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LICINISO

**BOYCOTT, DISRUPT,
STOP Mswati's Sham
Elections!!**



*"The last hope of
the Nation" SNUS Prez*



**UNGATIMBANDZAKANYI NELUKHETFO LWAMSWATI NGOBA
LUPHAMBENE NEMBUSO WENTSANDVO YEBANTFU**

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Make 2023 a year of Building the Offensive Capacity of the Movement of the Oppressed People for Democracy Now!



of dictatorship and its thin veils of pretend democracy are both hopelessly inept at running a country but are viciously oppressive and draining Swaziland of a wealth that should be available to the benefit of all, it is only through sustained, organised opposition by a political and class-conscious majority of citizens that will tip the ideological battle in favour of radical change.

Year 2023 will be a time of hard and persistent struggle by the CPS and the democracy movement in our country to advance the gains of the recent period, where we have seen the Mswati dictatorship increasingly on the back foot. The regime is resorting to more desperate tactics to hold on to power in the face of a more confident and determined opposition by our people. Increasingly, our calls for Democracy Now and a national democratic revolution to put an end to the autocracy of royal dictatorship are seen within the country and outside as the only viable way forward for Swaziland. Increasingly, the dictatorship is finding the country harder to govern as the people, not least the youth, see the reality of oppression before them and the ways to end it.

This ungovernability needs to be stepped up and this needs strong organisation of the oppressed people with resistance capacity. Organisation building owes to the hard work of patiently and tenaciously recruiting, educating and motivating people from the ranks of the workers and poor but also from all walks of life to develop a mass movement for democratic revolutionary change. While more and more of our people see that the situation

ical change.

The CPS aims to devote itself to work on the ground in our communities to further develop this unity in action. We must work harder in all our communities to deepen the call for Democracy Now, and this entails what we call 'political consciousness' – the awareness that feudal royal autocratic rule is not a matter of cultural legacy and value, but a subversion and denial of freedom, progress and nation building.

This year, the dictatorship will celebrate 50 years of the rolling state of emergency (augmented with 'anti-terrorism' laws that ban anti-dictatorship activity) that it has used to try to stamp out all opposition to its looting of the state for the enrichment of the elite and to the deliberate degradation and impoverishment of the majority. Our work on building a strong movement of the oppressed people to achieve Democracy Now are the key ways of weakening the dictatorship and moving the country towards a democratic dispensation. The Mswati regime must be made unworkable, its organs ungovernable.

The regime is on the defensive, resorting to increased armed confrontation against our people. This is a desperate measure that exposes the fragility of

the regime, despite its backing by vested imperialist interests. The countries of the SADC region need to wake up to the reality of the situation in Swaziland – courtesy calls to Mswati that nervously urge “dialogue” to end the violent oppression of our people are a dead end. SADC and others, if they are serious about peace and freedom in our country, must start listening to the calls for democratic change. And those calls must be reinforced by our hard work on **Building the Resistance Movement** and fight to achieve Democracy Now.

Our approach is to continue building the strength of the oppressed people by continuing with our resolve to fight for democracy through mobilisation of the entire oppressed people to rise and resist the oppression, build unity amongst the oppressed people, and win the support of the progressive people of the world to our side. We will keep the world informed about the daily struggles with an aim of exposing the atrocities of the regime and the daily sacrifices made by our people and why we must fight using new tactics.

The regime wants to regain and expand its influence in our people by penetrating our communities using puppet administrative and legislative institutions whose criteria is to divide the oppressed people and crack the growing resistance of the movement and whose intention is to exploit in peace.

We must increase and sustain the defiant street protests and expand them in all the towns, and other sites of conflicts and make them effective. We must mobilise from all sections of our society, workplaces, schools, institutions of higher education, rural and urban poor communities. We must mobilise to stop the political and offensive of the regime and deny tinkhundla regime any new space and capacity to survive by applying counter offensive campaigns.

The principal aims of ungovernability is to weaken and demobilise the military offensive of the regime, target the political and economic life of the Mswati dictatorship, disrupt all operations of the puppet government and its instructions, deny

the regime any space to exploit the people with ease. Boycotts should be skilfully organised to support daily activism. We must mobilise the people to wage an armed struggle against the regime to oppose tinkhundla clean up policies. We must continue to expose tendencies of compromise and defeatism in the ranks of the pro-democracy movement in all manifestations.

The CPS will continue to strengthen the forces in struggle, train more cadres and mobilise the necessary resources and means of struggle, develop and consolidate the movement’s organisational strength in all sites of human activity in our country and in the diaspora. Working-class organisations and communities are central pillars of this movement. The process of preparing the conditions for the seizure of power by the people must begin this year. Ungovernability must make it difficult for the regime and its ruling class to sleep and enjoy the fruits of oppression.

The struggle has accumulated the necessary capacity and understanding that the Mswati regime cannot be influenced in any way to democratise. Through direct action against the regime, the determination of the people can lead to victory of our struggle, win international allies who can practically side with our struggle and isolate the dictatorship.

Forward with the Movement of the Oppressed People!

Forward to Ungovernability!

Forward to the People’s Offensive!

Forward to Democracy Now!

Forward to International Solidarity!

Forward to the People’s Democratic Republic of Swaziland!

Victory or Death!

Boycott and Disrupt to Stop Mswati's sham elections

It must be well understood that we are engaged in a class struggle, a struggle with a working-class character. It is a struggle against a minority class of semi-feudalists and capitalists.

We are in a struggle against an absolute rule of the monarchy, a monarchy that has sustained its rule for decades now through coercive and non-coercive measures, a regime that survives through the blood and toils of the working class.

The tinkhundla system is a parasitic system that was established on the foundation of patriarchy and conservatism. It is a pillar of human slavery and imperialism. To better understand its operations and character, one must turn back the hands of time and apply their sober senses to have a proper and thorough analysis pertaining to the historical events and developments since the inception of this system, and also going back to the first independence elections of 1967 and the adoption of the 1968 constitution.

From 1968 till the declaration of absolute power by Sobhuza II on 12 April 1973, we must thoroughly and scientifically analyse and understand the general participation by the people in their respective formations and assemblies as we also analyse the international point of view in this regard.

Were the 1967 elections free and fair? The answer for many may generally be “yes”, hence the emergence of the NNLC in parliament after winning some few seats in the following 1972 elections, and Sobhuza’s Imbokodvo winning with a landslide. In that way, one may not guarantee its fairness in that aspect but the results after final counting favoured Sobhuza’s Imbokodvo that gave birth to the tinkhundla system with foreign influence. This resulted in Imbokodvo strategically reconstituting and repositioning itself in key sites of power for absolute-monarchy rule over the people and crushing other political formations of that time, particularly the NNLC.

Sobhuza thus became the absolute power reigning above all laws and vesting all arms of government upon himself and forming a puppet government. Here we must remember that since the establishment of the “Ndwane nation” under Ndwane III who took power by conquest and leading to the



By Zweli Sibandze

formation of Liqoqo National Council, and from there to the inception of the tinkhundla system and formation of a national government, there was nothing democratic and certainly there could never be since that would have been in opposition to the ruling autocracy’s hegemony.

When dealing with such matters, it is crucial to go deeper into the critical aspects of the events and developments that have enabled the autocratic regime to stay in power for so long, and, in order for us to have the most accurate analysis, we need to look both at both domestic and external factors which influenced such development. We must have a thorough dialectical analysis of the regime itself and the forces in alliance with the regime both internally and externally. In this instance, we must have a clear understanding of bodies like the SADC, African Union, United Nations, and their attitudes towards the struggling people of Swaziland and the future.

One must also develop time and space to clearly understand the enemy’s strategy and tactics so as to systematically counter them, for the total overthrow of the regime. That is to say, we must understand its strengths and weaknesses. This will help us develop our mechanisms of bringing down and crushing all pillars of oppression and exploitation so as to lay a new foundation on revolutionary grounds.

We also need to conceptualise the failures of the regime over the decades of its absolute rule and human suffering as well as the social ills and corrupt

nature of the regime and its stooges. We must not cease to dig deeper and expose the regime in both the domestic and international arena.

For the past decades since the repeal of the constitution in 1973, the absolute monarchy has brought nothing to the burdened masses of our country but misery. It has made Swazi people's lives even worse than pre-independence from British rule. The people's lives and conditions deteriorated each day with public hospitals and clinics running out of drugs and equipment, public schools that are unfenced and have collapsing ceilings as well as broken windows and leaking roofs, where public roads are filled with potholes and many remain untarred, where workers are harassed, victimised and exploited by fat cats, where the youth, women, and children are forced to normalise an otherwise abnormal life imposed on them by the system and where working conditions and infrastructure are beyond the living standards and our people who are forced to accept and to live with their miseries by the very same system that claims to be democratic and transparent.

The lives of our people are nothing but a living hell systematically created by a family of vampires and hyenas. By its nature, the regime led by Mswati has never and will never be democratic but backward and parasitic. It was founded on an undemocratic foundation and its pillars are also the same. Those who align themselves with the undemocratic and backward institutions and structures of the feudal lord, are nothing but hyenas in sheep skins. There is nothing progressive and democratic in the patterns of the tinkhundla system. As such, when one decides to join and reinforce the dictatorship in one way or another, they must know that they have joined the enemy camp and therefore shall be treated as traitors and hypocrites. They are enemies of the revolution.

One must also make a dialectical analysis in the mass democratic movement and the organs of people's power in particular. The majority of our people and even some of the political leaders and analysts believe that when this time of the year comes, when the regime tries to renew its grip and influence its power through its sham elections the mass democratic movement becomes divided. This is not necessarily true. We would rather say that the divisions and confusions become more visible when we approach the sham elections period. When we apply science and be sober-minded, we will of course agree that the mass democratic movement has never been united at any point in time. Instead, they (leaders) are pretending as if everything is normal and well. The struggle to unite the mass democratic movement must thus

continue.

Under the mass democratic movement, we have seen the formation of bodies such as the "political parties assembly" and the "multi-stakeholder forum" claiming to represent the aspirations and interests of the working class, yet following an anti-working-class agenda. Such groups, some of whom are nothing more than businesspersons and pro-monarchists, are nothing but stumbling blocks to the struggling people of Swaziland's way to national liberation and self-determination. The presence of organisations striving for their anti-working-class agenda in the PPA who claim to be a wagon for change is devastating. One cannot hit three birds with one stone, be part of the pro-democracy movement and at the same time be found hanging their belly in forums of the dictatorship. That is nonsensical and uncalled for.

It must also be noted that some members of these monarchist forces have been voting for the regime for the past many years and they have been working for the very illegitimate regime. The only thing is that this time around they have seen an opportunity to amass and accumulate, at the expense of the struggle. Otherwise, they are enablers of the autocracy. One cannot claim to represent the working class and at the same time be a praise singer of the dictator. Going to tinkhundla parliament will not solve the issues affecting the working class. Instead, it will enrich a few individuals and give them ticks to high life and after five years come back again with empty promises. From the onset, they never go to parliament with a mandate from the working class but their narrow and self-centred interests.

We thus must not be confused when we see some of these individuals joining Mswati's sham elections and yet at the same time serving in political organisations that claim to be pro-democracy. That is the nature of liberals and monarchists. They are never loyal to the people.

If we take a clearer look, the working class and our people are divided into two camps. The first camp comprises those who are victims of oppression, the majority of them being those who are calling for the fall of the monarchy. This camp is consistent that they will never vote for the dictatorship. They do not wish to legitimise the puppet government resulting in it continuing to cling to power. In the other camp are those who perpetrate the oppression. These are the liberals, opportunists and pro-monarchists. They are the lackeys of capitalism – in its imperialist stage.

One of the reasons why the mass democratic movement has always been divided, making it too simple for the enemy to penetrate through and deploy its agents to jeopardise and divide the working-class, is

due to some active reactionary elements, power-hungry and opportunistic leaders. These so-called leaders are in a game of hide-and-seek at the expense of the people's lives. Publicly, they denounce the tinkhundla undemocratic elections, but behind the scenes with their friends and paymasters, they embrace in liberal tune. These so-called leaders tend to lead sessions and discussions in "vote" education exercises that seek to draw in more people to poll stations.

Some of them have warmed their way into NGOs and organs of people's power advocating for these elections. This tells us that there is something really wrong here. Someone is trying to fool the masses and taking advantage of their situation. We are quite aware that these reactionaries are not a mistake.

We are also aware of the swift shift of some of the multinational corporations. After realising that the ground has shifted from where it was towards the democratic call, they decide to present themselves as sympathisers with the people. They have realised that the time for Mswati has come to an end and are now trying to find ways to sandwich themselves within the progressive movement. These are chameleons. They are not for the working-class cause but for their own self-centred interests.

We are also aware of the international bodies that support the regime. These bodies have pumped so much money to fund the counter-revolutionary programmes of the regime. They are often in disguise, in the form of "good Samaritans" to fund the transformation but knowing very well their hidden programme.

A class struggle is not just a struggle for freedom and democracy but a struggle against all forms of corruption, self-centredness, feudalism, chauvinism, and other ills that beleaguer the people. It is a war between two classes, being the oppressor and the oppressed. This war will only triumph and be ended once the mass democratic movement is galvanised into a united combat organisation, into formidable and invincible forces united under one voice and banner "Boycott and Disrupt to Stop Mswati's sham elections!"

If all the progressive and revolutionary formations could unite under one slogan and banner of "Democracy Now", surely our people will be liberated at the break of a new day.

There are other problems that we see which threaten the revolution. We see in the mass democratic movement the activation of many agents

who destroy unions and people's organisations. We are seeing enemy forces leading so-called "progressive" formations and bringing more confusion and stagnation to the mass democratic movement. There is a great need for a revolutionary party to come forward and lead the transition to democracy. We need leaders who are in love with the people, leaders who put first the interests of the working class.

In our position as revolutionaries and communists in particular, we must exert all our efforts and perform our work in the communities where the people are. We must expose all the corrupt fat cats who manipulate and control the lives of our people. We must also sensitise the masses, awaken them to the nature of the situation as well as our stance. We must have a profound analysis of every development and prove the accuracy and relevance, as well as the dynamism, of Marxism-Leninism as society continues to develop further. Without failure, we must demonstrate the highest level of thinking and discipline, utilise and make use of the surrounding forces to make a revolution and make people realise their position and mandate.

Our experience tells us that since the inception of the Communist Party, the general response and outlook on the ground is that the people's level of consciousness and political understanding has been raised greatly. The people are now brave enough to confidently unite and stand up against the dictatorship and are more than prepared to go the extra mile. Here and there they still lack guidance and leadership, of course. Our people have realised the need for change and an end to the autocracy.

That is why revolutionaries must always correctly apply Marxism-Leninism for a victorious socialist revolution with scientific substance and outcomes. We must always prove the superiority of the working-class philosophy and ideology for the interest of all.

Revolutionaries must never participate in tinkhundla elections. Tinkhundla, as a system, can never be democratic in any way. Mswati will never allow anyone to engage in any political discussion of any sort. By its very nature, the system is backward, feudal and patriarchal. It is parasitic and autocratic. It can never be pruned and made better but must be uprooted. Tinkhundla parliament is a special cage for people's minds and thinking all in the name of so-called peace and loyalty.

In the Swazi context, in so far as the Swaziland struggle is concerned, one must realise that none can ever fight and win the battle against autocratic rule within the chambers of Mswati's parliament. The reality is that real victorious battles are fought and

won on the streets, in the battlefield where there are no spectators and bystanders. Therefore, whoever thinks of going to participate in the tinkhundla circus parliament goes there for self-enrichment and self-centred interests. Anyone who participates in the tinkhundla sham elections is nothing but an enabler of oppression and a sell out to the just cause, and any individual or organisation who seeks to divert the people's agenda is an enemy of the people and deserves to be treated as an enemy of the revolution.

The tinkhundla system is illegal, and thus illegitimate. Anyone who propagates the idea that it can be mended and reformed must be identified, profiled and be exposed and targeted at the same time. *Sitsi labo labatimbandzakanya nelukhetfo lwetinkhundla bayafana netibutseki, tona letasuka emakhaya tafunga tatsi tiyogana Mswati. Lokuhlukile kulephalamende kutsi khona ufun-giswa ngelibhayibheli, kodvwa bayafana netibutseki ngoba nabo bayafuna kutsi bayoyikhotsamela inkhosi yabo. Kodvwa, ligama linye litsi bafungile, batawuhlonipha sifungo sabo labasenta ephalamende yaMswati.*

WAY FORWARD

So much work still needs to be done. We need to clearly outline our correctness in this approach – Boycott and Disrupt to STOP! Boycott, Disrupt, Stop!

Our people must know and understand our course for it is theirs. They are the manufacturers of revolutions and for them to carry out this historic mission of national liberation they must be organised along the revolutionary line.

We must not cease to build a strong mass-based resistance movement, a combat organisation of our people. We must continue expressing our relevant ideology of the working class as well as the relevance of our strategy and tactics in the ever-changing realities.

We must continue organising better for a people's offensive, for the mobilisation and agitation both domestically and internationally for the total isolation of Mswati's regime. We must continue building a powerful network among the forces of the working class and continue mobilising all relevant materials for a total takeover by the working class.

The Molotov cocktail still remains one of the best material weapons readily available to the working class. Let us barricade and block all roads leading to our communities and never allow the murderous

regime into our communities to conduct its voter education exercises. Let us expose and kick out from our localities those elites who seek to advance the interests of the regime. As a practical example, let us burn tyres, close all the gateways and inroads, target the institutions of the regime for sabotage, and march towards people's power.

Power to the working class!

Zweli Sibandze, CPS 4th Congress National Chairperson

How Mswati's police shot and kidnapped CPS member Comrade Mvuselelo Mkhabela

On 28 February 2023, in Hosea in the Shiselweni region, southern Swaziland, Mswati's police shot CPS member, Comrade Mvuselelo Mkhabela, at close range as the regime's police invaded communities to enforce its unpopular sham election processes.

The armed police contingent from Hlathikhulu police station was part of the deployment of the regime to enforce its unpopular rule to the people when they shot at him at around 1:00PM (CAT).

Comrade Mvuselelo was badly shot at and dragged to the police van helplessly. He was later admitted at Hlathikhulu Government Hospital. The police dumped him in the hospital and informed the hospital staff that they would return to check him at later that night.

Two senior police officers visited his ward to identify him. Subsequently, two plain-clothed police came and took pictures of him.

By 4:15PM (CAT), his exact medical status remained unknown.

Comrade Mvuselelo Mkhabela (21) is one of the trusted organisers in his community. His unwavering activism against the Mswati autocracy has attracted the wrath of the police on him and the community. His community, on the other hand, remains firm in defending him and itself.

Earlier, on 8 February, Mvuselelo, together with another CPS member, Comrade Bongi Mamba, were abducted and heavily tortured by the police. Mvuselelo was later charged for organising protest actions in the community. He had been out on bail when the police again pounced on him toward the end of February, on the 28th.

Leading to the shooting and hospitalisation of Comrade Mvuselelo, the regime's secret mission, which targets church services and communities via the local chief when the majority of the people are absent, went on a rampage against community members who were protesting against Mswati's sham elections scheduled for this year to cement his rule.

The regime's obsession and desperation to impose its rule on the people of Swaziland is now a permanent danger which must not be ignored.

This invasion's mission is to enforce the hated tinkhundla system to the lives of the people of Swaziland.

The chief of the area and his accomplice are responsible for hosting the political invasion and must be accountable for the part he played.

When the people reject the rule-by-force, state violence is unleashed, targeting individuals who are enlisted as prime targets for their responsibilities in leading the mobilisation of communities for democracy and against the system of oppression.

Mswati is responsible for all this violence and he will continue to do so as long as he enjoys any support from the international community, the governments and institutions embracing his rule even when it is a danger to human lives.

On Friday 3 March 2023, the Mswati's police shocked the people when they went to Comrade Mvuselelo's home to meet his family only to report that he had disappeared from hospital and were sorry that they had shot and gravely injured him.

A Hlathikhulu police 'delegation' led by its station commander, his deputy and three other junior-ranked police officers arrived at Comrade Mvuselelo's home in Hosea that afternoon.

They claimed to have come to report to the family about the shooting of Comrade Mvuselelo by the police on 28 February, three days earlier.

"Site ngekutocolisa ngekulinyalelwa ngumntfwana lowadubuleka... Sibika nekulahlekelwa nguye umntfwana, asimati kutsi ushonephi (We have come to report the injury of your child who was shot by our police officers... We also report that he has disappeared without trace)", said the station commander.

When they met his family on 3 March 2023, his father was also present. They introduced themselves and reported that they shot him not because he was the prime target, meaning that the purpose to shoot was targeted at anyone in the protesting people on that day.

They confirmed that they took him to the police station first but with no intention to arrest him. They further confirmed that they took him to Hlathikhulu Government Hospital.

The police also reported that Comrade Mvuselelo disappeared from the hospital, but the date and time of disappearance was not specified. Disparagingly,

they asked the family to tell them if they knew his whereabouts.

The police admitted to being in possession of his bag, which had money and other articles when they took it. The money later went missing, but the police denied that they stole it.

What was disturbing with the attacks on Comrade Mvuselelo were the similarities in this method with what the Mswati police and their assassination missions targeted at the youth in crime practices. Shooting of their target, dragging them to private to secret torture chambers and bunkers operated clandestinely in some inclusive places throughout the country is very common.

Survivors would often be taken to hospital under their custody. For those who die, the head of the police station takes the responsibility to go to the family and report false escapes, and make threats of killing on sight or ask the family to inform them of any latest information of the detained person.

Information about all these operations is known and have formed reports to several international human rights institutions including Amnesty International.

If this was a reaction to a riot, casualties are supported by emergency services, taken to the nearest health services depending on the assessment of the situation. In this case, the police operation was 'inclusive' confirming that the police force in Swaziland is not guided by the rule of law but by orders from the absolute power.

Political activists are subjected to gross state violence and the workshop of this police operation is disguised as combating civilian criminal practices within the distressed Swazi society.

The Mswati autocracy's defensive operations continue to escalate state violence against CPS members and democracy activists in the quest to defeat the democracy call by the people for the preservation of the absolute monarchy and its dictatorship.

"No amount of violence can survive the hated regime as long as the people are united and resolve to end the tyrannic rule to the end for true democracy in Swaziland", CPS General Secretary Comrade Thokozane Kenneth Kunene assured the people of Swaziland.

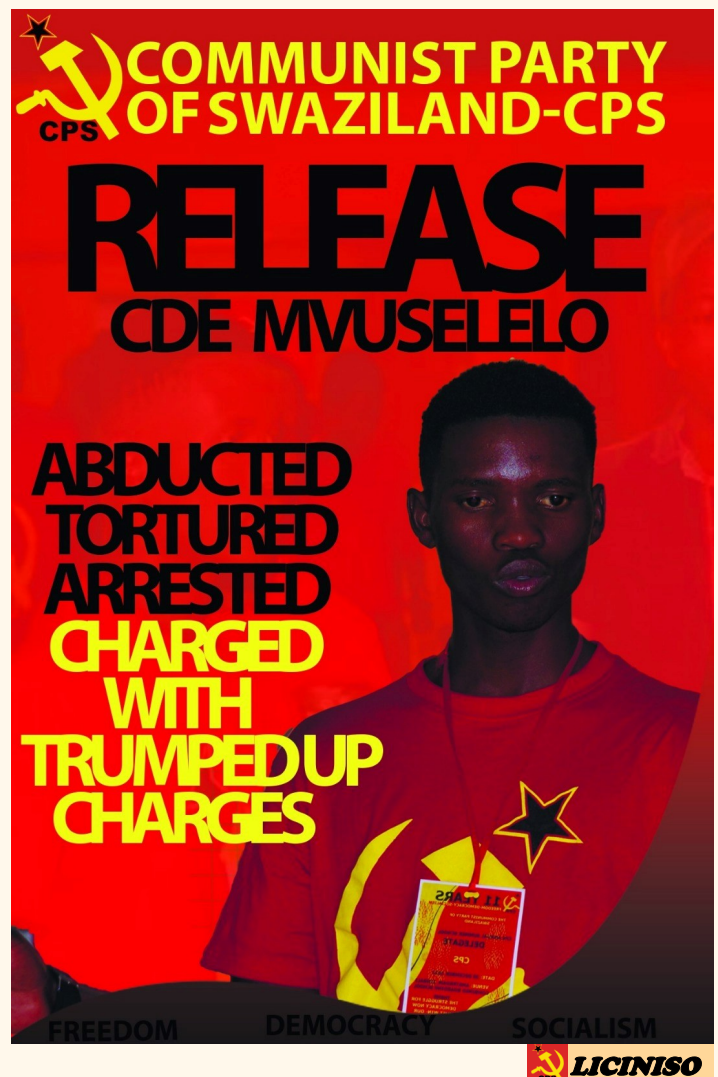
The CPS continued to call for solidarity support for Comrade Mvuselelo for his unconditional release.

"We know that Mvuselelo's revolutionary consciousness and commitment to the just cause of the people of Swaziland has not wavered", said continued the General Secretary.

Further, the CPS called for the intensification of the campaign to *Boycott and Disrupt* tinkhundla sham elections to defeat the monarchic dictatorship presided over by Mswati and his corrupt government.

Additionally, the CPS called upon the people of Swaziland to rise up and oppose this barbaric regime by all means necessary. The Party called for mass protests and total rejection of the regime, its rule, programmes and institutions in favour of a democratic dispensation that will guarantee peace and progress as opposed to the present-day political violence, economic destruction and social devastation spearheaded by the autocracy.

The people of Swaziland continue to fight for democracy in the face of a militarised system of oppression presided over by Mswati and his political elites.



I am well and safe despite the torture and threats by Mswati's police – CPS activist Mvuselelo Mkhabela



In a [9 March 2023 video](#), posted on the Communist Party of Swaziland on its [Facebook page](#), Comrade Mvuselelo Mkhabela narrated how Mswati's police shot and kidnapped him as well as how he escaped from Mswati's killing machine. The narration appears below as translated from SiSwati.

SHOOTING AND KIDNAPPING

When the police shot me, they did not even issue any warning. They just shot at me. That shocked us all and chaos ensued due to the police violence against us.

I was already weak due to the shot wound and thus could not escape from the police. The police then dragged me into their van.

What shocked me was that the van had already been prepared to ensure that there was no blood spill on the vehicle for anyone who would have been shot. This showed me in the clearest way that the police knew they had come to shoot at us, and that there were prospects of injuries and bleeding.

As the police van moved through the gravel road, exacerbating my injury, the police levelled more threats on me, continued assaulting me, even pressing on my injured leg.

The police did not care to take me to the nearest clinic, Ngozi Clinic, for urgent medical care. They chose to travel with me a much longer distance, all while I was bleeding.

The police deliberately chose to take the gravel road, avoiding the tar road with the intention to worsen my injuries and weak state of my body.

As the police assaulted me during the journey,

they were issuing even more threats, claiming that I was fighting against their king, Mswati. They said that our activism against the elections was destroying Mswati's programme. They threatened that that assault was nothing, that more was still to come.

I was worried about their threats. Memories of previous murder of political activists by Mswati's police flashed through my mind. I remembered the killing of Siphoshe Jele, Thabani Nkomonye and others. From my community I remember the killing of Bhekinkosi Dlamini, who was shot by the police. So, I did not trust the police at all. I did not feel that I was safe in their hands as they had shown many times before that they were a danger to us and members of society.

Shockingly, instead of taking me to hospital, they chose to take me to the police station to exhaust me with more interrogation. It was as if they wanted me to bleed out. They did not care about my medical condition.

At the police station, they profiled me, took pictures of me and all the campaign posters and CPS banners we were carrying during the protest.

Only after that, after over one hour thirty minutes did they take me to hospital - Hlathikhulu Hospital.

Even during arrival at the hospital, they did not bother to get a wheelchair or even help me walk to into hospital. They wanted to worsen my injury.

Thankfully, at the hospital, the health workers were helpful. They administered pain injection which really helped to ease the agonising pain I had been through since the shooting.

While the nurses were treating me, the police continued to press questions on me.

What I discovered at the hospital was the acute shortage of drugs. Even the most basic for the pain. The nurses, however, tried their best under those trying conditions. They were seriously understaffed and had to stretch themselves further to provide health care to me and other patients, notwithstanding the obvious shortages and understaffing. I was supposed to go to X-ray, but that took time due to the pressure that health workers were facing.

It was during those moments when the police officers took advantage to pose more questions on me.

Meanwhile, they again took pictures of me, my bags and everything in the bag.

I was finally able to go to X-ray. When I returned, there was the station commander and his deputy waiting for me. He was busy instructing me to move my leg to see the extent of my injury. They were joined by other officers from the criminal investigation department (CIDs).

I was admitted for the night for further medical check-up. The police said they would return later in the night to check up on me.

As I lay in bed, I reflected about how the police had mistreated me and others before me, and asked myself about their intentions when they would return later that night. I did not wish to give my life freely to them.

It was then that I decided to escape from hospital. It was difficult because of the injury, but I had to choose being my life and risking death in the hands of the police. I walked through thick forests at times and inhospitable areas, avoiding the main roads.

After that long difficult journey, I came to a small shop where I found someone whom I explained my story to.

I was able to receive assistance: accommodation, food, and decent hospitality.

The next day, we tried to access medical attention by other means. It was difficult because going through the normal way would need a police report, something we did not want to risk. But with time I was able to access reliable medical care, with solidarity from a medical practitioner we were able to find.

I would like to assure my family and all comrades that I am in a safe place, and my health is improving.

MESSAGE TO THE YOUTH

We are facing trying times in our country. But we need to be strong and fight this inhumane system. We can see that the education system is crafted to deepen and defend the system.

We thus must ensure to dismantle the system. This system is not meant to develop us. Young people are unable to access education, whether basic or higher educations, because they simply cannot afford education. Young people are dying in numbers by suicide, some dropping out. Some

fall into drugs and alcohol abuse.

Having been to prison, I found that prisons are filled with the youth and overcrowded due to various issues rooted in the tinkhundla system.

As the youth, it is thus our task to ensure we throw ourselves into the struggle, and not spare ourselves. Let us unite against the system. Let us organise ourselves in schools, colleges, universities, workplaces, the trade union movement, etc. Unity is important in the fight against the system.

The Last Hope of the Nation



On 5 March 2023, the Swaziland National Union of Students (SNUS) made history when it elected its first ever female president since its birth. This monumental feat has been acknowledged and hailed by many people and organisations from across the length and breadth of Swaziland and beyond, particularly the progressive forces.

SNUS elected Gabi Ndukuya in its 14th National General Congress. Previously, she was the Chairperson of the Student Representative Council at the University of Swaziland's Kwaluseni campus, itself a huge epoch-making achievement as she was the first ever female SRC Chairperson. Kwaluseni campus is, year in year out, a hotbed of political events in Swaziland. Holding such a coveted position, and succeeding in increasing students' political consciousness, is no small feat all. It is extremely demanding as the ruling Mswati autocracy also has direct interests and, indeed, does deploy its own contestants to curtail activism.

Gabi's election as SNUS President did not come without strong opposition from some patriarchal and conservative forces, however. Some of the backward forces who could not fathom the idea

being led by a woman, particularly a young woman, tried all the corrupt tricks in the book to defeat her, but her exemplary work in the student movement and the democratic struggle as a whole could not be defeated. Notwithstanding the opposition she faced, she is determined to unify and strengthen the union and the student movement for the attainment of the right to education and jobs for all, as well as democracy.

Below, **Liciniso** reproduces President Gabi Ndukuya's closing address during the SNUS 14th Congress. We also publish an interview that **Liciniso** had with her in which she presents further elucidation on the issues facing the student movement.

Gabi Ndukuya, SNUS President

Closing Remarks, 5 March 2023

Transcribed from [SNUS](#) page on Facebook.

Comrades, we have to talk about freedom.

Our outlook, as a union, is about democracy and freedom.

The meaning of freedom for the people of Swaziland is to see free, quality and relevant education, it is to see quality and compulsory education for all, it is to see scholarships and jobs for all.

Comrades, the system we live under is a crisis. We are the last hope of the nation, comrades. We, as students, are an important pillar of the revolution. The nation needs us at the forefront of this revolution for us to wage a successful revolution.

Comrades, I would like to make one plea to the students. Comrades, we are an organisation guided by principles, one of which is unity of purpose. Comrades, we know what transpired and the events that unfolded in the past year during the time of the former leadership. We know that, but comrades today we are united by purpose.

The theme for this year was "Positioning the Student Union in The Mass Democratic Movement to Champion Free, Quality and Compulsory Education and end Gender-Based Violence (GBV) and Promote Respect for Human Rights."

Comrades, there is no way we can be union without being united. As we position ourselves within the mass democratic movement, we must remember that the mass democratic movement needs us to be united.

ed, to be a proper union. At times, comrades, we must agree to disagree, and at times we must reach a common ground.

To you, the newly elected leadership, these are students, united in their diversity. They belong to the union. We are students, unified for one purpose: for academic freedom, to see education without a price tag, to see education for all, to see the youth of Swaziland being employed.

The time is now. Comrades, the task is here. Alone we can never win. We have urgent tasks: The issue of scholarships for all, the issue of jobs for all. We left our branches to come to the Congress while first year students still do not have scholarships. It our task, those who are in this Congress to go back to our campuses, to shut them all down until all students have been awarded scholarships.

We recently lost one important asset to the student movement and the revolution, a human rights defender, Comrade Thulani Maseko. Comrade Thulani was an asset to the student union. We all know he was always there to pledge his support when it came to legal representation.

It is our duty as students to go from here and demand justice for human rights lawyer Comrade Thulani Maseko.

We have lost many Swazis such as Thabani Nkomonye. We have lost a lot of Swazis under the regime. We should end the autocracy now. The time is now.

The call for democracy is an urgent call. We want democracy now. The tinkhundla system of governance is the root of the crisis we face, as students, as youth, as women, as marginalised groups, and all other groupings.

We must never divorce ourselves as students and our struggles from those of the workers. Remember that we are also workers in transition.

Comrades, let us go back and revive our relationship with trade unions. They shall help us. We are together looking forward to championing and ending the violation of human rights in Swaziland. The tinkhundla system of governance has no respect for human rights.

The theme of this 14th National General Congress has articulated it very well, and the Congress has said it clear that we must position ourselves in the mass democratic movement. One of those reasons is to end gender-based violence and instil respect for human rights. It is upon us, comrades, to advocate for the end of gender-based violence and advocate respect for human rights. To do that, we need to position ourselves correctly in the mass

democratic movement to wage the revolution.

Comrades, the time is now. We do not have any other time and moment. It is upon you, the youth and students of Swaziland, to go back and say that tinkhundla system's time is up.

We cannot allow Mswati and the tinkhundla system to enjoy another year oppressing the people. We cannot allow them to turn 50 years of exploitation. We are in this crisis as a result of the tinkhundla system.

We should never ever make the mistake of focusing only on student politics, however. Remember, we are members of the community before we are students. We come from poor backgrounds, there are so many suicide cases endured by students because we come from poor backgrounds. Our families cannot afford our education fees. Many of our parents were unable to get education and employment due to this system. And that is why we cannot divorce ourselves from the struggles of the working class.

Comrades, as the leadership, we are looking up to you. The work is not easy. There is a heavy load on our shoulders. We may celebrate today, we may sing tomorrow, but reality still stands that the regime is still out there, looking for anyone who is a protector of human rights, anyone who is a liberation fighter. But we are ready, comrades. That is why you are seeing us here.

Comrade Nelson Mandela once said there are three places for a revolutionary: prison, the grave, or exile.

We are ready, comrades, for anything. But there is one thing that shall give us peace: to see the people of Swaziland finally free.

As the SNUS 14th National Congress leadership, we would like to thank everyone who made this Congress a success. For every contribution you made, you shall be rewarded when we get to freedom.

Lastly, remember, comrades, that the struggle for democracy now must win, our country must survive. We cannot go back to the crisis we have been in. We can no longer take this. Comrades, you are the hope of the nation, you are the backbone of the Swazi struggle. The nation is looking up to you. While we may have our differences, a natural phenomenon we must accept, at this point we need to be united, be principled. Let us all remember that the word "union" means "united". Without unity there is no SNUS.

Forward to Free, Quality and Relevant Education!

Forward to Socialism!

Forward to Democracy Now!

Power to the People!



Interview

With **Gabi Ndukuya**

SNUS PRESIDENT

Liciniso: Firstly, Congratulations on your election as SNUS president, particularly as the first female president of SNUS in history. How has the situation been in your first few days as SNUS President?

Gabi Ndukuya (Gabi): One would first like to appreciate the congratulatory message. It has been indeed a few days, or weeks I would say in office as the President of the Union, but the situation from day one has not been easy. From Congress, where myself and the entire National Executive Committee were elected, there were already issues that had to be attended to, so straight from Congress we had to assume tasks. There has never been a day to rest.

Liciniso: You take the baton from a long list of male leaders of the union, some of whom are highly celebrated. Does that come with so much pressure on your shoulders, and what kind of pressure might that be?

Gabi: Of course, taking from male leaders, some of whom are highly celebrated, puts much more pressure on me, honestly. I feel that the nation, the students, specifically, are having huge expectations from me and, of course, the fact that I am the first lady President puts even more pressure because some people (a majority for that matter) are still captured by backward and patriarchal tendencies that belittle women in leadership, mostly in politics.

Liciniso: Before taking over SNUS Presidency, you made history and got elected as the first female Chairperson of Swaziland's university campus, Kwaluseni campus. What difficulties and challenges did you encounter during the campaign for that position? And what were the

challenges you faced during your reign at Kwaluseni?

Gabi: Again, when campaigning for the SRC Chairperson position, I had a big challenge of convincing students I was capable not only as a leader but as a "female" and some believed there was no way a female student could take up such a

task because they believed it needed "men". It was a heavy challenge since I was even competing with men. Even during my term in office, the biggest challenge was that I had to make sure I was extra responsible and put more effort to deliver so as to avoid unnecessary criticism towards women and leadership.

Liciniso: As you take over as SNUS President, what are the major challenges that the union has, which you believe you and your National Executive Committee will have to tackle in earnest?

Gabi: Well, talking of challenges of the union, I understand we are talking students' challenges and of course the issue of scholarship for all admitted students is one major challenge. More than half of admitted students in tertiary education were not awarded scholarships this academic year.

Another issue is the issue of student's victimisation. Currently, we have two suspension and expulsion cases at the University of Swaziland (UNESWA) and 23 at Limkokwing University of Creative Technology, 13 from last semester and 10 new cases this current semester. Both of these issues amongst others require our serious attention and intervention.

Liciniso: Women generally find themselves excluded from leadership in virtually every space in society. Why do you think this is the case? And why are women excluded even within the mass democratic movement?

Gabi: True, women are mostly excluded in almost every space in leadership. I think this is because of the society that groomed all of us, both male and female. Patriarchy (male domination) taught all of us that women are second class citizens. Women's voices do not matter as much as a males' voices. We

were taught from birth that men should always lead be it in families, organisations, community, church, etc. This then has made men to look down upon women, and at the same time made women to undermine or doubt their capabilities in leading, yet they make great leaders too.

Liciniso: In your closing address during the SNUS 14th Congress, you said that students are part of the working class and must not divorce themselves from workers. During your tenure, what specific tasks should students play in the struggle for social emancipation in Swaziland?

Gabi: Students indeed have a role to play in the struggle for social emancipation in Swaziland, that is, to better position themselves in the mass democratic movement, not divorcing themselves or their struggles from struggles of the working class as a collective. Students then should identify their role in every struggle being waged, most importantly, their role in the struggle for Democracy Now in Swaziland.

Liciniso: Many women, young and old, today look up to you for inspiration. What advice would you give to other women if they wish to take up major challenges and positions within the mass democratic movement?

Gabi: My advice first would be, in order to achieve anything in this life you have to work hard and commit yourself. Coming specifically to politics, you do not need to work to prove a point or your capabilities to anyone as a woman but work hard, your dedication and commitment to the course will convince any organisation that you are equal to the task.

Liciniso: To what extent would you say SNUS is in touch with women organisations as well as women's issues on the ground?

Gabi: SNUS is still at a reaching out level (I would call it). The organisation is still trying to build more relations with women organisations, trying to show how exactly our struggles are linked.

On the women issues, SNUS is vocal and is practically active on the ground on the women question. We have seen branches of SNUS conducting political schools specifically on the "women question". Even on the 14th National General Congress itself, we have seen branches discussing and debating lengthily on the women question.

Liciniso: Within SNUS, there are students who are affiliated to different political parties, and those who are not. Has this ever played as a

source of division within the union? And what will your leadership do to unite students beyond political party affiliation?

Gabi: Affiliation of students in different political parties has played a huge role in bringing division within the union. Members of the union have brought in differences and disputes of their political homes into the union and have used the name of the organisation to fight their own battles. One must admit, though, that at this point it is very difficult to restore unity in the organisation but the leadership shall work tirelessly, collectively with the branches to make sure everything we do is in line with the principles of the organisation. SNUS should remain non-partisan in this regard, though, of course, it must remain partisan on the class question, in which case it will remain within the working class – and fight for the interests of the working class.

Liciniso: SNUS uses Marxism-Leninism as "tools of analysis". What will your leadership do to deepen knowledge and practice in Marxism-Leninism?

Gabi: SNUS, through the office of the political education and training officer, will work with the political educators in all the branches to conduct more political schools to maximise knowledge and practice of Marxism-Leninism as a tool of analysis.

Liciniso: SNUS's "Jobs and Scholarships for All" campaign has enjoyed widespread support in Swaziland. Will this campaign continue even during your tenure, or the leadership collective will be coming up with new ones?

Gabi: The "Jobs and Scholarships for All" campaign shall continue, not necessarily for gaining popular mass support but to champion the issue of scholarships for all admitted students and jobs for all qualifying graduates. The leadership of the union as a collective will be coming up with new campaigns as time goes, but this campaign will be maintained and not be suspended.

Liciniso: Lastly, what type of support would you call for from the various organisations and individuals within the mass democratic movement to SNUS?

Gabi: As SNUS, we are looking up for nothing other than solidarity from all organisations within the mass democratic movement. The struggle for academic freedom – and indeed all forms of freedom – needs all of us.

#LONG LIVE SNUS! #FORWARD TO ACADEMIC FREEDOM



UNGATIMBANDZAKANYI NELUKHETFO LWAMSWATI. LUPHAMBENE NENTSANDVO YEBANTFU

INGCIKITSI YALOMKHANKHASO WEKULWA NELUKHETFO LWA MSWATI LWA 2023

- Lomkhankhaso ulubito loluqcuqcutelwa luphindze luhlelwe yinhlangano yemaKhomanisi aseSwatini, i-CPS, lapho incusa bantfu nato tonkhe tihlangano kwekutsi balucwaye, bangalungeneli lukhetfo lwalonyaka lwetinkhundla lolungahambisani lentsandvo yeliningi. Inhloso yelukhetfo lwetinkhundla kuhhungula bantfu kute umbuso waMswati utiphucule emehlweni emhlaba kantsi ungcolile ngekhatsi.

SIZATFU KWEKUTSI: Alukakhululeki ngoba tihlangano tembusave atikavumeleki eSwatini.

- Simema bonkhe bantfu eveni lonkhe kutsi bangatimbandzakanyi nalolukhetfo ngoba emaphathi solo akavumeleki lapha eveni.
- Simema netinhlangano letilwela ingucuko mhlaba wonkhe kanye nabo bonkhe labalwela intsandvo yelinyenti emaveni onkhe kutsi bagceke umbuso waMswati lokungumbuso wencindzetelo. Sincusa onkhe emave netinhlangano temhlaba kutsi bangalokotsi batfumele labatawubuka noma basingatse lolukhetfo lwemgilati longuMswati. Kutfumela bantfu labatawubuketa kuhamba kwalolukhetfo kutabe kusho kutsi lelo live litimbandzakanya nemgilati longuMswati.
- Kulomkhankhaso wekungatimbandzakanyi nelukhetfo lwaMswati, simema bonkhe bantfu labacindzetelekile eSwatini kutsi basukume bangcunule lolukhetfo lwelidlandzana baphindze bangele imishuco letabe ibhikisha ilwa nalolukhetfo lwencindzetelo.
- Siyinhlangano yemaKhomanisi aseSwatini, simema bonkhe bantfu kutsi balwele kucitsa hulumente wencindzetelo kute kukhetfwe Hulumente Wesikhashana lotawube abambe kute kube nelukhetfo lwentsandvo yelinyenti lolutawuvumela tonkhe tihlangano nemacembu etepolitiki eSwatini.
- Lomkhankhaso wekungatimbandzakanyi

nalolukhetfo ulwela kuvumeleka
kwentsandvo yelinyenti eSwatini.

- Lena nguyona ndlela letawenta kutsi bonkhe bantfu eveni bativale bakhululekile futsi bahlele batfokotile ngenca yekutsi batawube banematfuba lalinganako ekwabiweni kwemnotfo welive.

TIZATFU TEKUNGATIMBANDZAKANYI NELUKHETFO LWAMSWATI:

- Lolukhetfo alusilo lwentsandvo yelinyenti, bantfu bacindzetelekile kulombuso waMswati, abakavumeleki kucocisana ngetepolitiki, lokusho kona kutsi lolukhetfo alukamukeleki.
 - Bantfu bacindzeteleke kakhulu kulohulumente lwetinkhundla losebentisa imitsetfo yencindzetelo kunyatsela sive kute kuzuze lidlandzana.
- Nayi leminyeye yalemitsetfo yencindzetelo:**
- Umtsetfo wamhlaka 12 April 1973 lowacitsa tihlangano tembusave, waphakamisa umndeni webukhosi ngetulu kwepolitiki.
 - Umtsetfo-sisekelo wa-2005 lonika inkhosi onkhe emandla ekushaya imitsetfo ngekutsandza, kuphatsa live ngekufuna kwayo, phindze ibe ngetulu kwemtsetfo.
 - Suppression of Terrorism Act (STA) ya2008. Lomtsetfo washayelwa kunyatsela emalungelo enkululeko ekuba nembutsano, waphindze wanindza bantfu netinhlangano letifaka ekhatsi iPUDEMO neSWAYOCO ngekutiveta ngatsi titiphekula-tikhuni. Lomtsetfo washayelwa kute kucindzeteleke bantfu phindze bavimbele ingucuko eveni. Lona mtsetfo, ngekusebenta kwawo, ugudluta lona wa-1938 weSedition losetjentiswe iminyaka leminyenti kunyatsela emalungelo ebantfu, lobewukadze usetjentiswa kunyatsela bantfu kwandvulo.

**IKUPHI INZUZO YELIVOTI LAKHO
NANGABE LEMITSETFO LETIHIBE
TENCHUBEKELA-PHAMBILI IPHISISWE
NGULABA LOBAVOTELE EMINYAKENI
LEYENDLULILE, IMITSETFO LEPHINDZE
IHLUKUBETE TIMPHILO TABO KANYE
NEMINDENI UMA SEBAPHUMILE
EPHALAMENDE?**

UNGALUNGENELI. UNGALUSINGATSI. LUHLIPHITE. CITSA TINKHUNDLA!

LUKHETFO LWETINKHUNDLA LUBUHUMUSHA

- Indlela lokukhetfwa ngayo ngetinkhundla igcwele buhumusha, ayisiyo lesobala. Tikhulu tivumela bantfu labahambisana nalohulumende webukhosi kutsi bavotelwe, bese ticindzetela labo lababonakala sengatsi abahambisani nentsandvo yebukhosi.
- Sikhatsi lesingengi, sive asitikhetseli emalunga latasimelela ephalamende kodvwa bakhetselwa Tikhulu, noma Tikhulu tibe nemandla lecile ekutseni kukwetfwa bobani. Loku kwentelwa kutsi kutongena bantfu labahambisana nalohulumende wetinkhundla. Loku kubonakala ngekutsi labo labavotelwako eminyakeni leyengcile bayandlondlobala kodvwa labo labavotako babhubhushwe puphuya nekweswela.
- Hulumente wetinkhundla uvikela umbuso wemgcilati Mswati, akusuye hulumente wentsandvo yelinyenti futsi akakhoni kubamba lizinga labohulumende njengekwesimiso senhlangano yemave entasi ne Africa iSADC.
- Kute kubambisana ngoba bantfu bayesatjiswa nabaveta imibono yabo ngalohulumende wencindzetelo.
- Kuhlanguana kwebantfu akukavumeleki njengoba emaphathi akavumeleki eveni.
- Tekuchumana, lokufaka ekhatsi imisakato, tigodlwe ngumbuso wetinkhundla kute kutsi usakateimivo yencindzetelo kuphela, imivo lengahambisani naleyo yemgcilati ibucala.
- Inkhosi ngiyo leshaya umtsetfo lapha eveni, netinkantolo atinamandla kuyo noma angahlukubeta sive kanganani njengoba enta.
- Mswati uhlomulisa umndeni wakhe netihlobo takhe kutsi bagcwale ephalamende nasemakomidini embuso newalolukhetfo kute kufenzeke tinjongo takhe.
- Kufundzisa ngelukhetfo kwentelwa kutsi kudwebe bantfu batewuvotela hulumente wetinkhundla kunekubafundzisa ngekwakha hulumente wentsandvo yelinyenti lotawuvikela timphilo tabo lelikusasa lelíchakatile.

BANTFU LOKUMELE BANGENELE LOMKHANKHASO WEKUNGATIMBANDZAKANYI NELUKHETFO LWAMSWATI

- Lona ngumkhankhaso wawo wonkhe muntfu eveni lokholelwa kunchubo yentsandvo yelinyenti. Loko lokufaka ekhatsi labo labalwela intsandvo yelinyenti mhlaba wonkhejikelele kutsi badlale indzima. Lomkhankhaso uchutjwa ngulabo labanenshisekelo yenkhululeko, intsandvo yelinyenti kanye nekuba nenshisekelo yentfutuko yawonkhe muntfu.

Kusemkhatsini wekufa nekuphila kulaba labalandzelako:

- **Labo labacindzetelekile labalwela inkhululeko:**
- Kubasebenti, labasha, bafundzi, bomake nebesifazane, labasemaphandleni, tingeweti, bosomabhizinisi, labahluphekile emacentselweni emadolobha. Labo labangenawo emalungelo kodvwa baphila ngekwesatjiswa nekuhlukubetwa, labo labangakavumeleki kuhlanguana babe malunga emacembu etinhlangano tepolitiki labatikhetsele wona. Tsine sonkhe lesitigcila tencindzetelo.
- Kulomkhankhaso simema bonkhe labakholelwa entsandvweni yelinyenti, labatsandza kuthula nalabanenjongo yekusebentela ebaleni.
- Labolabangavumelani nebutulujane nekuphila bukhathane.
- Asingenele lomkhankhaso kute sicedze incindzetelo nekubindza sibona.

Labo labanyatselekile labadzinga intsandvo yelinyenti

- Labo labatigcila emimangweni nalabafukuza emasimini ebukhosi. Labo sivuno sabo nemfuyo bemukwa Tikhulu, labamucwe imihlaba levundzile bafuhlekwa etindzaweni letilugadvule kute batewusebentela emaholo laphansi emihlalweni yebaphangi nasemapulazini etigwili.
- Labo labakhiswa tikolo ngemandla abo nangemali phindze bajike babhadaliswe imali yesakhiwo ngenkhani etikolweni kanye nemali yebantfwana yekufundza.
- Nangabe umukwe umhlaba wakho ngemahumusha lavela ngatsi aletse

intfuntfuko.

- Labo lababhadaliswa imali yekumikisa bantfwa babo bemantfombata kutsi bayewushengetisa imitimba yabo embikwaMswati nabomnakabo kanye nebangani bayo kute batikhwankhwase ngekwemacansi. Ngitsi lesigcilatwa egameni lemasiko nguMswati nemndeni wakhe lekumele singenele lomkhankhaso.
- Lomkhankhaso wetfu tsine labafukuza kamatima emhlabeni kodvwa sibulawa yindlala.
- Lomkhankhaso webasebenti labasebenta kabuhlungu kodvwa bahola imali lencane bese bakhanywa yimitselo nekubita kwetidzingo. Bonkhe labo labasebentela etindzaweni letibucayi naletiyingoti, labasengotini yekutfole tifo, balimale phindze bacoshwe ngalokungekho emtsetfweni nangendlela lete bulungiswa. Wungenele lomkhankhaso nangabe emalungelo akho anyatselekile netinjongo takho ticindzetelwe ngumcashi ngoba abambisane nahulumende wetinkhundla, lophokophele kutfole tisebenti letinyeti ngemanani laphansi kute akhe inzuzo lesetulu ngemandla akho.
- Lona mkhankhaso walabo labangasebenti kodvwa babhekeke kutsi bakhiphe imitselo nemali yetindlu noma bahlala emikhukhwini. Yiba yincenye yalomkhankhaso nangabe usenkingeni yekubhadaliswa imali lesetulu yagesi, emanti, yekusebentisa lucingo, yekuhamba ngebhasi, lena nguletinye yetindlela tekukhokhisa umtselo ngulabo labagugumetse lamabhizinisi lamakhulu.
- Yiba yincenye yalona mkhankhaso nangabe ubhadala imali lenkhulu esikolweni noma emitfolamphilo.
- Labo labaswele nalaba-bahluphekile labadzinga kutfutfuka nenchubekeka phambili

Ngenela lomkhankhaso nangabe weswele

- Nangabe awunakudla noma kudla lokunemaseko lanele, nebantfwana bakho babulawa yindlala.
- Ute indlu lenagesi, leshaya umoya nalephephile.
- Ute emanti lahlobile empompi.
- Awunatimphahla, ute ngisho tingubo tekulala, nebantfwana bakho bashushudvwa ngemakhata ebusuku. Batfwana abanato ticatfulo tesikolwa, ebusika bahamba

ngetinyawo nabaya esikolweni bangakembatsi nalokufutumele ngenca yekutsi awufinyeleli kukutsenga.

Yiba yincenye yalomkhankhaso nangabe ucindzelelekile ngenca yekungatfutfuki

- Nangabe uyagula awukhoni kutfole lusito lolungilo emitfolamphilo noma kute umtfolamphilo lodvutane.
- Ute emakhono lowafundzele kute ukhone kutiphilisa ngemikhicito.
- Ute umhlaba, tinsita, imali nelwati kuteukhone kukhicita nekutitfutfukisa.

Ngenela lomkhankhaso nangabe ufuna kucedza kubukeleka phansi

- Yiba yincenye yekulwa nekuswelakala kwemisebenti nedzingeko temphilo.
- Yiba yincenye yekuncoba kweswela lokubangwa buphuya.
- Yiba yincenye yemkhankhaso wekutfole imitsi lesezingeni yekulwa neligciwane le HIV/AIDS nemkhuhlane wesifuba i-TB
- Yiba yincenye uma wena noma umntfwanakho angafundzi ngenca yekweswela imali noma umfundzate.
- Uhlala kabuhlungu ngenca yekutsi endzaweni yakho wakhweshiswa Sikhulu nomaucoshiwe emhlabeni wakini.
- Lona ngumkhankhaso walabo labangatfole lusito kuhulumende ngenca yekutsi abakahlobani nebukhosi noma nalabo labasetikhundleni.
- Lomkhankhaso ufuna kucedza labo labaphila ngekwemukela, labangakhoni kutiphilisa ngenca yekubandlululwa ngoba bona bangasibo basebukhosini.

TINDLELA TEKUNGENELA LOMKHANKHASO

• NGEKUGCUGCUTELA LABANYE BANTFU:

- **Uma ungekhatsi eSwatini:** Sebentisa lonkhe litfuba lolitfolako lapho kubutsene bantfu khona kukhuluma ngalomkhankhaso. Yenta siciniseko kutsi imibhalo lekhuluma ngalomkhankhaso ifinyelela yonkhe ndzawo. Hlanganisa bantfu ubachazele kabanti ngalomkhankhaso. Gcugcutela bantfu netinhlangano letehlukahlukene kutsi tibe mdzibi-munye nalomkhankhaso. Yetama kucokelela timali tekuchuba lomkhankhasouye kuletinye tindzawo. Gcugcutela bantfu kutsi

baphatamise yonkhe intfo lehambelana nalolukhetfo lebutulujane nebumusha. Bikela Ikomidi Yekungatimbandzakanyi Nelukhetfo LwaMswati esigodzeni sangakini nakukhona lombona achuba luhlelo lwelukhetfo ngalapho ungakhona kute batomekhuta, ecwayiseke.

- **Uma ungaphandle kwelaseSwatini:** Gcugcutela tinhlango kanye nabohulumende bakulamanye emave kutsi batjele hulumende waMswati kutsi angachubeki nalolukhetfo lwelindlazana. Faka umfutfo ekugcugcuteleni tinhlango nabo hulumende balamanye emave kutsi bangatimbandzakanyi nalolukhetfo, phindze banagalutsatsi njengelukhetfo lwebantfu. Ngcunula tonkhe tinhlango letibonakala tihambisana nalolukhetfo lolulisinengiso nelhlazo.
- **Hlanganisa uhlele:**
- Yakha *i-Local Boycott Committee* letawuhlanganisa phindze ibuke imisebenti yalomkhankhaso esigodzeni sangakini. Yenta taba tekuhlanganisa bantfu labatawubhikisha kuveta sidzingo sekungachubeki kwalolukhetfo.
- **Asibambisaneni:**
- Sekela uphindze ugcugcutele tonkhe tinhlango letibonakalisa kutsi tiyalwisana nalolukhetfo lwelidlandzana. Khutsata sigodzi sangakini kutsi singalungeneli lukhetfo lonyaka.

LESITAKUZUZA NGALOMKHANKHASO

- Umbuso wencindzetelo utawukhubateka ugcine uwile, lokutawuvulela hulumende wentsandvo welinyenti eSwatini.
- Kutawakheka sisekelo sentsandvo yelinyenti lengiyo kanye nahulumende webantfu lotawukhona kufeza tidzingeko tesive sonkhe, hulumende lotawucedza buphuya, incindzetelo nekungatfutfuki eveni.

Lona Ngumkhankhaso Wabo Bonkhe Labatsandza Inkhululeko, Labafise Kube Nentsandvo Yelinyenti Kanye Nenchubekela-phambili Etimphilweni TemaSwatini.

BACHUMANISI BALOMKHANKHASO

- Chumana nebaholi benhlango yakho leyiincenye yalomkhankhaso wekungatimbandzakanyi nelukhetfo lwaMswati.
- Chumana futsi nelikomidi langakini lelichumanisalomkhankhaso

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2. **CPS International Secretary, Simphiwe Dlamini. Mobile: +268 76279355**



BOYCOTT MSWATI'S 2023 SHAM ELECTIONS

WHAT THE BOYCOTT CAMPAIGN IS ABOUT

- The Boycott Mswati's 2023 Sham Elections Campaign is a political call for the boycott and disruption of Mswati's anti-democracy elections he is organising for 2023 to renew his support base.
- We call for people across all sections of our society to boycott the elections because political parties remain banned.
- We are calling for the world progressive movement and its democratic institutions to isolate the autocratic regime of Mswati and not to support in any form these elections and not to send any observer missions because we view such to be a recognition of the autocracy and a way of legitimising it yet it is anti-people and anti-majoritarian.
- In the Boycott Mswati's 2023 Anti-Democracy elections, we are making a call to all the oppressed people of Swaziland of all sections to rise up and speak out against the undemocratic elections, protest against them and ensure they do not take place.
- The CPS calls for the people to demand the immediate dissolution the autocratic government and its replacement with an Interim Government of democratic representation from all sections of progressive forces and every community.
- It is only this democratic process that will lead our country to a true democratic election under a democratic constitution where all will be equal before the law and all will have a guaranteed equal access to the wealth of the country for welfare and happiness of the population.
- The Boycott Mswati's Sham Elections campaign is a call for democracy in our country, Swaziland.

WHY THE BOYCOTT

- The tinkhundla elections are not democratic, the people of Swaziland under the Mswati autocracy are not politically free – a necessary condition for free and fair elections.
- There are many obstacles that hinder the freedom of the people as tinkhundla government uses oppressive laws to suppress the majority of the people for the triumph of the minority.

Here are the draconian laws:

- The 1973 decree that banned political parties for the survival of a supreme family over the political, economic and social lives of the majority of us.
- The 2005 constitution that, in likeness to the 1973 decree, bestows all Legislative, Executive and Judicial powers to on the monarchy.
- The Suppression of Terrorism Act (STA) of 2008 suppresses our rights and freedoms of assembly and association, and has branded individuals and organisations such as PUDEMO and SWAYOCO as terrorist organisations in order to silence the people and the struggle for freedom and democracy.
- The STA reinforces the Sedition and Subversive Activity Act of 1938 that has consistently been used to fight the people's rights to organise and express freely their political views.

WHY VOTE WHEN THESE OBSTATLES WILL RENDER YOUR VOTE WORTHLESS, WHEN ALL THOSE WHOM YOU VOTED FOR ALL THESE YEARS HAVE HELPED SHAPE THESE LAWS AGAINST OUR WILL?

TINKHUNDLA ELECTIONS ARE A FRAUD

- The tinkhundla elections process is a fraud, lacks transparency – and certainly never free and fair. The chiefs vet candidates in the nomination processes known as “primary elections”

in favour of those who are loyal to the ruling system.

- Under tinkhundla, people do not vote for members of parliament. Rather, the process is, directly or indirectly, run by chiefs in the communities to preserve the lives of the ruling family and theirs. As a result, in all the years of voting, our lives have worsened whilst the lives of those whom this government serves continue to flourish.
- The tinkhundla elections system that defends Mswati's autocratic rule, is undemocratic and does not comply with the minimum standards set by the Southern African Development Community (SADC):
- There is no full participation of the citizens since people are intimidated when expressing their views on governance.
- No freedom of association and political parties are banned.
- No equal opportunity for all to access the media since the media is highly censored and any other political opinion is criminalised, only tinkhundla must rule.
- The justice system is controlled by the absolute monarchy and has no independence whatsoever.
- The electoral institution is not independent as Mswati appoints his family and relatives in order to use it to manipulate it as he wishes.
- Voter education is only carried out to teach people to vote for tinkhundla rather than to make it a process that makes citizens to build democracy and defend lives by electing their choice of representatives with mandates freely and fairly.

WHO SHOULD JOIN THE BOYCOTT CAMPAIGN

- This is a broad campaign that all sections of our society and the democratic world must join. It is a campaign motivated by the love for freedom, democracy and social progress.

It is a life-and-death situation for these:

- The oppressed who want freedom.
- The workers, youth & students, women, rural people, intellectuals, entrepreneurs, urban poor.

- Those whose rights have been disposed of and forced to live a life of fear, violence, insecurity.
- The majority who are denied the right to govern, the right to organize and be members of political organisations of their choice.
- All of us who are victims of repression.
- The **EXPLOITED** who need **DEMOCRACY**
- Those who are forced to work in the chiefs and kings' fields. Those whose harvests and live-stock are confiscated by the landlords. Those whose land has been taken away from them and forced to locate in unproductive land in order to work as cheap, seasonal workers in the plantation and farms of the rich and powerful.
- Those who are made to build schools from their labour and finances and are later forced to pay building funds and school fees for their children.
- If you have been robbed your land by snobbish developers.

IT IS FOR ALL WHO LOVE FREEDOM, DEMOCRACY AND SOCIAL PROGRESS

- Those who are forced to pay for the recruitment of their children to work and parade naked in front of Mswati and his brothers and friends to grab whoever they like to abuse. It is us who are victims of abuse by Mswati's family in the name of culture who must join the campaign.
- This campaign is for us the toilers of the soil, the hungry but overworked.
- The campaign is for the workers who are underpaid and over-taxed. All those in the workplaces where working conditions are in a deplorable state and are exposed to abuse, diseases, injuries and arbitrary dismissals by capitalist bosses. Join this Campaign if your rights and interests are undermined by your employers because they are part of the oppressive tinkhundla regime whose oppression is designed to extract more labour from you and walk away with huge profits for themselves whilst you and your children remain poor.
- This campaign is for those who are unemployed but forced to pay taxes and housing rates even in kind although living in shacks. Join if you are subjected to high electricity, water, communication, transport fees; this is

extra tax by the monopolies controlling these services.

- Join if you are a victim of high education and health costs.

The **POOR** and **MARGINALISED** who need **DEVELOPMENT** and **SOCIAL PROGRESS**

- Join the campaign if you are **POOR**
- You do not have food and proper nutritious system and your children are dying of malnutrition.
- You do not have a proper house with electricity, proper ventilation and sanitary facilities.
- You do not have clean running water for your family's daily needs.
- You do not have clothes and blankets and your children are exposed to harsh weather conditions without something to keep them warm during the day and night. Your children do not have shoes to put on and brave chilly weather to school barefooted and without proper jerseys and blazers during winter because you do not afford.
- The campaign must be joined by all those who believe in democracy, those who love peace and are inspired by transparency and accountability. Those who hate greed and parasitism.
- Let us join to end silence and subjugation.
- You must be part of the Campaign if you are a victim of **UNDERDEVELOPMENT**
- If you are sick and you do not get the proper health care because you do not have money to pay for your health or there is no health facility in your community.
- If you are not skilled and you lack the necessary resources to develop your capacity in order to be active in production to meet your needs.
- If you do not have access to the means of production (land and the necessary equipment to work on, the finance and knowledge)
- Join if you are **MARGINALISED** and want **DIGNITY, SECURITY AND WARMTH**
- Joint to fight unemployment and have no bases for livelihood.
- Join to end helplessness as a result of massive poverty.

Join to have access to quality and effective HIV/AIDS medication.

- Join if you and/or your children are out of school and/or training because you cannot afford the high costs.
- If you are a squatter because your land has been taken over by the landlord or you are evicted.
- Those who are not a priority to government services because they are not related to the ruling family and its associates.
- Those who are dependent on donor food because they cannot afford to feed themselves as a result of a history of exclusion from the economy.

HOW TO PARTICIPATE IN THE BOYCOTT

- **MOBILISE:**
- **INSIDE SWAZILAND:** Use all platforms available to speak about the campaign. Distribute material talking about the campaign. Organise meetings to explain to people about the campaign. Get organisations and individuals to take part in the campaign. Raise funds to make the campaign a success. Mobilise against and undermine any structure or institution put in place for the fraud elections. Report to your local or national boycott committee any individual who facilitates the elections.
- **OUTSIDE SWAZILAND:** Lobby institutions and governments to put pressure to the Mswati government not to continue with the sham elections. Lobby these institutions and governments not to recognise these elections in any way. Mobilise against any institutions, structure or individuals that supports the sham elections.
- **ORGANISE:** Establish Local Boycott Committees to coordinate the campaign activities. Organise protests, rallies and stay-aways against the elections.
- **JOIN HANDS:** Support and mobilise for support to every action by any group or individuals for the campaign and make sure that your community does not participate in the elections.

BENEFITS OF THE CAMPAIGN

- Political weakening of the autocratic rule for its final dismantling to pave the way for democracy in Swaziland.
- Help build the blocks for a true democracy and a people's government in Swaziland where we will be able to resolve all the problems of underdevelopment, poverty and backwardness.

WHO TO CONTACT

Leadership of your organisation is part of the Boycott Campaign.

Your local Boycott Committee.

**FOR ALL THOSE WHO LOVE
FREEDOM, DEMOCRACY,
SOCIAL PROGRESS**

**DISRUPT! RENDER THE
TINKHUNDLA ELECTIONS
IRRELEVANT AND EXPOSE
THEM AS THE SHAM THAT
THEY ARE!**

**OVERTHROW TINKHUNDLA
SYSTEM!**

1. **CPS National Organiser, Bafanabakhe Sacolo. Mobile: +268 78124236**
2. **CPS International Secretary, Simphiwe Dlamini. Mobile: +268 76279355**

AWUCITFWE UMBUSO WETINKHUNDLA, NGEMANDLA ETFU SONKHE, SIMUNYE! ASINGALUNGENELI LUKHETFO LWAMSWATI! Lukhetfo lwetinkhundla Asingalungeneli, Asiluhliphite, Asilumise!

Ungayi elukhetfweni lwetinkhundla! Ungayi kuloya mhlolo welukhetfo lwetinkhundla! Ungacali nakanye utimbandzakanye nelukhetfo lwetinkhundla. Lukhetfo lwetinkhundla, kahle kahle, lukhetfo lwaMswati.

Mswati ufuna kwenta siciniseko sekutsi lolukhetfo luyaphemelela kute umhlaba utewutsi nembala sive semaSwati siyamtsandza futsi siyayitsandza indlela lesiphetfwe ngayo. Ngako-ke, uma sonkhe singayi, phindze sitjele tihlobo tetfu, bomakhelwane, nalabo lesiyaye sihlangeane nabo etimphilweni tetfu kutsi bangayi elukhetfweni lwaMswati, utawubonakala Mswati kutsi sive asisamfuni.

Aluhliphitwe lukhetfo lwetinkhundla! Kodvwa ke, noma singahlala singayi elukhetfweni lwaMswati, siyati kutsi bakhona labatakuya, ikakhulu laba labasolo bahhungukile, bangakakhanyiseleki. Lukhetfo lolwelundlulile luyasibikela kutsi noma kungaba lidlandzana lelivotako, umbuso wetinkhundla uchubeka ume njalo. **Senta njani ke uma sekunjena?**

Kulula. Asibambane emimmangweni, emisebentini, etikolweni, nakuletinye tindzawo lapho siyaye sibonane khona, sente siciniseko kutsi Mswati wehluleka ngisho kuhambisa luhlelo lwakhe lwekutsi bantfu babhalisele lukhetfo. Emimmangweni yetfu akungabi ngisho namunye lokhankhasela lukhetfo. Uma ngabe ukhona loyo lowenta njalo, akadwonswe ngendlebe, kusetjentiswe tindlela letitamenta kutsi alalele. Kanjalo naleto tikhulu letitimisele kutsi lukhetfo lube khona futsi luphumelele, asetameni tindlela tekutsi leto tikhulu tigwemeke tingabe tisawenta loyo mkhuba lomubi. Uma senta loku, sitawube sicondzisa bantfu kutsi bangalungeneli lolukhetfo lolungcolile, lukhetfo lapho kubulawa sive khona, kutsakatfwa ngabo.

Alumiswe lukhetfo lwetinkhundla! Yebo-ke, singakhona kutsi tsine siliningi singayi elukhetfweni lwaMswati Dlamini, futsi singakhona kwenta taba tekutsi sihliphite lomcimbi wekuhlukubeta sive. Kodvwa ke, uma ngabe Mswati angatfola sikhadlana, asebenta nebahlobo bakhe bangesheya labamesekelako ngetindlela letinengi, angaluchubekisela embili lolukhetfo lwakhe, abese utsi uma sekabonile kutsi sesikhatsele mbamba, bese uyalibeka lilanga lelukhetfo lwetinkhundla, lugini lube khona. **Senta njani ke lapho?**

Nakhona kulula. Kuletindlela letimbili letingenhla, etinhlityweni tetfu ake sati kahle kutsi kufanele lolukhetfo lwaMswati lume, lungachubeki. Ngako ke, noma ngabe Mswati ndzini achuba inkhuni, afune ngenkhuni kwenta lukhetfo lwakhe luphumelele kulomnyaka, kufanele sente siciniseko sekutsi lolo khetfo luyema, alukhoni ngisho kuchubeka.

Ngako-ke, noma angatsi uchuba inkhuni Mswati, atsi uchubeka nalo lolo khetfo kuwona lona mnyaka, kufanele sibambane sente siciniseko sekutsi lolukhetfo luyemiswa, lumiswa ngekutsi lufe lungasabi khona noma ngabe likhona lidlandzana elifuna kulungenela lolukhetfo lolungcole nakangaka.

Asho njalo Emadlela-Ndzawonye akitsi eSwatini!

Mswati regime's violence must be met by the people's organised resistance for Democracy Now

The Communist Party of Swaziland (CPS) has called for the intensification of the people's war against the Mswati autocracy's continued brutality against the people.

The CPS made this call through its International Secretary today, Friday 3 February 2023, in Johannesburg during a protest led by the South African Communist Party (SACP) Linda Jabane District and NEHAWU at the Swazi consulate.

To effectively carry out the resistance, the CPS has called for improved organisation of the fighting masses of Swaziland under the "Democracy Now" campaign launched by the Party in 2019.

Presenting the message of the Party, CPS International Secretary, Pius Vilakati, reminded protesters that Africa's last remaining absolute monarch, Mswati III, has time and again shown his stubbornness that he is unwilling to enter into any dialogue concerning the unbanning of political parties and democratisation of the country.

"Comrades," said Vilakati, "the brutal assassination of Advocate Thulani Maseko late January this year, as well as that of Muzi Mmemma in December and that of Mlandvo are all signs which should be clear all and sundry that our only option now is to wage a relentless struggle against the regime by resorting to all means necessary."

Throughout its campaign to turn up the heat against the autocracy, the CPS has called for the people of Swaziland to resist the autocracy's war by more determined and decisive resistance.

"The people's war against the regime must win, we must overthrow the monarchy and build a people's democratic republic", stressed Vilakati.

He also called for unity among the fighting forces of Swaziland and that "Mswati's war of oppression must be defeated by the people's war of liberation".

"This people's war must involve the unity of the people against the tinkhundla sham elections which are meant to create a puppet parliament for Mswati. Mswati's elections must be boycotted, disrupted and stopped by a united people's power", continued the CPS International Secretary.

Turning to the role of SADC on the question of Swaziland, Vilakati did not mince his words that the SADC leaders were nothing but elites interested only in protecting Mswati and the interests of



imperialism.

"As they have done so in the past, and even more since June 2021 following the massacre of the people by Mswati's killer machine, SADC leaders have continued to remain largely passive and thus helped Mswati to regroup. They have time and again misled the people about an impending dialogue. We must not be fooled by these elites' empty words!"

The CPS also called upon Swazis to, as they fight for their freedom, not forget the people of Zimbabwe, Palestine and Western Sahara who continue to fight for justice in their respective countries.

During the protest, the CPS condemned the murder of ten Palestinians by the apartheid Israeli forces. Aimed at deepening its apartheid policy against Palestinians, Israel continues to conduct ethnic cleansing against Palestinians.

The Party went on to call for solidarity with the working class in the United States, particularly in light of police violence largely affecting African Americans, with the murder of 29-year-old Tyre Nichols by Memphis police being the latest episode of police violence.

The solidarity protest was also supported by solidarity forces based in South Africa, including COSATU and Africa 4 Palestine, as well as democracy forces drawn from the mass democratic movement of Swaziland.

CPS PRESS SERVICES: Friday 3 February 2023.

CPS condemns the murder of Communist Party of Kenya member Felix Musili by Kenyan police: CPS Statement

Statement released Friday 13 January 2023

The Communist Party of Swaziland (CPS) condemns in the strongest terms the brutal murder of Felix Musili, a member of the Communist Party of Kenya (CPK).

The CPS conveys its heartfelt condolences to Musili's family, his party the CPK as well as the working-class in Kenya and across the world.

As reported by the CPK, three uniformed police officers shot and killed Musili on Wednesday 11 January 2023 at around 05:00 am in front of his parents and siblings in a clear case of extra-judicial killing. This is not the first time that working-class activists have been murdered in cold blood in Kenya. Many of these killings often do not attract investigations and prosecutions. It is as if the Kenyan government and the autocracy in Swaziland read from the same hymn book as the blatant murder of political activists by the respective security forces of the two countries have gone unabated without any form of accountability.

The CPS supports the calls for justice for Musili as well as all victims of extra-judicial killings by members of the security forces in Kenya. The CPS reiterates its solidarity with the working-class in Kenya and the rest of the African continent and the world in defence of their right to life.



Picture courtesy: [Communist Party of Kenya on Twitter](#)

Assassination of human rights lawyer Thulani Maseko: CPS Statement

Statement released on Monday 23 January 2023



endorsement of oppression, including the stifling of people's voices. Previously, in 2009, he was arrested under the discredited Suppression of Terrorism Act of 2008, and later faced charges under the Sedition Act for raising his voice in the call for the unbanning of political parties and democratisation of the country.

The murder of Advocate Thulani Maseko proves the CPS's stance that the Mswati autocracy is not, and indeed has never been, willing to engage in any meaningful dialogue towards the democratisation of the country. The CPS is on record stating that, under the current

The Communist Party of Swaziland (CPS) joins the justice and peace-loving people of Swaziland and the world in mourning the brutal and tragic assassination of human rights lawyer, Advocate Thulani Rudolf Maseko (1 March 1970 – 21 January 2023).

The CPS conveys its deepest condolences to Maseko's family, particularly his wife, Tanele, as well as his children who could do nothing but watch as he breathed his last. Further, the CPS conveys its condolences to the People's United Democratic Movement, of which he was a member, and the entire liberation movement of Swaziland.

Unarmed, Maseko was murdered by the regime's mercenaries at his home in KaLuhleko, nearby Mhlambanyatsi, about 18 kilometres southwest of the capital, Mbabane. The murder of Maseko by the Mswati autocracy followed a public declaration by Africa's last absolute monarch, Mswati III, on the same day, that he would continue using mercenaries to kill democracy activists. A few hours after that declaration, Mswati's mercenaries murdered Advocate Maseko.

Advocate Thulani Maseko's blood is in Mswati's hands, and he must be held accountable for Maseko's murder, including the murder of over 100 Swazis from 29 June 2021 and many before that.

Advocate Thulani Maseko utilised his legal skills to fight for the democratisation of Swaziland. His only crime against the regime was the utilisation of his pen and voice to call for democracy. In 2014, he was sentenced to two years for criticising the judiciary for its

circumstances, democracy in Swaziland will be achieved only by rendering the Mswati regime unworkable, making all of its state organs ungovernable. In the year 2023, this must necessarily include ensuring that the regime does not celebrate its 50th anniversary since the imposition of the state of emergency on 12 April 1973, as well as running an intense campaign to **BOYCOTT, DISRUPT** and **STOP** Mswati's sham tinkhundla elections. As such, the imperative to build the resistance movement and fight to achieve Democracy Now is now more urgent than ever.

In paying tribute to Advocate Thulani Maseko, the CPS calls for principled unity within the mass democratic movement. The Mswati regime has shown its true colours, that it will go to extreme lengths to protect its dictatorship. As such, the CPS calls upon the people of Swaziland to draw a clear line between those who fight for total democracy and those whose objective is to maintain the system.

There must be no middle road in the struggle against absolute-monarchy rule. The CPS reiterates its call for the establishment of community councils, including the security councils, for the people to adequately defend themselves against the regime's murderous security forces.

The abnormality of the current situation must also be practically felt by the autocracy! The revolutionary fire must rise and burn down the entire system!

CPS conveys heartfelt condolences to family of its member and dedicated unionist, Comrade Patrick Malinga

Statement released on 12 February 2023

The Communist Party of Swaziland (CPS) conveys its heartfelt condolences to the family of Comrade Patrick Malinga, a member of the CPS based in Nhlangano.

Comrade Patrick was also a well-respected and dedicated member of the Swaziland National Association of Teachers (SNAT), serving the union as the Nhlangano Branch Treasurer. The CPS also conveys its condolences to the membership of SNAT, the trade union movement and the entire mass democratic movement on this sad loss.

As a member of the CPS, Comrade Patrick made meaningful contributions to the growth of the Party and helped to galvanise the struggle for socialism. In this regard, he helped to build the Party's study groups in the communities and workplaces, raising the consciousness of the working class. At a time when the Mswati autocracy intensified its crackdown on democracy activists, he would proudly wear his CPS T-shirt without fear, knowing that he was fighting for a noble cause.

His family and comrades are quite aware of the fact that Comrade Patrick would have lived had there been quality health care in Swaziland. His death, therefore, is a direct cause of the oppressive tinkhundla system which has destroyed the health system. Due to continuous shortage of medical equipment, drugs and personnel, a crisis which health workers have raised countless times and even protested over but ignored by the ruling regime, health workers could do nothing but monitor his medical condition over time while searching for solutions. His death, therefore, can only be placed at the door of the tinkhundla regime.

In paying tribute to Comrade Patrick, the CPS calls upon the people of Swaziland to intensify the struggle against the oppressive Mswati autocracy,



REST IN POWER

Cde **Patrick Thulani Malinga**

MEMORIAL SERVICE:
Mbukwane High School - 17 FEB 2023 - 1100HRS

FUNERAL SERVICE
NIGHT VIGIL - 17 FEB 2023
FUNERAL - 18 FEB 2023
VENUE: MAGUBHELENI

FREEDOM - DEMOCRACY - SOCIALISM

establish a people's democratic republic grounded on people's power. This demands principled unity and commitment among the people to render the country ungovernable and overthrow the regime.



The philosophers have only *interpreted* the world, in various ways

The point, however, is to *change* it

(Karl Marx 1845)