



THARUNKA

02.

04/2019

Rationalism Reconsidered /
The Hidden History of AIDs
in Australia / On Women
and Religion

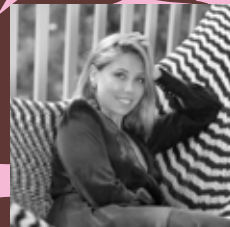
UNSW student magazine

women

In this painting for Tharunka Pink I have re-appropriated one of my favourite paintings, 'Drowning Girl' by Roy Lichtenstein. It is an iconic, universal image, usually captioned 'I don't care! I'd rather sink than call Brad for help!' I wanted to build on what this caption suggests, that she is a strong independent woman that would rather die than beg a (her) man for help. In some ways this painting inadvertently suggests that she is weak in independence and thus death or weak in survival and thus succumbing to Brad.

My Pink version of this painting reflects a similar strain of ideas but in a way that positively reinforces female strength and embraces our femininity despite the backlash and difficulties we may face. Unlike Lichtenstein's, my girl is not drowning. She is faced with the universal decision to sink or to swim and here with arms streaming through the Pink water, she chooses to embrace her femininity and swim through it.

To sink or to swim. In a way it is the difference between imposed femininity and negative gender roles versus ownership of womanhood, embracing and thriving in femininity despite the perceptions of the patriarchy. Imposed gender norms can either drown us or we can overcome them and take ownership of pink despite its connotations. So embrace your internal and external manifestations of Pink despite the difficulties, instead of denying it and sinking completely.



After a rough start at Interior Architecture, Environmental Science and Modern History Danielle has now pursued her passion for Art finding herself studying Fine Arts at UNSW. She enjoys the satisfaction of stark black and white illustration, swells to sound the sound of music and roots plants and cactus like Costa Georgiadis. @daniellewigston

Tharunka acknowledges the traditional custodians of this land, the Gadigal and Bedigal people of the Eora nation, on which our university now stands.

DEAR READER

It was a somewhat daunting task, even as a woman, to choose one colour to assign to the womens’ edition. With the scope and breadth of feminist history, combined with the seemingly infinite number of disparate and exhaustive efforts of activists and allies engaged in the ongoing fight for equality, it was a tricky choice.

With our editorial vision of championing diversity and encouraging urgent and challenging reflections, we arrived at the idea that the womens’ edition would be assigned the colour pink on the basis of encouraging women-identifying contributors to create work that engaged with the two opposing forces: subverting and reclaiming.

In this edition we have encouraged women-identifying contributors to focus on pink as a metaphor for the things that have been assigned to our lived experience as women. We have encouraged our creators to unpack how they personally, socially, politically and culturally feel towards the very act of subverting and reclaiming of traits, practices, objects, history and the culture of our lived experiences.

In pink we have created a space for women to reflect honestly and openly about their bodies, their experiences and tensions that arise from both within and outside the intersecting cultures they belong to.

So much of maturing and learning to read the world through a gendered lens, I have found, is not only a very deliberate process of learning but also a very concerted process of unlearning and trying to grapple with the emotions that come with realising to some extent that you’ve been exploited in ways that become more layered the longer you preside over them.

However, I have found the bulk of my learning to navigate this has come from listening to other women, to asking questions, to encouraging women to reflect on the more challenging and silenced aspects of their experiences and sitting longer with ideas that are particularly difficult to navigate.

This edition has been deeply fulfilling to piece together. I can proudly say the work from each artist and designer is their own rich and immensely valuable vision. The ideas that were

submitted were nurtured rather than unified under one ‘image of of what it means to be a woman’ in order to adhere to our goal of fostering a broader and more diverse culture of acceptance and inclusivity.

Our contributors have covered everything from hidden histories of nuns, the philosophy of rationalism and empathy, and women’s intercultural relationships with religion. We’ve had a mix of memoir, opinion, sketching, poetry and photo essays that are all innovative and honest pieces that challenge us to grow and learn from each other’s experiences in different ways.

I want to dedicate this edition to all the strong women-identifying individuals in our lives, to the ones still learning to be strong, to the one’s who uplift one another rather than undermine; and to the ones who are still finding their voices.

Georgia Phillips
Managing Editor



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Any complaints should be made in writing to the Marketing & Publications Manager.



Levent Dilsiz

Sub-editor

It felt strange – even wrong – editing this issue. As someone whose various intersecting identities have been historically subjugated and in-turn misrepresented for the benefit of political hegemony, I deeply believe in restoring and facilitating full autonomy to marginalised groups in constructing, promoting, and distributing their own representations. That is why, as someone who is a beneficiary of patriarchy, editing *Tharunka Pink* – the women's issue – felt wrong. Truthfully, this position was given to me after a sudden change of editorial plans, so I acted in the only fashion appropriate to a situation like this; establishing an open and honest dialogue with writers that was cognisant of our differing experiential points-of-view, in order to treat the experiences of women with the same compassion and empathy that I would appreciate my own marginalised experiences be treated with by an outsider.

Coincidentally, both of the features I had the pleasure of editing largely focused on the intersection of women and religion, making them fantastically complimentary pieces. Within the wide array of issues discussed in Alessandra Giglio's piece *On Women and Religion: the intersection between faith and feminism* she notably highlights, through various interviews, the way in which the condemnation of queerness by some religions can ultimately result in a feeling of disenfranchisement and alienation for queer people. In contrast, Isobel Smith's piece, *The Hidden History of AIDS in Australia*,

uncovers how Sydney's nuns actually went against the condemnation of religion and society, and partook in illegal action to positively support gay and 'at-risk' communities during the AIDS crisis. Hopefully *Tharunka* (and every other publication) will continue to challenge patriarchy by highlighting the stories of transgressive and subjugated women that have been erased from history, with the goal of ending this hellish structure that posits women as lesser-than.



Joshua Favez

Sub-editor

Going in to this edition of *Tharunka*, I felt an uneasiness within me. I asked myself, from where would I speak exactly? What vantage point, location in experience, or qualified position could I possibly have to edit (let alone address!) any of the topics that were rolling in from our contributors for *Pink*? The oversights I have when it comes to the themes of feminism and gender are the same as any other man, but the one thing I have learnt from my many female teachers is that I should hold my tongue before I speak.

I remember clearly Professor Joanne Faulkner explaining in our philosophy class *Race and Gender* two years ago, how racism operates as an invisible pressure and constant gaze to correct your own behaviour and conform to be the 'ideal ethnic' who smiles and integrates into white society. This was a profound realisation for me as it captured how I *felt* so well, which no one outside of my shared experience could

articulate or understand fully. What's even more surprising when I think back to it now is how oblivious I was to her larger point: that this is precisely how women feel as well, when it comes to their pressure to conform to gendered expectations, and live up to the ideals defined for them by our patriarchal society. It's something which I'm not in any position to express myself as I have not lived it. My place rather is to sit at the feet of our women and be a student to their struggle. *Pink* has given me the opportunity here to learn from our brilliant female contributors. I've learnt from Linley of the hypocrisy of gender conventions, where femininity is rewarded yet also derided, and the taut relationship many women have with expressing their femininity for fear of reproach of being 'too' feminine. Reading Crystal's article, I realised the embeddedness of patriarchal frames of thinking which structure our society. I look forward to reading all our contributions, to see the realities of our writers which have been invisible to me.



Lydia Morgan

Sub-editor

When I was about eight years old I told everyone that my favourite colour was red, not pink, because I was adamantly "not a girly girl". I wore my cap backwards for a while and liked to think of myself as a rough-and-tumble tomboy, despite being a painfully sensitive child most likely to be found quietly drawing and reading in my bedroom. What I was really trying to say was this: I am

smart and I am good at things and I deserve respect. I didn't know it in so many words at the time, but a steady diet of early 2000s teen comedies (among other things) starring the "good, smart girl in a long-sleeved t-shirt" versus the "blonde bitch in a pink mini-skirt" and featuring "the blandest dude you've ever laid eyes upon" had concisely explained to me one of the fundamental messages driving patriarchal systems of power; your femininity defines your value as a commodity, not as a human being.

'Not keen on being reduced to a shiny plaything?', asks Father Patriarchy. 'No worries, darling, your alternate option is to simply eschew everything associated with femininity and womanhood altogether – basically do everything within your power to exhibit strictly typically masculine traits and *maybe* we'll consider you.' *

*Conditions apply: Must still meet minimum attractiveness standards, must shave legs, offer does not extend to those who are non-binary, transgender and/or women of colour, successes are disqualified if found to be emasculating by a jury of senior-level gatekeepers.

I am no longer eight years old but I'm still sensitive; I'm soft; I like caring for people; I like baking; I like to knit; I fucking love the colour pink. And I'm strong and I'm funny and I'm smart and I'm exhausted at living in a world that gives so little value to what makes so much of life worth living because it is unfortunately 'too feminine' to be of worth. Femininity and the experience of womanhood are by no means the same but both are beautiful, complex, human things that deserve more space in the world. In this issue of *Tharunka*, women writers, artists and thinkers come together to carve out that space - with everything from photography to sharp structural critiques - and explore together what it can mean to be feminine and what it can mean to be a woman.



Sunny Lei

Graphic Designer

Where are the women in the world of typography?

For the Women issue of *Tharunka*, I have used Montserrat as the title font - a typeface designed by Argentinian type designer Julieta Ulanovsky.

Montserrat is also the name of the first and oldest neighbourhood in Buenos Aires. Inspired by the old posters and signs in the traditional Montserrat neighbourhood, Julieta Ulanovsky created this typeface to 'rescue the beauty of urban typography that emerged in the first half of the 20th century'. Urban developments in Buenos Aires are rapidly changing the original designs that shape the visual language of Montserrat, the Montserrat typeface is therefore an ode to this special neighbourhood.

I discovered this Montserrat on BADASS LIBRE FONT, a platform for sharing typefaces designed by women. This growing collection of fonts aim to give visibility to women designers, who are often underrepresented in the traditionally conservative field of typography. BADASS LIBRE FONTS are 'generously published for free, feeding an ecosystem of sharing and collaborations'. Check out more on: <http://design-research.be/by-womxn/>

The Women's Collective at UNSW is a proud group of female-identifying students who have been meeting together for decades to combat political issues like; access to safe, affordable abortions, the gender pay gap, silencing of women of colour's voices and many more. We've also fought against our own institution, UNSW, calling for greater support to survivors of sexual assault, developing programs to improve the representation of women in particular courses and in professorial roles, and, again, many more. While we have been successful in a few areas, a lot of fights started years ago are still being fought by staunch WoCo feminists today.

UNSW WoCo this year is committed to continuing these fights and seeing tangible change. We will be highlighting throughout the year different daily injustices experienced by women for merely existing or participating in the workforce, this includes decriminalising abortion in NSW, breaking down stigma around sex work (which a lot of uni students use to make money because it's on your own time and profitable), combatting micro-aggressions that can lead to domestic violence and assault, educating people about

endometriosis, and any other topics that you, the students, would like us to talk about in the open!

Our collective meetings are autonomous, and for Trimester 1, we meet every Thursday at 11am in the Women's Room which is just down the stairs from WH Smith/The Grad Shop. The more female-identifying people involved, the more we can educate, support protests and make sure our voices are heard.

The Women's Room is always open to female students and is stocked with tea, coffee, pads, tampons, panadol, books (a lot of lesbian novels, get on it) and other little treats too.

We hope to see you at the meetings and fighting alongside us!

Ruby Leonard

She/Hers
SRC Women's Officer 2019

Follow the collective on Facebook at <https://www.facebook.com/UNSW.Womens.Collective/> and our Instagram page <https://www.instagram.com/unswwomens/>

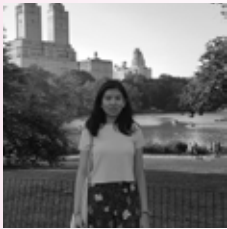
And join the private Facebook group under the same name to stay up to date with meetings, minutes and other available opportunities!

Rationalism Reconsidered:

reclaiming care and relational decision- making for all

Crystal Ji

We are taught that logic and rationalism are essential to decision-making in our day-to-day lives; that we ought to not be ‘clouded by emotions’ when strategising, planning and making important choices. This favoring of abstraction and rationalism over relational considerations towards others is directly tied to structures of masculinity and femininity.



Crystal is not a ‘chill girl’ – she cares deeply about things, including issues of intersectional feminism, environmental politics, and racial identity. She finds writing to be a highly therapeutic process, helping to process her thoughts and make sense of the world. She also derives great pleasure from putting together a good cheese platter, and curling up with a dystopian fiction book.

While the former qualities are closely associated with the masculine and are widely celebrated, the latter are closely aligned with the feminine and devalued in a patriarchal society. The result is that women are relegated to doing the bulk of care-based work in society -- work that is chronically underappreciated. These rigid gender norms and the collective preoccupation with rationalism works to the detriment of all in society and warrants a reconsideration of how we conceptualise the value of care-based frameworks.

Western societies tend to place individuals at the centre of any frame of analysis by emphasising individualism over collectivism.¹ We are entitled to individual human rights, we strive for individual career advancement in order to achieve self-actualisation, we pursue individual self-interest – and the process of achieving these goals requires the application of reason and logic in our everyday inner calculus. We claim to make better decisions when we are ‘impartial’, and can extrapolate rules and standards that are considered to be universally applicable. Indeed, this is reflected in public institutions and the legal system, with standards such as that of the ‘reasonable

1. David Robson, “How East and West Think in Profoundly Different Ways”, BBC, January 19, 2017, <http://www.bbc.com/future/story/20170118-how-east-and-west-think-in-profoundly-different-ways>.
2. Robyn Martin, “A Feminist View of the Reasonable Man: An Alternative Approach to Liability in Negligence for Personal Injuries”, *Anglo-American Law Review* 23, no. 2 (1994): 335.
3. Carol Gilligan, *In a Different Voice: Psychological Theory and Women’s Development* (Cambridge: Harvard University Press, 1982), 153.
4. Robin West, “Re-Imagining Justice”, *Yale Journal of Law and Feminism* 14, no. 1, (2003): 334.
5. Carol Gilligan, “Hearing the Difference: Theorizing Connection”, *Hypatia* 10, no. 2 (1995): 124.
6. Carol Gilligan, “Hearing the Difference: Theorizing Connection”, *Hypatia* 10, no. 2 (1995): 122.
7. Catherine MacKinnon, *Feminism Unmodified: Discourses on Life and Law* (Cambridge: Harvard University Press, 1987), 38.
8. Carol Gilligan, “Hearing the Difference: Theorizing Connection”, *Hypatia* 10, no. 2 (1995): 124.
9. Robin West, “Re-Imagining Justice”, *Yale Journal of Law and Feminism* 14, no. 1, (2003): 334.
10. Jean Rumsey, “Justice, Care and Questionable Dichotomies” *Hypatia* 12, no. 1 (1997): 100.
11. Australian Bureau of Statistics, “Australian Social Trends, April 2013: Doctors and Nurses”, October 4, 2013, <http://www.abs.gov.au/AUSSTATS/abs@.nsf/>
12. Australian Nursing & Midwifery Foundation, “Nurses Feel Undervalued by Governments”, December 5, 2011, http://anmf.org.au/media-releases/entry/media_111205.
13. Minister for Women, “Women Doing More than Half the Work for Free”, Premier for Victoria, October 13, 2018, <https://www.premier.vic.gov.au/women-doing-more-than-half-the-work-for-free/>.

person’ often being used to adjudge the actions of individuals.² While these systemic laws and values claim universality, they are in fact closely aligned to Western ideals of masculinity. In a 1982 study, ethicist Carol Gilligan studied the gendered process of moral development in children, finding that boys are taught to engage in rational deduction and abstraction as the end point of their moral development.³ These processes are therefore considered to be particularly ‘masculine’, but are transposed onto public institutions as supposedly neutral values.⁴ Gilligan highlights that teaching men to live by these principles can be detrimental to both the individual man and those around him; the emphasis on rationality often causing a dissociation from others’ feelings and concerns that can be isolating, psychologically scarring, and increase the likelihood of violent behaviour.⁵

The emphasis placed on both individuality and rationalism in the Western world means that our relationships with others are often of low priority within our individual frameworks. This makes little sense; we are not born as fully-formed individuals capable of making rational decisions in social isolation; we depend entirely upon our parents to nurture us at birth and guide our development. Our identities and decisions are constantly influenced by those around us, and we experience a huge range of emotions in every facet of our lives as an essential part of the human experience.

To isolate individuals from the web of relationships in which we are situated is to ignore what fundamentally social beings we are,⁶ whose abilities to survive and thrive in the world depend in large part on the quality of our relationships with others. Individual and ‘rational’ frameworks of being consign relational and emotional

considerations to the private feminine sphere, paving the way for men to exert power over women in the public domain.⁷ In direct contrast to boys who learn to employ abstraction and reason to guide their behaviour, Gilligan notes, girls are instead socialised to incorporate more relational considerations in their decision-making frameworks.⁸ However, these considerations are not then embedded into the dominant structures of society.⁹

The tethering of relational frameworks to conceptions of femininity manifests itself as a societal structure in which women do the majority of care-based work in roles that are both unpaid and chronically undervalued.¹⁰ Women also make up the bulk of the paid workforce in care-based roles such as nursing, aged care, and primary school education. Approximately 90% of Australian nurses are female,¹¹ and there are pervasive reports to indicate that nurses are highly likely to feel underappreciated, underpaid and overworked.¹²

Furthermore, women do the bulk of unpaid care-based worked in society and the value of this work is not at all reflected in economic figures. Unpaid care work includes caring for children, nursing sick family members, completing essential chores such as household shopping, all for the benefit of communal life. It also includes emotional labour spent making relationships work and keeping families emotionally healthy and happy.

A study by the Victorian government last year estimated that women did the vast majority of the state’s unpaid work, and estimated that work to be worth \$205 billion.¹³ These care-based activities essentially function as the glue that holds society together, yet are treated as activities that are naturally and easily undertaken by women as a reflection of what are

societally understood to be feminine ideals. By contrast, women who wish to succeed in the male-dominated public sphere have often reported feeling the pressure to conform to rationalist masculine standards and to 'control' their emotions.¹⁴

All humans are socially constituted and require connections with others to thrive, meaning that relational modes of being are evidently not biologically confined to the female sex. As highlighted above, the feminisation of these care-based orientations is not only a misrepresentation of the human

though moving forward men may need to draw on the relational insights offered through the lived experiences of women that have previously undertaken most care-based work.¹⁵

By incorporating this framework, both the benefits and the burdens of care-based work can be shared more evenly. The ability to draw on these different modes of being and consider different approaches to resolving issues may also allow individuals to become better-integrated overall. Apart from benefiting individuals, the world has

A study by the Victorian government last year estimated that women did the vast majority of the state's unpaid work, and estimated that work to be worth \$205 billion.¹³ These care-based activities essentially function as the glue that holds society together, yet are treated as activities that are naturally and easily undertaken by women as a reflection of what are societally understood to be feminine ideals.

experience, but works actively to disadvantage women and to further entrench existing gendered power structures. Given how important relational insights are to the fabric of society and for the achievement of individual contentment, these conceptions of care cannot be discarded, lest we create a callous society of egotistical individualists.

Instead, we need to re-conceptualise care. No longer should we strive to promote reason and logic, to the detriment of relationships in every situation, nor should we consider care to fall within the sole domain of women. Relational modes of being are worthy of equal regard as rationalistic modes, and both of these orientations can be reclaimed together by both men and women. Men and women alike have much to gain from maintaining relationships with others and being able to healthily process emotions,

much to gain by taking care-based insights more seriously.

Imagine a world in which everyone embraced care across all spheres of society. In public policy-making these considerations could manifest in social welfare policies that do more to protect the most vulnerable and disadvantaged in society, such as the homeless or refugees. In the workplace, these considerations might manifest in greater diversity at all levels of leadership, due to a greater sense of tolerance and empathic solidarity towards one another regardless of race, gender or class. In law, these considerations could manifest in the imposition of positive obligations on individuals to rescue others. Ultimately, we must realise that it is not the job of women to care for all in society; when we all care, we all benefit.

14. See, eg, Emily Crockett, "Hillary Clinton: I had to Learn as a Young Woman to Control my Emotions", Vox, September 8, 2016, <https://www.vox.com/2016/9/8/12851878/hillary-clinton-control-emotions-sexism-humans-new-york>.

15. Carol Gilligan, "Hearing the Difference: Theorizing Connection", Hypatia 10, no. 2 (1995): 125.



Brown Mem Sahib
Archival Inkjet Print on Canvas
H: 123 cm x W: 92



River of Smoke
Archival Inkjet Print on canvas
H: 61 cm x W 46.6 cm



Amber Hammad is a multi-disciplinary art maker, who works around the notions of appropriation, attire and the Muslim female body. Born in Pakistan, she now lives and works in Sydney, Australia. Currently she is an MFA HDR Candidate at UNSW and a recipient of the RTP scholarship. She has exhibited her art works extensively in South Asia as well as in the USA and Italy.

On Women & Religion:

the intersection between faith and feminism

Alessandra Giglio

I've been wanting to discuss women and religion for so long but haven't known how to articulate it. Australia is regarded as a secular country. According to Dr Renae Barker, a law lecturer from UWA, our society's religious pluralism means that, "religious belief is just one option for both the state and its people."¹

However, as a practicing Catholic, there are times I find myself torn between these two worlds: the religious, and the secular, especially when it comes to the bigger issues like abortion.

There's hardly ever a clear-cut answer and I'm not one to blindly follow whatever dogma is out there. I find that people are generally pretty open minded since faith is a personal choice, but sometimes it feels like I am perceived as a certain 'type' of person.

In trying to figure out how I come to terms with the various conflicts between religion and secularism, spirituality, queerness, feminism and culture, I sought out female-identifying persons from all walks of life. I wanted to hear from them whether they were religious, or not at all, somewhere in-between or just wanting to know what is going on with the whole religion thing in today's world.

I asked them, how do we, as women living in a secular, democratic Western country, reconcile any secular values with our religious and spiritual beliefs? One of the first things I found was that I was not alone in being self conscious of being perceived as a religious person.

Jacinta, 18, is a practising Muslim, and spoke of the harassment she experiences from wearing the hijab. She said,

People perceive religion and religious people differently. Some people are inspired by it, others frightened. I think at the end of the day...we are all humans, and there is only a very rare chance that you will not find common humanity in the people around you.

Most of us know the main world religions, but those we don't often think of are the beliefs of Indigenous people across the world. Ammbi, 19, a Sri Lankan/Tamil and Aboriginal Australian, pointed out that, "a lot

of people wouldn't consider Aboriginality as a religion; in my opinion this is because the cultural group and the religion share the same name so it can be hard to differentiate." Other responses from my interviewees demonstrated that religiosity cannot be generalised; all religions are highly nuanced and multi-faceted, with varying degrees of beliefs, practices, and adherence that is dependent upon your community, location around the globe, and personal experience.² The variations in religiosity mean that sometimes the gaps we find between the religion we were raised with, and our understanding of the world as we grow and learn, may or may not be able to be bridged. I personally struggle a lot with accepting the Church's stance on certain subjects, though I still pray and attend mass as I feel like change can and will be made.

Samantha, 24, said her experience within her Catholic community was that, "we don't pick and choose from the Church's teachings, we follow everything", which ultimately caused her to break away from the Church when she came out as queer, despite wanting to maintain a spiritual life.

Grace, 22, was born into a Muslim family but

stopped practicing at around 15 years of age, and now considers herself to be an atheist. She became, as she described, "disillusioned as I saw that none of the stuff that was preached to me aligned with any of [my] world views...particularly my political views."

It may be the case that our formative experiences with religion don't fulfil us spiritually, leaving us yearning for something else.

Rory, 23, born and raised in Brazil in a very Catholic environment, found that her spirituality aligned more with Buddhism. She said, "growing up...I had negative religious experiences. I did not relate to the religion that was around me and could not find answers that fulfilled my questions." It should be noted

that to engage with the spiritual is defined as "the quality of being concerned with the human spirit or soul as opposed to material or physical things,"⁴ meaning being spiritual isn't tantamount to following a religion.

Lila, 19, grew up with Hinduism. She practices some Hindu teachings but identifies as agnostic. Her view of spirituality is that it is, "like understanding and reflecting...and questioning the ideas of how we do things and why. I think it's important because often it can bring peace and comfort."

One of the most pervasive issues where worlds collide in religion, is when it comes to homosexuality and non-binary identifying individuals. Zoe, 22, grew up in a predominantly Presbyterian (Christian denomination) household in Indonesia, and as of now doesn't think of herself as religious. Her mental health and coming out as queer changed her concept of religion. She said,

Initially, I began transitioning from my previous church to a more inclusive denomination. I haven't been engaging with the church a lot though I'm still making an effort to do so since the church I go to is where I feel comfortable... If I do say I'm religious, it might surprise people to see a person who is both religious and queer.

The problem with wanting to belong to a community, and yet being told by that community (in varying degrees, depending on their level of conservatism) that your gender orientation or sexual preferences are 'wrong', is extremely problematic for those who are LGBTQ+. Grace said, "religion is also about being a cohesive unit, but sometimes that community isn't safe for people like me to express their self-identity."

However, Samantha said that she finds she, "click[s] with a lot of religious queer people, whether Muslim, Christian or otherwise, because we come from the same love, same values but also the same hurt."

This feeling of disenfranchisement often begins from childhood. Josie, now in her early twenties, recalls an incident in the Anglican high-school she attended when one of her peers was not allowed into a year nine school dance because she brought

her girlfriend. Other incidents, like this one, affected her confidence in coming out as queer.

Over time, after having moved away from that school and that area, Josie's perception of religion moved from those negative experiences to an understanding she described as, "open-minded and positive." Although not a practising Christian, she is part of a religious, Christian family who are part of the Uniting Church of Australia, a Christian denomination that performs same-sex marriages.

A further issue that I wonder repeatedly about is whether religions are inherently patriarchal, whether that is a socio-cultural influence, and if there is a conflict between feminism and religion because of this history? Looking at the role of women in Buddhism, Jetsunma Tenzin Palmo, a Buddhist nun, speaks about the positive progress that has been made in the roles of women in Buddhism. However, there are those who "are in opposition...to full ordination." The Catholic Church has the same struggle; while many women hold prominent roles of power in the Church, they cannot be part of the ordained clergy.⁵ In the Islamic tradition, "many Muslims see the Qur'an and hadith as a defence for their arguments against sexism, not as a stumbling block to women's liberation."⁶

There are many feminist religious academics who have written extensively on the subject, challenging traditional patriarchal standards in religion, asking the

1. Barker, Renae. "Is Australia a secular country? It depends what you mean." The Conversation. May 14, 2015. <https://theconversation.com/is-australia-a-secular-country-it-depends-what-you-mean-38222>
2. Sherwood, Harriet. "Religion: why faith is becoming more and more popular." The Guardian. August 27, 2018. <https://www.theguardian.com/news/2018/aug/27/religion-why-is-faith-growing-and-what-happens-next>
4. Oxford Dictionaries, s.v. "spiritual," accessed March 28 2019, <https://en.oxforddictionaries.com/definition/spiritual>
5. Cray, David. "Women strive for larger roles in male-dominated religions." Religious News Service. January 15, 2019. <https://religionnews.com/2019/01/15/women-strive-for-larger-roles-in-male-dominated-religions/>
6. Carland, Susan. "Islam and feminism are not mutually exclusive, and faith can be an important liberator." The Conversation. May 11, 2017. <http://theconversation.com/islam-and-feminism-are-not-mutually-exclusive-and-faith-can-be-an-important-liberator-77086>.

question, “how can a woman who is rejected by her religious tradition, simultaneously exist within its patriarchal structure, and how can a woman, who rejects problematic dogmatic interpretations, claim to maintain a religious identity?”⁷

Gina Messina, a Catholic Feminist scholar at Ursuline College in Ohio, explores this concept. She argues that feminism is about equality, about the eradication of all oppressions - sexism, racism, homophobia - to name just a few - which are, “deeply intertwined.”⁸ If religions are “founded on the principles of love, and inclusion, liberation and social justice...These are all consistent with feminist practice.”⁹

The fact that most religions have a patriarchal structure is undeniable. Whether or not religion is inherently patriarchal and oppressive is a more complex question that would require some thorough theological and historical examination by an expert. Dominant socio-cultural norms over centuries, where ‘patriarchy’ already existed, may have perpetuated this social construct, and the belief in a higher-being may have justified skewed interpretations of sacred texts. Regardless, progress is being made across the world in the move to eradicate these oppressions. It is slow, but it is happening, and demonstrates that religion, too, can change for the better.

So, to conclude - how do we, as women living in a secular, democratic western country, reconcile any secular values with our religious and spiritual beliefs? I would argue that it takes work, prayer and discussions with yourself and others for you to truly decide what your personal values are. Viewing the world through a religious or spiritual lens can be a beautiful, fulfilling experience.

However, we shouldn’t allow our differences in beliefs to become a source of antagonism or hate between us. The one common thing uniting all religions is that at their core, they teach love, peace, compassion and forgiveness, and these are values that we can all agree we need in our world now more than ever.

7. The new feminist revolution in religion - Gina Messina-Dysert - TEDxUrsulineCollege, YouTube video, 9:09, TEDx Talks, November 18, 2014, <https://www.youtube.com/watch?v=VMb1UkkZsR8>.

8. Ibid.

9. Ibid.



Alessandra Giglio is a 6th year arts/(sometimes) law student whose huge Italian, Catholic family are the reason she has to apologise for speaking so loudly. She is majoring in English literature and trying to be a serious writer...but mostly thinks about melted cheese.



Lydia is an illustrator/design student/writer/sub-editor of a little magazine called Tharunka whose illustrations and drawings currently reflect one's relationship with one's own body and the serenity in the body's ability to bend and run and bulge and sprout. In all aspects of creativity, Lydia is passionate about highlighting systemic issues and always willing to be the angry feminist at the party.



@squid_morgan



* * *

The Hidden History of AIDS in Australia

* * *

Isobel Smith

On the way to an excursion in Kings Cross, a teacher at my all-girls Catholic High School pointed out a needle exchange set back in the wall of a fire station. She told us a story about the Sisters of Charity, the order which founded our school, whose charitable history they were incredibly proud of.

This story wasn't about serving lunch to the impoverished of the great depression, or educating the children of convicts. This story was about the AIDS crisis and how the nuns had fought to establish the first needle exchange and safe injecting room in Australia, one of the first in the world.

She briefly explained that this had been extremely controversial, and that they had even been told directly from the Vatican to stop.¹ I was fascinated, and surprised. To me, this story exemplified the kindness and outreach of the Sisters of Charity, which the school tried hard to instil within us. I was frustrated that in many a history and religion lesson about the nuns' outreach, I had never heard about this story of pure human compassion overriding the qualms of the public and the church.

The Sisters of Charity ran St Vincent's Hospital in Kings Cross, the hospital to which the first AIDS patient in Australia was admitted in 1982,² and which later, with a go-ahead from the nuns, became a dedicated AIDS hospital. At the time, the public perception of the disease was that it was a 'gay cancer', even being termed GRID: Gay Related Immune Deficiency.³

Sister Margaret Mines, who was very involved in treating AIDS at St Vincent's, and who later founded a home for AIDS patients and their families, later reflected on this period, saying, "I was terrified. I mean it's so completely irrational but that's the actual fact of it. I was really very frightened. And don't ask me what I was frightened of because I couldn't tell you."⁴

Throughout the mid to late 1980s, Fred Nile, a Christian minister and NSW politician, appeared regularly in the media. He proclaimed a strict Christian morality and stirred up a fear of AIDS and gay men. The other at-risk groups were those needing blood transfusions, sex workers, and intravenous drug users, and while they first received widespread empathy, sex workers and drug users were also ostracised and considered immoral.⁵

Against this background of moral panic, the Australian Minister for Health's office also moved swiftly to combat the spread of HIV/AIDS. The minister, Neil Blewett, and his openly gay advisor, Bill Bowtell, were particularly central to the prevention focused HIV/AIDS strategy which would become known as the 'Australian Response', a model for the rest of the world.⁶

This strategy involved combatting the issue at its source by seeking out, listening to, and funding



Isobel Smith is a fourth year Science student, and president of the UNSW History Society, a hobby group of students from a range of degrees and backgrounds. She has always been passionate about history, and is especially interested in social and revisionist history.

1. Compass: Sisters Of Charity. 2004. Video. Australia: ABC.
2. Reporter, Kate. 2019. "Courage On The Streets Kept AIDS In Check". The Sydney Morning Herald. <https://www.smh.com.au/national/courage-on-the-streets-kept-aids-in-check-20071203-gdrgfo.html>.
3. McKenzie-Murray, Martin. 2019. "The Commercial That Scared Us - And Might Have Saved Us". The Sydney Morning Herald. <https://www.smh.com.au/politics/federal/the-commercial-that-scared-us-and-might-have-saved-us-20120404-lwcvy.html>.
"HIV And Bleeding Disorders - Haemophilia Foundation Australia". 2019. Haemophilia. Org.Au. <https://www.haemophilia.org.au/about-bleeding-disorders/hiv/hiv-and-bleeding-disorders>.
4. Midwinter Pitt, Victoria. 2007. Rampant: How A City Stopped A Plague. Video. Australia: ABC, 30:18.
5. McKenzie-Murray, Martin. 2019. "The Commercial That Scared Us - And Might Have Saved Us". The Sydney Morning Herald. <https://www.smh.com.au/politics/federal/the-commercial-that-scared-us-and-might-have-saved-us-20120404-lwcvy.html>.
6. Power, Jennifer. 2011. Movement, Knowledge, Emotion: Gay Activism And HIV/AIDS In Australia. Canberra: ANU E Press, 55-58.

programs lead by those in the most at-risk groups.⁷ The fact that these groups – gay men, sex workers and intravenous drug users – existed at the outskirts of mainstream society and were steeped in stigma presented a significant challenge in combatting the disease. Mainstream society saw a disease of immorality which could not affect them, and would not have looked fondly on the government 'promoting' illegal and 'immoral' activities.⁸

While St Vincent's Hospital lead the illegal campaign to distribute clean needles for injecting drugs, the government soon got on board, quietly supporting a system of needle exchanges in the epicentre of the Australian AIDS crisis – Kings Cross – as well as a program where drug users were sent out to the suburbs with bags of condoms and clean needles to distribute to peers.⁹

The health minister also commissioned groups of gay men to run safe sex campaigns to promote condom use by men having sex with men. This strategy meant that the materials produced were relevant to the experiences of these men and used terminology and imagery that they could relate to.¹⁰ As Neil Blewett noted, "if you were really to get at the gay community you had to use language, material, which would be very difficult to put the governments imprimatur on."¹¹

The QLD health minister at the time was very morally conservative and did not share the prevention focused views of his federal counterpart. So, another unexpected group stepped up to plate to solve the problem. The Mercy Hospital in Brisbane was run by the Sisters of Mercy, who, like the Sisters of Charity, were founded by an Irish woman and had a strong focus on serving the poor. The hospital ran AIDS services, from healthcare, to support for families, and was a perfect way to circumvent the QLD government. The federal government would give money to the hospital and the nuns would then pass this onto gay groups to run explicit safe sex campaigns.¹²

As the crisis began to ramp up in Sydney, sex workers working on the streets saw from patterns around the world that they were at high risk from the new untreatable STI, and quickly organised. The Australian Prostitutes Collective, the world's first sex work union, convinced all sex workers on the streets to demand condom use from clients. With federal funding, they went to the brothels, and bargained with them to implement compulsory condom use.¹³ Their efforts were extremely successful.¹⁴ The number of Australian cases of HIV contracted by a man from a female sex worker, elsewhere a significant means for contracting AIDS, remains to this day zero.¹⁵

The 2007 ABC documentary Rampant sums up the situation well, "while stories of plague ran daily in the

papers, government was funding gay men to run explicit erotic campaigns about anal sex, sex workers to reform practices within illegal brothels, and the supply of clean needles for injecting illegal drugs."¹⁶

Overall, through seemingly disparate groups working together – nuns and government officials coming together with the gay party scene, sex workers, and illegal drug users – Australia was able to effectively tamper the spread of HIV.

The effects of this concerted effort show today.¹⁷ In America, where needle exchanges are rare and HIV is still being fought by advocating morality, the number of current cases is 3 times more than Australia.¹⁸ Clearly, the 'Australian Response' is something for Sydney to be proud of. It's a story of working together to fight off a terrifying disease, and it's a story of a great success. It's the sort of story, which, if it were not so gritty, could be held up as a shining example of Australian camaraderie, egalitarianism, and common sense over propriety.

7. ibid, 55-58.
8. Adding to the furore, sex between men was decriminalised in NSW in 1984, just as the crisis ramped up.
9. Trembath, Brendan. 2009. "Needle Exchanges Prevented 32,000 HIV Cases: Report". ABC News, , 2009. <https://www.abc.net.au/news/2009-10-22/needle-exchanges-prevented-32000-hiv-cases-report/1112288>.
10. "Safer Sex Messages: Australian HIV/AIDS Campaigns 1985–2014 - Australian Federation Of AIDS Organisations". 2019. Australian Federation Of AIDS Organisations. <https://www.afao.org.au/article/safer-sex-messages-australian-hivaids-campaigns-1985-2014/>.
and Power, Jennifer. 2011. Movement, Knowledge, Emotion: Gay Activism And HIV/AIDS In Australia. Canberra: ANU E Press, 75.
11. Midwinter Pitt, Rampant.
12. Crockford, Toby. 2017. "The Brisbane Nun Who Defied Sir Joh's Government To Help AIDS Sufferers". Brisbane Times, 2017. <https://www.brisbanetimes.com.au/national/queensland/the-brisbane-nun-who-defied-sir-joh-s-government-to-help-aids-sufferers-20171202-p4yxc8.html>.
13. Walsh, Jemima. 1996. "The World's First Prostitutes Union". Marie Claire, , 1996. https://walnet.org/csis/news/world_96/mclaire-9601.html.
14. "About - SWOP Sex Workers Outreach Project". 2019. Swop.Org. Au. <https://swop.org.au/about-swop>.
and Midwinter Pitt, Rampant.
15. Their work would eventually lead to decriminalisation of sex work in NSW in 1995, one of few places in the world even now.
16. Midwinter Pitt, Rampant.
17. ibid, 38:54.
18. While overall incidence is extremely low, number of cases are increasing among Aboriginal and Torres Strait islander people. "HIV Rates In Indigenous Australians At All-Time High ASHM". 2015. Ashm.Org.Au. <https://www.ashm.org.au/news/hiv-rates-in-indigenous-australians-at-all-time-high/>.
19. "CDC HIV IDU Fact Sheet". 2016. United States Center For Disease Control. <https://www.cdc.gov/hiv/pdf/risk/cdc-hiv-idu-fact-sheet.pdf>.
"HIV Statistics In Australia - HIV Media Guide". 2019. Hivmediaguide. Org.Au. <http://www.hivmediaguide.org.au/hiv-in-australia/hiv-statistics-australia/>.

On (my) Periods

Tina Wu

For me, the cramps start one week prior to period proper. A slight spasm felt in my uterus, sometimes accompanied by a ripple of pain running through my nether regions. I think to myself: 'Ah. It begins.'

Alert now, I count the days down until I think my period will eventually make its appearance. Sometimes I'm right. Other times I'm wrong. If I remember to, I wear a pad on the day that I think that it'll finally begin, hoping to protect myself against the oncoming tide.

Other times I don't and, boy, do I regret it.

Most of the time, I really don't get to choose at all. Neither does my mattress cover. I can never truly pinpoint or calculate the specific date my period is going to come each month and the moon charts and smartphone apps that promise to show me the rise and fall of my hormone levels don't apply to me nor my body it seems.

Estrogen. Progesterone. It never fails to amaze me that these little hormones are the forces behind our monstrous menstruating experiences each month. And the one that we can blame for all the pain? Prostaglandin. I learnt that from the information manual in my Naprogesic packaging.

For those of you who don't know what cramps feel like, listen closely. Listen hard. Imagine a fist reaching down into your lower abdomen and mercilessly squeezing the internal organs that live down there (including your uterus, your kidneys and your intestines both small and large). Your uterus is trying to push back at the same time, causing an immense tension that can be described as the worst pain a woman can feel short of childbirth. These cramps, more often than not, are supplemented with bloating, back pain, nausea, and the occasional irregular bowel movement. Is it really any wonder that us women have our 'moods'?

Really, my menstruation experience has been defined by a series of moments.

The moment that you want to exercise to help alleviate the cramps but your craving for donuts is too strong.

The moment when you sneeze and feel blobs of coagulated blood erupt from your vagina and you gag at the sudden gooey warmth collecting between your legs.

The moment when you know you've been using the same pad or tampon for too long and try, surreptitiously, to feel your butt every few seconds for any sign of leakage.

The moment when you definitely do feel the leakage through the fabric of your pants and, depending on whether you've brought a jacket to tie around your hips or not, resign to the fact that today is not your day.

The moment when you try your hardest to rip open your pad or tampon silently in a public bathroom,

I complain about my periods so much that I forget the ways that these monthly bleeds have shaped my identity as a woman. The good, the bad, the funny, and the downright embarrassing – who would I be without the trials my body has brought me each month? Who would I be without my fellow menstruating sisters who have given me tampons and painkillers, who have shared their own excruciating and bloody stories?

but fail, letting everybody know that you're on 'that time of the month'.

The moment when the time comes to replace your pad after hours of sitting in a pool of your own blood, doing the classic cowboy strut to the closest bathroom, only to find the sanitary bins filled to the brim, red-stained pads poking out of the lid. So what do you do? Proceed to stuff some more filthy cotton into the microcosmic landfill site, of course.

The moment when you're cramping so badly in class but you don't want to ask anyone for painkillers because you're embarrassed by your own bodily functions.

And finally, the moment when you're posed with that inexplicable question.

'Is it – is it that time of the month again?' asks your brother, your father, or your boyfriend, with an infuriating mixture of bewilderment, and hesitation, and condescension. You're so mad at the question that you start to think that he might be right. It would be so easy to blame everything on this thing that you can't control.

Aside from this monthly onslaught of unavoidable blood (and uterus lining) and tears, the world of menstrual products, etiquette, and best practice is a minefield of confusion in itself.

Pads or tampons? Maybe neither? Word on the street is that disposable cotton is out, moon cups and period panties are in. I, too, have made efforts to climb aboard the noble bandwagon of eco-friendly sanitary hygiene - but I've yet to actually open my own blood-absorbent underwear from the packaging I bought it in about three moons ago. Oops.

At this point, another important question pops into my mind: if an energy drink can give you wings, why can't all pads?

How about sex on your period? Been there, done that. It may feel icky to some but there's really no shame in a little blood and extra lubrication is never a bad thing. Just remember to use a towel - a dark one at that.

Thankfully I'm able to give a shout-out to the feminine hygiene industry that previously posed a significant dilemma for those of us who made the mistake of being born with a vagina. After a long and gruelling fight to lift the tampon tax, almost every sanitary product company has reduced prices by 9.1 per cent¹ - a win for women with periods everywhere. That bright yellow tag I saw in the hygiene section at Woolworths announcing tax-exemption for female sanitary products felt like a trophy for our victory.

We have come so far in accepting menstruation as a topic worthy of discussion. So why am I still dreading the day my vagina spasms, hating the pain and discomfort that each month brings me?

We're biological clocks. One period, one egg down. One egg down, one step closer to freedom.

Or so I tell myself.

I complain about my periods so much that I forget the ways that these monthly bleeds have shaped my identity as a woman. The good, the bad, the funny, and the downright embarrassing – who would I be without the trials my body has brought me each month? Who would I be without my fellow menstruating sisters who have given me tampons and painkillers, who have shared their own excruciating and bloody stories?

1. Stephanie Dalzell, "Tampon tax boosting companies' profits despite sanitary products being exempt from GST," ABC, 29 March, 2019, <https://www.abc.net.au/news/2019-03-29/some-businesses-still-using-tampon-tax-to-improve-profit-margins/10952624>.

My first period came on my first day of high school. I had been waiting for this moment for months - all of my closest friends had started menstruating and they had been sharing their experiences with each other like it was an elite, secret cult. I remember feeling relief, and pride, at finally being included.

That feeling began to subside when I realised that nobody actually talked about whether they used pads or tampons to each other in the open, or about how much they were cramping and how they dealt with the pain.

Once, in Japanese class, at my all-girls high school, the teacher left to grab our quizzes from his office. The windows were open and girl took the opportunity to ask the class, 'Kotex or Libra?'.

Nobody answered, save a few murmurs of confusion. No more than a few seconds later, our male teacher returned, storming, and demanded to know who had spoken.

'Do you know how embarrassing it is for other people walking outside to hear my students talking about pads?', he asked.

The culture of silence surrounding women and their periods while having lifted somewhat in recent times, is still suffocating. We don't know whether our own experiences are right or wrong, good or bad. We don't know if there are better ways to get rid of our cramps or which sanitary products are available to help us deal with the gunk and the environment.

Periods, for those of us who have them, will stick with us for the best part of our lives. It has defined the female experience like nothing else. Getting your period is bloody, excruciatingly painful (for most), embarrassing, confusing, stigmatised, hilarious, healthy, yours. Celebrate your body and all the fluids that it discharges because periods have formed, and will continue to form, a fundamental aspect of your identity as a woman.



Tina is a third-year Media/Law student and loves to talk about her bodily functions. She enjoys reading fantasy and has a soft spot for Australian fiction too. She is also a firm believer of taking painkillers when you're cramping. Don't be a hero.

THE TEN THINGS I LOVE MOST ABOUT PINK

Linley Briggs

You're born, the blanket that swaddles you, pink. The cards and balloons fill the room, pink. Your first outfits, all pink.

It's easy for us, as women, to reject traditionally feminine interests or traits, especially when they're constantly being put down and devalued. It's a difficult line to tread between pursuing genuine interests and aiming to subvert gender norms... or just avoiding judgement. We're both rewarded and derogated for performing femininity. It's positive that we always try to look pretty, but negative to love makeup. It is expected that we should be emotional beings, but reprehensible to be hysterical or angry.

You arrive at preschool and people start asking your favourite colour. Every other girl's is pink... so you pick purple or red or anything else. Just to be different to other girls.

"Pink's a girl's colour".

In the past, I've purposely decided not to take opportunities because the majority of participants were female-identifying. I changed my favourite colour to purple, and then to blue. I have lied about the music, movies and TV shows I like best, knowing that they were traditionally feminine.

Princess Peach is the clear choice in your next Mario Kart game or Kirby for Super Smash Bros. You fall in love with Glinda the Good Witch's dress. You dance around your bedroom to U + Ur Hand. You dress your Barbie up and make Ken drive her around in her Glam Convertible. We sing Barbie World in the playground and pick a favourite Power Ranger.

Some of that stems from being younger, more impressionable and eager to please. But then what is it that we are teaching our girls? I hated the very idea of being likened to other girls.

To this day, I'm conscious that my first instinct is to reject feminine interests when I know something else would be a more respected choice. It may no longer be about my favourite colour, but it still feels the same.

Your first phone is a Motorola flip, or you replace the case of your Nokia brick. Elle Woods struts through Harvard Law School and Cady Heron borrows Damian's polo. The Victoria's Secret Fashion Show comes around once a year.

There is, of course, great risk in tying attributes and preferences to genders. We limit ourselves, and each other. We fail to meaningfully engage with the world, and propagate the gender binary and associated roles. We place pressure on transwomen to prove their femininity. We reduce ourselves to being either masculine or feminine, rather than complex beings that vary, evolve and contradict. Despite the many ways I reject femininity, I simultaneously feel the pressure to lean into it. To find a sense of belonging in the dichotomy set out for us.

We don the Breast Cancer Awareness ribbon. Women march in Pussy Hats in protest of a misogynistic President. Signs at the Women's March are held high and girls are lifted up with them.

In trying so hard to avoid feminine things, we perpetuate the stigma that these interests are lesser and something we should rise above like six-year-old-me disliking the colour pink in an effort to subvert the norm.

If we let all our interests be equal the norms will fade away. If we stop stigmatising our own endeavours, maybe others will have the confidence to follow their own interests and the cycle will be broken. It's time to embrace our complexities; learn ballet and then rugby, dress as a fairy and then as a superhero, wear floral dresses to your STEM classes. Cry in a romance movie, and then switch over to a video game.

Blue may still be my favourite colour, but I don't resent pink anymore. It encapsulates all the strong women around me. The young girls who are braver than I was. The trans and non-binary folk who are searching for their truth. The men who are unafraid to challenge norms. Pink is powerful and liberating. It will teach us to balance acceptance and rejection, to stop giving a damn what others may think.



Linley is in her final year of Commerce & Science. At any given time, you'll find her being a film snob, giving advice, and drinking iced coffee. Linley loves writing about being a woman, mental health, and travel. Her life goal is to be paid to give her opinion.



Window Stills

I hope to show through these photos the contrast between what is stereotypically associated with being a girl or woman and the more unique and expressive reality of what being a woman is. I wanted to represent, as best I could, how women subvert tradition and embrace femininity and womanhood in different ways.

Jemima Waddell



Jemima Waddell is a Marketing/International Relations fourth year student at UNSW, who has a passion for photography and journalism, both of which she hopes to pursue further after graduation. She has written for publications such as Global Hobo and Tharunka, and her photography focuses predominantly on the Sydney music scene and social issues.

SRC REPORT

Angela Griffin

Hi there!

My name is Angela Griffin and I am your SRC President for 2019. I am at the head of a team of 25 dedicated students who were elected at the end of 2018 to be your student voice with the university, with Arc and in any other relevant area. For those who don't know, it's the SRC's job to fight on behalf of students to ensure that our university provides its students with the best quality of education, a safe and equitable learning environment, and fun! We represent both undergraduate and postgraduate students and we are dedicated to ensuring that UNSW is the best place possible.

If you are a person who is passionate about changing our university for the better, you could do nothing better than join an SRC Collective! SRC Collectives meet once a week to discuss problems they see on campus and make plans on how to improve UNSW. We have a collective for every interest so please come along:

Mondays
10am Queer Collective, Queer Room, Chemical Sciences Building
1pm Education Collective, Mezzanine Level, Arc Reception

Wednesdays
4pm Ethno-Cultural Collective, SRC Ethno-Cultural and International Space

Thursdays
11am Women's Collective, SRC Women's Space
2pm International Students Collective, SRC Ethno-Cultural and International Space
4pm Welfare Collective, SRC Welfare and Disabilities Space
5pm Students with Disability Collective, SRC Welfare and Disabilities Space

Fridays
11am Environment Collective, Mezzanine Level, Arc Reception

This term the SRC is focused on your experience with trimesters. We want to know everything about your experience - the good and the bad. If you have something to say on this matter please email me at srcpresident@arc.unsw.edu.au.

Other things we are focused on this term include: UNSW divestment from fossil fuels, the creation of a bullying and harassment reporting portal, the improvement of club and society training, physical and online accessibility improvements for disabled students, engagement in the Stop Adani movement, more accessible counselling services, engagement in the abortion decriminalisation movement and many more!

Email the relevant office bearer for more information on their collective:



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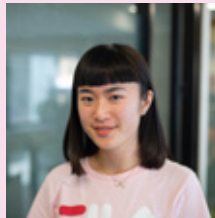
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SRC Team 2019

Want to
Contribute?

Send your
stories, ideas
& other
submissions



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SINK IN IT!!
OK
SWIM IN IT!!!

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Linley Briggs
Alessandra Giglio
Amber Hammad
Crystal Ji
Lydia Morgan
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Jemima Waddell
Danielle Wigston
Tina Wu