

The Feature.za

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Black Tax

Don't Spend
yourself Poor



Why women
burnout at
work

*The Millennial
Perspective on*

Love and
Relationships

ACTIVIST AND SPEAKER OF CHANGE

Candice Chirwa

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Contents

04

EDITOR'S NOTE

05

CANDICE CHIRWA
ACTIVIST AND
SPEAKER OF
CHANGE

14

BLACK TAX:
DON'T SPEND
YOURSELF POOR

16

THE MILLENNIAL
PERSPECTIVE ON
LOVE AND
RELATIONSHIPS

19

WHY WOMEN BURN
OUT FT LANA
HINDMARCH

27

FOOD 'O CLOCK
Creamy Prawn Pasta

A portrait of Miriam Dube, a woman with long, dark, wavy hair, wearing a red lace top. She is looking directly at the camera with a slight smile.

Editor's note

M I R I A M D U B E

First, thank you for the big welcome to 2023. Our January issue received the second most views in the history of the magazine. This month we want to celebrate and reflect on the idea of love, but first, I'll let you in on a secret: I've never received or given a valentine's day gift in my life, as I was always single around this time. But I've never been sad about it, as I still have Mother's day and my birthday as an opportunity to be blessed by someone. So, take it from me when I say, there are still many other occasions in the year to be celebrated.

Love is a four-letter word with one syllable, but most people don't truly understand the true meaning of love in a way that makes sense to them when removed from the classical portrayals in media. In this issue we choose to tackle how millennial women love, while also attempting to educate on how love has various manners to be healthy and emotionally fulfilling. We also get the honor of speaking to Candice Chirwa who can only be described as a movement herself and a modern changemaker. We were inspired by her cause and hope many young people get to experience her efforts and messages of encouragement. It gives me great pleasure to be providing the platform for these social change topics and conversations. I look forward to publishing more of these in the future.

ACTIVIST AND SPEAKER OF CHANGE

Candice Chirwa

PAGE 5

It is estimated that; "7 million South African girls do not have access to or cannot afford to buy sanitary products. And while it is difficult for them to have this basic necessity, it was also found that there's little to no education on managing their period" Due to this reality, it is reported that these young women are likely to miss at least five to seven days of school every month during their menstrual cycle. The lack, which is colloquially referred to as period poverty, is a sad reality for many young girls in South Africa and across the globe.

Every year, addressing gender inequality, discrimination and a lack of basic services such as menstrual products and sanitation are agenda topics at global forums including, World Economic Forum, UNICEF, and the United Nations Educational, Scientific and Cultural Organization (UNESCO). As part of their mandate, these institutions lobby for governments to reconsider laws and bring news into effect. Examples of these legal amendments and inclusions are the removal of the tampon tax in South Africa after a campaign in 2019 by Global Citizen, in neighboring Botswana and Zambia governments voted to offer school girls from poor and rural communities free menstrual pads to ensure consistent school attendance. While these institutions play a critical role in influencing policy, there is still much to do. Impact leaders and advocates like Candice Chirwa are going into schools and communities to educate young girls and women to remove the stigma associated with periods and further improve their health.


Candice, affectionately known as the Minister of Menstruation is tackling period poverty and ensuring menstruators across the country have access to education about their periods. She is recognized globally by impact groups as one of 9 activists who have successfully harnessed their platforms to demand equality in the menstrual space and effect much-needed change. In her portfolio of achievements, Candice has written two books aptly titled "Flow: The Book About Menstruation", and 'The Perils of Patriarchy' and she is a contributor to a global publication "V: An Empowering Celebration of the Vulva and Vagina."





It's not a title that I gave myself. I think that when you surround yourself with a supportive group of friends and family who see the vision that you have for not only yourself and the work that you do. A friend gave me at the time when I

was doing the menstruation workshops, she laughs reflecting on her origin story of the Minister of Menstruation.



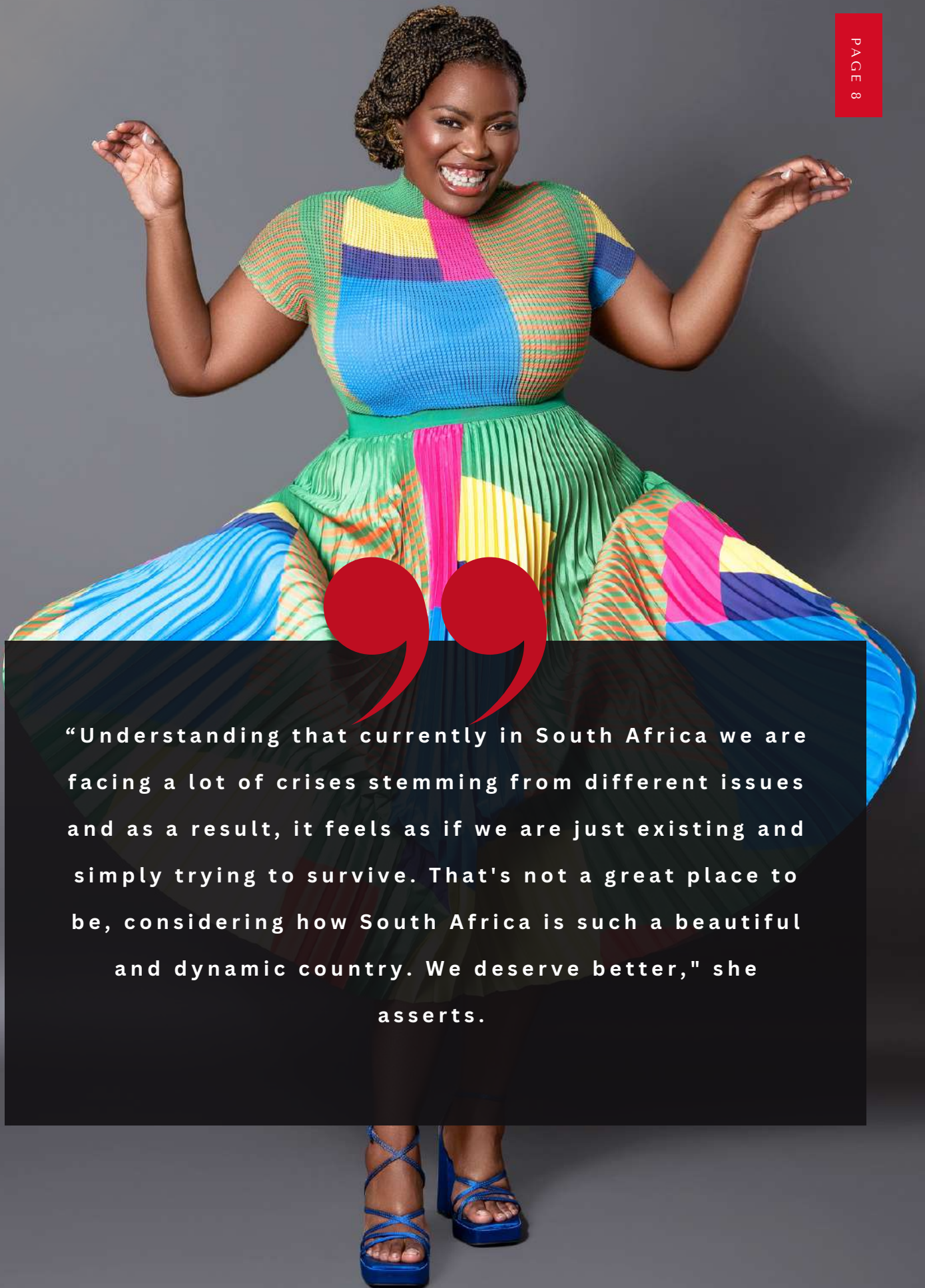
From her family background, she knew she needed to be the change she wanted to see in the world, for the betterment of women who are affected and still yet to face the pain of this inequality. Although Candice had envisioned a world where she was a part of the policy-making process, she quickly found that the far-reaching impact of education can only happen on the ground. From this epiphany, QRATE, her award-winning NGO was born. "Sometimes when you are passionate about something, the universe has an interesting way of redirecting you into spaces you might look upon and think 'This isn't for me', but once it happens, it begins to make sense. When you eventually enter these spaces of tough dialogue and activism you recognize the difficulty of being the voice that is not simply there, but that is heard, understood, and respected."

At QRATE she and her team of facilitators focus their efforts on enhancing the critical thinking skills essential for young people through the promotion of 'Eduliftment' as a tool to help young people understand their circumstances and explore options open to them through educational content and workshops. Through their work in communities, they found that despite the social advancements and liberal dialogues we have there are so many young girls and people who menstruate who are ashamed to talk about a natural and biological function. Importantly, they are still held back from certain activities because of the limiting cultural, social, and religious beliefs about periods.


She describes herself as a social entrepreneur striving towards making more significant changes versus the pursuit of profit. The shift Candice strives towards does not only benefit the lives of menstruators. Instead, she strives towards a better fulfillment of humanity, particularly concerning the divide between genders.

"A gender divide exists purely because there is a lack of understanding, and I think what is happening right now is that there is always an 'us versus them' narrative. Never a 'we' narrative. To strive for a balance between the genders, first, there must be a discussion surrounding gender equality and feminist notions. Ultimately, when people hear the word feminism, they hear bra-burning radicals. We need to move away from that shortsighted understanding of feminism. Feminism at the peak is calling for gender equality and recognition of equality amongst the genders," she affirms.

Adding to this she says, there needs to be a change in how people approach their activism. There is a difference between an active participant and someone who portrays activism for a social media following. Despite Candice wanting to make strides through her work, she believes that there is still more work that governments around the world need to achieve when tackling menstrual health.




“Understanding that currently in South Africa we are facing a lot of crises stemming from different issues and as a result, it feels as if we are just existing and simply trying to survive. That's not a great place to be, considering how South Africa is such a beautiful and dynamic country. We deserve better,” she asserts.



Sanitation is a key issue of menstrual equity. The SA Human Rights Council recently reported that a total of 366 schools across all provinces, with the exception of Western Cape, have no water for sanitation for 5 429 and 144 255 teachers and learners, respectively. Additionally, these provinces still have a total of 3 297 schools with pit latrines, impacting almost 40 000 teachers and over one million students. This dire state of affairs is unacceptable and needs to be rectified, if allowed to persist Candice believes it will only serve to make more girls think that there is something wrong with them.

With her mind on the future, she aspires to contribute toward policy-making to eradicate to restore the dignity of menstruators in the country. Along with her team, their goal is to ensure a long-lasting change in the conversation about menstruation and activism. QRATE has embarked on a national #PeriodPositivityTour which started in the North West this February.



"I want to leave behind a legacy of period positivity. In that, the next time a young girl starts her period, it's met with celebration and not any awkwardness or fear. That a young menstruator can ask openly for a period product because they forgot and people don't have to look at them weird," she states.


BLACK TAX:

DON'T SPEND YOURSELF POOR

SIBONGILE NHLEKO-SKHOSANA

My grandmother used to say, "indlu ayipheli" simply meaning you will never be done with the upkeep of a house. Once in a while exercise the same courtesy you do to others, to yourself. Remember, you can never pour out of an empty cup, and if you do not invest in your personal development, you are certainly running yourself into "bankruptcy".

I always share the same sentiments with fellow graduates and young fellows who just entered the working world and finally earning a liveable income. Even if you wish to see some of your family members succeed and change the situation at home, always be mindful of doing that responsibly and while at it, have honest conversations with your family about what you can and cannot do for them, to set out clear expectations around the things you can do for them.




The phenomenon of 'Black Tax' is a reality where many South Africans have to juggle limited resources to support themselves as well as their extended families and those community members who would always remind you how they brought you up everytime they see you. In black communities, the concept of black tax is often embedded in "take care of home first" and as such, it is a daily reality for thousands of black South Africans. The collectivist culture that encompasses the African culture subscribes to black tax, which may feel like torture to some and a proud responsibility for others.

In a book segment in *Black Tax: Burden Or Ubuntu?* Dudu Busani-Dube highlights that, "Black Tax isn't our culture, no, it isn't. It has everything to do with the position this country's history has put us in." Black tax is a result of the inequalities engineered by the apartheid system and it is still a pertinent issue today because of the current unemployment rate and the economic ravages of the recent pandemic.

As much as the positives outweigh the negatives when it comes to giving, we cannot, however, turn a blind eye to the implications that come with the phenomena. Growing up in a black household, it is ingrained in us that we have to be our "sister's keepers" but in this case it is "family's keeper" and at times we keep up with being the "keepers" even to our own detriment. We forget that in our giving, takers don't have a limit.

Your dreams and aspirations are worth your time and energy. You are worthy of your own money. Remember that before you were awarded with the opportunity to give and spend on others, you had dreams and goals of your own. Take a step back and go back to the drawing board and dare I say, practise a little bit of selfishness if needed, for the actualization of your dreams.



The Millennial Perspective on Love and Relationships

OLWETHU MOKONENYANE

In history, love and romance were the end goals women were conditioned to attain instead of allowing themselves the opportunity to evolve as individuals belonging to themselves. Love has always existed since our evolution into modern humans. Yet, the millennial experience and expression of love have become with the growth of society. Before discussing how millennial women perceive love, there should be an understanding of the strides made to grow love into the emotion that currently exists today. In the past, the world had a binary view of how love and relationships should appear. In the 1920s, a woman's primary position was tending to her home and family as their partners. Usually, men went into the world to bring an income into the house.

Due to this phenomenon, women showcased their love expression by placing all their love into the home. Although this phenomenon evolved where women were allowed to earn their income, this representation of love still existed as the standard. This idea was until women reached a higher state of consciousness and underwent their feminine awakening. In part, women have feminist discourse to thank for them. However, they strove to push the boundaries of binary thoughts surrounding love.

The millennial women, however, have taken the work left over by their predecessors and decided to change even further. There have been further conversations surrounding love in relationship psychology to this day. There should be an understanding of the cultural and societal concept of love. Every culture expresses love in different manners, while every society enacts love differently.

The concept of love is abstract. According to a study conducted in 2011, men and women feel love differently regardless of love being an inherently abstract concept. Due to hormone differences, women are more likely to fall in and understand love faster than men. However, these emotional differences do change the more one ages. Gender differences also dictate how that love expresses itself. There has been a more profound understanding of how people express their love.

Due to intrinsic uniqueness, how people express their love is based on their love language: words of affirmation, physical touch, quality time, gifts, and acts of service, as theorized by Gary Chapman. What does this mean for the millennial woman and love? To build on the evolution around the conversation of love, women have also taken the stance to change how they perceive love and a healthy relationship. Based on past media, healthy and mutually fulfilling relationships were never adequately portrayed. Instead, relationships based on control existed as the ideal relationship. Millennial women have observed this and formed their interpretation of how a healthy relationship function.

Furthermore, for millennial women, how the relationship appears no longer mimics past relationships. Millennials are more likely to seek commitment in life-long companionship frameworks than the common goal of marriage. However, millennial women will still get married. Adding to this, they have unpacked relationship frameworks and decided to pursue polyamory, having multiple relationships that run concurrently or ethically non-monogamous relationship dynamics.

For a millennial woman, a genuine relationship needs to meet the criteria of a specific checklist. Women want a partner or partners on the same equal footing as them, which means more than financially. Women pursue someone that is their equal in all terms. Although there is the idea that modern women want a fifty-fifty split, millennial women do understand that the contributions to the relationship will fluctuate. There will still be an element of respect for independence, however, after this, women have arisen to the realization that the acceptance of the bare minimum is no longer acceptable.

Confusion exists around this term whenever there is a discussion around the bare minimum. For example, being respected and having your opinion listened to would incite joy in women of the past. To the millennial woman, however, this acts as the bare minimum. Third, millennial women who desire to have children seek partners that they feel will be a good co-parents. In the eyes of a millennial woman, their partner needs to be able to tend to every need of their child: emotional, physical, psychological, and financial. Finally, women need a relationship and companionship combined with a significant element of love and loyalty. For a connection to thrive amidst the storms of life, the love the parties share should always mirror how strong the commitment is to each other. With the revolutions women have made, love also changes. Instead, it has grown in a holistic manner and tends to the needs of both parties to produce something that will last as the parties walk their journeys together.





Burnout is rising and women are leaving

LANA HINDMARCH

Women are feeling increasingly exhausted, overwhelmed and inefficient and they've fallen out of love with their work. These are all signs of burnout, a syndrome defined by the WHO as prolonged workplace stress that has gone unmanaged.

Almost 50 per cent of women across the world have experienced burnout symptoms, according to a recent study. That's much higher than in their male counterparts and is largely due to the burden women feel relative to men, in trying to do it all.

This state of 'always-doing' had already become the model of success, and the pandemic made it worse. While men experience this challenge too, women have increased workload expectations on both fronts.

Women have been conditioned to be nurturers. As the primary caretakers for their families, they carry most of the load at home, and this caregiving extends to work. Over and above their roles, they're generally the ones pursuing initiatives like diversity, equity, and inclusion. They're also carrying the lion's share when it comes to fostering collaboration, improving communication, and offering emotional support. And this tireless extra work often goes unnoticed and unrecognised.

For a long time, the classic burnout prevention advice to women was 'better self-care' – sleep more, eat well, rest, exercise, meditate, and so on. But in my coaching practice, I've seen that self care alone is not enough to cure burnout. It's an important part of the foundation, as is setting boundaries, prioritising and knowing one's limits but in solving for burnout, the responsibility cannot just sit with the individual.



Since the WHO now classifies burnout as a workplace issue, we have to look what in the workplace is causing the stress for women in the first place.

I see companies investing in wellness - giving their people fancy apps and workshops and healthy food and yoga on the lawn - but they're not actually looking at the systemic issues that are getting in the way of wellbeing.

The organization has to look in the mirror.

While there are various factors in the workforce that contribute to burnout in women - lack of fairness, lack of control, and no recognition or support - the biggest driver is workload and being 'always-on.'

Women have been working like machines on all fronts, with no downtime. And now they're fed up and are leaving the workforce in record numbers.

A woman said to me the other day, "I have no work-life balance. I'm expected to be always-available. My boss emails me at 11pm. It's just not worth it. I've had enough."

The burnout crisis in women is not about self-care. It's about culture gone wrong.

As a society, we need to change the 'hustle-harder' story and the belief that burnout is the price to be paid for success. We are not designed to be 'always doing.' We are not machines. We are designed to pulse. There is a time to go fast and there is a time to go slow. Renewal, in fact, is the gateway to thriving - for people and for society.

Organisations need to become intentional about creating cultures that reward recovery as much as they reward long hours and outcomes; cultures where leaders model wellbeing and activate the energy of those around them; cultures where teams have agreements around healthy ways of working; cultures that give women permission to renew their energy.

Because in these cultures, women don't quit. In these cultures people thrive and organizations prosper.

It's a win-win.

Lana Hindmarch

Lana Hindmarch is a burnout expert, women's leadership coach and keynote speaker. She is also the co-founder and CEO of BREATHE, an organizational wellbeing consultancy that provides creative, sustainable solutions to help companies take their workforces from exhausted to extraordinary.

A leading authority on how organizations can build cultures of wellbeing and retain their top talent, she is a frequent speaker, delivering programmes and training workshops in South Africa and internationally, working with all types of companies, from start-ups to JSE-listed businesses and multi-national organizations.

Lana lives in Cape Town and is also a wife and adoring mom to two sons. What most fuels her energy is connecting with nature, moving and soaking up the sunshine, and so most early mornings you'll find her running on the mountain, with her two dogs.

To find out more visit



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Herbal Extracts

Herbal Extracts Products takes care of all kinds of African hair. The products consist of a shampoo, a conditioner, a moisturising Shea butter and an all-purpose tissue oil.

all created to take care of your beautiful African hair.



Multi-Purpose Tissue Oil

Although people think that tissue oil should only be used for their body. The African Extracts tissue oil can be used on any hair type. This tissue oil is a blend of rooibos and vitamin E with the addition of other herbal compounds. This tissue oil will repair and refresh damaged hair inside the follicle.

For the best use, section and massage into the hair an hour before shampooing.



Ultra-Moisturizing Shea Butter

✓ Our Ultra-Moisturizing Shea butter has powers that will leave your hairline feeling great. The product can ease a dry scalp and decrease the amount of dandruff that a scalp sheds. With the anti-inflammatory properties and high-fat content that Shea Butter already has, our product will leave your hair feeling full and moisturised.

✓ Our Ultra-Moisturizing Shea butter also aids in keeping relaxed or dyed hair in good health. This makes it suitable for African hair which tends to lose moisture when processed with hair dyes, bleaches and relaxers.

✓ Our product will help you keep the hair you have and add more volume. Shea butter has vital nutrients that penetrate the hair follicles and treat conditions, leading to healthier and stronger hair. All you need to do is section your hair and add a light coating of shea butter to your roots for better effects.



Herbal Extracts Shampoo



A good hair care routine starts with a good shampoo.

Designed for all African hair types, the Herbal Extracts Shampoo will leave you with soft hair and a visible sheen. This shampoo is robust with notes of rooibos and a mixture of herbal extracts that will leave your shower smelling like a bouquet. The jojoba and wheatgerm oil soften hair, while the seaweed extract leaves the hair shining. Finally, rooibos and tea tree oil soothe dry scalps.



Herbal Extracts Conditioner



✓ Conditioning your hair takes your hair care to the next level. A good conditioner makes your hair softer and easier to style. What makes this conditioner stand out is the fact that it leaves your hair refreshed without weighing it down with chemical build-up. The grapeseed and Abyssinian hair breathe new life into your hair.

FOOD O'CLOCK:
CREAMY PRAWN
PASTA

Kgopotso Boshomane

Ingredients

250 g pasta

30 g Butter

300 g Small peeled prawns

2 tsp of crushed garlic

250 ml fresh cream

125 ml Chicken broth/stock

50g of Parmesan cheese, grated

2 tbsp Finely chopped parsley

Salt and pepper to taste



DIRECTIONS

1. Cook the pasta as per package
2. Scoop out 1 cup of pasta cooking water and set aside. Drain pasta and set it aside
3. In a large pan, melt 1 tbsp of butter over medium high heat. Add prawns and cook for 2 minutes on each side until just cooked through. Remove prawns from the pan
4. In the same pan, melt 1 tbsp of butter, add garlic. Stir for 20 seconds until fragrant.
5. Add cream, Parmesan cheese and chicken stock, give it a stir until the parmesan is melted.
6. Allow it to simmer for 5 min until the sauce thickens.
7. Add prawns and then add cooked pasta plus about 1/4 cup of reserved pasta water.
8. Take it off the stove before the sauce is as thick as you want - it will thicken more. Add salt and pepper, Toss it and allow to cook for 1 minute
9. Sprinkle with most of the parsley
10. Serve immediately (garnished with remaining parsley and parmesan if desired)



ANYTHING
YOU CAN DO
I CAN DO
BLEEDING