

# Preparation Assignment

## ***Freire's "Banking" and "Problem-Posing" Education***

My high school followed the CBSE curriculum and was located in a rural area where most students struggled with English. Because they lacked exposure to books, films, and games in English, they could not develop fluency. This made them perform poorly, which teachers then used as justification to silence them. A student with bad grades was automatically seen as incapable and undeserving of being heard. Teachers demanded obedience and called it "discipline." Questioning was treated as defiance. This was Freire's banking model in its clearest form: knowledge being deposited from above rather than discovered together.

I was an outlier. I had come from a tougher school, had access to English media, and was already deeply interested in science. These influences shaped my identity as modern, rational, and unorthodox. Seeing myself as scientific and atheist, I naturally opposed traditions and authority that seemed arbitrary or dogmatic. I began noticing contradictions in the institution's practices, like forcing students to recite religious prayers or follow meaningless uniform rules. This recognition marked my conscientization. By tenth grade, I turned this awareness into praxis by questioning such norms in class, refusing unnecessary restrictions, and helping classmates who had been labeled weak. Their quick improvement showed me that the system had failed them, not that they had failed learning itself. Teaching them also deepened my own understanding; I became both teacher and student at once.

At IITGN, I finally experienced problem-posing education. Professors invited dialogue, and knowledge often moved in both directions. For example, during a discussion on "concrete" and "abstract" knowledge, our class concluded that concreteness depends on what feels personally meaningful to the learner rather than what is directly observable.