

Interview of Zoe Johnston by Rose Cassidy
October 12, 2023 via Zoom

Zoe Johnston (she/her) is a youth climate justice organizer and graduate student studying Peace and Conflict Resolution studies. She has been involved with the Stop Line 3 movement and Earth Quaker Action Team, often serving as a police liaison. As a member of the Unitarian Universalist Church, her faith informs her ideas of community, love, and nonviolent direct action. Zoe offers a first person perspective to direct action against oil pipelines and carries on the traditions of “movement elders” with whom she has learned from, whether in working with them one on one, or through reading their work.

ROSE CASSIDY: Great, well again thank you so much for taking time out of your day. I really want to affirm that your story and your experience is really important and I’m so excited that you get to share it with us, so thank you very much for trusting us with your story and your information.

ZOE JOHNSTON: I’m so glad! I’m excited to be connected and excited to be telling it.

CASSIDY: Awesome! So, just to get started, how would you define your work as an activist?

JOHNSTON: I think I would define myself as a climate justice organizer. I think that that’s kind of the realm that I’ve existed in. But being very clear about climate justice as intersectional and to say that my experience and my background is in climate justice organizing, but that has to include other ways that oppression shows up and the way that climate justice is stratified along those lines as well, the way that climate justice also means abolition and also means racial justice and also means economic justice. So I think holding climate justice at the core but being intentional about letting it evolve and connect to everything else I do.

CASSIDY: Awesome. Well, it’s great to hear you talk about intersectionality because that is something that we’ve discussed a lot in my class. I was just wondering if you could elaborate more on how you see the intersection of climate justice and other things that you mentioned like abolition and racial justice.

JOHNSTON: Yeah, totally. I think my story of climate justice organizing is probably many, many years in the making with lots of small things that kind of happened, but I would point to my experience at Line 3 as kind of the beginning of that. Line 3 was the pipeline that was being unconstitutionally constructed across Anishinaabe territory in Northern Minnesota¹, and it was the pipeline that transports oil from the Alberta tar sands. This was a fight that was going on for many, many years. People like Winona LaDuke and Tara Houska² have really been holding down that. But for me, I traveled there in 2021 because they were calling on people to support the water protectors, support the land defenders and say we need people that will put their bodies on the line to stop this pipeline. I travelled to Line 3 in 2021 and was part of an affinity group. When people are involved in direct action, usually you have an affinity group, you say that these

¹ Territory of Indigenous peoples in what is now the northeastern US and southwest Canada

² LaDuke: writer, economist, and activist (Ojibwe). Houska: tribal attorney, land defender (Couchiching First Nation).

are the people that I'm going to trust, these are the people that I'm going to risk arrest with. Our affinity group was part of an action where the goal was to chain ourselves to the equipment, and to say that we're going to chain ourselves to this building equipment so that they can't continue, so that their construction will be delayed. When we got to the site, all of the local police were already there. It was a line of 50 police that were staring us down. I experienced tear gas and rubber bullets and pepper balls. I think of that moment of this very clear inflection point as to the ways that policing, prisons, and violence are used to protect capitalism at the expense of Indigenous land and at the expense of environmental destruction. I think that there are lots of other ways to really find how climate justice connects to all of these other things in a very intersectional way, but to even have this one movement of "Stop Line 3"³, to say Indigenous sovereignty is a core piece of climate justice because it restores stewardship of the land, but then to also turn a critical eye to the way that both policing and the prison system is used to protect white supremacy and to protect capitalism. I think there are lots of other kinds of experiences and moments that you can point to, even in the last five years, where intersections are made clear as well. I think Cancer Alley in Louisiana⁴ and the way that most of the petro-oil manufacturing centers have been built along Black and Brown communities in Louisiana, the way that the continued extraction of the Earth and this drive for capital – that can happen on poor Black and Brown communities because they don't have the resources to fight it in the same way. I think that you can see a lot of examples of it, in the past five years especially, but even in the last fifty years, the last centuries of years from the beginning of colonialism.

CASSIDY: Thank you for sharing that. That's a very powerful story and experience. I imagine that was very difficult. From that, I have a question: what would justice look like to you? What is your vision of justice for these communities?

JOHNSTON: I think that's the question that we always ask ourselves. If we are fighting against something, we also have to be fighting for something, to say what is the future that we're dreaming about, and encouraging people to do imagining as a political practice, and to say that imagination is essential for justice movements. There's a deep solidarity, so even though oppression is impacting people on the front lines the most, it's definitely impacting all of us. It's justice for all of us, not just justice for some of us. I think about people's material needs being met as like the bare minimum, people being able to experience belonging and safety in their communities, and to feel cared for. I think about the ways that we can build our collective capacity for knowledge and storytelling and generational wisdom. I think about skills that we have lost. For me, in doing climate justice work, a lot of what I think about is very connected to land, and so I think about how we no longer know the native plants of our area, we no longer know the growing seasons, and we no longer know how to keep seeds season after season. I think a lot about that, how do we build our knowledge again. But then I also think about people knowing what it feels like to be free in their bodies, where it's not just this theoretical, academic feeling of being free, but to say my body feels free, I feel it in my body, I feel an opening and a softening, and an ease to life. To do the work of trauma healing, but I think that justice would like a lot of joy and a lot of pleasure and a lot of community. All of that.

³ Movement to end "Line 3", an oil pipeline expansion between Canada and Wisconsin that travels through the treaty territory of Anishnaabe peoples

⁴ Area of Louisiana along the Mississippi River known for toxic waste resulting in cancer cases in predominately poor and Black neighborhoods.

CASSIDY: That sounds like a great future (indiscernible) with all of those values in place. You mentioned feeling free in your body and feeling free in the present and not just in the theoretical way. How do you develop that practice for yourself?

JOHNSTON: I come to climate justice work from a faith-based perspective. I grew up Unitarian Universalist, so my work has a lot of times been with Unitarian Universalists and then also recently with the Quakers here in Philly, the Earth Quaker Action Team⁵, and realizing the way that spirituality, whatever form it takes, an expansive nature of religion and spirituality, allows us to connect to each other, to the things that are unknown, to a deep belief in the ability of things to change. I think for me, having come from a faith background like that's helped me develop a practice, that in order to sustain any kind of justice work, activism, organizing - you have to be grounded, because they are these escalated moments and they put you in close proximity to things that are really hard to think about and understand and feel that grief and anxiety and pessimism. I think for anybody that's found themselves in long term movements, you have to develop your own practices of reminding yourself why we do this, being in touch with your own needs. It's really hard to say "the needs of the people", but then you have to remember your own needs. In terms of how do you feel free in your own body, I think a lot of us don't know what it feels like to be in our bodies because it's often really hard to exist there. There's a lot of ways in which we are made to not feel safe in our own bodies, but to be able to check in and know what it feels like to say "This is good. I want to say to yes to this." To be able to feel the hesitation, even just by a shallowing of the breath, or a tingling in the hands, and say, "No, I don't want to do this. I'm going to say no this time around." I don't know how that practice is necessarily developed, but taking the time to notice it. I think it's essential for people that are figuring out how to set boundaries around how much they can give over the long term.

CASSIDY: Awesome. Yeah, definitely a lot of what I've heard from other activists definitely echoes back what you said, of being able to ground yourself, understand your own needs, is the only way that you can continue to do work in the movement because it seems like it's a lot of work, and it's soul work, not just the mind. From that, when you go into, for example, the work that you did with Line 3, the direct action stuff that you did, how do you prepare, how do you ground yourself and what are you thinking about in those moments?

JOHNSTON: I like to sing. I love to sing with people before actions. Specifically, being in a circle, holding hands, sharing songs. I think singing has such a long history in activism, like in Civil Rights movements especially, the way that songs were used. I think there's just something about singing with people to feel that collective voice and to remind yourself that I'm not doing this alone, I'm doing this with people. I think songs express the complexity of emotions that we hold better than we ever could with our own words. I love to sing before actions. What I think about is reminding myself as to why I do this, why are we doing this, why are we risking arrest, why are we risking violence, or even just why are we risking possibly uncomfortable situations in which we encounter people that don't agree with us. For me, I just remind myself that I want my people to be free. I want my communities to be liberated and I want us to be proud of the world that we're in. I think for this belief that everybody is worthy of so much love and care, and then to think about the ways that all of us are interconnected, we're all connected to each other in

⁵ Grassroots, environmental nonviolent direct action group

many ways, and so to say that this one action that we're taking is grounded in love in order to affirm the worthiness of people that are not currently being shown that.

CASSIDY: That's a very powerful way to think about things and ground yourself in these moments. I especially love the visual of singing because that is such a personal and special experience that can't really be done through spoken word. Are there songs in particular that you sing?

JOHNSTON: Oh my goodness I have so many, so many. There are so many songs within the Jewish community. The Jewish community is putting out so many good movement songs. Batya Levine and Rena Branson⁶ both have amazing movement songs. Anything from "Beautiful Chorus", which is an all-female group. "Rising Appalachia" has a bunch of really good ones. Yeah, there's a lot. Sometimes you don't even need words, you just need to hum together, and that vibration is just as grounding. Yeah, there are a lot of movement songs, there's a lot of new ones so it's kind of exciting to learn them each time. I'm trying to think of any that I use frequently, but I think it kind of depends. And there are a lot of hymns that I use from the Unitarian Universalist tradition that actually fit pretty well for movement grounding songs. The teal hymnal, "Singing the living tradition"⁷, I like to pull things out of sometimes too.

CASSIDY: That's so cool. I've barely even looked into movement songs. That's a whole genre, and I can imagine that it's very powerful and even fun to do with other people.

JOHNSTON: I can send you (indiscernible) I have playlists on Spotify⁸.

CASSIDY: That would be amazing, actually. So, you also mentioned that a lot of the grounding work that you do, what you're thinking about, why you're doing things, that it is grounded in love, which I think is a very powerful -- I keep saying this word but that's just what keeps coming up for me -- powerful way to think about things. Do you within the movement, just interacting with different people, do you find that it's overall grounded by love, or do you find that sometimes that love, this feeling of love, can be lost?

JOHNSTON: I think it depends. I think it depends on who you're organizing with, what the movement is, and I think that love as the center can take many, many forms, so even if you're guided by that, the strategies and the tactics will look different. I don't know, I think about that way that a lot of us come to this work through anger and disappointment and being betrayed by these systems. I think that a lot of those are like the starting points, and honestly super valuable places to start, to say whatever's your springboard to get here is necessary, but I think about the way that many of those emotions kind of fizzle out. They're very intense emotions in the moment, and then they kind of fizzle, and so how do we find the emotions that are enduring? I think a lot about abolitionist Mariame Kaba⁹. She did fantastic work around prison abolition, saying that hope is a discipline, and this idea that hope is not just a feeling that we have, but something that we have to practice all the time, and to say that we are choosing to be hopeful, we

⁶ Levine: communal musician. Branson: composer and musician

⁷ Unitarian Universalist hymn collections

⁸ Music streaming service

⁹ American activist and organizer focused on prison-industrial complex

are choosing to believe that we have a way to change the future, we are hopeful that we can care for each other. I think of love as the same way. Love is not just a feeling, but a practice. I think of bell hooks as one of our movement ancestors, that love is not just a feeling, but a will and an action, or an intention and an action. And so, to have these expansive definitions of feelings from these amazing Black feminist scholars who are telling us that we need to have this emotional piece of movement work because it's the feelings of love and hope and compassion that we feel but then also spur us into action, because they're not just feelings, but they're practices. Non-violence also [has] this history, of Gandhi and Dr. King¹⁰, and to say the root is nonviolence is to repair relationships and build beloved community, so all of these people are kind of thinking about, in order to stay in this work we need to have an enduring emotion that is geared towards love, hope, repair, relationship, community, and those are the things that allow us to stay in it for the long haul.

CASSIDY: Yeah, wow. I just started reading "All About Love" by bell hooks¹¹ and definitely her work has been speaking to me and hearing love and hope as actions, practices and feelings -- you don't think about it until it's written in front of you and you're like "Oh, of course! That makes so much sense!"

JOHNSTON: And bell hooks is making it so accessible for people, that this is just easy for people to pick up. Hard things to wrestle with, but easy to read.

CASSIDY: Yes, for sure. So, in your work, what does this act of repair, this nonviolent action -- what does that look like? What different forms does it take for you?

JOHNSTON: I think a disclaimer is helpful. Difference between nonviolent action and then nonviolence as a mindset, a way of organizing. The way that I always think about in my head is "We will be ruthless to systems but we will not abandon our people." I think in terms of how it shows up in my organizing is for me, I'm really interested in how do we build the relationships that are necessary, how do we beyond just a strategy or a campaign or even one action or a protest or a petition, how do we create the relationships with each other where we take care of each other, where we keep ourselves safe, we are fulfilling each other's needs. And so taking a lot of inspiration from mutual aid, and not just financial mutual aid, but we are meeting each other's material needs. So mutual aid, disability justice are fantastic examples -- one of the most revolutionary things that we can do is to take care of each other. So I think for me that's mainly how it shows up, giving a lot of energy to those connections. Even when you are grounded in hope and love and nonviolence that is not mutually exclusive with taking escalated actions. People that are chaining themselves to construction equipment, people that are looting, for example, people that are blockading streets and blocking entrances. I see all of those as escalated actions that are necessary in order to leverage any kind of power, and to say that power is held by these corporations and these governments and power is not in the hands of the people, so how do we take these escalated actions in order to give ourselves any sort of power to be able to come to the table. I think it's both the things, and I think you can even more clearly see that emotional side of things when you're doing the work of relationship building, but I think it's also present in those more violent-seeming actions. Just thinking about how do you leverage power.

¹⁰ Gandhi: Nonviolent Indian independence activist. King: American Civil Rights activist.

¹¹ Nonfiction book by American author and thinker bell hooks

CASSIDY: That is an interesting way of thinking about it because there's a tendency to associate nonviolent action as only being peaceful protest and not being other things like you mentioned like blockading, chaining yourself, so nonviolent action can be disruptive. Disruptive doesn't necessarily mean violent towards other people but its violent towards the systems that oppress us. I think that is a very important distinction that you made in what you said.

JOHNSTON: Tricky to think through, though.

CASSIDY: Definitely. When talking about different methods, do you encounter conflict with other people in the movement over what methods are best?

JOHNSTON: Oh yeah. All the time, all the time. But I think that's actually part of our strength, and also part of why relationships are necessary. People don't just show up knowing how to think about campaign strategies and tactics. I think that's a skill that's learned and to say, what is our long-term campaign, what are we fighting against, what is our strategy in order to achieve that campaign, and then what tactics do we use within that strategy. Those are big conversations to have. I've been involved in divestment work, climate finance and divesting from fossil fuels for a couple of years now, and thinking about conversations that I've had. The difference between a lot of the climate finance movements, it's not about stopping construction. It's not about the drilling equipment, or in "Stop Cop City"¹² right now, they're trying to stop the construction, but when you're working with businesses and organizations that aren't directly doing the construction, they're just funding it, where do you go instead? So having to have those conversations about the goal here is to damage their reputation so much so that they will no longer invest. Because there's a different goal, it's no long stop construction, it's damage their reputation. Those are very different goals, so you have to think about how does our organizing change in order to meet those different goals. I've had a lot of conversations where it's like that action feels too risky or it doesn't feel like we're doing enough and do we have the people to pull this off, do we have the resources to pull this off. A lot of those conversations are about logistics of can we do this, and I think that's where the necessity of relationships comes in, to be able to disagree with people feels really important, and to say that we can disagree because we know that we're doing this work together, and through our disagreement we get to this place of clarity.

CASSIDY: That definitely seems like having those strong relationships is a good safety net for the continued work. How do you navigate conflict within these relationships and how do these relationships strengthen your work?

JOHNSTON: This is what I'm thinking about all the time. I'm currently a grad student. I'm a grad student doing International Peace and Conflict Transformation – Peace and Conflict Resolution, but I like saying transformation. The thing that I'm always thinking about is how do we incorporate conflict transformation practices into our communities for long term sustainability and resilience? So essentially, how do we do conflict in a way that does not drive people apart but is instead generative and get us further? I don't know if I necessarily know the answer to how to do that, of how to have conflict with each other, how to have that, but I do

¹² Movement against establishing military base in Weelaunee Forest in the Atlanta area.

think that it's important that we think about it. Will you remind me of what your question was so that I can make sure that I'm answering instead of just talking about (unintelligible).

CASSIDY: Well, I want to hear your current thoughts on how we do conflict management because that is kind of what I was getting at, interpersonal conflict management and also how you brought up how that relates on a systems level and in community conflict. So just tell me what you've been thinking about recently, I'm very curious.

JOHNSTON: For conflict to be something that a lot of us are scared of and taught to avoid, that what's really at the center of conflict is often incompatible needs or values. But when we really get curious about them, especially in our movements and in our communities, it opens up these conversations that are often so necessary. To say, "I'm feeling mad because I'm holding so much of this organizing right now and to be able to have that conversation about "This came up because, on the surface we disagree about tactics, but at the lower, below the surface, one of us is feeling burnt out because they've been doing a lot of this work, so they feel like they should have the say over tactics. Even below that, how do we create a movement that doesn't burn our people out? Then you have to start about how do we resist capitalism within our own community? How do we slow things down? How do we downsize? Not everything needs to be at this giant scale, and not everything has to be done with urgency. I think conflict allows for us to move from those surface level things into the stickiness of how do we exist together in a way that won't burn us out, that won't replicate these systems that we're trying to be fighting against? I think conflict is healthy. I think it's healthy to fight with people and to be like "I'm mad at you and I disagree and I think you're doing something dumb." To be able to have that allows us to be in deeper relationship with each other because then it reminds us that we belong and that we won't be left behind, and then we can be more transparent about what we actually want. That all goes back to your own needs being met so that you don't burn out. This being soul-work, if you know that the people around you are there for you, even when it's hard, even when there's disagreement, that makes it way easier. I think that's all I have to say about that right now.

CASSIDY: Awesome. Healthy conflict does represent a huge amount of trust, in that you can feel that you can say what you're feeling, and that, back to what you said about, even if we don't agree on this level, that you see me and respect me as a human being and you're not going to turn away from me just because I think differently from you.

JOHNSTON: Yes, exactly that.

CASSIDY: That is very important, especially when you were talking about trying not to replicate the systems that are in place right now that are really hurting us. You mentioned resisting capitalism and burn out in our communities. Is there a specific way that you've been thinking about that and going about that?

JOHNSTON: It's an ongoing thing, I think. I think many of us go through waves of burnout. I just want to be super clear, I'm not saying anything new. I'm saying things that I've learned from my own experiences and many, many, many movement elders that have taught me things, or I've read their work. Thinking about Tricia Hersey and the Nap Ministry and really having rest as a

liberatory practice.¹³ I think burnout is so hard. I think it's even harder in movement spaces because when we are experiencing burnout just because of our jobs or school or things like that, to say that it's the capitalist grind and this is just what we're doing. But then to bring that same kind of urgency into our movement spaces is really hard to let go of, especially with climate justice because how do we do any of this fast enough for it to be enough? I think capitalism is driven by this need to continue accumulating wealth. That requires a sense of urgency, max productivity, and in our movement spaces we don't necessarily need to have to be the most productive, we just need to be slowly but surely building alternate spaces where we can find liberation. I think that's really hard to remember, that it doesn't have to be fast, we just have to be doing it. I think I'm probably burnt out right now. I think if you talk to a lot of activists, they'll probably be like "At some level, I am burnt out." It all feels so big, so how do you do anything that isn't at a super big scale and at a very urgent pace, when it feels like the only way to respond? I think about how do we move out of burnout and out of this capitalist programming? I think, again, being really in tune with your body and your needs – if you need ten hours of sleep to function, get that ten hours of sleep. Rest, not even being about sleep, but being in all parts of your life, to find times when you're not mentally exerting yourself and can have time for rest. Having rest emotionally, when there aren't things that are weighing on your heart. I think singing is really good for that. Singing is a great way to tune into emotional rest, and also finding communities where you can rest together. One of the groups that I organize with, in our divestment work, it's been a huge campaign, a lot of work that we undertook, but to prioritize time where we just get to hang out together, to have a meal together where we don't talk about organizing or our campaign. More important that the work we are doing is the connections that we have with each other. To lay it all down for a minute, to break bread together, that for me feels like a moment of rest. I'm being fed, my needs are being met and I am being held in community that is reminding me that we don't always have to be working in order for this to be important.

CASSIDY: That's really, really powerful, this idea of rest. I had never thought about this before, the way that capitalist culture, that sense of urgency and constant productivity can be a part of movement work and how that can burn people out – I have never thought about that before. That's a really important point that you brought up and I'm so glad to have heard that. Wow. When you do this restful bread breaking activity, what are fun things that you do with these people, like any meals, any media that you consume?

JOHNSTON: I think soup, any time that you make soup for people, I think it's perfect. I think soup is always good. Going on walks together is a weirdly entertaining activity. I'm trying to think of what else we did that's just been fun. I think book clubs are always really good. Sometimes those can be justice oriented books, but also reading a fun YA book together and being like "What is happening?" Everything that I read ends up making me think about the future. Reading fantasy books together, and thinking about what world would we create. I think that's always fun. I'm always a big fan of watching reality TV shows. It's very contradictory to the rest of my life, but I love seeing these overproduced, hyper realistic reality productions. That kind of mindless television, but doing it with your people is so much fun. "Love Island"¹⁴

¹³ Tricia Hersey: poet, performer and activist. Nap Ministry: movement co-founded by Hersey focused on the radical and restorative powers of rest.

¹⁴ Relationship reality TV show

marathon with popcorn with your people, things like that where it's not that serious. It's just hanging out.

CASSIDY: It's a moment of turning off your brain, like you know what, I don't want to think critically for one hour, please. Oh man, that's fantastic. So, as we're coming up on the end of the session, do you have any other final thoughts that you'd like to share, any advice that you have for people, anything you have to say for the record?

JOHNSTON: I just want to be super clear that my positionality in these movements is very specific. For me to be a young white woman, I have to hold a very specific social privilege and being aware of that, but I think it's useful to have people of all forms of privilege in your movement. Even while we're saying absolutely center frontline voices, absolutely trust the people you are organizing for, but then also for people that aren't sure if the movement is for them, to say that this is for all of us. I definitely come for a lot of privilege and these systems are necessarily affecting me in an immediately noticeable way, but they are, deep down. And to say again, how do you leverage your power? How you leverage that? For me, that's been thinking about holding a police liaison role. Me interacting with the police has a very different tone than somebody I'm organizing with who is a Black man interacting with the police. Thinking about how we can use those identities, even being aware of them but then saying how do we leverage this power in ways that are useful? I think that's one thing, just note the context of where I'm coming from, but just advice to people if they're wondering how that works, you can always leverage your own power. There are so many good ways to do that. I think I've probably said this more than enough times, but the importance of not just organizing a one-off campaign, but building those deep, community relationships where you're connected to those people. I think that changes both the tone and the sustainability of our ability to do justice work. I think that feels like what I want to say.

CASSIDY: Awesome. For leveraging your power, that's a great framework because often, also as a white woman, sometimes white people are hesitant that they're going to be taking things from a movement or that we're not wanted because they come from a place of privilege, but I really like what you said about there's always a way to leverage your power. Is there any person or any source where that came from, where you realized that or that belief was affirmed within you?

JOHNSTON: I don't know a specific place, but any time that you're interacting with police and especially having it as part of direct action. The person that you send to interact with the police changes the tone, and so even though we are very critical of the police and thinking about the ways that police brutality is hurting our communities, thinking about how do we still keep our people safe while we're doing this risky thing. I think seeing that a lot of times has instilled it in me and seeing the ways that people that are police liaisons in terms. A lot of times they hold that safety for a lot of people, to say that "I am the one that's going to interact with the police, I will hold that because of my positionality." Seeing a lot of white people that I organize with holding that role because they know that it's a place they can have an impact. So, maybe not a specific place, but seeing people hold that role has reminded me of that.

CASSIDY: Any other final thoughts or advice for people looking to get involved, maybe?

JOHNSTON: I think my advice is just to start. I think it's definitely easier in cities and places where things are happening, but there's so much online organizing and justice work that's happening these days, so many workshops and teach-ins and webinars¹⁵. I think People's Hub¹⁶ is a great resource for popular education. I'm trying to think of who I've been following. Interrupting Criminalization¹⁷ is good, Haymarket Books¹⁸ always has a bunch of panels that they stream on YouTube. I think finding somebody or finding a group to get involved with if it's accessible to you, and knowing that that might not be the group that you stick with, but trying it on, saying I just need to show up. If those kind of in person connections aren't as accessible for you, maybe to just start doing the learning, building your own political analysis, building your own theory, so showing up to those webinars, showing up to the workshops. There's so much theory out there. Some of it is very dense and hard to read, but there are so many books that have come out in the last ten years and far before that, that help you to get a clear sense of why we do this. So, if you can't show up in person, to be really clear on your why is helpful. There are lots of books out there, and I think the people I've already named throughout this is a great place to start.

CASSIDY: Fantastic. Well, this has been wonderful. Thank you so much for your time, for your energy and for sharing your story. It was lovely to hear about it.

JOHNSTON: Absolutely. So excited to be able to share it. I feel so excited about this project

CASSIDY: Oh, and one last thing. Is it ok if I email some follow up questions in the next couple weeks, is that alright?

JOHNSTON: Absolutely, yeah.

CASSIDY: Fantastic. Seriously, thank you so much for your time. Your story, I want to reiterate, is so important and I'm so excited for you to be included in the archive.

JOHNSTON: Yeah! Let me know how things are going, I would love to see other people, see what they might've said, yeah learning from people for sure.

CASSIDY: Thank you so much, Zoe.

JOHNSTON: Absolutely, feel free to text or email me.

CASSIDY: Ok. Thank you so much.

¹⁵ Teach-in: informal lecture. Webinar: Online seminar or talk.

¹⁶ Online Popular Education tool

¹⁷ Resource for education materials, organizing tools, and skill building for people and movements against criminalization and police violence

¹⁸ Non-profit book publisher focused on justice-oriented books and works

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