130. RevCon 2026: Talking Pedagogy of the Oppressed w/ Claire Freeman (aka Lamb Shift)

Daniel Dissinger: [00:00:00] Okay. All right. All right. Well, welcome to RevCon 2026.

Um, I'm Daniel Dissinger, and I'm here with...

Claire Freeman (aka Lamb Shift): I'm Claire.

Daniel Dissinger: Claire. And thank you, Claire, for being in this. We just met yesterday at the mixer for RevCom, and, um, I was being my shy self, and then finally started talking. And then at the end of our conversation, Claire brought up Pedagogy of the Oppressed, and I was like, "That's...

It's time to talk about Pedagogy of the Oppressed." And, um, so our p- our session here at RevCon is Love & Learning: Responding to Dehumanization, and we're gonna just really just riff on that and also talk about Pedagogy of the Oppressed. And we're here with a bunch of other people around the table. And we have two other microphones, so if anyone wants to, um, hear chime in and talk, [00:01:00] you can always pick up a microphone.

We'll turn it on, and you can say what you want. You don't have to give your name or anything. You could just say what you want or ask a question. That's really what the key is to really Freire and even Bell Hooks is the question-answer, uh, question part, right? Um, so Claire, would you like to say a little bit about yourself or anything, you know, before we dive in?

Or just go why Pedagogy of the Oppressed or anything?

Claire Freeman (aka Lamb Shift): Recording this as a podcast shapes the discussion and shapes who engages in the discussion and shapes who speaks up and how he speak up, shapes how I speak up, shapes the sounds that I make. And that makes a difference in how this discussion goes.

Um, one of the things that I am saying yes to in this discussion is that Daniel has taught this book semester after semester after semester for a bit from what I know from us meeting yesterday. And I read this book, I read Pedagogy of the

Oppressed, um, [00:02:00] last year because I'm working in a worker led organization that uses popular education a lot in their organizing work.

And reading this book, um, really helped me understand some, uh, dynamics of, um, the position of an oppressor and the position of an oppressed person and the position of myself as a person who both ... Who has, who carries the mindsets and ideas and teachings of the oppressor like we all do, um, but in ways that are specific to me.

And that's a thing that I haven't been able to talk very much about directly connected to this book and supported by like prompts and supported by, um, um, sections or stuff pulled from the book and also supported by people being able to speak to their own experience and their own learnings outside of the book.

But tied back, I'm a Virgo, I eat up this sort of like, uh, text [00:03:00] knowledge stuff. Um, and that's it for me right now.

Daniel Dissinger: Awesome. Thank you. I mean, I would say Pedagogy of the Oppressed is probably one of those books that I teach, like Claire said, like I teach every semester. So twice a year and it's a book that I also read with my students twice a year so I'm never just skimming this book because it's a book that is not just theoretical.

Pedagogy of the Oppressed is really a book that asks us to kind of look in and even like what Claire said, like how do we both embody oppressor and oppressed dynamic? Like how can we figure that out in order to work towards liberation of ourselves and then freedom and liberation for everyone? The theme for RevCon is Liberation For All!

[00:04:00] And Freire is quite possibly one of the philosophers and theorists that believes in liberation for all and that is a very big undertaking. And I think he does a good job in his book to kind of explain how that happens. And um, it's a book that he wrote in the late '60s. It was published in the late '60s or early '70s.

Um, it was originally in Portuguese and then has been translated many times. And he was a political prisoner for teaching the poor to read and write. And so Freire walks this-- you know, walks his talk i-in this book. It's not just "Hey here's an idea learn it, I'm a theorist." He acts and really understands that.

So, one of the things that I like to start my classes with and, like, looking at it is really the opening sentences [00:05:00] because it really plays into what our panel is. Like, the idea of dehumanization. And you know, he says right in the beginning, like, um, "The problem of humanization has always been humankind's central problem."

And then he goes, "Concern for humanization leads at once to the recognition of dehumanization." So Freire really believes that these two things are in relationship just like oppressed and oppressor are in a relationship. So we both h- are humanized and humanize, and dehumanize and are dehumanized, which means we are oppressed and we are oppressor.

And that is why Freire... This book is much more a tool for you to examine self instead of really break down the global. Mm, you know, which is part of it too, but we are part of it, so if we don't do the work ourselves whereas, [00:06:00] like, it's forget about everyone else doing anything then, you know? So.

Claire Freeman (aka Lamb Shift): Note to the people who are here, there's copy in front of Daniel that's used, used, used galore.

There's a copy in front of me. This is my copy. You just had it with you? I brought this shit. I was like, I was like, I was like, oh, what would be helpful? Okay. I was like, "What would be helpful to bring for RefCon?" Oh my god. And I packed my little journal and I packed Pedagogy of the Oppressed literally, um-

Daniel Dissinger: That's what it was when I heard that you took Pedagogy of the Oppressed with you.

I'm like, "Who takes Pedagogy of the Oppressed?" Who thinks to pack Pedagogy of the Oppressed? And I was like, "That is the most amazing thing I've ever heard" .

Claire Freeman (aka Lamb Shift): And so for everybody who's here around the table, speak up or if you wanna be quiet and sneaky do a little... If you want the microphone passed to you or if you want the book t- passed to you so you can- Mm-hmm

read along. Yeah. Hearing y'all's voices read different sections is sweet and fine. Don't wanna put anybody on the spot, but [00:07:00]

Daniel Dissinger: So can I ask you a question? Yeah. Like, uh, when you read it for the first time, what were the things that you feel like s- w- um, any main thing that really hit you as hard or, like, stayed with you?

Claire Freeman (aka Lamb Shift): Um, I've known that I love learning, and I've known that learning is how I grow and how I move through the world. And, um, one of the terms that is used a lot in Pedagogy of the Oppressed is conscientization. Conscientizazation... Con- It's about, it's the process of developing consciousness. And the r- the reason why that's important is because it's recognizing that the, what's behind, what's behi- what fuels the oppressor's actions and also what fuels the situation of oppression is a false consciousness, is things that have been taught and things that have been learned that we carry with us without actually being conscious of what we're carrying with us and the consequences [00:08:00] of them.

And so conscientization Makes learning like really what the stakes are. Like, like learning isn't just for the sake of like knowing interesting new facts and knowing interesting new knowledge. Even in a context of like organizing and activism there's a lot of ways that like the learning and understanding and having all the facts and knowledge about what's going on in the world, what's going on in my world, what's going on in my life, what's going on internally it's like i-i-it, it, it calls me into actually understanding that the knowledge that's important for me to be learning is the stuff that actually has an impact on um how I understand the dynamics of oppression in my life and in the world that I'm within and that also the process of learning and teaching is a very like, like-- It's because people are acting out or it's because people are not conscious of the kind of narratives and the messages of the oppressor [00:09:00] that gets in the way of revolutionary action Mm And that gets in the way of liberatory action because instead there's false consciousness which says "Oh if only I were to do this thing," or If only I were t-to just keep trucking as is or whatever, whatever then it's gonna continue.

Or If only these people were to do better or If only these people were to stop being so whatever then things would get better And those are -- There are a lot of examples of false consciousness In the organizing work that I am a part of its uum we are organizing against one of the most powerful uh very powerful corporation in my region which is Tyson Foods and the their philanthropy really shapes the kind of like perception of what's um Their philanthropy really shapes the perception of what's okay What can be done?

What's possible to be done? And like even people who are working in really [00:10:00] abusive conditions in the chicken factories are inundated with

information day after day after day That like you can't You shouldn't, you shouldn't be biting the hand that feeds you. Like We're doing all these good deeds for you and so you should instead be uuuh just putting up with these abusive conditions that are very, very dehumanizing.

Um, because we're giving you this job and because we're putting on these community, uh, these cultural kinda like festivals in the area, and because we're funding these arts organizations in your town, and because we're feeding you our chicken whenever there's a disaster in the area, et cetera, et cetera, et cetera.

And all of those are very concrete examples of how this false consciousness of like- Mm ... uh, I shouldn't actually do anything, and I don't actually have power to change anything because instead, this company is the one with the power, and this company is doing things that are good enough that I don't actually need to like-- [00:11:00] Like it's not possible for me to fight.

It's not possible for me to fight with others. It's not possible for the workers to change the situation, et cetera. There are so many examples of this false consciousness. Um- And so that's the point of, like, conscientization that he writes about here that helps me understand why learning matters and what learning can do in relation to the thing that, like, shapes our fucking day-to-day and every day which is, like, the systems of oppression that we are subject to and that we participate in.

Daniel Dissinger: Mm. You know, what you said about these events that we're putting on and the, the ... We're feeding you when there's a disaster. Like Freire says too, like, there's that false generosity that oppressors do where they create a situation when they go, "Well, we're giving something to you. We're helping you." But it's not real generosity.

It's really just creating [00:12:00] dependency and so that when you are oppressed that you depend so much on the oppressor thinking that they're providing something that is liberatory to you when it's really not, that it's actually creating much more oppression another level that's harder to get out of because you don't truly see that that's dependency.

Like, they are literally in- creating a population of, like, inf- They're almost infantile in a way. So he says, "True generosity consists precisely in fighting to destroy the causes which nourish false charity. And false charity constrains the fearful and subdued, the rejects of life, to extend their trembling hands.

True generosity lies in striving so that these hands, whether of individuals or entire peoples, need to be extended less and less." So the idea of real generosity and real liberation is when that hand is extended no more. Instead they could... people could take care of themselves because really Freire believes the oppressed know how to [00:13:00] liberate themselves and should all- be allowed to find their freedom without the oppressor going, 'We'll free you.'

Claire Freeman (aka Lamb Shift): There's a lot of clarity to me, and could we go through this? Yeah. What humanizing actually means- Mm-hmm ... and what humanization is because that's like, like, that's, that's a really... That helps focus on what are we actually doing here. Mm. Like, what is, what is, what is, what is the unify-... What is, what is the goal that we're united around?

And it kinda holds up at least, at least in the work that I do and at least in the conversations that I have and at least in what I see as, like, like m- my part of my purpose and what I'm trying to cultivate is humanization. Mm. And without knowing what it ... Without, without having an understanding of what it means to be alive and what it means to be human then we get kind lost.

And this is just, right?... We can just propose this as, like, a draft. Mm-hmm. Like, this doesn't ... Just because this guy wrote it in book and this book has been read and referenced in a lot of ways doesn't mean that that does have to be what it means to be human and I think it's a really helpful [00:14:00] starting place for a conversation.

Daniel Dissinger: Mm-hmm Yeah. I mean, one of the things that Freire says especially with humanization and dehumanization is that exploitation is really a big key element, right? So when one group objec- objectively exploits another group, it hinders their pursuit of self-affirmation as a responsible person. It's one of oppression.

So any time like,... When I read it, like anytime a person is stripped of that ability to self-actualize, to understand, to... They have their own self affirmation and their own responsibility, that they're being dehumanized. For him, humanization comes in being able to name the world around you, right? Like being able to go, "This is what my world is.

This is how I see it. This is what I want it to build, be built on." Instead of working inside a structure that sees you only as being moved through it, and not having [00:15:00] any agency to change the environment at all. And most of the time we feel like that because everything is so large which is why he's like, "How can you change your immediate environment and then move from there?"

Instead of how can I change this entire institution which is literally made up of smaller and smaller and smaller institutions

Claire Freeman (aka Lamb Shift): Could you read a quote that is saying what humanization is? And then we sit with it a little bit and see w- what people around the table, uh, how they respond to that.

Daniel Dissinger: Let... Yeah, let me see if I can find the exact, an exact one because mainly, like, I would say for the first chapter's mainly about, um, dehumanization.

Um, but I would say in, in chapter three he says, "Human, human existence cannot be [00:16:00] silent, nor can it be nourished by false words, but only by true words with which men and women transform the world. To exist humanely is to name the world and to change it. Once named, the world, i- in its turn reappears to the namers as problem and requires of them a new naming."

So for him, humanization really is about a constant practice of renaming over... and having the agency to do so. That is really, for him, humanization. And oppressors, what their j- what their role is, is to cease that from happening, is to go, "I'm giving you a world to exist in and I'm giving you the role." A- And humanization for Freire is like, "I, I have the agency to change that world around me, and to name the elements of my own self-affirmation."

Claire Freeman (aka Lamb Shift): [00:17:00] So my question for the table- And you can choose to share and speak into the microphone. I'm also gonna assert that you can choose to share and we all turn off the microphones- Sure ... and we can still hear you share.

Daniel Dissinger: Absolutely.

Claire Freeman (aka Lamb Shift): My question for the table is, and this is gonna include a bit of silence, so really reflect on the o- your own relationship with resisting oppression or fighting oppression or surviving within an oppressive system.

And we're gonna think about this, um, what is proposed in this theory, which is that

Our work towards humanizing is to be naming the world, and for our power to name the world to be also something that shapes our world. Okay? So we... [00:18:00] So a invitation for you to think about, right? Think about y- how you

engage in the fight against, or struggle against, or surviving within the oppression that you experience.

And then think about this, like, does that actually map onto-- What role does it have to actually be, like, naming the world? Or for how you name the world to be -- to have power to shape the world around you. Does that actually sound related to actually what you experience and actually what your reality is?

Does it sound like it's just kinda completely disconnected? What does the ... What, what is the overlap? Does it seem like there's an overlap? Et cetera, et cetera. And now is where there's just gonna be some silence, and we'll see if anything comes up for anybody in that question Mm-hmm. Mm-hmm. Mm-hmm. Mm-hmm. [00:19:00] Um, okay, so the prompt is To take a breath

Remember what the what your experience is in this lifetime of struggling against or fighting against the oppressive systems that you're within

What does it actually mean for you to be fighting for or struggling for or surviving for your humanity and you being human in that?

Would you like to speak into a mic?

Charlotte (Audience Speaker 2): Yeah. What comes to mind in my life, [00:20:00] um, in fighting not just for my humanity but to be alive and to feel well is, um, through the healthcare system here in the United States which is equal parts flawed as sometimes it's miraculously successful at, at aiding us.

But in that struggle when you talk about naming, in, in that context getting a diagnosis is really powerful. It opens the doors to all kinds of resources, um, and hopefully palliative care. And also having a diagnosis is socially powerful because then you have a descriptor with which you can explain to your fellow human beings, um, this is, this is what I need you to know about me and this is how you can participate in my care now that you understand what suite of [00:21:00] symptoms I've been talking about.

And even though it's unfortunate something has to be like codified with a diagnosis to get the assistance from our fellow mankind that we need, that name is so powerful. And uh, over and over again in my adulthood I've had to, to fight for th-... for those labels and it's probably one of the only times when a label can be liberating.

Claire Freeman (aka Lamb Shift): In order for you to get the medical care that you need it needs to be named-

Charlotte (Audience Speaker 2): Yeah ...

Claire Freeman (aka Lamb Shift): in whatever way it's named. And when it is named if it's named in a way that aligns or that works or whatever you are getting the resources that you need, and that's liberatory? Did that hear you-- did I hear right that time?

Charlotte (Audience Speaker 2): Yes. Yes. And of course there can be a struggle when you're misdiagnosed but if you're fortunate and have, you know, adroit, um, doctors you go back to them and tell them something's amiss, can we go back [00:22:00] and reckon with this again? And I've had to do that too. Um, but m- it's always been important that I just like never give up on getting that naming right otherwise I feel like I wouldn't be sitting here erect with you all today having this conversation.

Claire Freeman (aka Lamb Shift): Thank you.

Daniel Dissinger: Thank you so much. Thank you

What you said is, uh, really profound because, you know, that idea of a diagnosis between two people is dialogue, right? It's one person dialoguing something to another person, right? And a lot of the times I feel like in the healthcare system and in many different [00:23:00] institutions, that exchange between two or more people is a lot of the times stripped of that part that Freire talks about which is like these two people must come to this space with a profound love for each other.

Mm-hmm. And he says, "It can't exist without that profound love for the world and for people." For when you name the world, which is an act of creation and recreation, it is not possible if it is not infused with love. Revolutionary thought for him, for Bell Hooks, as I'm holding everyone that's listening, like Teaching to Transgress by Bell Hooks, has to be infuse with love.

Because if it's not then what happens is to what Freire says too is that that fear of freedom all it does is just flips the oppressed with the oppressor and the oppressor becomes the oppressed [00:24:00] 'cause we are not coming in that space of love. And health care is one of those parts that it almost ceases a lot of the time so you f-- yeah.

Thank you. Yeah.

Charlotte (Audience Speaker 2): There i- there is a, um, a p- a power discordance between doctors and patients very often. Mm-hmm. Insurance companies and patients, um, that relation... So many people's lives are on the line because of insurance company coding and approvals and that's not infused with love. So you know it's a, it's a broken system.

Um, but I would still take the naming in that broken system and the progress over not having access to any, any care-

Audience: Absolutely ...

Charlotte (Audience Speaker 2): at all. It is, it is a type of care. I -- In my heart of hearts I believe most people who get into [00:25:00] medicine must have a sense of wanting to preserve life. Hmm. And that even if it's not in the foreground every day that it's somewhere in their substrate.

Daniel Dissinger: Hm.

Charlotte (Audience Speaker 2): That's the optimi- optimist in me.

Daniel Dissinger: Hm. Yeah. Thank you. Yeah

Cheanie Noai (Audience Speaker 3): Okay, we're on. Yay. I- I'd like to speak a little to just observation on, like, multi levels of oppression. So for [00:26:00] me, I'm indigenous Q'eqchi' Maya. Um, I was born during the 36-year genocide in Guatemala, which was when the United States and Israel worked together to murder over 200,000 Indigenous peoples, um, primarily Q'eqchi' Maya folks.

Um, my mother was born at the very start of the genocide. I was born at the tail end of it. Um, and I think the, the observation I'm feeling right now is both the systemic oppression that has continued, you know, since the genocide officially ended, but of course, it's, like, always ongoing, and femicide is huge there.

Guatemala is one of the, um... or is the highest rate of malnutrition among any country in the world. Um, and during the genocide, I think it was 80% of, uh, Indigenous lands, um, people were displaced from their, those lands and given to, um, the United Fruit Company. Um, companies like Coca Cola came in, began plantations, um, a lot of child slavery, um, all of that.

And I think about that a lot in the [00:27:00] ways that I see, like myself, my family, the, the people that I'm around in Guatemala, like fighting back those oppressive systems, um, on much larger scale, but then also thinking about where's the conversation on how those systems of oppression have also seeped into our interpersonal relationships, either with ourselves or within our family dynamics.

And so I think part of the femicide in Guatemala is that we are actively fighting against lack of access to education, to healthcare, to nutrition, to support for our family systems, um, to rape as a tool for oppression. Um, but then within our own family structures, we're experiencing domestic violence.

And ... Sorry

And the way that, like, the normalization of systemic oppression just, like, infiltrates all of our relationships. Um, and I think about [00:28:00] that especially within the context of, like, the enforcement of Catholicism within Guatemala. Mm-hmm. And so violence against children, violence against women especially, violence against, um, people with disabilities, especially, like, mental health and physical health disabilities.

Um, like, I just don't even know where to begin, um, in that resistance and in that movement of, like, especially for women and queer people within Guatemala, and especially for children, um, how we fight back against larger scale systems of oppression when we can't even breathe within our own homes

Claire Freeman (aka Lamb Shift): And so whenever you say, "I don't even know where to begin," it's like there's all, like with all of this. Mm-hmm. With all of this stuff on the bigger scale, and with all of this stuff on the very immediate scale in the own home.

Audience: Mm-hmm.

Claire Freeman (aka Lamb Shift): Mm-hmm. It's like the question, the question around, like How you, how you, how you do the work or do the fight against oppression.

You're like, "Well, where fuck do- where do, [00:29:00] where do we even start?" whenever it's like-

Cheanie Noai (Audience Speaker 3): Mm-hmm ...

Claire Freeman (aka Lamb Shift): all the way pressed in close at the level of, like, this interpersonal level? Yeah. Was I hearing you right?

Cheanie Noai (Audience Speaker 3): Yeah, and I think there's a lot of pressure within, like, resistance movements for people to be the force, right?

But then what do you do when you don't have access to the healthcare that you need, and what do you do when you don't have resources and a plethora of ways to actually fight back, um, and when you don't have the power, when you can't, um, participate in ways that would be actually, like, effective for those movements?

And for me, I think about it a lot in the sense that I-- the biggest way that I feel I am in resistance to my own dehumanization and the dehumanization of, like, my people is through parenting and the way that I relate to my son and the way that I, um, allow him to become someone raised in a way that he will have less to fight against.

But then I think about that so much from the perspective of, and what about my cousins back home, you know, who [00:30:00] don't have the privilege of being able to raise their son as a US citizen, to be able to feed their children in ways that actually support their wellbeing, or to educate their children?

Claire Freeman (aka Lamb Shift): What role does, what role does educating your son have in your son not dealing with the oppression or being in a better situation than you are?

'Cause education can seem like such a-

Cheanie Noai (Audience Speaker 3): Yeah ...

Claire Freeman (aka Lamb Shift): such a so, like so many more levels further away from, like, the just element of survival. But does it actually matter to you?

Cheanie Noai (Audience Speaker 3): I think that yes, two sides to that. The first one being the, I think, more, like, holistic or spiritual side of it which is allowing him the tools to advocate for himself, to understand the ways he and people around him are being oppressed, and to have the tools including, like, the nervous system capability to respond to those things so he isn't, like, in a say a similar position as where it's like, "I can't even talk about these things without crying," right?

But for him to have the tools to see it and address it and respond to it in a way that [00:31:00] isn't so disregulating, destabilizing. But then the other side of that for me is more education in the formal sense of like my mother, for example, couldn't read or write in any language and we, you know, came to the United States when I was a child and being raised in really apprentified way of having to advocate for my family as a whole and my-- the pain that my mother experienced from not being able to access so many resources simply because she couldn't read, right?

And just, like, how important those base level educational pieces are to, um, just being able to read a book and better understand, um, how, how to resist.

Daniel Dissinger: Mm.

Claire Freeman (aka Lamb Shift): Thanks.

Daniel Dissinger: Thank you.

Cheanie Noai (Audience Speaker 3): Yep.

Daniel Dissinger: You are doing exactly the resistance work that Freire, that I would say both bell hooks and Freire would say is the work that needs to be done, right?

You start with how, you know, you parent and how, [00:32:00] you know, you are living out in the w- in the world now. Because it is an overwhelming task to consider how to fight against large institutions that have so many more resources- Mm-hmm ... than an individual has or a group of people have other than a government, right?

And I think one of the things that is so powerful about what you said, and thank you so much, like I ... Uh, thank you, uh- Is that in the face of all that, you are doing that work. Like, you're like, "That's what I can do and I'm gonna do that." And that is the most powerful thing that anyone can do because it is the work that no one can take away from you- I wanna-

'cause that is your world.

Claire Freeman (aka Lamb Shift): And to shift to, to like, to, to, to, to f- to focus differently, like earlier whenever you started talking you were like, It feels so like, like what can you even do whenever it's like so immediate here around you? [00:33:00] And then you go into being like, "And then this is what I do".

And like what you say has been like the super legit like most fucking fundamental thing.

Yeah. What's up with that?

Cheanie Noai (Audience Speaker 3): I guess why my parenting feels like inherent, right? It's like well I had this kid and there's no not parenting him, so it feels in some ways like less of a choice but then yeah where am I devaluing the work that I'm doing by not recognizing how much agency I do have in the way that I parent

Claire Freeman (aka Lamb Shift): Mm.

Cheanie Noai (Audience Speaker 3): Yeah.

Claire Freeman (aka Lamb Shift): Yeah, I don't, I don't know e- Good reflections ... I, I don't know either. 'Cause like, it's like, what the fuck is up with that? But it's so real that-

Cheanie Noai (Audience Speaker 3): Mm-hmm ...

Claire Freeman (aka Lamb Shift): that like, that like, what do we even do? And then I'm like, I know you have the answers to that. Maybe not the answers, but like, you have answers to that, that like- Yeah

that like you also then shared after that too. Mm-hmm.

Daniel Dissinger: And I think the thing that most people when they read something like Pedagogy of the Oppressed or-

Claire Freeman (aka Lamb Shift): That was an announcement about how- ... there's an hour and a half left of this-

Daniel Dissinger: Yeah ... unconference. So we will, we will consider that time, so yeah. [00:34:00] Um, well one of the things I would say like that sometimes is misunderstood about these two texts is that we're supposed to take on the larger powers when really they're going take us take many steps back and go, "What around me do I have to change that I can do?"

And then do that, and then whoever I teach, like in my classroom, whoever reads this book, if they go and do something positive because of it, that was

exactly what was supposed to happen. Like, I'm not gonna take this and f-fix USC or fix the education system, but I can fix how I teach, and that's the, that's the, that's probably the best thing I can do 'cause that's the one place that I am not going to get, you know, that much resistance against.

My students are gonna listen possibly, who knows? [00:35:00] But at least that's the work I can do. And most importantly, what's the work I can do on myself all the time?

Claire Freeman (aka Lamb Shift): And then that's what we can encourage in each other.

Daniel Dissinger: Yeah.

Claire Freeman (aka Lamb Shift): That's what a responsible teacher does. That's what a responsible facilitator does.

That's what a responsible organizer does, is really encourage people and reflect back to people the reality that they're in and what power they can have in that reality. It's, it's, it's like, like we could all use that support from the people around us. Mm-hmm. And that's the role of like a teacher. Yeah.

And that's the role of like a facilitator or a organizer, and that's so clarifying.

Daniel Dissinger: Yeah.

Claire Freeman (aka Lamb Shift): Like rather than telling people how to do it, it's about like, it's about like supporting people and, and, and knowing what their power actually is.

Daniel Dissinger: Yeah. Yeah

Are there other peo-, like other people have, wanna chime in or have questions or anything? 'Cause we also don't wanna take up all the time for the other sessions, [00:36:00] but are there other ideas or questions or thoughts that people do have?

Claire Freeman (aka Lamb Shift): Okay

Daniel Dissinger: Well, I will say this, like, I hope that everyone does read this book. You could actually... It's free online as a PDF

So anyone could read this book, and I think that would be something that everyone should do. But just know one of the things, especially for me as someone who has so much intersectional privilege as being white and straight and [00:37:00] cisgender and, you know, is learning how much my actions consent to the oppression of so many others.

And that to feel that but then to go, "Okay, this book is not trying to d- like demonize what I'm doing." I too have been taken in this world to become an oppressor in order as a tool for other oppression. So being aware of that hurts. Then now I can move forward into doing what can I do to ensure that that discontinues?

But it's lifelong work, right?

Claire Freeman (aka Lamb Shift): If... Do you wanna s- Is there more to share? 'Cause I have a... I wanna... Yeah. Go

Charlotte (Audience Speaker 2): ahead. I just want to say yeah, it is lifelong work.[00:38:00]

Claire Freeman (aka Lamb Shift): I'll share a little bit. While I am, Daniel could you look for the section that's talking about like the role of the oppressed in like expelling the oppressor? Like expelling the oppressors', like messages 'cause that's part that's really true for me is one of the things that c- that's called... That I call back to that Daniel mentioned earlier was the role of love and when you were speaking about the medical system and naming within the medical system, I was thinking [00:39:00] about the thing that supported me in starting to transition in, um, in the way that I really wanted to and to like really take some big steps in my transitio-- In my gender transition, um, in ways that had been too scary before, was being in loving community and being in loving community that had kind of autonomy or agency over the medications, the terminology et cetera, that we needed.

And it was once I was-- Once I had trans community that had hormones, that had the knowledge of how to safely use hormones, that had connections with doctors who can monitor some of the basic things, that helped me feel safe, that's when I could actually step further into myself and because the w-- The, the, the message th- the, the oppressor that I carried in my mind [00:40:00] made me so fucking afraid of what it looks like to transition and get it wrong, what it looks like to, um

I lost my train of thought and I wish that I didn't. But, um, what it looks like to transition and get it wrong and... Oh, my train of thought is gone. That ship sailed. Oh, love, and the fear and... Hmm. Oh, no, love is just such a antidote. Love is the antidote to fear. There's, like, fear-based modes of being, and then there's love-based modes of being.

Mm. And dichotomies are helpful when they're helpful, and it's a fucking helpful one that, like-- that, like, love really is an antidote to fear, and it, it helps me trust what unfolds in me and helps me trust what-- how I unfold to be. [00:41:00] That, like-- that, like, there's still so many messages around how, um, there's a villainous to trans femininity.

Um, anyway. Anybody else wanna share about their positionality and, uh... Or

Getting what? According to- Getting it wrong ... getting it wrong Yeah I don't even know what is right or wrong to me, because I'm so busy carrying the message Mm. The inter- internalizing the oppressive message Berea

Yeah, 'cause I don't even know myself. Like, like that's, that's one of the things that, that's one of the things that loving each other does and loving ourselves do- Mm ... is that like it is about knowing ourselves through love rather than knowing ourselves [00:42:00] rather than not knowing ourselves through fear because we just don't fucking bother because we're too afraid to do anything, but we're actually so-

Daniel Dissinger: Yeah

Claire Freeman (aka Lamb Shift): There's so much love in ourselves, in all of us.

Daniel Dissinger: Yeah. And I think that's something that like a lot of people, especially me too, like caring so much about how people see me , how I perform in public as even an academic or non-academic uh, a man. You know masculinity is also a huge thing for me. Like what if I'm not you know masculine enough in this situation?

Or what if what I'm wearing looks weird and, and this is you know, I think the thing is like across gender spectrums and across everything like people are dealing with these things and I think that like Freire really equalizes that to kinda go we're all kind of feeling this; oppressed oppressor like you're all in this situation together.

Find a place where you can like see each other's humanity. [00:43:00] Latch onto that part and then build on that. It doesn't have to get much more difficult. And I think he says like though the part about rejecting like What it is is like the, "the oppress," he says, "internalize the image of the oppressor." And then adopt their guidelines are fearful Then they become fearful of freedom So oppressed groups or op- oppressed people are afraid to be free because they internalize the image of the oppressor Because oppression is freedom to them."

So they're not really free. So in order to do that Freedom would require them To reject this image And replace it With autonomy and responsibility "And freedom is acquired by conquest Not gift, and must Be pursued constantly And not respon- And responsibly Freedom Is not an ideal Located outside Of a person Nor is it An idea which becomes myth.

It is rather The indispensable Condition For the quest For human completion."

Claire Freeman (aka Lamb Shift): Freedom is the quest for human completion.

Daniel Dissinger: [00:44:00] Yeah.

Claire Freeman (aka Lamb Shift): And like that's love! Like that still really

Daniel Dissinger: is love. That's love Absolutely So maybe On that We could end On like That human Completion This is a Conversation That can Go on But like Thank you All that Are here Around this Table for Sharing and for being Part of this conversation Thank you to RevCon for hosting this Thank you Claire for being here thank you so much And yeah excellent Great Okay

Audience: Okay

Daniel Dissinger: that's a wrap