



## CPS on Mswati's defiance of United Nations resolution on Taiwan

30 April 2026

**T**he Communist Party of Swaziland expresses its deep concern regarding the continuous decision by Mswati and his government, particularly his choice to defy the United Nations resolution regarding the status of Taiwan. This decision not only undermines international law but also poses a significant threat to global peace, potentially dragging our country and the region into conflict.

The United Nations resolution on the One China Principle asserts that:

The UN recognises the People's Republic of China as the sole legal government of China.

Countries are encouraged to refrain from establishing official relations with Taiwan and to respect China's sovereignty and territorial integrity.

Taiwan is an integral part of China, and any attempts to separate Taiwan from China are viewed as interference in China's internal affairs.

It is imperative to note that Mswati's alignment with Taiwan does not reflect the will or desires of the people of Swaziland. The monarchy's actions are a manifestation of an absolute regime that prioritises its interests over the sovereignty and welfare of our nation. Swaziland is not the property of the monarchy; it is a sovereign state whose future should be determined through thorough discussion and consensus among its citizens.

Our country cannot suffer a double setback due to the monarchy's obsession with recognising Taiwan separatists merely for the sake of grants and gifts. Such short-sighted decisions may provide immediate benefits to the monarchy but will impose long-term costs on future generations. We must not sacrifice our national integrity for temporary gains that serve the interests of a few.

Our struggle for democracy has never been more urgent. The current regime must be isolated both domestically and internationally. Its decisions risk

**160+** countries reiterated commitment to

one-  
**CHINA**  
principle

after Pelosi's provocative visit to the island of Taiwan

More than 160 countries, which account for over 80% of the world's population, have reiterated their commitment to the one-China principle and expressed support for China's efforts to firmly uphold its sovereignty and territorial integrity.

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isolating our country within the region due to misguided and unilateral choices. The consequences of these actions will affect all citizens of Swaziland, who have not had a voice in these critical decisions.

We call upon all Swaziland citizens to unite in the fight for democracy and to engage in meaningful dialogue about our nation's future. It is time to ensure that we take responsibility and establish governance reflects the aspirations of the people and not the whims of an absolute monarchy.

# MAY DAY 2026 – CPS MESSAGE

## Unite against autocracy, exploitation and economic alienation

**T**he Communist Party of Swaziland (CPS) stands resolutely in solidarity with workers and the entire working class as we commemorate this May Day. In the face of Mswati's autocratic regime and the relentless exploitation under the Tinkhundla system, we call upon all workers to unite in our struggle against oppression, economic alienation, and the stark inequalities that plague our nation.

In stark contrast to the lavish royal banquet held from 19 to 30 April, which showcased the opulence of the ruling elite, the majority of our people are suffering. The regime's priorities are evident as it continues to neglect the needs of the working class.

With frozen public service wages, workers are struggling to make ends meet. Increases in tariffs

on basic necessities have raised the cost of water, electricity, transport, and housing. High school fees have made education increasingly unaffordable, while the privatisation of health services has diminished access to healthcare.

The high unemployment rate remains alarming, with a staggering 40% of youth without jobs. Rural poverty persists, with 70% of rural dwellers living in poverty. There is massive exploitation across industries, where profits are prioritised over fair labour practices, leaving workers poorer. The suppression of trade union organising continues to undermine efforts to defend and advance workers' rights.

The CPS is acutely aware of the difficult and dangerous situation facing the Trade Union Congress of Swaziland (Tucoswa). Workers are desperate for a strong federation to represent their interests, while the regime is equally determined to destroy it. In this context, it is crucial for workers to recognise and confront the true class enemy.

The CPS urges workers to take the lead in organising sustained protests against the systemic poverty and starvation affecting our communities. It is imperative that we coordinate our efforts in the face of state repression and violence.

We also call upon the broader pro-democracy movement to rise to the occasion. The current political climate demands unity, solidarity, and active support for the struggles of workers and the poor in Swaziland.

The future we envision is a democratic republic built on recognising the central role of workers and all work-



ing people in society. They are not merely economic instruments but the rightful beneficiaries of the wealth they produce. True democracy can only be realised when workers are at the forefront of shaping the system that governs society.

The CPS wishes the workers of Swaziland and the world successful May Day commemorations, even as the global situation grows increasingly dangerous for humanity. Workers must unite in struggle and solidarity to build a new world free from oppression and exploitation.

# Understanding revolutionary culture and its basis

Lwazi Maseko

**C**ulture, at its most basic level, is not beads, sticks, dances, or ceremonies, though those are its visible clothes. Culture is the living expression of how a people survive, organise, believe, produce, and relate to one another. It is the accumulated memory of a society: how it eats, how it mourns, how it celebrates, how it resists. In short, culture is not what people perform occasionally; it is what people live daily.

What is often presented as culture, men in so-called traditional attire, armed with sticks and singing in unison, captures something powerful and deeply human. It shows identity, belonging, and continuity. But it also raises an important question: Who defines this culture, and in whose interests does it function today? Because culture, like land and labour, is never neutral. It is always shaped by material conditions and by those who hold power.

## Historical roots of Swazi culture

Historically, what we now call Swazi culture did not fall from the sky fully formed. The territory we call Swaziland has, for centuries, been inhabited by different clans, Nguni-speaking groups, migrating communities, and localised chiefdoms, each with their own practices, beliefs, and social systems. Culture was dynamic, contested, and evolving. There was no single, frozen Swazi culture in the distant past. What existed were multiple ways of life shaped by environment, production – mainly agrarian and pastoral – and social relations.

As societies grew and centralised under kingship, especially during the reign of and later, there emerged a process of cultural consolidation. This was not just about unity; it was also about power. Rituals, symbols, and traditions began to be standardised and elevated into national identity.

A ritual is a repeated symbolic action that reinforces shared beliefs, like ceremonies marking har-



*Pablo Picasso's "Guernica" (1937). An anti-war painting portraying the suffering consequent to violence and chaos. Prominently featured in the composition are a gored horse, a bull, screaming women, a dead baby, a dismembered soldier, and flames. (Wikipedia)*

vests or allegiance to authority. A ceremony is a formalised public event, often organised by those in power, that dramatises social order: think of national gatherings where hierarchy is visibly displayed. A national event is a constructed moment of collective participation, often used to unify people under a shared identity but also to legitimise leadership and authority.

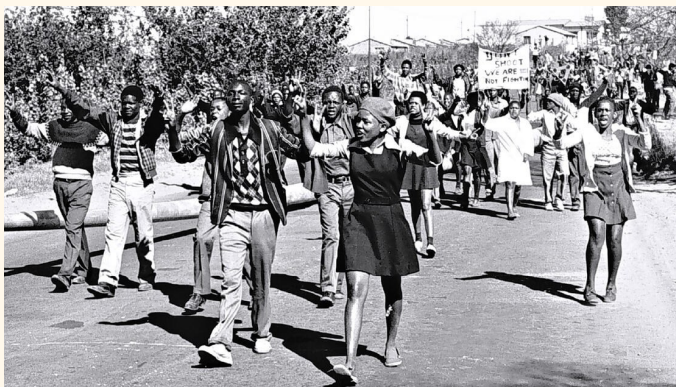
These are not innocent practices. They serve social functions. Under a centralised monarchy, they became tools for cohesion but also tools for control.

## Colonialism's role

Then came colonialism, and with it, a violent interruption and restructuring of African societies. The British did not simply arrive with guns; they arrived with schools, churches, laws, and a worldview. European culture was not just introduced; it was imposed as superior. Indigenous systems were either suppressed, reshaped, or selectively preserved.

Here is the trick colonialism perfected: destroy what resists you and preserve what serves you.

In Swaziland, colonial rule did not fully dismantle the monarchy. Instead, it preserved and reshaped it. The British found it convenient to rule indirectly, using traditional authority structures as intermediaries. This is how culture became doubly manipulated, first by colonial forces, then by a monarchy that



The 16 June 1976 Uprising. South African History Online

learned to survive by adapting to imperial interests.

### Neo-colonialism

After independence, one might expect a cultural renaissance, a reclaiming of people's culture. Instead, what we see is a continuation of colonial logic under a different flag. The monarchy, particularly under and later, elevated certain traditions into state ideology. Ceremonies like *umhlanga* and *incwala* became national spectacles, presented as timeless culture, yet carefully curated and controlled.

While culture is celebrated symbolically, the material conditions of the people, poverty, unemployment and inequality, remain unchanged or worsen. This reveals a fundamental Marxist truth: the ruling class controls not only the economy but also the ideological superstructure, including culture.

### Ruling class and ruling ideas

Culture, in this sense, becomes a tool of legitimacy. It tells the people, 'This is who you are, this is how things have always been, this is why authority must be respected.'

Meanwhile, the economic base tells a different story, one of exploitation, dispossession, and class division.

This is why Marx and Lenin insist that all hitherto existing struggles are class struggles. In Swaziland, beneath the surface of cultural unity lies a deep contradiction between the ruling elite and the working masses.

### Production relations

Who, then, are these workers?

Workers are not just those in factories. The working class includes all those who sell their labour to

**ABASEBENZI**  
Written & Directed By  
**MZWAKHE**

Khuvangano Production

DATE: 24/5/85  
TIME: 7.30 PM  
VENUE: DUBE YWCA

South African History Online

Khuvangano Productions at the Screen Training Project  
SAHA collection AL2446.

survive: teachers, nurses, students who will become workers, unemployed youth seeking work, and rural farmers struggling under land constraints, among others. The working class is defined not by job title but by its relationship to production. It produces wealth but does not control it.

And in the National Democratic Revolution (NDR) of Swaziland, this class plays the central role in creating value. The NDR is not merely about political reform. It is about dismantling feudal remnants, ending autocracy, and laying the foundation for genuine democracy and eventual socialism.

This is where the Communist Party comes in, which positions itself as the vanguard of the working class.

But what is a vanguard?

### Vanguard role of the Party in shaping culture

A vanguard is the most advanced, organised, and politically conscious section of the working class. It does not replace the masses; it leads, educates, and organises them. Its bias toward the working class is



not a flaw; it is its strength because only the working class has the objective interest, and indeed is in the best social position, to end exploitation altogether.

The Party's goals – freedom, democracy, socialism – are not abstract slogans. They are rooted in material necessity. And the Party's declaration of 2026 as a year of revolutionary action is not exaggeration; it is a recognition that conditions have matured for intensified struggle.

But revolution is not just guns and protests. It is also culture.

A revolutionary is not someone who occasionally attends a march and then returns to normal life. A revolutionary is someone who commits their life to the transformation of society. It is a professional commitment, requiring discipline, study, sacrifice, and organisation.

Activism, on the other hand, can be episodic and important, but not always sustained or strategic. A revolutionary life goes beyond activism; it is a total reorientation of one's existence toward collective liberation.

At this stage, a revolutionary culture must emerge. A culture that rejects passivity. A culture that values critical thinking over blind tradition. A culture that sees through the use of ceremonies as tools of domination. A culture that reclaims what is progressive in tradition while discarding what serves oppression.



Because the truth is uncomfortable but necessary, culture, as it is currently promoted in Swaziland, no longer fully serves the people. It has been reshaped to serve an absolute monarchy and to legitimise a tinkhundla system that is autocratic, feudal in character, and aligned with imperialist interests.

What is often celebrated as unity in the country, Mswati views it as a performance. What is presented as heritage is an extension of his control.

The task of revolution is not to destroy culture, but to liberate it. To return it to the people, where necessary. To make it a living, breathing force of resistance rather than a museum piece of obedience.

And perhaps then, when people sing and dance again, it will not be because they are told to, but because they are truly free.

Victory to all people fighting for self-determination!

***Cde Lwazi Maseko is a Central Committee member of the CPS.***

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