

## **Biography Research in Capturing Bush Capital Liveability: The Tale of a Muslim Woman**

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### ***ABSTRACT***

Liveability is a concept that involves the integration of sustainability factors with the quality of life experienced by the people living in a particular place. The objective was to get a profound understanding of the viewpoint held by its community. Many reviews and studies on liveability commonly gathered quantitative data to conclude and compare liveability among regions. Conversely, this study introduces an innovative approach for evaluating the quality of life. Utilising a blend of autobiographical and narrative analysis, this work seeks to depict the concept of liveability via the lens of personal experiences, with a particular emphasis on Muslim woman value and perspectives in the Bush Capital.

*Keywords: Liveability, auto-biography, narratives study and Canberra*

### **ABSTRAK**

Kelayakan Hidup merupakan sebuah konsep yang melibatkan integrasi faktor keberlanjutan dengan kualitas hidup yang dialami oleh masyarakat yang tinggal di suatu tempat tertentu. Tujuannya adalah untuk mendapatkan pemahaman mendalam tentang sudut pandang yang dianut oleh komunitasnya. Banyak tinjauan dan studi tentang kelayakan hidup umumnya mengumpulkan data kuantitatif untuk menyimpulkan dan membandingkan kelayakan hidup antar wilayah. Sebaliknya, penelitian ini memperkenalkan pendekatan inovatif untuk mengevaluasi kualitas hidup. Memanfaatkan perpaduan analisis otobiografi dan naratif, karya ini berupaya menggambarkan konsep kelayakan hidup melalui lensa pengalaman pribadi, dengan penekanan khusus pada nilai dan perspektif perempuan Muslim di Ibu Kota Bush.

Kata Kunci: Liveability, auto-biografi, studi narasi dan Canberra

## 1. INTRODUCTION

Canberra is commonly known as the "Bush Capital" and its locally grown food is highly loved by residents. The phrase "Bush Capital" is also used in a satirical periodical that criticises the lack of walkability and entertainment options in Canberra, attributing them to the implementation of the Garden City concept (Muminovic, 2016). Upon contemplation of my personal encounter while above ground over Canberra, I was captivated by the urban layout that accurately portrayed the essence of a garden city. The hamlets are meticulously constructed and are encompassed by the gardens. The vehicle connectivity in those regions is commendable and visually appealing from an aerial perspective. However, it contrasts with the challenging experience of walking across the mountain, where there are no pedestrian routes or illumination available. Many more personal stories from other international students who choose to live in the suburbs without a car—especially one that is far from the city—also relate similar situations.



**Figure 1.** Aerial Perspectives of Canberra

Notwithstanding the grievances, the majority of the planners in Canberra take pride in its terrain. In his work, Ken Taylor discusses the concept of preserving the urban layout and historical significance of a city that is described as described by Walter Burley Gryphon, the architect of Canberra city (Taylor, 2005). Another planner, Vernon, identifies Canberra as the foremost setting that embodies Coulter's vision of "an ideal federal city" (Vernon, 2005, 2006). Another planner, Muminovic explained how Canberra was developed as a dispersed urban centre, characterised by low-density residential neighbourhoods in the suburbs. These portray efforts to establish liveability and sustainability from a planning standpoint (Muminovic, 2016).

When evaluating a city's quality of life, the term "liveability" is commonly employed. It encompasses a number of factors such as public transit, affordable housing, green spaces, cultural amenities, and work prospects (Gough, 2015; Okulicz-Kozaryn, 2013; Ruth & Franklin, 2014; Tomalty et al., 2015). This word is frequently juxtaposed with the notion of sustainability. Several articles have elucidated the distinctions and resemblances between these ideas, such as Tomalty's paper on disparities in sustainability and liveability. Meanwhile, Gough describes such notions in a more practical manner (Gough, 2015; Tomalty et al., 2015).



**Figure 2.** The Bush Capital

This study presents novel insights into comprehending the idea of liveability, particularly in relation to place, women, and cross-cultural viewpoints. It is crucial to have a comprehensive grasp of the meaning of liveability and the significance of emphasising this particular perspective in the discourse. Gough (2015) provides a clear explanation of the relationship between liveability and sustainability. She conducted a comparative analysis of the two notions, focusing on three key aspects: scale, context, and prospective. The concept of scale is straightforward and easily comprehensible in this text. "Liveability" is a notion that is typically applied to smaller areas and focuses on the short-term perspective, with a strong emphasis on individual viewpoints. Meanwhile, "sustainability" encompasses both the present and future, and is concerned with the global effort to address shared challenges. The next component to consider is the context. The concept of Liveability centres around a certain stakeholder who is recognised as having local significance among other stakeholders. However, there are still uncertainties regarding the stakeholders involved in the sustainability idea, particularly when it comes to its connection with global value attached to sustainability

context. Lastly, the evaluation of prospective factors. The concept of liveability is easily comprehensible and can be influenced by design and planning interventions. However, the implementation of sustainability requires a concrete and applicable framework. The aforementioned parallels have provided justification for our research issue, as several studies on liveability lack an individualistic viewpoint and require a more comprehensive understanding of the relevant stakeholders.

Presently, there are indices available that evaluate the degree of liveability in a city. For example, the Economic Intelligence Unit (EIU) regularly conducts polls to issue the Global Liveability Index (GLI). This study gives precedence to the economic perspective over other aspects. The study began in 2015, and the last poll was carried out in 2022. Vienna was the ultimate winner in the liveability rankings, with 60% of the top ten cities situated in Europe, 30% in Canada, 10% in Australia (particularly Melbourne), and 10% in Japan. Mercer runs a separate survey called the Quality of Living City Ranking (QLC) in addition to the Global Liveability Index (GLI). The QLC survey also aims to assess liveability. According to their latest survey conducted in 2019, Vienna came out on top with 80% of the top ten most liveable cities situated in Europe, while 10% are in New Zealand and the remaining 10% are in Canada.

Several organisations, including BBC, NBC, and several scientific publications such as Okulicz-Kozaryn (2013), Ruth and Franklin (2014), and Tomalty et al. (2015), have utilised both surveys to assess and compare the liveability of different cities. Despite their popularity as a tool for rating liveability, these surveys exhibit significant methodological disparities. The GLI primarily emphasises economic metrics, encompassing other dimensions such as stability, healthcare, culture, education, environment, and infrastructure. QLC has been focusing on the perception of liveability among a particular group of individuals: expatriates. Nevertheless, despite the aim to target specific populations, QLC's approach has faced some criticism.

Okulicz-Kozaryn (2013) expands the parameters of liveability to include the contentment of those with a vested interest. By focusing on comparable participants using QLC, he discovered a tenuous association between individuals' perception of liveability and their satisfaction with the city. To clarify, he discovered that numerous expatriates commonly associate liveability rankings with the presence or adequacy of certain factors, although this does not necessarily correlate with their level of pleasure in those cities. The limitations of

quantitative measurements prevent them from fully capturing all aspects of Liveability notions.

In recent years, there has been a notable emphasis on conducting surveys to measure and rank the liveability of different cities. These surveys aim to quantify and compare people's perceptions of liveability. Several studies have been conducted in the past decade, including those by Al-Khraif et al. (2022), Al-Thani et al. (2019), Duarte Melo (2020), Kutty et al. (2022), Okulicz-Kozaryn (2013), Okulicz-Kozaryn & Valente (2019), Paul & Sen (2020), Salaripour et al. (2022), and Sasanpour (2017). A tale of Muslim woman paper presented here provides an alternative perspective. This study focuses on the qualitative approach to liveability that best fits its concept: small-scale, stakeholder-oriented, and local value, as well as its implications for urban planning/design. It concentrated on the small-scale neighbourhoods where we live. Draw emphasis on the Muslim woman with a stake in Canberra's growth and decision-making procedures.

The focus on the perspective of Muslim women in this study is underpinned by the substantial growth of the Muslim population in Australia, which has expanded dramatically, witnessing a 90% increase since 2001, a further 69.2% by 2011, and maintaining a continued ascent of 34.6% by the 2021 census. This trajectory positions Islam as the second fastest-growing religion in the country, trailing only behind Atheism and ahead of Hinduism, according to the Australian Bureau of Statistics (2021). Furthermore, this research is pertinent in light of Australia's committed policy framework on gender inclusivity in design and planning, which prioritizes issues of violence, security, and economic equity (Australian Department of The Prime Minister and Cabinets, 2024). It also resonates with the national directives on inclusivity and religious freedom (Australian Parliament House, 2020), underscoring the critical intersections of faith, gender, and societal dynamics in contemporary Australia.

## **2. METHODOLOGY**

### **2.1. Research Approach**

This study employs a qualitative research approach, specifically combining autobiographical research and collective narrative study, as demonstrated in the works of Nelson (2003), Pineu (2010), and Abrahão (2012). This type of research was first introduced following Mills' (1959) assertion that "each individual is their own methodology". It gained more traction with the establishment of the Self Study Special Interest Group (SIG) in 1992 and has continued to progress since then (Abrahão, 2012; Nelson, 2003). While there may be

ongoing discussions on the validity of research, it is important to acknowledge that this type of research can offer distinctiveness and valuable perspectives. Bullaough and Pinnegar (2001) established a comprehensive guide to conducting successful autobiographical research. This guide emphasises the importance of gaining unique insights and interpretations into the thoughts and emotions of participants, as well as providing new perspectives on established truths (Bullough Jr & Pinnegar, 2001; Pinnegar & Daynes, 2007).

In her paper, Nelson (2003) effectively articulated the need for a deeper understanding of this type of study, highlighting its lack of empirical foundation. She wrote, "*.....Based on the assumption that a unique and important characteristic of all human life is the capacity for and habit of telling stories, I am suggesting that self-stories are derived from autobiographical memory, one version of the stories humans share. At the broadest level are cultural stories shared and retold by all cultural group members, such as religious and historical accounts. Within a culture, subgroups such as professions, genders, classes, or ages construct and circulate stories of passing or enduring interest. Often this is classified as gossip .....*".

Conversely, Nelson (2003) likewise assessed the significance of this type of research in the opposite direction. It serves as an individual or collective manifestation of one's social and cultural circumstances, reflecting personal, cultural, and social perspectives. It may encompass an impression, perception, or depiction of personal encounters. She asserted that this may enhance understanding of the social and physical environment as a foundation for making predictions and providing explanations.

The purpose of this article on liveability in Canberra is to update the commonly used methodology for assessing liveability. Thus, this guide has been my strategy in creating the paper. Thus, in order to ensure that this research adheres to the norms and expectations, we adopt a methodology that incorporates a wide range of cultural, religious, and personal perspectives.

Developing a unified method in social and applied sciences has been a difficulty for many previous academics. However, Denzin and Levi perceived it as a chance to surpass this type of research. Despite ethical concerns raised by researchers, this methodology has a long-standing history and continues to develop because of the profound understanding it offers. (Denzin, 1986, 1997; Harrison & Lyon, 1993; Levi, 2014). This research shares similarities with other types of research, such as participant observation, auto-ethnography, and life narratives.

Harrison & Lyon (1993) asserted that there exist inherent distinctions between a structured autobiography that possesses a well-defined objective and a more flexible autobiography. This study employs autobiography as a means to explore the less commonly discussed aspects of liveability in Canberra. Its primary objective is to assess and evaluate the various components of liveability, rather than simply presenting a narrative of personal experiences without a coherent framework.

## **2.2. Data and Analysis:**

The material utilised in this autobiographical investigation is derived exclusively from the memories of the author. This data is frequently utilised in various qualitative research fields, such as memory studies, oral history, life narratives, communal memory, and biography. For the purpose of assessing various viewpoints on the quality of life in Canberra, this study organised the data within a framework that focuses on liveability. The analysis employed in this research adopts an open methodological perspective, similar to the approach utilised by Apitzsch and Siouti (2007) in their gender and migration studies.

This approach is informed by fundamental principles that integrate many methodological perspectives (Apitzsch & Siouti, 2007). It adopted Dausien's reflexive-reconstructive interpretation paradigm as a framework for the research (Dausien, 1996). First of all, the interpretation process should be guided by the biography, and secondly, there should be a relationship between the story of the biography and real life. The third element is the presence of an analytical framework that incorporates cultural patterns and social conventions, which serve as guidelines for the telling of biographies. This article will adhere to the liveability framework when narrating and writing biographies. The framework has five key aspects: Stability, Healthcare, Culture and Environment, Education, and Infrastructure.

## **3. RESULTS AND DISCUSSION**

The discourse surrounding the quality of Liveability has consistently revolved around the selection of an appropriate indicator for measuring liveability. EIU has recently published a 2023 article on the Most Liveable City, as part of its long-term analysis. Vienna, Austria, has emerged as the victor in this ranking for multiple consecutive periods. These results are in line with the previous Mercer Index from 2019. The GLI index contains a greater number of measurements compared to Mercer's index, with each index consisting of five indications. Table 1 illustrates the development of their indicators.

**Table 1.** Aspects and Indicator of Liveability Indexes of GLI and QLC Mercer

No	Aspect	Global Liveability Index (GLI)	QLC Mercer Index
1.	Stability	<ul style="list-style-type: none"> <li>○ Prevalence of petty crime</li> <li>○ Prevalence of violent crime</li> <li>○ Threat of terror</li> <li>○ The threat of military conflict</li> <li>○ The threat of civil unrest/conflict</li> </ul>	<ul style="list-style-type: none"> <li>○ Violence and crime</li> <li>○ Political and social environment</li> <li>○</li> </ul>
2.	Healthcare	<ul style="list-style-type: none"> <li>○ Availability of private healthcare</li> <li>○ Quality of private healthcare</li> <li>○ Availability of public healthcare</li> <li>○ Quality of public healthcare</li> <li>○ Availability of over-the-counter drugs</li> <li>○ General healthcare indicators</li> </ul>	<ul style="list-style-type: none"> <li>○ Disease and Sanitation Standard</li> <li>○ Medical and health considerations</li> <li>○</li> </ul>
3.	Culture and environment	<ul style="list-style-type: none"> <li>○ Humidity/temperature rating</li> <li>○ Discomfort of climate to travellers</li> <li>○ Level of corruption</li> <li>○ Social or religious restrictions</li> <li>○ Level of censorship</li> <li>○ Sporting availability</li> <li>○ Cultural availability</li> <li>○ Food &amp; drink</li> <li>○ Consumer goods and services</li> </ul>	<ul style="list-style-type: none"> <li>○ Physical remoteness and ease of communication</li> <li>○ Standard</li> <li>○ Climate</li> <li>○ Political and social environment</li> <li>○ Consumer goods</li> <li>○ Economic environment</li> <li>○ Natural environment</li> <li>○ Public services and transport</li> <li>○ Recreation</li> <li>○ Socio-cultural environment</li> </ul>
4.	Education	<ul style="list-style-type: none"> <li>○ Availability of private education</li> <li>○ Quality of private education</li> <li>○ Public education indicators</li> </ul>	<ul style="list-style-type: none"> <li>○ Schools and education</li> </ul>
5.	Infrastructure	<ul style="list-style-type: none"> <li>○ Quality of road network</li> <li>○ Quality of public transport</li> <li>○ Quality of international links</li> <li>○ Availability of good quality housing</li> <li>○ Quality of energy provision</li> <li>○ Quality of water provision</li> <li>○ Quality of telecommunications</li> </ul>	<ul style="list-style-type: none"> <li>○ Housing</li> </ul>

I utilise the elements and indicators presented in Table 1 to engage in introspection, thoughtful consideration, and the refinement of indicators in this paper. Drawing from my own experiences, I employ identical elements and concepts to put forth our liveability indicators in Table 2 and elaborated the indicators by incorporating my personal ideas and perceptions regarding what I consider to be the measurement of living qualities in the city. I linked my principles as a Muslim to this measure, for example, the indicators related to halal food and praying space.

**Table 2.** Aspects and Indicators of Liveability Based on Author's Perceptions

No	Aspect	Author 1
1.	Stability	<ul style="list-style-type: none"> <li>○ Religious threat</li> <li>○ Safety on the street</li> </ul>
2.	Healthcare	<ul style="list-style-type: none"> <li>○ Quality and Affordable Healthcare</li> <li>○ Walkable healthcare facilities (including hospitals and drugstores)</li> </ul>
3.	Culture and environment	<ul style="list-style-type: none"> <li>○ Social or religious life</li> <li>○ Sporting availability</li> <li>○ Cultural availability</li> <li>○ Halal/ Halal suitable food &amp; drink</li> <li>○ Consumer goods and services</li> <li>○ Natural environment activity</li> </ul>
4.	Education	<ul style="list-style-type: none"> <li>○ Library Access (including working space)</li> <li>○ University facility</li> </ul>
5.	Infrastructure	<ul style="list-style-type: none"> <li>○ Quality and frequency of public transport</li> <li>○ Availability and affordability of good quality housing</li> </ul>

### 3.1.1. Stability in Canberra

As a solo Muslim female traveller, I find it unsettling to visit unfamiliar places, even though I am aware that many Indonesians live peacefully in Australia. In this sub-chapter, I identified the first indicator of stability as the presence of a religious menace. The second indicator, street safety interconnected with the first. The premise of my narrative is that I have a sense of security in a manageable setting such as an apartment or university, whereas streets are entities beyond my control. My memory narratives will be presented based on my evaluation of those two indicators.

#### 1. Religious Threat

The most vivid religious threat I experienced in 2022 while I was back in my lodging. The threat is not specifically associated with my religious affiliation, but rather with the administration of accommodation. Around the 2022 Semester, I received a notification about an upcoming large-scale bed replacement, leaving me uncertain about the subsequent events. The email did not provide any specific information regarding the exact time and practise that would be used.

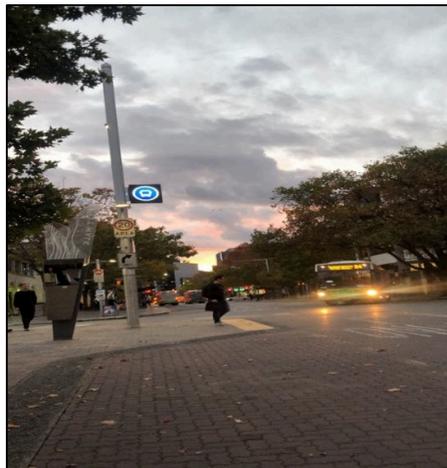
During the early hours of the morning, in the winter season, while I was still disoriented, a group of five individuals, both male and female, with strong physiques, forcefully pounded on the door of our three-bedroom apartment. At that instant, I hastily adorned myself with garments and a headscarf, and vociferously implored them to pause. They did not allow me sufficient time to finish; they gained entry via the door using a management card access system. At that moment, I was partially unclothed, and they did not bother to forcefully claim the bed. The woman gazes at me with empathy, although her ability to assist is limited. Both of my other roommates, who did not practise Islam, were also sharing in that experience. Following the occurrence, the three of us engaged in a conversation acknowledging that it was one of the most unpleasant occasions we had

ever encountered as females, and particularly for me as a Muslim. Incidents of management break-ins occurred multiple times during my stay at the establishment. Since I was dressed fully and the majority of the break-in suspects graciously explained the circumstances, I was able to put up with them. Aside from that, during my second year in 2023, when I moved to sharing house choices, I never felt intimidated as a Muslim woman wearing a hijab. I met and interacted with many Muslims, and compared to my experience in Portugal, Canberra has many Mosques, including one at ANU, which has recently been upgraded along with a student facility.

## 2. Safety on The Street

Canberra's streets are far safer than those in Indonesia due to the provision of dedicated pedestrian footpaths distinct from the motor vehicle lanes. Upon my initial arrival in Canberra, I was unaware of the designated pedestrian walkway. However, I subsequently recollect that I began use my mobile device while traversing the municipal area. With the exception of the scooter, I had no concerns about being hit by any other vehicle during my journey. Walkers have been mildly inconvenienced by scooter riders due to improper usage by certain individuals.

The implementation of complete pathway separation in certain areas of the city, particularly in the suburbs, serves as an additional motivation for individuals to engage in walking activities. Pedestrians are strategically positioned along the riverfront to improve the wide-ranging vistas and maximise the movement towards the destinations. Hence, the residents of Canberra exhibit a penchant for walking and tend to lead a health-conscious lifestyle. An exemplar of this practise is my supervisor, who is approximately 70-80 years old. During noon on certain days, I met my supervisor and questioned about his intended destination. He responded by stating that he was going for a walk during his lunch break. People in his age group are frequently seen roaming about campus at lunch or in the evening. Hiking is not an exception to this observation. During my journey in Black Mountain, I encountered individuals from a diverse range of age groups, including those between 70 and 80 years old. Remarkably, some of them were even use walkers while hiking.



**Figure 3.** Intersections of Centre of Canberra, Total Separation of Pedestrians and Vehicle Activities

One of my Chinese colleagues regularly strolled in the public area every Thursday to meet her walking goal, which, for Indonesians like myself, seemed like a chore. We walk at a slower pace compared to the Australians. Walking besides my Australian friends always leaves me breathless, since they maintain an exceptionally brisk pace. They expressed their pleasure in brisk walking and the exhilaration it provided.

While my strolling experiences in Canberra are generally secure, I occasionally feel apprehensive about encountering unfamiliar individuals, particularly adolescents, on the streets. I frequently observe instances in which confrontations among them result in the involvement of police officers. The cases typically involve interpersonal conflicts, drug-related suspicions, and issues related to alcohol consumption. The timing of the encounters was mostly arbitrary, however intoxicated individuals were typically present around midnight. The presence of homeless individuals is a factor that contributes to my perception of the street as being hazardous. They typically remained in close proximity to the retail centre from morning until morning. I consciously avoid certain individuals whenever they exhibit indications of using alcoholic beverages.

### **3.1.2. Healthcare**

There are two interesting occurrences associated with the healthcare services in Canberra. The first was when my roommate experienced a mishap. She inadvertently sliced her hand with a butcher's knife, resulting in intense agony and profuse bleeding. The good news was that we were living in manageable lodgings. An impressive performance was exhibited by those who were entrusted with administering first aid.

However, we came to the realisation that it was inadequate, and she required transportation to the nearest medical facility with a physician. Because the tragedy occurred on Sunday, there were no alternatives to the university's clinic. The sole alternative available was Cavalry Hospital, situated approximately 5-10 kilometres away from our current location. At that moment, I became aware that there were no prominent hospitals located in the city centre. We were also taken aback by the fact that we had to incur expenses in order to get an ambulance service during crises, which, being international students, we were unable to afford. We arrived at the destination using Uber, and my friend received excellent service, as she stated. Nevertheless, we reached a consensus that the standard of emergency services in Asia (in general) might be better. This pertains to the management of the queue and, naturally, the cost of the therapy due to our lack of Medicare coverage.

The second encounter pertained to my enduring medical condition. It did not necessitate immediate medical attention but rather normal care. However, I have had a highly positive experience with the ANU clinics and their insurance coverage. I have received medical care from doctors who efficiently allocate their time and provide accurate diagnoses. He instructed

me to perform various medical examinations, and the insurance policy provided coverage for them. Several drugstores are conveniently located between the college and the municipal centre, all within close proximity and reasonably accessible by foot.

### **3.1.3 Culture and Environment**

When this sub-chapter came to mind, I jotted down a list of indicators that I wanted to emphasise. These factors encompass social and religious activities, sports amenities, cultural amenities, halal/halal-compliant food and beverages, consumer products and services, and opportunities for engaging in natural environment activities. Nonetheless, providing comprehensive narratives for all of my experiences within this paper is futile. Therefore, I have simplified my assessment into three unique categories: social and cultural aspects (encompassing religious practices, availability of sports and cultural activities), consumer goods and services (including halal or halal suitable food and beverages), and lastly, engagement with the natural environment. Things that happened to me in the first group (social and cultural life) have amazed me. In Australia, more especially in Canberra, I have no trouble finding Muslims or Indonesians, to the point where we behave strangely among ourselves. This is unpopular in our culture since it is mandatory in my community to treat one another as if we are blood relatives. It is required that individuals exchange pleasantries with a smile. We only considered folks as strangers while we were in our own nation because of the large number of people with similar identities. I assumed that this phenomena, which I discovered in Canberra, represented the multitude of Muslim communities and their cultural



**Figure 4.** Indonesian Diaspora in ANU Activities Via ANUISA

accessibility. There were innumerable gatherings of Muslims or Indonesians, particularly on important occasions such as Ramadan and Eid.

Nevertheless, as a diaspora residing in a distinct cultural setting, I derived pleasure from social gatherings in Australia. My favourite spots to socialise with other Australians include the various get-togethers in my neighbourhood and place of employment, such as morning tea, Australian football, Boxing Day, Canberra Day, and the upscale street in Belconnen where we watch Christmas displays. I also benefit from the abundance of sporting opportunities, as there are numerous clubs offering activities like hiking, skating, martial arts, kayaking, and kano.



**Figure 5.** Muslims Diaspora in Canberra During Eid-Adha 2022

Going on to the second metric, consumer goods and services, I had a generally positive experience while there, with the exception of the one time we ran out of vegetables. Being an Indonesian accustomed to the use of abundant spices in our cuisine, I found it perplexing to come to terms with the pricing of spices and veggies in Australia. By comparison, the cost of ginger in Canberra is AUD 60 per kilo, whilst in Indonesia, it is only AUD 6 per kilo. Furthermore, Indonesia is an avid consumer of spicy cuisine; sambal prepared from bird's-eye chilli, which is also pricey in Canberra, is an absolute necessity.

The discoveries of Halal or Halal compatibility meals and drinks are available if we understand how to screen particular products in common markets such as Coles, Aldi, and

Woolworths. All we need to do is message them on their social media channel, and they will respond with the answers. Certain products are even labelled with halal stamps on their packaging. Lastly, the producers' customer service will assist us in determining which is appropriate for our diet if we are unsure. Nevertheless, certain Muslims demand a greater level of Halal certification for the products they wish to consume. Those individuals will also encounter no difficulty in locating a halal market and butchers. Halal markets are proliferating in various neighbourhoods throughout Canberra. It was located in Gungahlin, Belconnen, and Lawson.

Despite well-known complaints that many Australian stores close around 4/5 pm, it is not difficult for me to find my necessities after hours because major supermarkets such as Coles, Woolworths, and Aldi, as well as some Asian stores such as IGA, are open for extended hours in their respective branches, such as the civic area. During my initial visit to Canberra, I vividly recall the need to purchase a substantial amount of weighty goods. Consequently, I undertook the task of traversing the distance between my residence and the store multiple times, without interruption. It took me some time to understand that I could request free delivery if I spent more than sixty Australian dollars on groceries. Discovering that hack has significantly simplified my life. Even yet, if it's convenient, I still like to stroll to the stores in the afternoon.

The final indicator pertains to the ecological surroundings of this bush capital. This is the ultimate nature-centric encounter within the city that humans can partake in. As the nation's bush capital, Canberra took an integrated nature-human approach to urban planning. It is possible for people to freely enjoy the dawn or sunset at any time of day by running or cycling around the river. Since the area is hospitable to people, hiking is an additional alternative. They construct natural infrastructure to enable humans to engage safely and freely. It is the most unusual thing that I seldom ever encounter in any city.

#### **3.1.4. Education**

This section will specifically address my status as an international student at the Australian National University (ANU). Nevertheless, it is important to note that this assessment would not provide an accurate and impartial evaluation of the comprehensive Australian education system, particularly with regard to undergraduate degrees and universities other than The Australian National University (ANU). Personally, I hold great admiration for and acknowledge the value of my study experiences at the ANU. ANU has a vast campus with five libraries, three of which are available all day with ANU student card

access. This option is highly advantageous for individuals who choose to study while on campus and utilise the secure study areas, computers, and printing services provided by the institution. The Kambri precinct and school buildings in the vicinity of the university offer convenient study spaces and internet connectivity. We have a sense of security and ease when use these areas. They offer a variety of study environments that may accommodate the diverse requirements of students. In addition to granting access to education and study areas, ANU offers students a range of services aimed at fostering student well-being and cultivating a sense of community. ANU has provided exceptional education on a global scale.

### **3.1.5. Infrastructure**

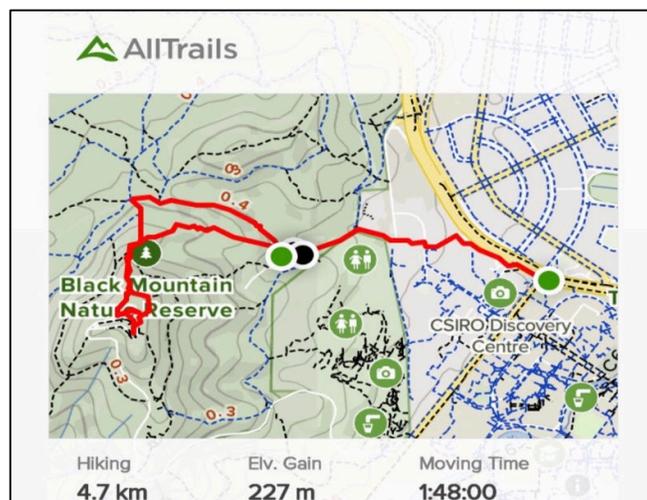
I have at least two indicators that reflect my thoughts on the liveability of infrastructure. The two primary indicators are the standard and regularity of public transportation and the accessibility and reasonable cost of high-quality housing. I've travelled to a number of other nations, including Portugal, Singapore, Spain, Sri Lanka, China, and Malaysia. Based on all of my experiences, living abroad with a small budget means that we have to rely on two things: "How much will I pay for housing?" and "How easy can I travel anywhere there?" In certain Asian nations, the cost of housing may be lower than that of transportation. This is a result of the scarcity of reliable public transit options. Most of them offer various routes but lack sufficient frequencies and high-quality public transportation. Opting for a private chartered vehicle is frequently the most cost-effective and comfortable method of travel.



**Figure 6.** Nature Pedestrian Based in Canberra

The atmosphere, scenery, and outdoor pursuits such as hiking, strolling, and exploring are just a few of the numerous things Canberra offers. Though fewer buses will be available on weekends, they will serve the majority. My friends and I usually go exploring in a remote part of Canberra at the weekend, so we must wait for buses every two hours. A close friend commented, "If you are in Canberra and do not have a car, you are pretty doomed." His statement is accurate. Compared to my home city of Surabaya, Canberra is smaller, and since many of its populous regions are suburban areas with natural landscapes, it meets its demands for private transportation. However, I successfully resided in Canberra for over a year and thrived without owning a car. Besides public transport coverage and frequency, buses have traversed mainly the city of Canberra. Facilitating the provision of a feeder could enhance the overall experience.

Regarding housing, Canberra is quite pricey, particularly in the city centre. In my first year, I must allocate 60-80% of my scholarship for lodging in the city centre. In my second year, I could choose cheaper housing in the suburbs. If I am willing to live in a shared house, I can save up to AUD 400 monthly, almost 25% of my income. Typically, a shared residence offers one advantage: superior amenities. Nevertheless, a crucial prerequisite for cohabitation is the careful choosing of individuals with whom we would share our lives. Engaging in cohabitation with unfamiliar individuals entails assuming risks. For instance, one of my tenants failed to refund my deposit despite our amicable exchanges. Shared dwellings can also be marred by misunderstandings and uncomfortable situations due to disparities in lifestyle and values, as observed from personal experiences.



**Figure 7.** Hiking Record in Black Mountain Canberra

#### **4. CONCLUSION AND RECOMMENDATION**

The autobiography has reached its conclusion. Although I have written a detailed qualitative narrative, it would be more convenient for readers to understand my conclusion using quantitative measurements. The conclusion will be based on the parameters measured using a Likert scale of one to five. 5 = Excellent (More than satisfactory and sufficient); 4 = Very good (Satisfactory and sufficient); 3 = Good (satisfactory but not sufficient, or otherwise); 2 = Enough (sufficient), and; 1 = Less than Enough (insufficient). Those parameter will be use to assess five aspects of liveability, including stability, healthcare, culture and environment, education and infrastructure.

For me, Canberra's stability rating is 3.5 out of 5. The overall level of stability in Canberra is entirely satisfactory. It is a compact community characterised by its amicable disposition and inclusive population of international citizens. Furthermore, they demonstrate profound respect towards the indigenous inhabitants residing in that area. Minor things pertain to the endeavour of comprehending and addressing the requirements of its inhabitants. Canberra's progressive society can be attributed to its population's high education level. Nevertheless, the increasing presence of individuals from various backgrounds may lead to difficulties in comprehending and addressing the requirements of all residents. While we acknowledged Canberra's accommodating nature and overall stability, it is essential to recognise that potential instability may arise due to political, social, and cultural policies.

For healthcare in Canberra my rating is 3 out of 5. I admit that the quality of the healthcare services in Canberra is good and sufficient in the essential things. However, it could have many improvements like waiting time, clinic availability and emergency systems. Expanding some options for international students increases the liveability of Canberra because many come to Canberra and only live with minimum scholarships. For example, it would be great to have an emergency clinic for students. If we can put a score on this, it would be 3 out of 5.

The subsequent aspect is culture and environment, which I have assigned a rating of 4.8 out of 5. The prominent characteristic of Canberra is its exceptional environmental quality. Additionally, the city offers ample cultural opportunities for individuals from diverse ethnicities and countries despite its lesser size than Melbourne or Sydney.

My educational score is a factor that may cause bias, as it is based solely on my experiences at ANU, which is now ranked in the top 50 of the World University Ranking (WUR). Working with a supervisor, conducting research, and accessing high-quality

hardware and software facilities is an extraordinary opportunity for me. Thus, my 4.8 out of 5 ranking in this category only applies to higher education.

Based on my comprehensive experiences, Canberra must enhance its infrastructure, particularly in transportation, to uphold its garden city landscape. Regarding housing, I would like it if Canberra could construct residential properties exclusively designated for students in the suburbs. This may serve as a more advantageous alternative for us. Numerous university accommodations are situated in the city centre, and their cost is nearly equivalent to a typical apartment. On a rating scale, this would receive a 4 out of 5.

## **5. AUTHOR BACKGROUNDS**

I am an Indonesian Muslim woman and am an early millennial cohort. I was born in a small city in East Java, Indonesia, strongly influenced by moderate Islamic culture. During my time on campus, I made many friends from several countries, participated in the Karate Class, and occasionally went to religious events. While I am not highly devout, I consistently strive to abide by Islamic principles. My perspective on the city's liveability encompasses the presence of halal cuisine and markets, the availability of economical and visually pleasing lodging, efficient public transit, a solid connection to nature, and a sense of social unity. I hold a bachelor's and master's degree in Urban Planning, which has equipped me with a comprehensive understanding of spatial organisation, city planning, liveability, and environmental concerns. Since 2022, I have resided in Canberra. While I acknowledge the brevity of my statement, I am intensely passionate about adventure and have been diligently exploring Canberra.

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