

Leslie Kern

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SPEAKERS

Omkari Williams, Leslie Kern



Omkari Williams 00:20

Hello, and welcome to Stepping Into Truth, the podcast where we take on the issues of race, gender and social justice. I'm your host Omkari Williams, and I'm very glad that you're here with me today. hosting this podcast is such a joy for me. I'm privileged to speak with people who are out in the world making a difference with their day jobs, their programs, their art, and their activism. If you would like to support me in doing this work, you can do so for as little as \$3 a month by becoming a member of my Patreon community. You can go to patreon.com/omkariwilliams and sign up. There's also a link on my website omkariwilliams.com.



Omkari Williams 01:02

My guest today, Leslie Kern, is the author of two books on gender and cities, including *Feminist City: Claiming Space in a Man-Made World*. She holds a PhD in women's studies from York University, and is currently an associate professor of geography and environment and director of Women's and Gender Studies at Mount Allison University in Sackville, New Brunswick. And I'm very happy to welcome Leslie to the podcast. Hi, Leslie, how are you?



Leslie Kern 01:33

I'm great. How are you? Thank you for having me.



Omkari Williams 01:36

Oh, I'm so so happy to have you. I really loved your book. It's been sitting with me since I finished reading it and different things will make me think, Oh, yeah, I need to look at that a bit differently. So I'm very excited for this conversation.



Leslie Kern 01:53

Thank you. So am I.



Omkari Williams 01:54

Cool. Where I want to start is by quoting from your book *Feminist City: Claiming Space in a Man-Made World* and you say this, "The city has been set up to support and facilitate the traditional gender roles of men, and with men's experiences as the norm, with little regard for how the city throws up roadblocks for women, and ignores their day to day experience of city life". So I'd love to start by talking about that. And some of the ways in which that manifests.



Leslie Kern 02:26

Thank you. So one of the ways that that manifests in the physical environment is around the ways that our transportation systems, for example, have been set up to facilitate the movement of the breadwinner from home to work and back again, in a very linear pattern at particular times of the day, with little consideration for the other kinds of activities that people might do. And decades of research have shown that women's journeys through the city and indeed the patterns of their day to day lives, don't fit into this linear home work back again, kind of pattern, women are typically responsible for more of the caregiving, childcare, community work responsibilities, and this necessitates all sorts of different movement patterns to the city, taking kids to school picking up dinner on the way home, as well as probably going to your paid job as well. And so the roadblocks there could include everything from bus routes that don't take you where you need to go, transportation systems that don't run at the times that you need them to run, and maybe even an added cost of having to make multiple journeys to get the things done that you need to do.



Omkari Williams 03:41

Yeah, when you say that, I think back to the times when I would be traveling from New York City, out to Long Island and back and forth. And there were peak fares, and then we're off peak fares. And when I think about it, now, of course, the peak fares were the times that everybody was traveling. And then the off peak fares were the less frequently traveled times. But those were generally quite inconvenient. So you, you know, you'd find yourself either trying to struggle to find something that was cheaper and accommodated your needs, or you just would do a peak fare trip that you didn't need to do. And I had never really thought about that. But yeah, it's definitely set up for a very specific parameter.



Omkari Williams 04:32

And when I think about that, and how that sort of filters down through things, you know, I started thinking about when I lived in the city, and I would be in the subway and I would see a woman with a stroller. My immediate response was, let me help this poor woman down the stairs with her stroller. And when I think about it, I would have to say that 90% of the time, if not more often, it was other women who offered to do that, not men. And just the fact that there are stairs and not elevators, is already an obstacle that you sort of don't notice. Because it's just always been that way until it becomes something you have to navigate. And I find that really interesting because it shifts the whole way we perceive cities entirely. It's like, oh, who who is this actually meant for?



Leslie Kern 05:29

Exactly. And that was one of my first experiences of having the sense that the city itself was kind of working against me. Of course, as a young woman, I had certainly experienced things like sexist harassment and cat calls and had that sense of maybe some kind of urban fear. But when I became a mother, I was living in London in the UK, trying to push my stroller around this incredibly ancient transportation system with a real lack of accessibility, I felt as though there were these literal physical barriers. And it was a very clear message from the city, saying, This really isn't for you, you shouldn't be on the train at this time. You shouldn't need to be moving down these busy sidewalks at this time, and my experience gels with yours in that it was often other women who would help me or give up their seat or make more space for me. And in many ways, once I had a child, I was like, either an inconvenience and a hassle or completely invisible to other people who just did not want to register my presence in that space.



Omkari Williams 06:32

It's funny because strollers are such a funny thing. I used to live in Park Slope in Brooklyn. And I moved there shortly before the serious gentrification happened. But when the serious gentrification happened, I stopped thinking of it as Park Slope, and started thinking of it as Stroller Slope, because strollers were everywhere. And what that meant in terms of the community was that all these young white professionals who had been priced out of Manhattan, were moving into Brooklyn neighborhoods in Park Slope was a prime neighborhood they moved into. And with their coming in, there was this enormous displacement of a lot of people who had lived in the neighborhood for years or even generations, because so many of those homes were originally single family homes that got converted into apartments. And I would really appreciate it if you would talk about the implication specifically of white women's desire for safety on communities.



Leslie Kern 07:35

It's a great question. As part of my day job as an academic, I do also research gentrification. So those questions are, as you're suggesting, very much intertwined. And there's so many things we could say about this. So one of the interesting things that I think has happened in many cities is that as part of their desire to draw a middle class, even a wealthy class into urban areas to kind of resist suburbanization to, quote, unquote, revitalize downtown areas of many cities that were economically struggling for a long time. Part of that has been to create kind of an illusion of safety that appeals to the white middle class and to white middle class women and women as mothers as well.



Leslie Kern 08:24

So what does that look like? Well, that might look like more policing, which is not usually perceived as a threat by white people in their neighborhoods. That could look like active campaigns to move homeless people out of neighborhoods, or to move sex workers out of neighborhoods or to crack down on drug users or drug trade. It can mean economic policies that enable faster rates of displacement of people that are no longer considered as desirable in those areas. Now, whether any of this actually impacts on actual violence against women is kind of up in the air since so much violence against women is actually in the home rather than in public spaces. But as part of this appeal to a certain aesthetic and sense of safety for the white middle class, and again, for women, it's justified all of these very repressive, racist, classist urban policies.



Omkari Williams 09:22

And I think that hearing you say that most people would take a pause and go, Hmm, I hadn't really thought about it that way, you know, because gentrification is sold to us as this thing that is uplifting everyone. But that is absolutely not the effect of that of those sorts of policies. And in that context, you mentioned the suburbs. Having grown up in the city, the suburbs were to me this bizarre, bizarre place. It's like, Oh, you could walk down the street and not see another human being how very odd. But something you said in your book, and I'm going to use my phrasing here about how the suburbs function is to exert control over women. And as I said, growing up in the city, I never thought about that. But now that I'm thinking about it with the perspective of adulthood and experiencing suburbs, I'm really fascinated by that. And I would love for you to talk about that whole design of suburbs and how they do effectively exert control over women.

L

Leslie Kern 10:34

Sure, so particularly for North American suburbs in the post war periods, both post war periods, but maybe especially World War II, we know that many women were working outside of the home in non traditional roles when so many men were overseas fighting or involved in the war effort in a more direct way. And following the war, there was certainly a need for housing for returning veterans who are of the age to start families. But it wasn't just a spatial problem, there was also this kind of social problem of, well, what do we do to get women out of the workforce and to give those jobs back to the people to whom they rightfully belong? Clearly, men, right, not women. And so this suburbs are kind of this elegant spatial solution to this social problem, you create this isolated space with these homes that were larger than the typical home at that time. And you create this propaganda campaign to tell women that now this is literally their job to take care of the home, to take care of children, to provide a comforting, clean domestic environment for the man returning from war and now returning from work. And to engage in all sorts of consumption practices that would prop up the post war economy, right? Buying all the things that you need for a suburban home to keep it running, to keep up with the neighbors, and so on.

L

Leslie Kern 11:54

And, of course, the isolation of the suburbs, as you mentioned, not seeing other people but also a lack of places of employment, a lack of places to shop, lack of social services also meant that women were quite isolated from those other sorts of functions of society and really had nothing else to do. And so we remember, you know, Betty Friedan writing about the problem that has no name, this sort of women's malaise of popping a valium in the afternoon, because they're just completely disaffected and disconnected. So, you know, a kind of a return to the city for many women has been seen as a way of countering that

suburban isolation and the economic dependence that came with it for so many women,



Omkari Williams 12:37

I find that really interesting, because I always thought of the suburbs as just this sort of place where you would go and everything was really clean and tidy and and put in its little box, and everyone sort of agreed that this was how it was supposed to look. And you couldn't necessarily tell one home from another. But I never really thought about how it kept women from connecting with each other, because of the space between homes and because if you have a yard, you don't necessarily need to go to a park and have your children play and engage with the other parents in that park. And so I have to say, as you described it, it was a very elegant solution to the problem that they had, of course, it created a whole bunch of other problems. And at the same time, cities aren't the magic solution to the problem of the suburbs, because the design of our cities is also based on capitalist, patriarchal ideas of what good urban planning looks like, right?



Leslie Kern 13:47

Yes, absolutely. So cities do provide a number of advantages that many feminist writers have noted, again, over decades, and those have a lot to do with proximity. So making sure that the home, paid work, leisure, consumption, social services, schools, and so on, are closer together. And this facilitates all of that juggling of all the multiple roles that again, disproportionately fall on women's shoulders. But this doesn't mean that cities have really been set up to actually support this care work as we were talking at the beginning. The kinds of multiple journeys or multiple payments that women might need to make just to move through the city to look after children pick up things for the home, do their own paid work, check on an elderly parent, all of those sorts of functions are not well supported.



Leslie Kern 14:39

Our public spaces can still be spaces of a lot of fear and discomfort for women. And that impacts the kind of choices that they might make about where to live, about what jobs to take about when and how they're going to move through the city. And to state something kind of obvious, you know, most of the people who have been in charge of either planning or policymaking, in cities have been men and mostly white men. Cisgender able bodied men who just have not within their own personal day to day life experience felt what it's like to try to move to the city if you're not embodied in that way. And so the concerns both from the mundane like, Is there a place to sit? Is there a place to change a baby, to the

the more high level like how is care work or feminized work valued in this city or this society, those things haven't really been at the front of mind of those people.



Omkari Williams 15:37

You mentioned in your book, something that I particularly noticed, because I live in Chicago, and we just got some snow, which is that even something as basic as which streets get snow plowed first, actually has impacts that we don't really think about. Because the streets that get plowed first are going to be the downtown streets in the business area streets and the streets that lead to the arteries that allow people to get to work. But those are not necessarily the streets that you have to push the stroller along to get your five year old to school with with your two year old in a stroller, those streets can be just covered in snow for another day or two. And the obstacle that that creates is not actually insignificant. And if you have some sort of disability, then you can be basically homebound until they actually get to your neighborhood. And that was really striking to me. And I had never thought about that. But I know it's true. I mean, I experienced it growing up in Manhattan, and just didn't think about it because it was the way it's always been. And I think so much of what we're trying to navigate when we're talking about a feminist city, and how might you create that is that there are so many pieces to this. And I would love for you to talk about the layers of this because it's not just one thing at all.



Leslie Kern 17:08

Absolutely. The example that you gave around the snow plowing, that's a very everyday level. And sometimes people will ask me, well, what's some low hanging fruit that cities could do to be more feminist and that's one of the answers that I sometimes give. You could plow sidewalks in the winter, you could make sure that those spaces are clear, because that enables families to move about. Senior citizens, disabled people, anyone trying to just pull a cart of groceries or laundry down the street, so many people are affected by that. So on the very everyday material level, things like plowing sidewalks, providing public toilets that are safe and clean and are accessible to people of all genders. That's another kind of everyday level.



Leslie Kern 17:54

And then as we perhaps move up the levels, we think about things like transportation and mobility systems are their ways of designing these that take into account the kind of care work that has to happen in society, something that I think we're paying a bit more attention to with the pandemic, because care work has become a huge question that we

are discussing now in public, not just in the private space of the home. And at higher levels, we can think about questions of representation. So who are the people sitting in this city planning office? Who are the people making the budgets and who is being listened to in those spaces, what voices are being heard and not heard in those spaces?



Leslie Kern 18:39

But also think about the symbolic level as well. And I think Black Lives Matter this past summer really highlighted this for many people that the symbolic does matter. The presence of statues to slave owners, colonizers, rapists, violent people, sends a message about who belongs about whose lives are valued, and about whose histories matter. So we could look at how are the places around us named? What are the statues and monuments that we see in our cities? And what stories are they really telling, again, about power, and about who's in charge. And so a feminist perspective would be one, I think that we would try to really broaden that sort of representation to create a more inclusive city.



Omkari Williams 19:24

I really liked that because as you were speaking, it reminded me of something that women are really familiar with, which is that we are socialized to go unnoticed. And so that we are unnoticed in the larger public sphere of places isn't really surprising. But the degree to which that is true, I mean, most women would know that you get in an elevator and you immediately try to take up the least amount of space you possibly can. And we mostly avoid eye contact with strangers when we're walking down the street especially at night. And it's so automatic. But that behavior literally is physically demonstrated in the spaces that are created.



Omkari Williams 20:12

I remember being at the theater a number of years ago, and the line for the ladies room was so long, that there was no way that the women at the end of that line, were going to make it back before the curtain went up for act two. And the line for the men's room was non-existent. And I happened to be with a pregnant friend, and we just walked into the men's room, I stood guard outside the door, because it was ridiculous, there were three stalls in the women's room. And that was never going to be adequate. But it just wasn't something that they particularly thought about. And this was a Broadway theater. So it wasn't like this happened occasionally this happened, I'm sure all the time. And I find that really, really fascinating the way that we accept certain things about space, because it's always been that way. And when we start challenging it, it makes us expand our

perception of what is possible, but also our awareness of what has been ignored.



Leslie Kern 21:17

Yes, the bathroom issue is one that can seem on the surface, like I don't know, almost like a frivolous issue or just an issue of comfort. But it's more than that it impacts people in very important ways. If we think about cities as supposed to be like the seat of our democracies, where people come together, and we encounter difference, and we encounter strangers, and we recognize one another as citizens. Some people literally do not leave their homes because they don't know when or where they can go to a bathroom. And that might be because there's no bathroom that's safe based on their gender identity, is not physically accessible. Or so many bathrooms now are not truly public. There's kind of a cost of entry you gotta buy your coffee at Starbucks before you can go and use the bathroom.



Leslie Kern 22:02

So it has real material impacts on people's lives. And I think for a broader question of just how do we imagine ourselves as a democracy, as a collective as a community. And we could think as well about other aspects of physical accessibility, again, that we've taken for granted, that a ramp to a building is going to be around the back. And maybe you've got to even enter from a different block to find the accessible entrance way to a bathroom. And it's like, well, that's just, that's just the way it has to be somehow, or that's just the way the building was designed. But really, it indicates, again, who we assumed to be the normal, right and proper users of space and who are secondary, who are inconvenient, who are not seen as truly needing equality of access to space.



Omkari Williams 22:53

Yeah. And it's something that, especially if you're able bodied, and cisgendered and white, that doesn't particularly impinge upon you, so it's easier to not notice things that don't directly impact us. So things that I might notice, you might not, except, of course, that's your job. But it's a really good point, it makes me think that we all need to take a step back and look at things with fresh eyes and say, What are the implications for this beyond me, and beyond my experience?



Omkari Williams 23:32

And something that you also mentioned in your book that made me think about was an

every single woman I know has had this experience, you're out late at night with your female friends, and you're going, you're going your separate ways to get to your homes. And practically, the last thing you say is, call me or now text me when you get home. And I would love to talk about the various things that that means because I read that and it's like, of course you do. That's what you do. Call me when you get home, text me when you get home.



Leslie Kern 24:07

Yes. And I'll give credit to the author Kayleen Schaefer, who wrote an entire book about that as well, which really helped crystallize. For me, again, those things that we take for granted, we do them in such an everyday unconscious way that we might not think to problematize them. But yes, it's one example of the many, many things that women do on a regular basis that are these kind of safety tactics that again, we very much take for granted and we stop questioning why we would do them. So women will talk about you know, I don't go out without making sure I have cab money just in case, or I guess when you and I were younger, a quarter for the telephone to call somebody, but now it's a fully charged cell phone. I you know, carry my keys in my hand. I tell somebody where I'm going if I'm on a date. I make sure that somebody calls me halfway through to check that I'm okay. We just take for granted is completely normal.



Leslie Kern 25:07

But one of the other points that I wanted to make about something like, text me when you get home, is the ways in which women help each other out. That this is not just, I don't know, sort of an oppressive practice under patriarchy, but it does reflect the ways that women try to take care of one another as friends. The importance of friendship, as a kind of survival tactic for not just our physical safety, but our mental and emotional well being and perhaps even our economic well being. And that is often something that is also overlooked in cities or in society. In general, we focus so much on romantic partnership, familial relationships, that relationships, like friendship are often overlooked. Again, I think the pandemic has brought some extra attention to this because people are really feeling the loss of their both close friendships, but even just acquaintanceships or colleagues at work that we counted on as part of our social support systems. And we're starting to realize, Oh, those are actually really important to us as human beings.



Omkari Williams 26:11

Yeah, they really, really are. And I am deeply, deeply introverted, and I am so missing

humans right now. But you just said something that I think is really interesting that you bring up in the book. And it's the idea of friendship as its own economy. And that was something that had never occurred to me. And now I can't stop thinking about what that might feel like. So tell us what you mean by friendship as its own economy, and how things might change if we moved in that direction.



Leslie Kern 26:45

Yeah, it was inspired in that also by the author, Erin Wunker. So I'll give her a bit of credit there as well for putting that idea in my mind. In my own personal experience, this city was so bound up with experiences of friendship, for me, you know, going to university having close girlfriends, keeping in touch afterwards, our regular social life. It was so very much embedded in my experience of the City of Toronto. But in taking kind of a broader look at the idea of what those friendships mean, in a society that is really intent on insisting that we find romantic love, especially heterosexual romantic love. That we move in a particular direction, relationship wise. That friendship, especially friendship between women can kind of exist outside of that and form its own economy in the sense that the work, the care that we give to one another, the support, the emotional support, but also even just like looking after someone's kids. Checking in on them, when they get home, giving them a call, those sorts of things are outside of the kind of capitalist economy of exchange, they're outside of the places where we're supposed to be putting our care labor as women into children, into romantic partners, into parents, or extended family. And there's not a lot of literature that really accounts for what that means for women's lives and the ways in which it might also be kind of a form of resistance to those structures that we've many of us have felt, kept or trapped inside of.



Omkari Williams 28:26

I like that as a form of resistance, because I had never thought of it that way. But when you say those words, there's this feeling in me of, yes, that's actually true. It's, it's a way of staking our claim to a small bit of territory that is just ours and is created by us, for us, in ways that work for us, that feel good for us. And that we get to set the parameters of who's in and who's out of that environment. And I like that I think that's actually very affirming. Thank you.



Leslie Kern 29:06

That's great.



Omkari Williams 29:08

Another thing that I've been thinking about differently, since reading your book is what you describe as the social function of women's fear. And I think that's immensely important when we're talking about cities, because for so many women cities, are places that are sort of experienced as inherently dangerous. I mean, having grown up in Manhattan, was just like, this is just home, this is what it is. But for my friends that came to New York as adults, one of the things that they've often spoken of is that experience of being afraid of the city until they got to know the city. And there are reasons for that, that make a lot of sense when you think about it. So I'd like for you to talk about that.



Leslie Kern 29:57

Yes, women are typically socialized into a fear of strangers. Good old stranger danger in the urban sense. You know, the stranger in the dark alley as symbolic of all of the terrible things that could happen to you. And stories like the Central Park jogger that were raised to the status of, I don't want to say myth, it's obviously not a myth, but becomes this sensationalized thing that just lives in your head, even if you've never been near Manhattan or Central Park. So we're brought up to believe that all of this danger exists for us in urban public spaces, when, as I mentioned earlier, the vast majority of violence that women around the world face is in private spaces. In the home from men that we know, from our fathers, our husbands, partners, acquaintances, colleagues, and so on.



Leslie Kern 30:45

So why then why all of this fear? I mean, criminologists said, well, women must be, is it a rational fear? Is it irrational that they fear public spaces so much. But it's not irrational when you think of all the socialization that we're brought up with that teaches us to feel that way, and to ignore and discount the dangers of domestic violence. We don't talk about that growing up, we don't warn little girls, about the danger from the man you're going to marry, we warn little girls about the stranger in the dark alley. So what is the social function of that?



Leslie Kern 31:19

To go back to your original question. To me, it's part of what is meant to limit women's potential to limit women's economic independence, if we feel that for our safety and protection, we need to rely on a man in a patriarchal family structure. It tells us again, to ignore domestic violence as a threat and to perhaps not even challenge or to leave those situations. It keeps us contained, again, in terms of the kind of choices that we might make

about where we might work. You know, are you going to take the better paying night shift job? Maybe not if you're afraid to take the bus to that part of town at night. You know, are you going to go to night school? Maybe not if it seems unsafe. So it has real material consequences for women's lives and for our equality and independence?



Omkari Williams 32:09

Yeah. And I think that to just have that conversation in our own heads really makes a difference, because it allows us to engage with it directly rather than having it just be the thing under the surface that's driving our behavior that we were completely unaware of.



Omkari Williams 32:27

We're getting short on time. And I have a question to ask you before I get to having you give our listeners three things that they can do. And I want to end this part of the conversation by quoting something else that you wrote. And you said this, while feminists have certainly campaigned for changes to the built environment, they've never lost sight of the fact that women's lack of safety exists within an interlocking network of domination that facilitates the social control of women and other less powerful groups in the city. Under these conditions, fear can never simply be designed out. Okay, so if we can't design fear out, what are some of the things that we can do?



Leslie Kern 33:13

Yeah, I would like to think that if we could just design it out, then we would have.



Omkari Williams 33:19

Yes.



Leslie Kern 33:20

Clearly we haven't. So what I'm getting at there is that design features on their own like lighting or sight lines or clear stairwells or even policing, these things are not going to be the solution. That it has to be a much deeper level of societal change in terms of how we treat women, how we view women, how people think they're entitled to women's time and space. So there has to be a broader social transformation that, you know, might include education, it might include things like I don't know, making street harassment, completely socially unacceptable, like we made smoking on the street unacceptable somehow, can

we make street harassment unacceptable?



Leslie Kern 34:02

Can we think about modes of improving safety that don't have to do with more policing? That are ground up? That have to do with giving women greater economic independence and stability, safe housing, stable employment, closing the wage gap, these are all the things that to me would go a lot longer way towards not just diminishing fear, but to creating actual safety for women because they would remove the conditions under which we find ourselves vulnerable to violence, namely, you know, economic dependence, housing insecurity and a lack of support for things like childcare and so on.



Omkari Williams 34:43

Thank you. That's really, that was really good because I so badly want to figure out what I can do to move this forward. And it's such a big subject, that breaking it down into those component pieces is really helpful because we can tackle one of these things, and someone else can tackle another and then collectively, we can move this particular ball forward. So I really appreciate that. So lastly, I would like to ask you, what are three simple things that the listeners can do to advance some of the ideas that you present in Feminist City?



Leslie Kern 35:24

Well, one might be to get involved in campaigns around some of those symbolic representation issues. So is there a space in your neighborhood that could be renamed or maybe doesn't have a name yet, and we could use that space to honor indigenous people? To honor women? To honor racialized communities, to honor activists in that space? So that's one thing that people could do. Another thing that I talked about in the book is protest and activism. And I think when you have the opportunity and the ability to participate in some form of protest in your city, for example, a Black Lives Matter protest or any other form of activism that is important to a cause that you believe in, get yourself out on the street to do that. No major social change happens without activism in the street. And maybe a third one, I'll bring us back to our point about something like toilets. So maybe in your workplace, assuming you go back to a physical workplace at some point, or you are in a physical workplace, could you promote gender inclusive bathrooms in your workplace, so either designating some rooms as all gender or removing gendered washrooms altogether, because things like that, again, they seem like little changes, but they could be the difference between employment and not employment, or safety and

danger for people in your community.



Omkari Williams 36:54

I love those because they are not exceptionally challenging things to do. But they are things that build on each other. And I think that that's a really important thing for us to understand is, we're not trying to get the whole thing done all at once. That's not doable. But if each of us takes a piece of something, and just keeps working away at that, then we can collectively make a big shift in how we engage in the structures of our city and the underlying structures of our city. And I'm so glad that we got to have this conversation. I really, I cannot recommend Leslie's book highly enough. Again, it's just such a wonderful, wonderful book. And it's the title is Feminist City: Claiming Space in a Man-Made world. And Leslie, I just want to thank you for your time and for illuminating this really important subject. Thank you so much.



Leslie Kern 37:57

You're welcome. Thank you for those generous questions. It was such a pleasure.



Omkari Williams 38:00

Oh, I'm so glad. Take care.



Leslie Kern 38:03

Thank you.



Omkari Williams 38:04

Reimagining our cities is a big project. But when we think about all the pieces that go into that we can decide to take on one of those pieces as our contribution to the larger goal. What piece of this, which of the intersections speaks to you? What action can you take to move that specific piece along?



Omkari Williams 38:25

Thank you so much for listening. I'll be back with another episode of Stepping Into Truth very soon. Until then, remember that change starts with story. So keep sharing yours.

