who passively accepts doctrine.

Scene 2

This data shows a "brave choice to separate" that is very firm. The diction "mounting conviction" and the refusal to be a "foot soldier" in an incomprehensible conflict indicate a conscious decision to sever ties with the oppressive authority. The character consciously chooses not to be an instrument for the interests of others anymore.

This step aligns with Freire's argument that freedom must be obtained thru "conquest" (struggle), not as a gift from the oppressor. This inner action is a form of "praxis," where reflection on one's oppressed position leads to a commitment to take different actions. The character begins to projector the image of the oppressor that has long been interjected within herself.

Scene 3

The dialog moment between Tara and her mother marks the recovery of memories that have long been distorted by trauma. The diction "different person" and "different childhood" indicates that her mother's honest confession has broken the chain of denial that has long shrouded their family. Intrinsically, this quote illustrates how honesty can shatter the "spell" of blind obedience and enable Tara to reconstruct her personal history without the burden of guilt.

This process aligns with Freire's concept of "Humanization." When Tara's mother acknowledges her failure, she is engaging in a dialog act that restores her own humanity while simultaneously freeing her child from the burden of the past. This liberation is a "mutual process" that breaks the chain of the "culture of silence" within the family. Tara reached a stage where she was able to see reality not as something static, but as a reality in the process of transformation.

Scene 4

This quote highlights Tara's ability to identify perception distortions caused by her father's authority. The choice of words "distorted" and "father's harsh lens" indicates a critical awareness that her negative judgment of her grandmother is not her own, but rather a result of external doctrine. By seeing her grandmother in "sharper focus," Tara consciously chooses not to repeat her father's mistake of judging others.

Freire calls this phenomenon "perception of the previous perception." Tara is now able to "objectify" her father's perspective and realizes that she has been experiencing "submersion" in the oppressor's way of thinking all this time. Her ability to release the "adhesion" (mental attachment) to her father's perspective is a vital step in breaking the cycle of ideological domination to achieve authentic self-integration as an individual.

Scene 5

The closing statement, "I am not the child my father raised," is the most radical proclamation of emancipation. The use of the phrase "change in the self" textually confirms that Tara's identity transformation is complete. He acknowledges his historical origins but refuses to be defined by the upbringing methods of his past. This context reflects the success of building a new life that is completely separate from the trauma of previous generations.

This is the birth of the "New Man/Woman" as described by Freire—an individual who is neither oppressor nor oppressed, but a sovereign human being.

4.2 Discussion

4.2.1 The Development of Tara's Critical Consciousness

Analysis of Tara Westover's mental evolution shows a fundamental transformation from a passive and dominated "Object" position to a "Subject" sovereign over her own reality. This transformative journey, which Pratidina et al. (2024) define as a "struggle toward the light of education," begins from a condition of deep ideological immersion. Based on data findings at the level of Intransitive Consciousness, Tara was initially in a condition of being "submerged" or immersed in absolute family authority. This is reflected when she considers formal education as a "brainwashing" process (Scene 1) and views her father's intellectual pressure as an inevitable "will of God" (Scene 3). This view is validated by Pratidina's findings, which note that Tara's father systematically instilled doctrine to maintain the family's singular narrative.

Freire explains that at this stage, individuals often get trapped in "magical explanations" and fatalism. According to Paulo Freire (2021), magical explanation is the failure of individuals to grasp real causality (cause-and-effect), leading them to tend to link phenomena or life challenges with mystical forces or powers beyond human control. This way of thinking then gives rise to fatalism, which is a resigned attitude or "folding one's hands" because it considers the reality of suffering as a predetermined fate (fated) that cannot be changed. Both are characteristic of intrasitivity, which hinders a person from acting as a subject capable of changing their world.

Entering the Semi-Transitive (Naïve) Consciousness stage, Tara begins to show signs of "emergence" from the immersion of her consciousness. At this stage, she begins to question her father's fanaticism, although her explanations are still emotional and speculative (Scene 1 Naïve). This condition of emotional confusion is validated by the research of Zamzam et al. (2025) as the stage of disorienting dilemma, which is a crucial moment when an individual begins to doubt old beliefs due to exposure to new knowledge. The disorientation experienced by Tara is a natural psychological response due to the clash between childhood dogma and the objective reality she has newly discovered in the outside world.

In this transitional stage, Tara also experiences what is called "the ambiguity of the oppressed," characterized by the simplification of problems and the lingering adherence to her oppressor's figure (Scene 3 & 8 Naïve). According to Freire (2021), this ambiguity is a condition of existential dualism where individuals become fragmented figures because they have internalized the image and life guidelines of their oppressor into their own consciousness. This is in line with the findings of Pratidina et al. (2024), who noted the presence of a complex identity conflict, where Tara is caught in a dilemma between maintaining loyalty to her father's traditional

authority or pursuing self-autonomy amidst the childhood trauma that haunts her. This dualism shows that the liberation of consciousness is not an instant process, but rather a contradictory inner struggle.

Tara's inability to fully break free from family dogma at this naive stage can be explained thru Waliyadin et al.'s (2023) concept of "cultural barriers" due to vertical power relations, where individuals accustomed to living in a banking education system tend to be passive and obedient, making it difficult to build critical dialog.

However, even tho he still often engages in naive rationalization to cover up his father's logical inconsistencies (Scene 12 Naïve), the seeds of doubt that arise when he begins to compare the myth of magical healing with medical facts are an important indicator of the development of social awareness. As stated by Khoiri et al. (2025), the act of beginning to question norms and practices of injustice indicates that the educational process Tara has undergone has successfully encouraged her to no longer passively accept social reality, but rather to start seeing the connections between her personal experiences and broader power structures. Thus, this stage of naive awareness becomes a bridge for Tara to fulfill her ontological calling toward independence of thought.

The peak of Tara's mental evolution is reached at the level of Critical Transitivity, where she successfully replaces magical explanations with scientific causal principles. The crucial moment occurs when she uses medical terms like bipolar disorder to dissect her father's behavior (Scene 1 & 8 Critical), marking the transition of identity from the domain of doxa (myth/opinion) to episteme (true knowledge). The use of this clinical psychology terminology indicates that Tara no longer views her family's behavioral anomalies as a mystical fate, but rather as an empirical reality that can be explained objectively. This stage aligns with the research of Zamzam et al. (2025) on the reintegration phase, where individuals begin to use a new, more accurate perspective to interpret reality and achieve intellectual independence from childhood doctrines.

That intellectual transformation essentially reflects a reconstruction of traumatic memories into a sovereign narrative. This is in line with the findings of Pratidina et al. (2024), who define Tara's journey as a "metamorphosis" and a struggle toward the "light of education." Thru the science and history she studied, Tara not only healed her trauma but also took control of the authority over the truth of her own life story, replacing the manipulative narrative that had been instilled by her father.

This process of Conscientization then enables Tara to take the action of Naming the World by critically stating that the school ban is a form of human rights violation (Scene 5 Critical). Naming the world, according to Paulo Freire (2021), is an existential process in which

humans change reality by using "their own words," marking the transition of individuals from passive "Objects" to "Subjects" sovereign over their own lives. Thru dialog and critical reflection, one reclaims their basic right to define reality based on their own experiences, rather than merely accepting the myths imposed by authority. This courage is validated by the research of Khoiri et al. (2025), which shows that critical pedagogy is effective in building individuals' ability to identify social injustices and analyze power structures. For Tara, the ability to name her family's aggression as a "violation of rights" is concrete evidence that she has fully emerged from the confines of naive consciousness to a liberating critical consciousness.

4.2.2 Education as a Means of Emancipation

Education in Tara's life journey serves as an instrument of liberation that breaks the Banking Education model in her home environment. At Buck’s Peak, Tara's father acts as an "information repository" that inserts ideological "recipes" without room for dialog, positioning his children as empty vessels that must obey (Scene 4 Intransitive). Conversely, university education serves as Problem-Posing Education that challenges these myths thru empirical evidence, such as when a photo of slave scars shatters the "happy slave" narrative in Tara's mind (Scene 6 Critical). This shatters the "Culture of Silence" and equips her with new vocabulary to articulate the oppression she experienced.

The manifestation of Tara's emancipation is realized in three dimensions. First, Self-Liberation, marked by the courage to take autonomous steps to separate from her father's ideological control. Based on the findings of Scene 4 (Self-Liberation) in Chapter IV, this is evident from the sovereignty over her body thru the pursuit of modern medical treatment and vaccination. This action is a manifestation of Freire's pure concept of Praxis, where the theoretical reflection on freedom he gained in the classroom materializes into concrete actions to break the shackles of his family's paranoia. Praxis, according to Freire (2000), is a dialectical unity between critical reflection and real action aimed at transforming the oppressive structures of reality. Freire emphasizes that the two must not be separated; this analysis is highly relevant to the findings of Pratidina et al. (2024), who define Tara's journey as a "struggle toward the light of education" in order to achieve self-sovereignty amidst extreme family conflict. Pratidina notes that education plays a key role in the formation of Tara's new identity, although it inevitably "creates a distance from her fanatical family." Thus, the act of self-liberation in Data 4 is not merely an administrative or medical matter, but a historical act to sever the mental adhesion with the figure of the

oppressor in order to fulfill the ontological call of humanity to become free beings.

Second, agency is reflected when Tara Westover boldly changes her intellectual methodology by autonomously evaluating various historical thoughts (Data 1 Agency). This action marks a radical transition from the position of "Object" in the Banking Education system—where she merely received "deposits" of information from her father—to a sovereign "Subject" thru the practice of Problem-Posing Education. In Freire's (2000) view, this problem-posing education model is an emancipatory space aimed at resolving the contradiction of authority poles, allowing individuals to transform into equal Subjects thru dialog. This resolution of contradictions is what Tara experienced, which aligns with the findings of Waliyadin et al. (2023) regarding the importance of liberating education to encourage the reproduction of knowledge, where students are no longer receptive-passive but are able to synthesize information to create new knowledge.

Tara's courage to engage in dialectics between various historical thoughts, such as pitting Burke's arguments against Madison's, is a tangible manifestation that ultimately gives birth to the "new subject." Thru this radical process, Tara succeeded in ejecting the oppressor within or removing the image and life guidelines of the oppressor that had been housed in her consciousness, thus freeing herself from self-depreciation or the cultural shame of the past (Data 6 & 7 Agency). By completely shifting the center of decision-making into herself, Tara succeeded in fulfilling her Ontological Vocation as a human to become an independent being capable of transforming her own historical reality.

The highest success of Tara Westover's emancipation process is the Breaking the Cycle phase, where she radically breaks the chain of intergenerational trauma and her father's ideological hegemony. Her closing statement, "I am not the child my father raised" (Data 5 Breaking the Cycle), marks her success in breaking free from the internalization of oppressive values. This radical transformation aligns with the findings of Pratidina et al. (2024) regarding the "metamorphosis" of identity that creates distance from a fanatical family in order to achieve independence, as well as the reintegration phase from Zamzam et al. (2025) where Tara successfully reclaimed her emotional sovereignty over her childhood doctrine. Furthermore, the success in breaking this cycle solidifies Tara's position as an Agent of Change, as emphasized by Waliyadin et al. (2023) and Khoiri et al. (2025), where critical education conditions the subject to actively reproduce knowledge to transform their living reality and fully sovereign over the history of their own creation.

In the book Pedagogy of the Oppressed, Freire (2000) emphasizes a fundamental principle: "Freedom is obtained thru

conquest, not as a gift." It must be fought for continuously and with full responsibility." Freire's original thot is empirically manifested throughout the entire life journey of Tara Westover. The emancipation she achieved proves that liberating education is not merely a passive academic activity, but rather a lifelong process of humanization. In the end, Tara's struggle to "name her own world" successfully restored her most radical human dignity, which is the full right of an individual to determine their own historical destiny, free from the shackles of domestic ideological domestication that once confined her.

CHAPTER V

CLOSING

5.1 Conclusion

Based on an in-depth analysis of the memoir Educated by Tara Westover thru the lens of Paulo Freire's critical pedagogy, this research concludes that education is not merely a process of cognitive accumulation, but rather a dialectical instrument that leads individuals to the restoration of human dignity. The conclusion of this research is summarized to address the following problem formulation: First, regarding the influence of education on the development of the protagonist's critical consciousness. This study found that Tara Westover's mental evolution represents a radical transition from the position of "Object" ideologically dominated to the position of "Subject" sovereign over her own inner reasoning.

This process occurs gradually thru three levels of mental evolution: At the stage of intransitive consciousness, early education in the domestic environment of Buck's Peak operates as a "Banking Education" system that submerges the character's consciousness in mythological fatalism, where oppression is accepted as an inevitable divine fate. The transition to naive consciousness is marked by the emergence of the "disorientation dilemma," where the encounter with new knowledge begins to crack the structure of family dogma. Although seeds of doubt have emerged, the character remains trapped in the "ambiguity of the oppressed"—an existential dualism between primordial loyalty and the drive for self-autonomy. The peak of mental evolution is reached at the level of critical transitivity, where the character succeeds in replacing magical explanations with logical scientific causality principles. The highest achievement at this stage is the character's ability to perform the act of "Naming the World," which is a critical declaration that labels the deprivation of access to childhood education as a form of structural oppression and human rights violation, no longer as the sacred authority of parents.

Second, regarding the function of education as a tool of emancipation. This research concludes that higher education functions as "Problem-Posing Education," which systematically dismantles the "Culture of Silence" that has long shackled the main character. The manifestation of this emancipation is realized esthetically and theoretically in three fundamental dimensions: Self-Liberation: Emancipation begins with real "Praxis," where theoretical reflections on freedom obtained in the classroom materialize into concrete actions to seize sovereignty over body and mind, such as the courage to seek modern medical interventions that were previously considered taboo. Agency: Education empowers individuals to transform their intellectual methodology by autonomously evaluating history. This process involves the act of "ejecting the oppressor within," which ultimately gives birth to a

new intellectual identity free from the cultural shame of the past. Breaking the Cycle: Emancipation reaches its peak when the character radically breaks the chain of intergenerational trauma and the hegemony of the father's ideology. Thru the proclamation of her new identity, the character proves that liberating education is a continuous process of "humanization"—a journey of becoming a human being responsible for the historical process and the creation of herself (self-create).

Overall, Tara Westover's journey affirms the deepest essence of education: that the true power of knowledge does not lie in the attainment of academic degrees, but in the ability of education to liberate human consciousness from all forms of ideological domestication in order to achieve the ontological calling as a free subject.

5.2 Research Implications

The research findings on the emancipation of education and the development of critical consciousness in the memoir Educated have profound implications, both theoretically and practically.

5.2.1 Theoretical Implications

Validation of Critical Pedagogy in Literary Narratives: This research reinforces the argument that autobiographical literary works are valid instruments for dissecting abstract concepts such as Conscientization. These findings demonstrate that the dialectic between ideological oppression and intellectual liberation can be empirically traced thru the narrative transformation of the character from "Object" to "Subject."

Deconstruction of Domestic Hegemony: This research provides a theoretical contribution regarding how "Banking Education" does not only occur in formal institutions but also within authoritarian family structures that create a "Culture of Silence." This emphasizes that emancipation requires the independent reproduction of knowledge, not merely the passive absorption of information.

5.2.2 Practical Implications

Transformation of Educators' Paradigm: These findings imply the importance of educators building horizontal, dialogic relationships to avoid the effects of intellectual "domestication." Teachers and lecturers are encouraged to apply the Problem-Posing method so that students can connect personal challenges with broader social structures.

Literacy as a Weapon of Liberation: For readers and students, this research emphasizes that critical literacy and mastery of scientific vocabulary are key to articulating trauma and inner turmoil into rational and liberating awareness.

5.3 Research Limitations

This research has limitations in the scope of data sources, focusing solely on one main text, namely the memoir Educated, making its transformation findings very specific to certain cultural and ideological backgrounds. Additionally, as a library research study, this analysis is limited to textual segments without involving psychological validation or field observation of the related subjects.

5.4 Suggestions

A. Academic (Theoretical) Suggestions

Exploration thru the Lens of Feminism and Cognitive Psychology: Considering that this research focuses on critical pedagogy, there is a significant gap to examine Tara Westover's narrative thru a Feminist perspective to more specifically dissect gender oppression and patriarchy. Additionally, the use of Cognitive Psychology theory is recommended to analyze the process of reconstructing the protagonist's traumatic memories in a more clinical manner.

Comparative Study of Memoirs: Researchers are subsequently advised to conduct a comparative study between Tara Westover's educational journey and the narratives of emancipation of characters in other literary works with similar backgrounds of oppression (for example, in closed community environments or pesantren) to uncover universal patterns in the development of human critical consciousness.

B. Practical/Applicative Suggestions

Development of a Social Awareness-Based Curriculum: Higher education institutions and policymakers are expected to better integrate curricula that encourage students to become "Agents of Change." This can be achieved by increasing open discussion spaces on current socio-political issues so that the learning process does not stop as mere theoretical discourse in the classroom.

Implementation of Horizontal Dialog: Students and educators are encouraged to practice real "Praxis" by breaking the rigid power hierarchy in the academic environment, thereby creating an equal, critical, and responsible learning climate for the restoration of human dignity.

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APPENDICES

APPENDIX 1 : Guidance Card

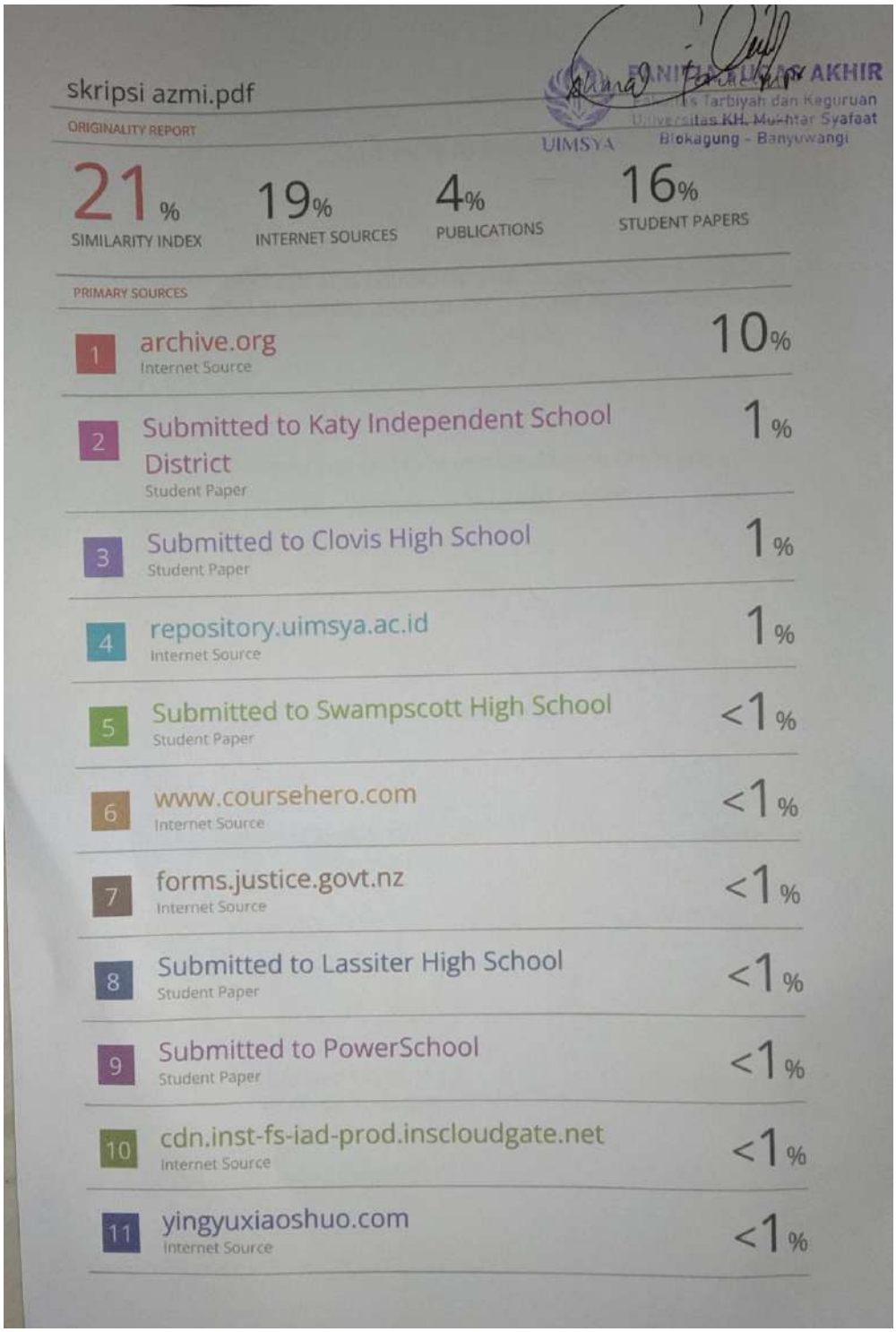
14/06/26, 10.20 SISTEM INFORMASI MANAJEMEN AKADEMIK UIMSYA BLOKAGUNG ::

NIM	2211221034
NAMA	AZMI WALIDATUL MUNA
FAKULTAS	TARBIYAH DAN KEGURUAN
PROGRAM STUDI	S1 TADRIS BAHASA INGGRIS
PERIODE	20252
JUDUL	EDUCATION AS A MEANS OF EMANCIPATION AND THE DEVELOPMENT OF CRITICAL CONSCIOUSNESS IN TARA WESTOVERS EDUCATED



No	Periode	Tanggal Mulai	Tanggal Selesai	Uraian Masalah	Bimbingan
1	20251	11 Juni 2026	11 Juni 2026	acc	bimbingan 16
2	20251	04 Juni 2026	04 Juni 2026	proofreading	Bimbingan 15
3	20251	31 Mei 2026	31 Mei 2026	Bimbingan penulisan conclussion and suggestion	Bimbingan ke 14
4	20251	15 Mei 2026	15 Mei 2026	Bimbingan menulis "discussion"	Bimbingan ke 13
5	20251	10 Mei 2026	10 Mei 2026	Bimbingan bab 4	bimbingan ke 12
6	20251	05 Mei 2026	05 Mei 2026	Bimbingan bab 4	Bimbingan ke 11
7	20251	30 April 2026	30 April 2026	Analisis data	bimbingan 10
8	20251	25 April 2026	25 April 2026	analisis data	bimbingan 9
9	20251	20 April 2026	20 April 2026	Analisis data	bimbingan 8
10	20251	15 April 2026	15 April 2026	Pengumpulan data ke 2	Bimbingan ke 7
11	20251	01 April 2026	01 April 2026	Pengumpulan data	Bimbingan ke 6
12	20251	10 Februari 2026	02 Februari 2026	Bimbingan penyusunan instrument	Bimbingan 5
13	20251	15 Januari 2026	15 Januari 2026	Bimbingan BAB 3	Bimbingan BAB 3
14	20251	10 Januari 2026	10 Januari 2026	Bimbingan BAB 2	Bimbingan BAB 2
15	20251	04 Januari 2026	04 Januari 2026	Bimbingan BAB 1	Bimbingan BAB 1
16	20251	01 Januari 2026	01 Januari 2026	Bimbingan Judul	Bimbingan Judul

APPENDIX 2 : Certificate of Plagiarism



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ORIGINALITY REPORT

UIMSYA

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Tarbiyah dan Keguruan
Universitas KH. Mukhtar Syafaat
Blokagung - Banyuwangi

21%	19%	4%	16%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

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APPENDIX 3 : Analytical Grid

Scene	Text	Subvariabel	Page
1.	"Now I'm older, I sometimes wonder if Dad's fervor had more to do with his own mother than with doctrine..."	Naïve	32
2.	"Fourteen years after the incident with the Weavers, I would sit in a university classroom and listen to a professor of psychology describe something called bipolar disorder..."	Critical	41
3.	"Off to college!" Grandma said... Leave it to Grandma to think getting yourself brainwashed is something to celebrate, I thought."	Intransitive	62
4.	"I squared my stance, ready to argue... Maybe her transformation was merely a temporary shift in my perspective..."	Naïve	66
5.	"Now Mother said that healing was spiritual and limitless... but I could never quite forget the words of that other woman... *There's no such thing as magic.*"	Naïve	73
6.	"I couldn't imagine where he was now, but sometimes I wondered if perhaps school was less evil than Dad thought..."	Naïve	74
7.	"This speech would stay with me... but no one had ever taught me the modest way to bend over, so I knew I was probably doing it the bad way."	Intransitive	131
8.	"I saw the woman's swollen belly and it was my belly... but my father had taught me that there are not two reasonable opinions to be had on any subject: there is Truth and there are Lies"	Naïve	151
9.	"The Lord has called me to testify," he said... I remembered that my life was not mine. I could be taken out of my body at any moment..."	Intransitive	152
10.	"The course was on Shakespeare... But now I was here I realized I knew nothing about him. It was a word I'd heard, that was all."	Critical	175
11.	"On realizing this, I might have resented my upbringing but I didn't... Doctors were Sons of	Intransitive	176

	Perdition. Homeschooling was a commandment from the Lord."		
12.	"I'd thought American history would be easy because Dad had taught us about the Founding Fathers… But the professor barely mentioned them at all…"	Critical	176
13.	"I scarcely moved for the rest of the lecture. I stared at my shoes… I didn't understand how they knew it [that I was a freak]."	Naïve	177
14.	"I don't know how long I sat there reading about it [Holocaust]… To have misunderstood it on this scale—five versus six million—seemed impossible."	Critical	178
15.	"I had no idea what the teacher meant by the "essay form." … The Sabbath begins when I wake up, I reasoned, and kept working."	Naïve	179
16.	"When I left the bathroom… I marched right past the hallway sink where Shannon and Mary always—always—washed their hands… Frivolous, I told myself."	Intransitive	181
17.	"The real trouble, however, was Western Civ… I thought Europe was a country, not a continent… And after the Holocaust incident, I wasn't about to ask for clarification"	Critical	182
18.	"Then, without any explanation… I wrote, I don't understand why I wasn't allowed to get a decent education as a child."	Critical	184
19.	"The day Dr. Kimball lectured on slavery… The flesh hardly looks like flesh, from what has been done to it"	Critical	201
20.	"I had started on a path of awareness… I had begun to understand that we had lent our voices to a discourse whose sole purpose was to dehumanize and brutalize others"	Self-Liberation	203
21.	"For the rest of the afternoon… I was Nigger. I'd answered to it a thousand times before with indifference… Now it made me want to gag him."	Breaking the Cycle	203

22.	"What they heard was a signal, a call through time… that never again would I allow myself to be made a foot soldier in a conflict I did not understand."	Breaking the Cycle	204
23.	"I didn't answer… Mother always said that medical drugs are a special kind of poison… rots you slowly from the inside for the rest o your life."	Intransitive	206
24.	"For as long as I could remember… Mother would make a tincture of lobelia and skullcap. It had never lessened the pain… Twenty minutes after I swallowed the red pills, the earache was gone."	Naïve	206
25.	"Robin was the oldest… she understood that my missteps came from ignorance, not intention… No keeping rotten food in the cupboards…"	Naïve	207
26.	"That night… I scratch out a journal entry. I ask myself questions. Why didn't he stop when I begged him? It was like getting beaten by a zombie…"	Naïve	219
27.	"He leaves. I return to my journal. Was it really fun and games? I write. Could he not tell he was hurting me? I don't know."	Naïve	219
28.	"It was in this state that I first heard the term bipolar disorder… *This is my father,* I wrote in my notes. *He's describing Dad*"	Critical	232
29.	"There was one thing I still didn't understand: Why had federal agents surrounded Randy Weaver's cabin in the first place? … to force his children into school."	Critical	234
30.	"Then I understood: white supremacy was at the heart o this story, not homeschool… it was difficult to understand why I had ever believed anything else."	Self-Liberation	235
31.	"The decisions I made after that moment were not the ones she would have made… Transformation. Metamorphosis. Falsity. Betrayal. I call it an education."	Agency	260
32.	"To write my essay I had to read books differently… There were wonderful suppositions	Agency	266

	embedded in this method of reading: that books are not tricks, and that I was not feeble."		
33.	"A gift from one's father could not be whorish… I struggled with this dissonance—a whorish dress, gifted to a loved daughter"	Naïve	267
34.	"I searched my mind and discovered a new conviction there: I would never be a plural wife… What if God commanded it? I asked. You wouldn't do it, the voice answered."	Agency	274
35.	"Dad looked at me, waiting for me to give an opinion, but I felt alienated from myself… I couldn't seem to find the voice that… came easily."	Naïve	276
36.	"it's astonishing that I used to believe all this without the slightest suspicion, I wrote. The whole world was wrong; only Dad was right."	Self-Liberation	276
37.	"Years before, I had told her what I'd learned in my psychology class about bipolar disorder and schizophrenia… Hearing her say it now felt liberating."	Self-Liberation	279
38.	"In a blank corner I scratched the line, None but ourselves can free our minds. Then I picked up my phone and dialed. "I need to get my vaccinations,""	Self-Liberation	284
39.	"I read through the afternoon… developing for the first time a vocabulary for the uneasiness I'd felt since childhood."	Self-Liberation	285
40.	"It would be many years before I would understand what had happened that night… what Emily needed—was a woman emancipated from pretense…"	Critical	290
41.	"I told her she was right, that of course we should stop Shawn"	Self-Liberation	296
42.	"That didn't make sense. If I had seemed rational, why had Mother believed Shawn when he'd told her I was picking fights?"	Naïve	297
43.	"I became a different person… when my mother told me she had not been the mother to me that she wished she'd been, she became that mother	Breaking the Cycle	298

	for the first time."		
44.	"My life in Cambridge was transformed—or rather, I was transformed into someone who believed she belonged in Cambridge."	Agency	299
45.	"He had said the exact wrong thing… I had never once heard her express anything like resentment. Until now."	Naïve	305
46.	"I began to reread the letters… now I read them with different eyes, not the eyes of a critic, but also not the eyes of a disciple. I examined polygamy… as a social policy."	Agency	308
47.	"He saw God; I saw granite… He saw a woman damned; I saw an unhinged old man, literally disfigured by his beliefs. And yet, triumphant."	Agency	330
48.	"I would lose custody of my own mind. This was the price I was being asked to pay… What my father wanted to cast from me wasn't a demon: it was me."	Critical	334
49.	"Everything I had worked for… had been to purchase for mysel this one privilege: to see and experience more truths than those given to me by my father…"	Agency	334
50.	"What is a person to do, I asked, when their obligations to their family conflict with other obligations—to friends, to society, to themselves?"	Critical	348
51.	"With every story my grandmother came into sharper focus… It was then I realized how cruelly I had udged her… because I'd been looking at her through my father's harsh lens"	Breaking the Cycle	355
52.	"But what has come between me and my father is more than time or distance. It is a change in the self. I am not the child my father raised, but he is the father who raised her."	Breaking the Cycle	359

HISTORY LIST LIFE



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Prodi	: Tadris Bahasa Inggris (TBIG)
Alamat	: Dusun Srono, Desa Kebaman, RT/RW 05/08 Kec. Srono Kab. Banyuwangi

Riwayat Pendidikan:

1. TK Khadijah 54 (2007-2009)
2. MI Abbasiyyah (2009-2015)
3. MTs Al-Ma'arif Wuluhan (2016-2019)
4. MA Al-Ma'arif 03 (2019-2022)