

ISSUE 15: 30 MARCH 2022



ALICINISO

THE ROOTS OF THE 2021 UPRISING

PLUS
THE HEALTH
CRISIS IN
SWAZILAND

*"LET'S MAKE
2022 THE YEAR
OF CHANGE"*

CONTENTS

Editorial: New Year 2022 statement of the Communist Party of Swaziland

Analysis: Roots of the 2021 Uprising

Investigation: The healthcare crisis in Swaziland—By Bafanabakhe Sacolo and Thulani Dlamini.

- *Comrade Bafanabakhe Sacolo is a CPS Central Committee Member and the former Secretary General of SNUS. Comrade Thulani Dlamini is a CPS Central Committee Member and member of the Swaziland Democratic Nurses' Union.*

International:

- CPS honours WFTU on its 76th anniversary
- CPS on the military coup in Sudan
- Joint Statement of Communist and Workers parties on the International Day of Solidarity with the Palestinian People
- CPS Statement on Human Rights Day
- CPS contribution to Extraordinary Teleconference of the International Meeting of Communist and Workers Parties

Speech from the Federal Republic of Ambazonia to the CPS Summer School, 2021

In Memoriam: Comrade Vincent Ncongwane



COMMUNIST PARTY OF SWAZILAND
<https://cp-swa.org> cpswa.org@gmail.com

Thokozane Kenneth Kunene General Secretary ken.manze@gmail.com (+27)72 594 3971	Pius Rinto Vilakati International Secretary rintopius@gmail.com (+27)81 353 3383	Simphiwe Dlamini National Organising Secretary dlaminisimpraa220995@gmail.com (+268)7627 9355/7947 9946
--	---	---

CPS  Communist Party of Swaziland -CPS  @CPSwaziland

1st Floor unit 9, 96 Jorissen street, Braamfontein, Johannesburg 2001

EDITORIAL

New Year 2022 statement of the Communist Party of Swaziland



Issued Saturday 1 January 2022

The Communist Party of Swaziland wishes all our compatriots a happy New Year at this time of more intense struggle for freedom in our country.

Let us make 2022 the year that tipped the scales in favour of people's power. We must organise to spread the message throughout our country about what democracy means. This must be a time of protest, education, and action.

The time of absolute monarchy, of terrorising the people through feudal-capitalist patriarchy, must end. We need to turn up the heat for freedom, for Democracy Now!

And we need to highlight the role of the Communist Party of Swaziland in showing what kind of change we need.

The Party is the only force for change in Swaziland that has tabled practical and feasible ideas for ending the tyranny of dictatorship and moving towards a new order of democracy and freedom.

The Party has constantly stood on the popular view of the masses, calling for total change. On the other hand, some of the forces within the progressive camp have taken an elitist approach to struggle and in the process denigrated and sidelined the people's popular view.

This elitist view manifests itself in the attempts to preserve, by manipulation of the masses, the monarchy and save it from accountability, among others.

Consequently, some of the elitist forces within the progressive camp have attempted to suppress the Communist Party and subject it to bitter attacks.

And yet the Communist Party of Swaziland has consistently, for the past decade, been the only political formation in Swaziland to paint a vision of the kind of Swaziland we need for our people to live in peace, freedom and prosperity.

This year, 2022, we must take our message and our identity as communists to all our compatriots. We must show that a Communist Party with a vision for a socialist order to replace the rotten feudal-capitalist order is the only viable and sustainable way ahead for our country.

Now, as the monarchy teeters in the face of growing protests for freedom, we are seeing all sorts of opportunistic elements attempting to climb aboard the sinking ship to take over the helm and create a situation of business-as-usual with a little more democratic window-dressing.

As CPS, we say: Beware of false promises for a bogus freedom. Only free and fair elections on a full franchise for radical structures combining direct and representative democracy will enable the people to create a progressive mandate for true freedom.

To the outside world, the AU and SADC, we say: Get real about what is happening in our country – the lack of actual rights, the corruption and draining of our wealth by the monarchy and the elite, the enforced impoverishment and low life expectancy, the bitter experience of hunger and the lack of a future in a country that is classified as middle-income.

We call on these structures, as well as the individual countries of the Southern African region to stop sucking up to Mswati and to start demanding real change:

- the unbanning of political parties,
- the release of all political prisoners and detainees,
- freedom of association, expression and media,
- the safe return of exiles,
- the creation of a representative interim governing platform that will arrange free and fair elections.

These are basic demands. They are demands not to realise some rosey far off future, but to change the present. The majority of our people have neither a present nor a future under the current regime and feudal-capitalist system.

We must change the present in order to have any kind of worthwhile future. And that starts with ending the present system of injustice and exploitation.

And so, we say let us make this year a year of change, a year where the present changes and the future start to look worthwhile and real.

THE ROOTS OF THE 2021 SWAZI UPRISING

INTRODUCTION

Between May and June 2021, Swaziland experienced unprecedented mass action which spilled into the next months of the year.

Early on in May 2021, the Swaziland National Union of Students (SNUS) led a gallant demonstration against police violence following the death of a university student, Thabani Nkomonye. Thabani had died under controversial circumstances on 8 May 2021, his death attributable to the police.

The police had issued a “missing person” media notice requesting the public to locate Thabani. It turned out that all along Thabani’s vehicle had been at the Matsapha police station. Even worse was the discovery that evidence on his car had been tampered with, leading to the conclusion that the police had something to do with Thabani’s death, whose body was found in a nearby veld next to the road. It was unclear how the Matsapha police had towed away the car and yet were unable to find, or even look for, the car driver – and police thereafter even issued a “missing person” announcement.

The students led marches to the Matsapha police station, followed by one which took a long trek through the main Mbabane-Manzini highway to the regional police headquarters in Manzini City on the same day. The student-led campaign became popularly known as #JusticeForThabani, an action which inspired masses beyond the student movement to actively participate.

Meanwhile, in the public arena there were continued public discussions on the excessive cost of living, low wages, unemployment, among other aspects, along with the extreme riches and extravagant lifestyle of the royal family in a sea of poverty. This was an era of unprecedented mass anger, something which the royal regime appeared not to be aware of or bothered about. While royal family members helped themselves to public funds to purchase Rolls Royce vehicles, luxurious BMW escort vehicles, expensive clothes, two private jets for absolute monarch Mswati, extravagant parties, the majority were sinking deeper and deeper into poverty.

When the protests spread to the rural areas in late May 2021, the regime began to feel the pressure particularly because, for the first time in Swaziland’s history, the protests spread to the rural areas, a terrain which the regime had always thought was secure under the dictatorial control of the monarch’s chiefs.

In most of these actions, the youth was a key player in organising and leading the struggles. Of crucial aspect was the content of the demands raised by the masses in those actions, of which more below. As such, the 2021 uprising cannot be fully understood without understanding the role of the youth with a working-class and rural background as a critical factor.



In response to these mass actions, the Mswati autocracy unleashed both its army and the police on the people with a shoot-to-kill directive. This led to what is now known as the “June 29 Massacre”. The regime shut down the internet and thereafter followed with unprecedented violence on unarmed people. The result was about 70 people murdered in cold blood by the regime, the majority of which were young people. The names of the massacre victims and the details pertaining some of the murders are extensively covered in our [Liciniso Issue 14](#).

One of the results of the uprising, along with the murders, was the overwhelming realisation by the people that the future Swaziland must be one without a monarch of whatever kind: a democratic republic. The Communist Party’s message to the public about the necessity for the total overthrow of the monarch, and its replacement with a democratic republic, has now found deep roots in the masses. It is unfortunate, however, that this had to take the murder, wounding and arrest of so many people for this to finally be comprehended by large segments of the population.

But what were the roots of this 2021 uprising? This necessitates that we dig deeper into the objective conditions which led to the May-June days. The uprising was years into the making, and, since those actions, most have come to terms with the fact that Swaziland shall never be the same again. Below we trace these roots.

TINKHUNDLA POLITICAL ECONOMY

John Daniels describes Swaziland’s economy as an exporter of primary commodities and raw materials, a supplier of cheap labour to both the local enclaves of foreign capital as well as to an external market, and an importer of manufactured goods (Daniel, John. "The political economy of colonial and post-colonial Swaziland." *South African Labour Bulletin* 7.6 (1982): 90-113.) One of the results of this situation included the subordination of the Indigenous Swazi community to foreign capital. Foreign capital, however, had to adapt to the concrete conditions of Swaziland.

The road to foreign capital's adaptation included agreements between the colonising power and the local ruling class, the royal family, in this instance the Dlamini dynasty. In this alliance, the indigenous ruling class had to guarantee that the people of Swaziland, males at first, would be dispatched to the mines and farms to work for British capital in the mines and, over time, white Afrikaner settlers. In return, the Dlamini dynasty became the only recognised ruling family in Swaziland despite the existence of other families with similar claims.

Consequent to this alliance with the settlers, the people of Swaziland were dispossessed of their land, forced to pay taxes (poll tax, hut tax, dog tax, etc) to the colonial regime.

The imposition of the capitalist system of production and exchange (creating capitalist relations in production, naturally) signalled the emergence of poverty, as we know it today, for the people of Swaziland. Precolonial (pre-capitalist) Swaziland, and indeed the rest of the southern African region, did not experience crisis such as homelessness, hunger, and other systemically capitalist crises. This is, of course, despite the fact that already there were classes in the region – including Swaziland. These classes, however, had not developed to the capitalist stage.

The reality of inequality in precolonial Swaziland is well acknowledged by authors such as Levin. Levin goes on to show how precolonial inequality was materially different from capitalist inequality but also how that inequality developed to a higher form of inequality. When the colonialists took over Swaziland, they already found a system of production based on unequal relations to production. Precolonial Swaziland was organised into clans. Clan-allegiance thus made the individual and decided their fate, literally. The stronger clans thus wielded control over the land while the smaller and weaker ones had no choice but to pledge allegiance to the stronger. This is basically how the stronger Dlamini clan wielded its power over the rest of the clans, and at the point of colonialism it was a clearly a dominant force. In any event, precolonial Swaziland was itself a result of conquest of other clans by the Dlamini clan. Thus, in truth, absolute inequality could not be said to have existed during that era.

While the above is true, it must be remembered that only under capitalism could Swazis drown in the type of destitution that they go through today.

Some people often speak of the colonisation of Africa by European superpowers in abstract terms, and in some cases as if colonialism were a system of mere hatred, and subjugation for pleasure, of Africans by Europeans. Some view colonialism from a "positive" outlook, falling for the colonialist propaganda that colonialism was introduced to civilise "backward" African people!

Such thinking has led many to neglect the reality that colonialism was, in essence, the spreading (and imposition) of capitalism across the world. The spreading of capitalism everywhere was always characterised by the dispossession of local communities of their land, forced labour, separation and breaking up of families, crippling taxes, proletarianisation of previously peasant communities, deaths of workers in mines and farms, often without compensation, and many other afflictions. By "proletarianisation" in this context is meant the conversion of members of communities who previously communally worked the land for their sustenance, into workers of companies in return for meagre pay enough for them to return to work and create more profits for private owners in an exploitative relationship. While communal life kept families together, capitalist production separated families to create



extreme private wealth for the minority.

As such, poverty in Africa is a direct product of the capitalist mode of production. We therefore cannot end the capitalist product, poverty, while at the same time keeping its creator, capitalism.

The alliance between the royal family and foreign colonial capital meant that, at Swaziland's independence in 1968, state power was assumed not by class forces from within the capitalist mode but by the traditional rulers from the non-capitalist mode who lacked moreover any material base in the capitalist sector (Daniels; 1982). Meanwhile, the greater masses of the people were subjugated by the capitalists, on the one hand, and, on the other, by the traditional rulers, the royal family, who used their control over the land to subjugate the people.

As such, Swaziland's political economy is still connected to its colonial roots, with the royal family having expanded its control of the economy since independence in 1968. Over the years, of course, it has been joined by other local players in the management of Swaziland's capitalist economy, with some of them being used as representatives for the royal family.

Flowing from the above, it is important to note that the royal family's economic and political expansion would not have been successful without the eviction of the masses from their land, borrowing heavily from the colonialist rule book.

Some commentators may view the evictions of the people, particularly rural people, as a recent event spearheaded by Mswati III. But Sobhuza II borrowed lessons from the colonialists about the "benefits" of evictions, often without compensation. Richard Levin reminds us that in the late 1970s, when Swaziland's third sugar mill was established at Simunye, 550 families comprising some 5000 people were moved off their land. During the 1980s, the pattern continued, with several incidences of removal and eviction of rural people reported (Levin Richard *Is this the Swazi Way?: State, Democracy and the Land Question*, 1990).

Following the establishment of Tibiyo in 1968 by Sobhuza, characterised by the investment of mineral rights to the king 'in trust for the nation', Tibiyo concluded joint investments with foreign companies and went on to acquire shares in major companies, and in this regard secured loan

arrangements with potential foreign investment partners (Levin; 1990). This Tibiyo expansion meant that the regime had to content itself with, willy-nilly, evicting people from their lands and expanding capitalist production for the benefit of the royal family.

In this regard, for those who may not fully grasp the royal family's power over the people, regard must be had to the royal family's control over the land.

In its bargaining with foreign capital during the colonial era, the control over the land became one of the most critical elements, if not major bargaining power, that the royal family had over the politics of Swaziland. The royal family still uses this control to enter into agreements with foreign companies whenever foreign investments are considered. The monarch, as the national landlord, rules over the country through chiefs in the communities, particularly in the rural areas. It is through these chiefs (over 300 of them today) that the monarch has direct access to each family and can punish families whose members oppose royal directives. Each family must thus pay due allegiance to the chief they are placed under (and by extension the king) to fully access any piece of land to cultivate their crops and access grazing land. This arrangement presents itself as an egalitarian system, where the people collectively own the land. In reality, however, the people own nothing, and may be subjected to wanton evictions by the chiefs without due process followed.

While, in the abstract, the concept of communal tenure presented itself as a great democratic potential, in concrete reality, however, tribal tenure in Swaziland provided the basis for the repression and plunder of the peasantry (Levin; 1990).

Levin saw, among others, the Farm Dweller's Act of 1982, in the case of squatters, along with the powers of the chiefs through the colonial-era Swazi Native Administration Act of 1950 in the case of peasants on Swazi Nation Land, as the heart of the repressive regime which facilitated forced labour, forced contributions and forced removals (Levin; 1990). This state of affairs continues in the 21st century.

Thus, over time, the economy became absolutely controlled by the royal family in alliance with foreign capital. By the 1960s, it was palpable that the royal family and foreign capital had become firm allies, politically and economically. Included in these alliances were white settler capital along with apartheid South Africa in the 1960s' constitution-making process as well as the days leading to the abrogation the 1968 constitution on 12 April 1973.

The absolute monarchy in Swaziland is a creation of colonialism and neo-colonialism. When British colonialism's rule was ending in the 1960s, international capital ensured to protect its

interests by siding with the Swazi monarchy. The idea for the banning of political parties, which was implemented on 12 April 1973, was sponsored by apartheid South Africa. The apartheid regime struck a deal with Sobhuza II to drive exiled South African comrades out of Swaziland in return for more land control.

Meanwhile, the overwhelming majority of the people were kept on the fringes of the economy in so far as ownership is concerned. They could only conduct subsistence farming while the children of the white capitalists and the royal family easily accessed education and healthcare, among other key aspects of life. In addition, the majority was being heavily exploited in capitalist industries, with the absolute monarch committing to use state security forces and the law to ensure that workers continued, without fail, to present themselves as commodities exploited for the creation of surplus value for multinational corporations. For this, the royal family was always ready to accept bribes from these corporations in whatever form – be it shares, as the case was with MTN, or other measures such as donations for royal ceremonies such as the *Umhlanga* (reed dance), Mswati's birthday extravaganza, and others.

The masses have only watched over the decades as the royal family got richer, living extravagantly as they freely spent public funds, tightening their control over both the politics and economy of the country, in alliance with foreign capital.

The people suffered the daily manifestations of the system's consequences:

Collapsed healthcare system. No drugs in public clinics and hospitals, equipment and staff shortage. And over time the people began to view the royal family as their key source of oppression.

Education system. The majority relies on public schooling. Schools are dilapidated, overcrowded, school fees remain too steep for the working class and poor.

Collapsed economy which worsened the situation of the poor.

The deepening relationship between foreign capital and the royal family.

Filthy rich royal family members who accessed overseas state of the art schools and hospitals. For the most parts, the people did not even know what those children were studying overseas. They may as well have been changing courses every now and then without ever finishing their studies, if they were ever busy with any.



Mswati's luxurious private jet amid extreme poverty



Impoverished Swazi woman

ROYAL FAMILY'S EXTRAVAGANT LIFESTYLE

With the reinforcement of the economy in the hands of the royal family and foreign capital, the road was perfectly paved for the royal family to freely enjoy its wealth in the most naked form with the masses watching in disbelief but unable to react.

One of the early signs for Mswati's naked opulence was the purchase of a Maybach 62 luxury car from Daimler Chrysler, costing the country about E3-million. Its features included a television receiver, DVD player, 21-speaker surround-sound system, refrigerator, cordless telephone, heated steering wheel, interior pollen and dust filter, golf bag and sterling silver Champagne flutes. This luxurious purchase took place a mere few days after spending about E5-million on 10 new BMWs for his wives, to replace their old fleet.

In 2005, Mswati became the first person in Africa to take delivery of the exclusive stretch limousine. The S600 Pullman, according to Car Magazine was lavishly appointed with a state-of-the-art media system, providing a mobile office environment, and equipped with a high-power rechargeable battery that enabled the entire system to run for up to 30 minutes after the engine was switched off.

In 2004, plush palaces spread over the country. The regime spent over E200-million to construct new palaces for each of King Mswati's wives and his family members amid a drought emergency and HIV crisis.

Mswati has two private jets. The first private jet he got for himself, using public funds, was a modified McDonnell Douglas DC-9-87 jet, also known as an MD-87. It cost US\$9.5 million in 2012 and at least another US\$4.1 million was spent on refurbishments before he took delivery. The plane's cost of operation went up to US\$3 million per year.

The online investigative magazine Swazi Royal Leeches Lifestyle has since 2018 exposed the royal family's grossly expensive taste, presenting detailed well researched information on the costs of their expensive purchases and their preferred shopping destinations. From the reports, it is clear that, regarding the acquiring of jewellery, the royal family has a special relationship with the Jacob & Co Diamond Company.

On his birthday extravaganza in 2018, Mswati wore a watch worth US\$1.6 million and a suit weighing 6 kg studded with diamonds.

He also gifted himself with a bigger private jet amid deepening poverty, an Airbus A340-300 private jet, costing over E3 billion (US\$200 million). It was refurbished with extras including a bedroom and a lounge. The jet at that time was a 15-year-old Airbus A340 owned by China Airlines in Taiwan and after refurbishments was expected to accommodate about 60 to 90 people.

The total spent on Mswati's 50th birthday in 2018 went beyond E1 billion (about US\$66 million). All in one day!

In addition to the money spent on the celebrations, the royal family went deeper into public coffers to buy birthday presents for the absolute monarch. Among those were his mother who gave Mswati a dining room suite made of gold, while his members of the Cabinet spoiled him with lounge suite trimmed with gold.

Some among the conservative leaders somehow still nursed faint hopes that the monarch would reform itself at least towards more humane policies and standards of life, even if remaining undemocratic.

But Mswati demonstrated the direct opposite in 2019 when he displayed more naked greed, purchasing close to 20 Rolls Royce vehicles for himself, his mother and 15 wives, along



with 79 luxury BMW cars worth about US\$6 million (E91 million).

The anger that followed the purchase of these Rolls Royce and BMW vehicles led to the first ever public "Mswati Must Fall" call under the "Democracy Now" campaign. For more on this campaign and some of its contributing factors, see Liciniso Issue 8.

By 2019, from July 2019 to be precise, the CPS was running its "Democracy Now" campaign, in light of the changing conditions on the ground. In this regard, see Liciniso Issue 8.

The CPS argued with cogent force, especially since the people came out publicly to call upon the fall of the dictator, for the democratic involvement of all the forces of the revolution, beyond the Political Party Assembly, for the formation of a liberation front. A liberation front, properly so called, would focus its energies on overthrowing the Mswati autocracy. All energies would thus be focused, not on begging the regime for a dialogue, but on galvanising the revolutionary forces for a decisive battle for the total removal of the regime and total takeover by the people.

The extravagant lifestyle, coupled with unbridled arrogance, has become more naked over the years. Even Mswati's wives and children began to flaunt their riches freely in public spaces and their social media pages, particularly Instagram.

All these splashing over extravagant parties, clothes, etc, happened while over one-third of the population each year were in urgent need of food aid, as reported by both the World Food Programme and the Swazi government. Public service workers had not received salary increases for years, a situation which continues today. Nurses and doctors were locked in a series of meetings about their poor working conditions, including extreme shortage of drugs, equipment and staff in public hospitals and clinics. Additionally, primary school learners went hungry after Mswati's government failed to deliver food for feeding programmes, with pupils collapsing due to hunger.

A programme of social murder was on course as more poor were dying of curable and treatable diseases while the royal family accessed medical care abroad.

From around 2015, Mswati began to deploy his children in various departments, including as personal advisers, sometimes informally, including as state advisors at the United Nations, something which shocked even some of the most conservative elements within the tinkhundla system. This was one of the monarch's acts which irked the population. As such, towards the beginning of the lockdown in early 2020 as measures to deal with the COVID-19 pandemic, the people's patience had already been stretched almost to

the limit. The ground for revolution had become more fertile than ever.

Above we have presented only a few examples of the royal family's extravagant lifestyle. In truth, large books can be written for the full scale of the royal family's parasitism. However, the few that we have presented are some of the most prominent ones which were highly discussed. For more examples of the bloodsucking family's lifestyle, see [Swazi Royal Leeches Lifestyle](#).

ROLE OF IMPERIALISM IN DEEPENING POVERTY AND INEQUALITY

International capital controls large chunks of the economy of Swaziland in collaboration with the absolute monarch. For example, in the textile industry, which benefits from the African Growth and Opportunity Act (AGOA), none of the companies are owned by Swazis. The same applies in other aspects of manufacturing. AGOA enhances [market access to the USA](#) for qualifying Sub-Saharan African countries. Qualification for AGOA preferences is based on a set of [conditions](#) contained in the AGOA legislation, among which include that each country must be working to improve its rule of law, human rights, and respect for core labour standards. Swaziland became the 35th AGOA eligible country in 2002 in the textile and apparel sector.

It is remarkable, however, that despite the Mswati regime's murderous rampage from June 2021, the USA has not punished the regime under AGOA. This is a stark contrast to when, in 2015, the USA suspended Swaziland as an AGOA beneficiary when Mswati ordered the arrest of human rights lawyer Thulani Maseko and journalist Bheki Makhubu. Swaziland returned to AGOA in December 2017 when the USA felt convinced that Swaziland was correcting its human rights record.

The fact of the matter is that the Swazi regime was correcting nothing in this regard! They were never ready to stop crushing people's rights and they have, in fact, become worse! The USA government knows this.

In terms of ownership in the economy that "benefits" from AGOA, the textile and apparel sector in Swaziland is overwhelmingly in the hands of Taiwanese companies. As said above, none of the companies in the textile and apparel sector are owned by Swazis, whether individually or collectively. The around [15,000 workers](#) are extremely exploited, with petty wages and working conditions among the worst in the country. A large majority of the workers in the sector are women, and they endure the brunt of oppression with rights such as maternity leave and related rights violated with impunity by these companies.

As in AGOA, the same system applies in other industries such as forestry and agriculture where the European Union has interests. The royal family also has stakes in this regard, through [Tibiyo Taka Ngwane](#).

The financial sector is largely controlled by foreign capital, with the royal family, through Tibiyo, having stakes in some of them.

To the capitalist industries, together with the ruling monarch, the people of Swaziland are nothing but objects of extreme exploitation – and subjugation!

United States ambassador, Lisa Peterson, declared, to the astonishment of guest journalists in a 23 July 2019 discussion streamed live on Facebook, that the USA government had over the past 15 years given over half a billion dollars as aid to Swaziland. It is important to note in this regard that this aid was largely for aid in the healthcare sector, particularly on HIV/

AIDS. The USA government has supported the Swazi government in many other sectors as well, knowing fully well that they were rescuing a failing economy.

Interestingly, despite knowing all about the parasitic monarch's ways, the USA cemented its relations with the Mswati autocracy by, among other ways, constructing, in Zulwini, a new embassy far bigger than the one they had previously in Mbabane. The USA government still trusted the ruling regime's management of the country, despite public criticism.

The tinkhundla regime thus remains a puppet of imperialism. It survives through support of imperialist superpowers such as the USA and the European Union, with Taiwan now becoming an important support base in this regard. Support often comes in the form of donations, trade, diplomacy, military training, as well as other measures such as infrastructure and in the health and education sectors meant to rescue the regime from ruins created by itself.

While the people of Swaziland may not have the full understanding of imperialism, particularly from a theoretical perspective, they have over the years fully comprehended how the ruling regime always stands with the exploiters, against the workers, whenever issues of workers' rights are concerned. Additionally, their consciousness has been steadily rising as far as ownership of the economy is concerned. Voices calling for the ownership of industries by the Indigenous population have thus been rising over the years. In the first half of 2021, this was one of the key demands placed as a priority by the people.

THE SPARK

The events presented above evolved for over a century. They became part of the material conditions which led to the 2021 uprising in Swaziland. Accordingly, the uprising cannot be understood merely by looking at events which happened in 2021 or the preceding year, and neither can it be understood by focusing only on what happened during May and June 2021. One must undertake the strenuous process of going back in time and fully analyse the development of social production in Swaziland and its impact on society through time.

Of course, from time to time, the subjugation of the people led to social upheavals which were suppressed by the regime. These, among others, include the students and teachers' protest actions in the late 1970s following the official imposition of absolute monarchy rule by Sobhuza, the late 1980s growth of PUDEMO along with the treason trials spilling into the 90s, the workers' 27 demands of 1996 as well as the long 1997 teachers' strike action, the April 12 Swazi Uprising in 2011 which the regime violently suppressed, and the 2018 workers' protests which led to a vicious clampdown by the police.

As such, the 2021 "spark" is one among many "sparks" that have visited Swaziland through time.

In our introduction, we mentioned the horrific case of Thabani Nkomonye's death, as well as SNUS and its leadership role in the #JusticeForThabani campaign that united an entire nation. The death of Thabani on 8 May 2021 became a major rallying point even for those who had hitherto been pro the tinkhundla system or "neutrals". Even members of parliament were drawn into the action, with some actively participating in the call for justice for Thabani as well as the end of police violence on citizens.

When the masses became convinced that Thabani had

been killed in cold blood by the Mswati regime's police, SNUS took it upon itself to organise protest action in Manzini, Swaziland's largest and most populous city.

SNUS's mobilisation against police brutality led to one of the [biggest student-led marches](#) in recent years when the union led marches, first to the Matsapha police station in the morning of 17 May 2021 and later taking the long stretch to the Manzini regional police headquarters. The marches were overwhelmingly composed of the youth, working-class youth in particular.

Throughout those protests, the CPS made it clear that Swaziland would see no end to police brutality as long as the tinkhundla system was still in power. The Communist Party rallied the masses to make the ultimate demand of democracy, and that the demand must be for the total overthrow of the ruling monarch, to be replaced with a democratic republic with full people's power dictating the future of the country under a truly sovereign nation. The Party constantly raised the "Democracy Now" slogan as a befitting unifying message around which the nation as a whole should rally around.

In a [speech delivered by the CPS National Organising Secretary, Comrade Simphiwe Dlamini](#), during the 17 May 2021 march, he reminded protesters that the police are killing the people and getting away with it was because the system protected them.

He added, "It's high time, comrades, we head straight forward and change the system. We are the generation that will be free. We are the last generation to be oppressed... It's high time that when we leave our homes, we fully go out to demand what belongs to the people of Swaziland. This country belongs to the people of Swaziland, not for a family. As long as we are led by this corrupt system, even its stakeholders will be corrupt... It's high time we demand a people's government, one which will understand the developmental, educational and health needs of the people. The only justice we can give to Thabani is to fight against the system and demand democracy."

The police had taken for granted the anger of the people and the organisational prowess of the youth and student movement. They tried to use scare tactics, but the movement kept growing and within a few days was gaining ground and raising demands beyond the ending of police brutality of the people.

Anger boiled over when police unleashed violence against the students. The police spread teargas and shot indiscriminately, leading to the wounding of many, including shooting a university student, Phiwayinkosi Dlamini, [in the eye](#) at point blank range.

From then on, the numbers on the streets kept growing. On 21 May protesters virtually [took over Manzini City](#) in democracy demonstrations and got more [defiant](#) by the day. The #JusticeForThabani campaign had evolved into a demand for the full democratisation of the country.

This protest was held in concurrent with preparations for Thabani's memorial service which was scheduled for the same day in Manzini. The police, [armed to the teeth](#), were determined to crush the highly attended peaceful memorial service and [they did just that](#).

Displaying gruesome inhumanity, Mswati's police threw [teargas and fired gunshots](#) right where Thabani's family members were sitting. They did not care whether his mourning mother was hit by their violence.

The police went on to arrest student leaders. They were also in hot pursuit of other leaders who had no choice but to go into hiding. One of the student leaders who were arrested during the memorial services was SNUS Secretary General, Comrade Bafanabakhe Sacolo. The regime charged him and Comrade

Sethu Mavimbela with malicious damage of property, vandalism of a police station in Fairview, Manzini. After spending five nights in Mswati's prison, they were [released](#) after posting bail. They were welcomed as heroes by highly jubilant and inspired students who had been singing revolutionary songs outside the prison gates in Matsapha.

Frightened by the unity of the oppressed masses, Mswati's killer police had thus turned a peaceful memorial service [into a war zone](#), injuring many mourners and arbitrarily detaining dozens!

Despite the regime's worsening violence against the people, [protests continued](#), and each day were taking a more defiant posture, with the political consciousness of the people rising sharply.

When protests continued despite the violent crushing of the memorial service, it became clear to most people that Swaziland would never be the same again. The momentum was unstoppable, and the regime was finding it harder to conceal its crimes. The worst thing for the regime was that, unlike in previous years, these actions were overwhelmingly composed of and organised by the youth, the strata which the regime had relatively managed to suppress in the past.

The regime's security services were getting reckless each day, helping to turn even the most conservative elements of Swazi society against the regime.

On 4 June 2021, warders and riot police (OSSU – Operation Support Service Unit) flooded Limkokwing University of Creative Technology, assaulted protesting students and kicked them out of campus. The students, led by SNUS, were marching to the institution's administration to deliver a petition demanding the reinstatement of suspended students.

SNUS thereafter led a march to parliament as part of the #JusticeForThabani campaign. Calling it a "stokvel parliament," SNUS president, Colani Maseko, highlighted the depth of injustices and oppression in Swaziland. SNUS delivered a petition to parliament and called for an independent inquiry into the killing of Thabani Nkomonye.

In a statement to commemorate June 16, issued on 16 June 2021, SNUS defined the tinkhundla regime as a system created by both the apartheid regime and the late Sobhuza II and vowed to emulate the 1976 students heroes, vowing to



“continue the fight for academic freedom, political freedom and economic freedom.”

Women were also directly involved in the build up towards the uprising. The Swaziland Rural Women Assembly led a demonstration to the Manzini Regional Police Headquarters, calling for the end of intimidation of Swazis, including women, by the police.

When Mswati’s acting prime minister, Themba Masuku, sarcastically claimed that the majority of the people of Swaziland had not endorsed the call for democracy, this prompted, almost instantaneously, the youth to organise marches to tinkhundla centres in their respective communities. Masuku challenged the three MPs who were vocal about the political crisis in Swaziland to produce evidence that they had consulted with the people at chiefdom level and received mandates to advocate for an elected prime minister. He made this challenge through the state-controlled monopoly radio station and went on to plead with Swazis not to trust or listen to the MPs who were advocating for democratic reforms, claiming that it was the Swazis who gave absolute powers to Mswati to appoint a prime minister.

Inadvertently, the acting prime minister had sparked a moment he would live to regret from then on. He had helped to rally even rural-based people against the tinkhundla system. For the first time in Swaziland, protests spread throughout Swaziland and even took place in rural areas. Yet again, the key feature in the organising of these marches was youth leadership and mobilisation. The marches aimed to deliver petitions in their various constituencies calling for democracy, among other demands.

Among some of the most prominent marches through June included in communities such as Ngudzeni, Mafutseni, Matsanjani, Mtsambama, Zombodze Emuva, Mbabane East (through Msunduza township where protests went into the night), Ntondozi where protesters defied police’s teargas the entire day, Siphofaneni and many others.

Bar the “elected prime minister” demand spearheaded by the three MPs (of which more below), which the CPS outrightly rejected, the demands of the people had some revolutionary elements. While some of the demands raised general developmental and social security issues, some called for the democratisation of the country as well as the nationalisation of key investments such as Tibiyo Taka Ngwane and Tisuka Taka Ngwane, both of which are controlled by the royal family. They also demanded a radical change in the way investment is done, calling for Swazi people to have some degree of ownership in

the industries which have been historically hoarded by foreign capital.

In most of the community protests, the security forces responded with extreme violence, shooting women in Siphofaneni, among other brutalities.

The military and the police shot and assaulted hundreds of unarmed protesters, leading to the death of over 70 people within two days, from 29 June. Over 700 people were detained. *Liciniso* provides more details on this in its 14th Issue [Blood on Mswati’s Hands](#).

HOW ABOUT THE “PRO-DEMOCRACY” MPS?

The tinkhundla system is fashioned in such a way that all state power resides with the institution of the monarch. The various state institutions account not to the people but to the monarch. The monarch thus rules the country with an iron fist in alliance with capital, chiefly foreign capital.

When Sobhuza II banned political parties and activities on 12 April 1973, he went on to bestow all executive, legislative and judicial powers upon himself and made himself an absolute monarch. This arrangement continues today, if not in its worst form.

Consequently, Swaziland’s parliament is nothing but an institution for the implementation of the monarchy’s wishes. Additionally, the monarchy has unbridled power to dissolve parliament at any time. As such, even if parliament could be filled with 100 percent “pro-democracy” MPs, the monarch would easily use this power.

We have seen this threat being waged in front of MPs after they had taken decisions that went against the monarch’s wishes. Among those decisions was the vote of no confidence against the late prime minister, Barnabas Sibusiso Dlamini, Mswati’s most favourite prime minister, in 2012. While the vote passed in accordance with [tinkhundla] parliamentary procedures, it was swiftly reversed as MPs were told that they would be the ones to be dissolved if they proceeded on that line. Consequently, the MPs sheepishly reversed the decision and apologies to the monarch followed swiftly!

This should have signalled to every average thinker that the tinkhundla system is structured in a way that it serves the royal family, that tinkhundla MPs are, and ought to be, servants of the monarch and not the people. This is despite the illusion that it is the people who vote for MPs and that the primary duty of the MPs is to serve the people. These lessons, however, were never heeded.

The tinkhundla elections system and process are corrupt to the core. As such, no one can ever be in that parliament without bribing their way to the top, in various ways. The tinkhundla system, including its elections system, sees the people as nothing but objects of charity, patronage, and tokenism. It is partly for this reason that some of the people who stand up in defence of so-called “pro-people” MPs from their respective constituencies.

Of course, there have been seemingly well-meaning individuals who have run for tinkhundla elections, hoping (and some promising) to rebel against “wrong” decisions taken by the monarch’s executive arm and thus, hopefully, channel energy towards democratisation. Some even “crossed the floor” from the democratic movement, claiming to be full of energy to “confront the enemy from within” and force it to democratise. In a way, diving into the river to fight the crocodile in its natural habitat, in its strongest spot!

Some tinkhundla MPs, within parliamentary sessions, openly called for the election of a prime minister, while some advocated for the removal of key appointees of the monarch, such as the prime minister. Most of them were victimised for this and disappeared into oblivion, while some later chose silence while enjoying high salaries and easy access to loans. Other MPs, like MP Phila Buthelezi who once called for the election of a prime minister, were enticed with ministerial and other positions to remain quiet about the system – and indeed they changed from their earlier positions, apologised and were accordingly [rewarded](#).

When the CPS consistently counselled that it is futile to participate in tinkhundla elections, it stated this fully aware of the absolute powers of the monarch, that no “rebellion from within” would topple the system – especially in such an open manner. The CPS has always called for the channelling of this “rebellion-from-within” energy into boycotting and disrupting tinkhundla elections, leading to the total overthrow of the system. This anti-tinkhundla elections approach, however, did not negate the necessity for the Party to, employing its underground methods, tactically deploy deep within the enemy’s territory, including within the three arms of government and higher echelons of power.

The above, however, does not mean that the ruling regime does not get peeved by the inhouse rebellion that sometimes rises. On the contrary, especially with paranoia heightening over the past decade, Mswati has shown that he does not take lightly any manner of disagreement with his voice – and particularly treats very harshly those who rebel from within the system. It does not matter to him whether the disagreement seeks not to remove or curtail his powers. In his world, no one should ever have a different view from his, and one who has the guts to do so is consequently his enemy – whether pro-tinkhundla or otherwise. Accordingly, he has various councils of advisors who do nothing but listen to his every wish in fear of losing their salaries and business opportunities.

In 2021, following the uprising, Mswati ordered the arrest of three MPs. These MPs were critical of his rule and called for the election of a prime minister. They included Hosea MP Mduduzi Bacede Mabuza, Siphofaneni MP Mduduzi 'Magawugawu' Simelane and Ngwempisi MP Mthandeni Dube. They were characterised by their followers as “pro-democracy MPs,” and sometimes “our MPs.”

Mabuza and Dube were later arrested in July 2021, while Simelane was forced to exile.

The three MPs’ call for an elected prime minister coincided well with the mass youth-led protests that were ongoing, including the nationwide anger at the killing of Thabani Nkomoye which led to the #JusticeForThabani campaign.

In the call for an elected prime minister, MP Dube, [told Swaziland News](#), “Swazis should be given the opportunity through a referendum to decide whether they want political parties or an elected Prime Minister under the current system, we cannot say we don’t want political parties”. On the other hand, Simelane [said](#), “What we want is a democratic government with an elected Prime Minister, the people will decide on how that Government is established.”

The MPs’ actions amounted to a rebellion from within the system. This excited and, to a certain important degree, aroused the masses to join the call for an elected prime minister. This scale was unprecedented, though the large mass of the people was still not on a revolutionary line for the total overthrow of the system.

This “rebellion,” however, was half-hearted for the most times, while appearing to be radical with its agitation. Their

call for an elected prime minister did not amount to the total removal of the system. The MPs appeared keen to join the democratic revolution, but at the same time wanted to keep their seats in parliament. On the other hand, they continued to profess love and support for the oppressive monarch, which was already guilty of so many crimes. Most of the MPs who later joined the three MPs’ call, in any case, did not seem keen to even offend the authorities.

It is a fact, however, that the incarcerated MPs are being victimised by the system. Without any doubt, they are victims of the system. Their actions while in parliament continuously irritated the regime, although their demands were not revolutionary but reformist, if not downright reactionary. This includes the call for an elected prime minister, which amounted to a demand to maintain the same tinkhundla system, with slight tweaks here and there. The demand meant that the roots of the system would not be touched; the elected prime minister “with executive powers,” as they explained it, would still be elected under the same corrupt tinkhundla process, and would use the executive powers to unban political parties, so the argument went. This argument was a non-starter.

Ultimately, at the dawn of 30 June 2021, the “elected prime minister” demand had been thoroughly defeated in the unforgiving battle of ideas, but also due to practical realities that had quickly developed before the MPs’ very eyes. For example, acting prime minister Themba Masuku had moved swiftly to ban protests on 24 June 2021, among other acts. While the MPs agitated for an elected prime minister, the nationwide protests were characterised with slogans such as “Mswati Must Fall,” “Democracy Now,” and other anti-monarchy messages. The [June 29 massacre](#) finally decimated the “elected prime minister” demand and the population fully focused on the total removal of the monarch.

Since 29 June 2021, the leading call in Swaziland is for the total removal of the monarch, towards a democratic republic. Some of the organisations which openly and proudly called for a constitutional monarch before the uprising have quietened down with their monarchist stance and are now in limbo on whether they should swallow their pride and follow the people’s call for a democratic republic!

The message of the CPS regarding the incarcerated MPs has thus been clear; that they, as victims of the system, must be released unconditionally along with Comrade Amos Mbedzi and all other political prisoners. Along with political exiles, Simelane’s right to return is acknowledged. Their role in the fight for justice in Swaziland must be acknowledged. This acknowledgement, however, must not be uncritical. The apparent commitment to continue to participate in tinkhundla elections, as is evident with some preparations for the 2023 elections, remains a problem which the CPS will continue to fight against.



AFTERMATH: THE STRUGGLE CONTINUES

Since the June massacre, the military has not been called back to barracks. The military and police have committed more human rights violations. These security forces have invaded people's homes, assaulted occupants, thrown young people into fire and arrested more, shot and killed citizens, among a string of other violations.

The cowardly response of the leadership of SADC (Southern African Development Community) to the gross human rights violations in Swaziland has proven once again that it does not stand with the people of Swaziland, that, instead, SADC will continue to shield Mswati from all forms of accountability. SADC's first statement since the massacre, issued on 2 July 2021, criticised the protesters and ignored the murderous regime. By then, over 30 had been confirmed killed by the security forces, many shot and maimed, with hundreds more injured and arrested. Instead, SADC chose to side with the autocracy and took the government line that only one had been killed.

SADC still refuses to hold Mswati and his government to the basic principles laid down in the SADC Treaty (1992), such as recognition and respect for human rights and democracy.

On 21-22 October 2021, Jeff Radebe, the special envoy of SADC's Chairperson of the Organ on Politics, Defence and Security Co-operation, currently the South African President Cyril Maphosa, visited Swaziland in response to the wave of killings of pro-democracy protesters and the deterioration of the human rights situation in the country.

The CPS has stressed to SADC on numerous occasions that the reasons for the clampdown on democracy and human rights activists stems from the lack of democratic rights, banning of political parties, imprisonment of political dissidents, media censorship and enforced immiseration that the people of Swaziland endure daily.

SADC has communicated its recognition that the crisis in Swaziland needs a national dialogue to resolve. However, by not issuing stronger calls for change – in particular for guaranteeing freedom and democracy and lifting all bans on political activity – SADC is failing to call Mswati to account.

The 2 November 2021 SADC statement on the Swaziland situation, calling for a "national dialogue forum", said nothing about the democratisation of the country. It also said nothing about basic guarantees for a true dialogue. The SADC position was nothing but the continuation of shielding the autocracy from accountability.

The CPS continues to hold that any dialogue on the question of Swaziland cannot take place without the unconditional unbanning of political parties, release of political prisoners, return of political exiles, along with the repeal of all repressive laws such as the 1973 Decree. In addition to these guarantees, there must be freedom of assembly, association, movement and speech, including free media.

In the end, the freedom of the people still rests firmly with the people of Swaziland. Only through decisive struggles under the "Democracy Now" campaign, on a nationwide basis, will free the people of Swaziland from bondage.

Protests have continued to surge in Swaziland. Primary and high school students have also joined the protests, particularly surging since August. The police have responded with more violence and arrests to the students' demands for the release of political prisoners, democracy, better learning conditions, as well as free education, among other demands.

On 20 October 2021, Africa's last absolute monarch, Mswati III, once again unleashed his vicious security forces to shoot and kill innocent and unarmed civilians who advocate for democracy. The protest action was led by public service workers who were demanding better working conditions as well as the release of political prisoners and democracy.

As it had done in June, the regime shut down the internet in its attempt to conceal its crimes.

Health workers across Swaziland have also protested, raising questions of shortages of medication, equipment, staff, and calling for the democratisation of the country.

In its **Red October** message in 2021, the CPS deepened its message by calling the people of Swaziland to "Turn Up the Heat to Achieve Democracy Now!", a message it carried towards its [Summer School](#) (17-27 December 2021).

The CPS continues to mobilise the working class, including rural people, from grassroots level. The Party has called upon the people of Swaziland to fortify unity to [make the year 2022 one of change](#), a year where the present changes and the future start to look worthwhile and real. As part of turning up the heat against the autocracy (under the "Democracy Now" campaign now boosted by the "Turning Up the Heat" campaign launched in October 2021) the CPS is leading [Sunset Rallies](#) in both rural and urban [communities](#). The aim is to keep the momentum of defiance and protest buoyant and to channel the high-pressure frustrations that the people feel at the continued existence of the Mswati dictatorship.

The regime has not stood by without its repressive action, however. The CPS has been targeted by the regime. Through its security forces, it has responded by [kidnapping](#) children of communist activists, conducting [stop-and-search operations](#) on CPS members, [kidnapped](#) and [brutalised](#) communist activists, among other attacks on the CPS. More protesters have also been attacked by the regime's security forces as dozens other [protesters](#) have been brutalised recently.

Since the regime relies upon imperialist support to strengthen its hold onto power, it is obvious that the people's struggle for freedom also demands more practical international solidarity. Various international solidarity groups have come up.

One of the most practical international solidarity groups is the [Friends of Swazi Freedom](#) (FSF). In light of the vicious attacks on the CPS, FSF swiftly launched the [#HandsOffCPS Campaign](#), to build [international awareness](#) of the state repression of the national democratic movement in Swaziland and specifically the Communist Party of Swaziland. They pointed out that Mswati III has unleashed a wave of detentions, kidnappings, and state terror against pro-democracy activists.

The CPS makes an appeal for more practical international solidarity with the people of Swaziland. Likewise, the CPS urges the people of Swaziland to deepen their unity and isolate the ruling regime for a decisive battle for total democracy! These struggles must, however, be decidedly anti-monarchist, aimed at building a truly sovereign democratic state that asserts the nation's right to self-determination, to determine its own policies without undue foreign influence.

TURN UP THE HEAT FOR DEMOCRACY NOW!

THE HEALTH CRISIS IN SWAZILAND

By Bafanabakhe Sacolo and Thulani Dlamini



Swaziland's healthcare crisis has been an ongoing concern for decades. While Mswati's government would like us to believe that the crisis has been created by, or during, the COVID-19 pandemic, the people of Swaziland know that the crisis existed even before the pandemic. There is a litany of stories reported by the very same government and its loyal media in previous instances: staff shortages, drug shortages, unpaid suppliers, patients dying of curable diseases, shortage of spaces in hospitals, and so on.

Clearly, the crisis is a tinkhundla crisis which the regime is incapable of resolving. The more the people complain about the dire situation in public clinics and hospitals, the more the regime channels public funds for the extravagant lifestyle of the royal family. As such, without a revolution, the situation can only get worse.

Staff and pharmaceutical shortages

The situation of shortages of staff and pharmaceuticals has for a long time been a major cause for concern in Swaziland, Africa's last absolute monarchy.

Healthcare workers in Swaziland have for a long time raised complaints with the government and even protested over the shortages of staff, pharmaceuticals and equipment.

The situation currently is worse than ever before, now accompanied by inconsistency in food supply for inpatients in the national referral hospital in Mbabane. This has seen nurses being unable to give necessary medicine, fearing drug side-effects for giving some medicine on empty stomachs.

Nurses in Swaziland have protested and delivered petitions to the ministry of health after numerous engagements with their management yielded no action from the government. They also demonstrated inside hospitals and other health centres particularly in Manzini, Mbabane, Mankayane and Nhlngano.

Among issues raised by nurses is the hiring of nurses on short-term contracts. Government has opted to hire nurses on contract basis renewable every two years. This has also been done to teachers. This has seen the deepening of exploitation of, especially, new nurses at the workplace as they are highly victimised.

Some nurses at Mavuso health centre in Manzini, which focuses on COVID-19 patients, have been victimised after raising occupational safety issues.

On Wednesday 20 October 2021, during a public service workers' march in the capital city, Mbabane, nurses were

among workers who were brutally shot during a protest action.

In other hospitals, some children have not received immunisation. Government has not bought them. Without donations in this regard, it will be impossible to improve the situation.

The rate at which outreaches are not being done has drastically gone down due to fuel shortages. Health workers are thus unable to visit communities to attend to ailments.

Public hospitals also suffer from an extreme shortage of doctors. The government refused to create posts to boost capacity. The few doctors that are available are thus overwhelmed by the load. This situation also applies to nurses.

The situation inside hospitals

It is not only the problem of education, jobs, poor infrastructure and poor service delivery that stifles development in Swaziland; the health sector is in critical crisis. The government also decided to cut the health budget so that the royal family and its stooges can continue living a luxurious lifestyle.

The problem of budget cuts starts at a tender stage especially for nurses who are made to work in hospital settings without any incentives or insurance. The hospital setting is one risky place where one can die or get infected each time they are on duty. Student nurses are exposed to that risk every day where they are expected to attend the clinical setting as part of their curriculum, without any personal protective equipment (PPE), health insurance and incentives. This has made student nurses to starve and be at infection risk while top government officials serve their own selfish agenda by not employing enough nurses.

Moving to the life of being an employed nurse, the situation becomes even more risky and taxing. During the COVID-19 first wave, health workers had no PPE to protect themselves against the virus while they were the first-line workers who worked tirelessly day and night trying to prevent infections and help those who were infected. The sad part is if health workers could not protect themselves from the virus, then how could they help the rest of the nation while they were sick themselves? This is why when the total cases were around 6000, 10% of those were health workers. The government failed to provide equipment as simple and basic as surgical masks such that each nurse was given one mask for the whole week. When bought in bulk, a surgical mask does not cost more than E0.50 (US\$0.031), and that is

what the government failed to buy, not to mention the more costly equipment.

Looking at the lives of patients inside the hospital setting, the Mbabane Government Hospital has become a graveyard because of poor service delivery. Simple issues such as family planning services, which have helped many countries to reduce their fast-growing populations, as well as helping families to prevent unwanted pregnancies, expose the extent of the problem. The tinkhundla government has been going around encouraging families, especially women, to access family planning services, while they know very well that those services are not fully functional. Patients are turned back every day, or they are forced to change their preferred and most convenient family planning service to what is available at each particular time.

The crisis of lack of family planning services leads to a high pregnancy rate. This has led to a higher neonatal mortality rate of 20 deaths per 1000 live births and a higher infant mortality rate which is 85 deaths per 1000 live births (MICS, 2014). This is as a result of a higher number of babies being born in a year while there are limited medications, staff and equipment.

According to the national and world standard, every born baby needs Vitamin K at birth. They also need to get an eye ointment. Both act as prophylaxis against infections that lead to neonatal and/or infant mortality. Both these drugs were not available in any national hospital for over a year as of November 2021.

Secondly, there is a drug called epinephrine, an adrenalin, responsible for resuscitating both adults and neonates, which has also been unavailable for over a year. Vaccines like Oral Polio Vaccine (OPV) are also not found in the hospital setting.

Patients who come from home (outpatients) have difficulties in accessing health services because of the long queues they must follow to access healthcare. Even the care they access is also compromised due to the problem of drug shortages in public clinics and hospitals, which has reached extreme lengths. It has become routine that patients must spend their money buying prescribed drugs. Only the cheapest drugs are usually available in public hospitals. These include drugs like paracetamol, but in some settings even the paracetamol is not available to patients, or for some patients is only available in extremely short supply. This has led to the need for patients to go to private pharmacies to purchase medication.

For basic healthcare, patients often find themselves having to spend over E500.00 (US\$30.98) for a simple prescription, too high for the majority of Swazis, close to 70 percent, who sur-

vive on less than US\$2 per day.

The situation gets worse when we get to those with chronic, critical conditions. This is one of the reasons for the rampant increase in pharmacies, particularly privately owned pharmacies, around the country. Some of these pharmacies have royal family interests, or at least government officials' interests. This is a factor which needs to be deeply investigated. It cannot be a mere coincidence that as the public healthcare situation worsens, and thus more patients have to be referred to pharmacies, somehow so many pharmacies have been mushrooming over the years!

Food

Patients in the wards face terrible conditions because the government is failing to provide food for them.

In some instances, patients starve for an entire day or two because no food is provided to them.

Even when the food is provided, it is of low standard and does not reach the minimum nutritional requirement for the patients.

This is one of the reasons for the unacceptably high death rate in Swaziland – currently at around 9.024 deaths per 1,000 inhabitants, higher than that of Zimbabwe at 7.710 deaths, and Mozambique's at 7.815. Swaziland's record could, however, be understated in this regard since the Swazi government has a terrible record in so far as record-keeping is concerned.

Hospitals have literally transformed into abattoirs where the working class and poor are butchered by the failing health system. Patients have no access to equipment as simple as oxygen supplementation. Healthcare workers have experienced a number of patients dying because there is no, or very limited, oxygen. Some COVID-19 patients died because of the lack of oxygen in the country.

Blood transfusion is also a crisis as patients must wait for weeks or months to get donors. Most patients die in the process as blood is very crucial in maintaining life. This is another aspect which needs revolutionaries to deepen their investigation.

This may be taken lightly by people who are aloof from the reality on the ground, but to a health worker or to those who have lost their relatives due to the failing health system, it takes a huge toll on their lives. These are our friends and families who are dying every day of curable or treatable diseases.

With the overwhelming evidence before all of us, it is clear to all and sundry that the current regime is incapable, and

indeed unwilling, of solving the healthcare crisis in Swaziland. It is, therefore, important that we change the system of government by completely dismantling the tinkhundla system of government and replacing it with a government that will value human life. The “Democracy Now” campaign led by the Communist Party of Swaziland, a campaign which made sterling contributions to the 2021 uprising, is now more crucial than ever.

THE DIRE SITUATION OF RENAL PATIENTS ON DIALYSIS

In October 2021, *Liciniso* interviewed Vuyiswa Simelane,* a young man with renal failure who undergoes dialysis at the Mbabane Government Hospital. He undergoes the process three days a week: Wednesday, Saturday and Sunday. He has been undergoing dialysis since 2017 when he learned of his kidney disease.

Simelane narrates a depressing story of the situation in the renal department in Mbabane, as well as the hospital generally.

Speaking as he waited for his turn at the machine, Simelane said, “The challenges we meet in these hospitals are overwhelming. People die so easily here, mainly due to lack of medication. I even realised recently that some of the medication I was given expired in September 2021. The other drugs I have for Blood Pressure expire in November 2021. This medication must run for at least a month. If the medication I have has expired or will expire soon, what are my survival prospects?”

He adds that there is a serious drug shortage at the hospital, a situation which repeats itself in all the public hospitals and clinics across the country, such that one has no choice but to take those expired drugs.

There is a long queue in the renal department, to get to the dialysis machine. This is in addition to the fact that patients must use their own transport to travel to and from hospital, and often must hire private transport.

“Some of the patients even opt to sleep on the passage, often for an entire week, because they live very far from the hospital,” disclosed Simelane.

Challenges with renal failure go far beyond the hospital vicinity. For instance, says Simelane, getting and sustaining a job is too difficult for people with renal failure. They face problems of being rejected by companies, and if they have jobs, they lose them. Consequently, it gets harder to sustain their trips to the hospital in Mbabane while at the same time earning a living.

The food at the hospital is also a major cause for concern. Simelane adds, “We eat no balanced meal here. We are only given two slices of bread with a cup of tea, yet this machine takes a lot from us. We get extremely hungry in the machine during the sessions, and we are prohibited from eating the food we bring for ourselves while the session proceeds.”

Most patients undergoing medical procedures in Swaziland’s hospitals are from poor backgrounds. Simelane thus calls for solidarity with the poor.

“The situation is really terrible, I think financial assistance is much needed because even the food we must eat daily is very expensive, and we cannot just eat any other food outside the specified diet. Our families are unable to afford this,” concludes Simelane.



Patients’ life inside Mbabane Government Hospital



**Real name concealed to protect him.*

INTERNATIONAL

CPS honours WFTU on its 76th anniversary

8 October 2021:- The Communist Party of Swaziland (CPS) honours the World Federation of Trade Unions (WFTU) on its 76th anniversary since founding on 3 October 1945.

The historic First World Trade Union Congress which marked the establishment of the WFTU was held 3–8 October 1945 in Paris. The founding Congress was attended by delegates representing 67 million workers of the world.

The WFTU never deviated from its revolutionary working-class internationalism roots since establishment. Notwithstanding the relentless attacks from imperialist forces, the WFTU was able to organise more workers along the anti-imperialist line. As a result of this revolutionary approach, the WFTU made a sterling contribution to the fight against colonialism, particularly in Africa.

The CPS is also inspired by the efforts of revolutionaries who dedicated themselves to rebuild the WFTU in 2005 in Havana, Cuba, and made it what it is today.

In continuing to strengthen the WFTU, the CPS will continue to make its contribution to conscientise the working class in Swaziland, in the struggle for democracy. The organising of workers in Swaziland along the red line is crucial for the overthrow of the absolute monarchy and establishment of democracy under a democratic republic.

Long live working-class internationalism!

Workers of the World, Unite!

CPS on the military coup in Sudan

27 October 2021:- The Communist Party of Swaziland (CPS) joins the international calls in condemning the Monday 25 October 2021 military coup in Sudan.

The Sudanese people have languished under decades of severe repression, against which they waged relentless struggles and made critical gains. At this period when they should be transitioning towards a democratic dispensation, it is crucial that international working-class forces pour out their solidarity with the people of Sudan for a reversal of the coup as well as against imperialism.

The CPS stands opposed to the marginalisation of the masses in their struggles, including by military coups as is the ongoing situation in Sudan.

The CPS extends its solidarity, and wishes strength, to the Sudanese Communist Party and all Sudanese working-class forces in the fight for democracy and freedom from both military and imperialist control of their country.

Joint Statement of Communist and Workers parties on the *International Day of Solidarity with the Palestinian People*

We, the undersigned communist and workers parties, on the International Day for Solidarity with the Palestinian people, call to end the ongoing Israeli occupation of all Occupied Palestinian and Arab lands, and the establishment of the Independent Palestinian State on the borders of June 4th, 1967, with East Jerusalem as its capital, as well as implementing a solution to the Refugees issue in accordance with the UN resolution 194. We express our support of the Palestinian political detainees and prisoners and of their fight for freedom and call for the immediate release of all political detainees and prisoners.

We condemn the Israeli government's policies of occupation and settlements, and the continuous dismantling of the geographical continuity of the future Palestinian state's sovereign lands, and all the imperialist and Zionist machinations aiming at eliminating the Palestinian cause. We demand the immediate dismantling of all Israeli illegal settlements and the Apartheid Wall in the Occupied Palestinian Territories.

We denounce the long-term US Administration's support to the Israeli war and occupation policies, the hypocritical attitude of the EU of equating the victims with the perpetrators, and we denounce the escalation witnessed since its aggregation less than 6 months ago; escalation in the settlers' daily aggression and attacks of civilians, farmers, and activists to break the spirit of the Palestinian popular resistance.

We support the just fight of the people of occupied Jerusalem, in Sheikh Jarrah and Silwan, and we denounce the machinations to uproot them from their homes and lands.

We condemn the reactionary Arab regimes' normalization with Israel, fostered by the US and the imperialist machinations in the region. These are not peace agreements, but a validation of Israel and the US's policies to more resource exploitation and military and economic hegemony in the region.

We condemn the continuous Israeli aggression on Syria and Lebanon, and its involvement in undermining their sovereignty. We condemn the joint military maneuvers, between Israel, Turkey, Greece, and Cyprus, and most recently several Gulf countries, coordinated by NATO and mean to terror the peoples of the region, and guard the imperialist interests adding new sources of conflict in the wider region.

The parties undersigned denounce the latest escalation of outlawing the 6 Human Rights organizations, and the continuing Israeli occupation and all atrocities against all economic, political, and democratic rights of the Palestinian people.

Originally published by [SolidNet](#) on 29 November 2021

CPS on Human Rights Day

10 December 2021:- The Communist Party of Swaziland (CPS) commemorates Human Rights Day in the year of the worst atrocities committed by the Mswati autocracy against the people. Human Rights Day is a reminder that the people of Swaziland still languish under a monarchical dictatorship that continues to severely limit their democratic rights.

Since 29 June 2021, Mswati has, through his security forces, killed about 100 people, with hundreds severely injured, including others maimed in a bid to crush democracy protests. The regime's military has been the most vicious, even engaging in the egregious act of throwing people into fire merely for protesting. The regime has thus far arrested about 700 people for political crimes.

The June atrocities were preceded by the arbitrary stoppage of protests on 24 June and the shutting of the internet by the regime.

This year, the people of Swaziland came out in their numbers to call for the democratisation of the country, marching under the **Democracy Now** campaign. Particularly since the massacre, an overwhelming majority of the people of Swaziland are now calling for the total overthrow of the monarch, to be replaced by a democratic republic, effectively aligning themselves with the voice of the Communist Party in this regard.

The 2021 protests thus marked a major turning point in the struggle for democracy in Swaziland. The role of opportunism has failed to dampen the people's spirit for democracy as they keep organising themselves in the communities, waging relentless struggles for democracy.

It was students who mobilised the entire country in May this year to demand the end of police violence. This followed the killing of a university student, Thabani Nkomonye, in early May, the details of which the police had concealed from the public. Students organised under the Swaziland National Union of Students mobilised the forces of democracy into demanding justice for all victims of police violence, and that marked the spark of the 2021 national uprising.

The role played by students, from primary schools to tertiary, in waging the struggle, has thus been crucial. The regime has responded to students' demands for free quality education with viciousness. Learners as young as seven years old have not been spared from the security forces' brutality.

While SADC has entered the fray and agreed separately with Mswati to convene a national dialogue forum, the reality is that Mswati is persistent in his commitment to never surrender power to the people. The dictator has stated countless times that he will not ever dialogue with the masses on any issue pertaining to the future of the country.

Mswati's unwillingness to surrender power has been demonstrated yet again in recent weeks when his police invaded communities, assaulted and arrested community members for exercising their political rights. The people of Mkhitsini are the latest victims of such tactics.

The deepening police violence should thus awaken more people to the reality that their freedom shall come neither from Mswati nor from SADC. The people are the masters of their own destiny.

The CPS thus calls for unity of the oppressed people of Swaziland to wage a relentless struggle against the Mswati autocracy. Communist activists will continue to work on the ground to strengthen the trade union movement, which will be a crucial factor in waging a nationwide insurrection towards total democracy.

“The 2021 protests thus marked a major turning point in the struggle for democracy in Swaziland. The role of opportunism has failed to dampen the people's spirit for democracy as they keep organising themselves in the communities, waging relentless struggles for democracy.”

Communist activists are also daily involved in building community councils, to defend the people while at the same time building deep-rooted people's democracy.

The regime has shown its inhumanity by continuing to keep Comrade Amos Mbedzi in jail, despite the fact that he is in urgent need of medical attention. Comrade Mbedzi has been imprisoned since 2008. His continued imprisonment marks gross violation of prisoner rights, and he should thus be released to return home in South Africa to receive better medical treatment.

The CPS extends its solidarity with the Cuban people who are fighting every day to defend their country from imperialist aggression. The CPS also stands with the people of Venezuela and the entire Latin America in defending their countries' sovereignty and the various nations' rights to self-determination.

While the world commemorates Human Rights Day, the people of Palestine still languish under a cruel apartheid regime which has stripped them of all their rights, in gross violation of international law. The CPS reiterates its solidarity with the people of Palestine in their struggle for freedom.

The CPS also stands in solidarity with the people of Western Sahara who are still colonised by Morocco. The CPS also conveys its solidarity with the rest of the African peoples who are engaged, in one way or another, in struggles for justice.

The CPS condemns the continued persecution of Julian Assange, a journalist who is now facing real threat of being extradited to the USA to face espionage charges for exposing the US military's crimes particularly in the Middle East.

Contribution of the Communist Party of Swaziland to the Extraordinary teleconference of the IMCWP held 10-12 December 2021

By Comrade Thokozane Kenneth Kunene, CPS General Secretary



We welcome this chance to bring some points to your attention concerning the new phase of struggle in our country, Swaziland. The country was renamed Eswatini by the absolute monarch, but we retain the customary name of Swaziland.

This year saw a resurgence of demands for an end to the autocracy and the installation of a democratically elected dispensation. Swaziland is ruled by a royal autocracy. It is a dictatorship. Political parties calling for democratic change are banned. Those parties that are allowed are toothless show-pieces that are allowed to sit in parliament. And even if they call for any changes, as happened with a call by two MPs for the Prime Minister to be elected, they are immediately imprisoned.

There is no free media in Swaziland, no freedom of association. Cultural tradition centred on the absolute monarch is used to intimidate the people into abject compliance with royal diktat. Women especially suffer from this heavily repressive patriarchal system.

The resurgence of demands for democracy have largely come from the youth. Their protests have been heavily and bloodily suppressed with well over a hundred people shot dead by the army and police since June this year. Over 700 people are imprisoned without trial.

The political consciousness mobilising the protests is largely rooted in a simple desire for democratic rights. We, as the Communist party, have given much content to the campaign for democracy by placing it in the wider context of the struggle for socialism. Our slogan for the current campaign, Democracy Now!, has been widely adopted.

This is the basic overview of the situation. Time does not allow for a longer description.

But the situation is very directly related to imperialist machinations on the future of Swaziland. The United States, the European Union and even to some extent the regional organisations of governments in Africa (SADC, the AU) are trying to shape the situation in Swaziland to suit their own interests. They are not particularly interested in democracy, if it upsets their economic interests in the country. And that is a massive brake on the efforts to get rid of the dictatorship and begin a process of democratic change of progressive empowerment for our people. This is the current nature of imperialist interference in Swaziland.

So I want to use the remainder of my intervention to urge us all to take a fresh look at the idea of 'solidarity'. We talk about it a lot, and it is the substance of very many statements and speeches. But it is largely rhetorical.

We are a long way away from the days when the Soviet Union and other socialist countries could offer tangible, substantive and ideologically useful solidarity. Organisations like the

Afro-Asian People's Solidarity Organisation (AAPSO) were invaluable for the anti-colonial and anti-imperialist struggle. AAPSO still exists, of course, but the difference between what it can do today and what it could do when there was the Soviet Union and other socialist countries is big.

And it was not just a matter of liberation organisations receiving material resources. It was about creating a culture of meaningful solidarity, where solidarity actions could result in moral and political pressure on reactionary governments.

As a small CP in a vanguard role amidst an intense and difficult struggle in a small country of no great strategic importance, we feel particularly the need for resurgent international solidarity. We alone are unable to put sufficient pressure on the countries of the Southern African region to take the need for democracy in Swaziland seriously. This is the case with SADC, the regional forum in Southern Africa, the African Union and individual countries. Our voice is not strong enough on its own to be heard, and there is much sub-textual chauvinism that downplays the importance of the struggle in Swaziland.

Our call is that the parties that take part in the IMCWP forums could usefully take a more practical stand on how international solidarity can best be developed. There are obvious constraints on what can be achieved, but we need to re-position international solidarity as a tangible and meaningful part of our common activity.

We feel, as the CPS, a particular need for this due to our own situation. But this is not a self-regarding standpoint. We see the need for it in many other contexts, across Africa and beyond. We would deeply appreciate more practical debate on how to do this, to raise the level of international solidarity into a more useful and definite tool of struggle. And we hope that this and other special meetings of the IMCWP could flesh out this very basic idea into a workable form.

When we look at the current state of imperialist aggression in very key sites: Palestine, Cuba, across North Africa, in particular. We see that the interests at play are not dissimilar to the more low key sites of interference we experience in our part of Africa. The struggle is one, though the components of it take different forms of intensity.

Our hope is that a resurgent idea of more coordinated solidarity within a CWP framework could give more substance to our work. We need to be more proactive, rather than simply responding and reacting to imperialist harm. How that can and should be done is something we need to debate fully with a view to taking this work forward.

Message to the CPS Summer School

By Comrade Dabney Yerima, the Vice President of the Federal Republic of Ambazonia
(also known as Southern Cameroons)

22 December 2021



WE THE PEOPLE

Fellow comrades,

Accept revolutionary greetings from our President Sisiku Ayuktabe and his leadership team in jail, who are serving life sentences in French Cameroun.

Thank you for another opportunity to address you. I missed the summer political school of last year, but I am happy to be here today. I can see mostly young people attending this political school, a good sign that they are getting involved in politics. They are getting prepared to take the baton of leadership and shape the nation for the good of everyone. This gives me the feeling that there is a political reawakening going on in Africa. Taking Africa to the right direction as the biggest continent in the world and to become the most prosperous. This can be realised with knowledge and responsible leadership.

I am from the Southern Cameroons/Ambazonia and I know some of you are aware of our revolutionary struggle which has now redefined itself into a liberation war.

What is the Southern Cameroons question and problem all about?

The Southern Cameroons question and the ongoing struggle by the people of the territory is one of decolonization from French Cameroun colonial annexation, armed occupation, and mass killings that have all the clear hallmarks of genocide. The Southern Cameroons problem then is one of decolonization from French Cameroun colonization, spoliation, and armed occupation meant to make the colonialism permanent. Clearly, the Southern Cameroons Question has nothing to do with secession or separation as some people often rush to characterize it. The Southern Cameroons struggle to free itself from French Cameroun colonialism and armed occupation has nothing to do

with that country's propaganda and fake assertions about so-called terrorism, secession, or separation. Colonialism, whether white or black, is something that anyone dislikes. It has been rejected by the international community. It is a crime. The people of the Southern Cameroons will not suffer colonialism under any form to be forced on them. They will not become the slaves of French Cameroun. What French Cameroun has been trying to do all these decades as regard the Southern Cameroons is what Imperial Ethiopia unsuccessfully tried to do as regard Eritrea, Indonesia as regard East Timor, and Morocco as regard the Western Sahara.

The ongoing war in the Southern Cameroons

Those who declared the war and deployed French Cameroun troops into the Southern Cameroons are in Paris and Yaounde. The war was declared by French President Emmanuel Macron. President Paul Biya of French Cameroun merely acted as his master's voice. Only President Macron knows all the geographical factors that led him to use Paul Biya's voice to declare war on 30 November 2017 on the Southern Cameroons, an English-speaking territory. This was a very risky venture because France has not won any war on Anglo-Saxon territory since the Norman Conquest of 1066 when William the Conqueror crossed the English Channel and invaded Anglo-Saxon England. France will end up paying a heavy price for its foolish adventure in the Southern Cameroons.

Paris and Yaounde have failed in their intended goals of forcing an English-speaking people, 8 million people of the former British Southern Cameroons raised under Anglo-Saxon political culture, to accept to continue to live under oppressive and dictatorial French Cameroun rule as fashioned by Paris. They unleashed the war in breach of the United Nations Charter. They must understand that there is a penalty to be paid for starting an illegal war and causing massive and widespread destruction and desolation, and perpetrating killings that are clear and can be inventoried.

The ongoing armed conflict in the territory of the Southern Cameroons has finally redefined itself. It has redefined itself from a war simply of self-defence to a decolonization war. This is a war of decolonization against France. It is a decolonization war against French Cameroun and its hawkish Bulu-Beti minority tribe. That tribe dominates and controls the government, the legislature, the judiciary, and the military in French Cameroun. It believes that the people of the Southern Cameroons and their territory must remain imprisoned under French Cameroun colonization, spoliation, and occupation. In other words, they want to change our educational, judicial and legal systems which are Anglo-Saxon to theirs which is Francophonie. (French)

Macron and Biya unleashed the war on the Southern Cameroons to maintain a so-called “one and indivisible Republique du Cameroun.” But the territory of the Southern Cameroons, is separate and distinct from the territory of French Cameroun, is firmly secured by international boundary treaties and is well delimited and demarcated. It is not, and has never at any time been, part of the territory of French Cameroun. At no time was it ever under French colonial rule. It has no ties of any kind with France. Clearly, the fanciful concept of a so-called “one and indivisible Republique du Cameroun” has nothing to do with the territory of the Southern Cameroons and its people.

ON SWAZILAND

Comrades, I have been doing some study on the Kingdom of Eswatini and your rights to fight for self-determination calling for democracy now as one of the political parties which were banned by the monarchy of Swaziland/Eswatini. The kingdom of Eswatini is the only absolute monarchy left in Africa and for years you have been challenging how the monarchy governs the people.

The Constitution of Eswatini provides in the preamble that ***‘We the People of the Kingdom of Swaziland*** do hereby undertake in humble submission to Almighty God to start afresh under a new framework of constitutional dispensation;’ and that ‘various *vusela* consultations, economic and constitutional commissions, political experiments and *Sibaya* meetings have been established and undertaken in the last thirty years in search of a sustainable home-grown political order’. Section 1(1) of the Constitution of Eswatini provides that ‘Swaziland is a unitary, sovereign, democratic Kingdom’.

My focus will be on this line in the preamble, ***“we the people.”*** We the people.

When the people rose and demanded the right to elect political leaders, the rights to vote and reform of the system of absolute monarchy, political parties were banned, they were met with a resistance from a monarchy which is plundering the resources of the people. Today leaders like you are living in exile. Citizens fled to neighbouring countries and some bright minds who were supposed to study and contribute to building of the nation, are working dirty jobs which they are not proud of, just to survive.

We the people. When the people rose for strong democratic institutions, justice and equal opportunities for all, the cruel dictatorship ordered the police to use excessive force on the people just like in the recent case of on or around 30th of June 2021 killing at least 21 armless protesters.

We the People. When the people stood up to freely express themselves, Around the 30th of June 2021, the government ordered an internet shutdown to make it difficult for the people of Eswatini to communicate within its borders and with the outside world. This violated the rights to freedom of expression, information, and association.

We the People. When the killings took place during the uprising, there was hope that the International community, the Southern Africa development community will stand with the

people and support them, On 2 July 2021, The SADC chairperson commenced a fact-finding mission through the SADC Organ Troika on Politics, Defence and Security, by stating that the organ will ‘urgently dispatch a team of Ministers to Eswatini with a view to further encourage the kingdom to find a lasting solution. But we know that they are out of touch.

We are realising that custodians of the constitution, the monarchy, abuse the agreement of the people because they think they are above the law. They also do not yet fully respect international treaties they are party to or domesticate these treaties or perform in terms of their international obligations. They have violated certain provisions in the constitution which guarantees protection of the rights to life. ***They do this to intimidate the people and weaken their will.***

Since we understand the way the world operates today, it will be naive and hopeless to wait on some organization to bring the change you need to for your development and well-being. With all of these in mind we all agree that the people of Eswatini have the rights to self-determination which entails the ability to decide the form of government to serve the people and provide justice for persons who were killed during the unrest and those who have for all these years been killed by the brutal dictatorship which see no value of the life and livelihoods of the people. This includes amending the Constitution in a manner that reflects the aspirations and will of the majority. That is the power of we the people. Asking for respect of your basic human rights and democracy now is the right thing to do.

We the people is the only way out of the misery and abuse of the human rights of the people of Eswatini. Without the people, the leaders of Eswatini will not be where they are. That monarchy is useless. Comrades, you constitute the people, their strong voice, and the people must continue to rise for their rights until justice is served them. They need to get up and stand for their right because when, ***we the people***, stand for justice and equality for everyone, there is no force on this earth that can stop them. Therefore, the people should not succumb to intimidation because they have the power to change whenever they want.

As future leaders of Africa, it is our responsibility to make Africa great as the biggest continent in the world. If you compare Dubai 50 years ago with what it is now, you will not believe your eyes. That should be your dream for the people of Eswatini as you fight for democracy to return to Eswatini. How should you do this, firstly you must acquire knowledge, preparing your white papers on a knowledge-based economy when it’s your time to lead, that will make you powerful and wealth will be automated for the people of Eswatini.

Comrades, I am here to tell you that you have what it takes to make your country great. And there is nothing as honourable as to fight for justice and peace for your people.

TELL A STORY.

I was watching Dr. OZ show in America and that day they were talking about a discovery, that palm oil is the healthiest oil to eat. I was shocked to hear that because I grew up seeing my mother cook with palm oil and we were very healthy. At that time the west didn't want to buy tropical oil, or maybe the global supply chain has not been developed as it is now which gives us access to different goods and products around the world, palm oil then was considered bad cooking oil because it had a lot of cholesterol. Let me tell you the good news about the cholesterol in palm oil. The cholesterol in palm oil destroys the bad cholesterol in our bodies and restores the good one. Today they encourage using coconut oils, drink coconut water because they are very healthy. I use this story to encourage you not to be brainwashed by what they tell you because of lack of knowledge.

When colonial masters came to Africa and found we were rich in natural resources, they made us to fight within ourselves while they exploit our resources, which they have used to develop themselves and today we are called third world or dark continent today.

They brainwashed us to feel we are inferior beings, our food is bad but that is what they love to eat now, they call it organic food. We have been eating natural food because that is what nature intended for us, not genetically modified food. ***Let me borrow the words of Bob Marley from his song, Redemption song. He sang, emancipate yourselves from mental slavery none but ourselves can free our minds have no fear for atomic energy for none of them can stop the time.***

My brothers and sisters, I come to tell you today during this summer political school that the first change you must embark on is that of your minds, continue to sensitize your people on the importance of change by changing their minds to reality, working together with the vision of a great and prosperous Swaziland. Stay on your vision for your country, don't ever think of giving up to dictatorship. We will fight together you and no matter how long the dictatorship will want to last; it shall never win the people. We the people, make change happen.

I promise you, Ambazonia will continue to build with you on this relationship for the prosperity of both countries and Africa as a whole. You must work harder to get the masses conscious about their rights to self-determination. They must understand that through you and their collaboration, the people have what it takes to put in place good institutions which will work for the aspiration of the people. Democracy must return to Swaziland and the time is now.

Thank you

God bless you in your revolution

God bless the people of Swaziland

Merry Christmas.



IN MEMORIAM



CPS heartfelt condolences to family of trade unionist and former leader of TUCOSWA, Comrade Vincent

Thursday 7 October 2021:- The Communist Party of Swaziland (CPS) conveys its heartfelt condolences to the family of one of Swaziland's well known and long serving trade unionists, Comrade Vincent Ncongwane who died on Thursday 7 October 2021.

The CPS also sends its condolences to his union, Swaziland Union of Financial Institutions and Allied Workers, which he was leading as Secretary General at the time of his death, as well as the entire working class of Swaziland and liberation movement on this loss.

Comrade Vincent Ncongwane was a former Secretary General of the Swaziland Federation of Labour. He was also the former Secretary General of the Trade Union Congress of Swaziland (TUCOSWA).

He was passionate in his advocacy for the recognition and respect of workers' rights, as well as the call for the democratisation of Swaziland.

In his memory, the CPS calls for unity of organised workers, the organising of the organised into workers' unions, and the strengthening of the trade union movement. Workers must unite and strengthen their federation, TUCOSWA, in the fight for democracy.

The CPS calls upon the trade union movement to intensify its participation in the **Democracy Now** nationwide protests which are calling for the total overthrow of the absolute monarch.



**The philosophers have only interpreted the world, in various ways; the point is to change it. -
Karl Marx (1845)**