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1. Executive Summary

This is a joint submission by the Women and Law in Southern Africa Research and Educational Trust Eswatini (WLSA) and the Advancing Rights in Southern Africa (ARISA) Program on Eswatini to the 39th Session of the Working Group on the Universal Periodic Review. In this report ARISA and WLSA evaluate the level of implementation by Eswatini (the state party) of the recommendations emanating from the state party's last periodic review (2016). This report also analyzes the current human rights situation in the country for consideration by the UPR recommending states. The focus of this submission is on two key human rights issues namely:

- 1) Women's rights and gender equality with a particular focus on women's customary land rights; and
- 2) Freedom of Expression with a focus on media freedoms and digital rights

The report provides recommendations to the state party to ensure adequate protection of human rights in the country. In particular, ARISA and WLSA draw attention to the issue of continued land grabbing and evictions faced by rural women residing on customary land. In this regard, the submission identifies patriarchal and customary norms and failure to implement progressive legal and constitutional frameworks as the main reasons for the land dispossession experienced by rural women. ARISA and WLSA recommend that the Eswatini government enact measures to safeguard women's customary land rights and that women be treated on the basis of equality with men in line with the principles outlined in Article 14 of the Convention on the Elimination of All Forms of Discrimination against Women ¹ (CEDAW).

On freedom of expression, the submission identifies the negative impact of security legislation such as the Suppression of Terrorism Act² and Sedition and Subversive Activities Act³ which continue to be used to suppress the right to freedom of expression, and the proposed Computer Crime and Cybercrime Bill, which can be used to further stifle freedom of expression if enacted in its current form.

2. Background Information

ARISA is a regional human rights program that seeks to improve the recognition, awareness, and enforcement of human rights in the Southern Africa Development Community (SADC) region, including the protection of the region's most vulnerable and marginalized groups. ARISA works in the thematic areas of women's customary land rights, media freedoms and digital rights, and the protection of human rights defenders which the program has identified as crucial for the promotion of human rights in Southern Africa.

¹ UN General Assembly, *Convention on the Elimination of All Forms of Discrimination against Women*, 18 December 1979, A/RES/34/180, available at: <https://www.refworld.org/docid/3b00f2244.html> (last accessed on 22 February 2021).

² Suppression of Terrorism Act, 2008

³ Sedition and Subversive Activities Act, 1983.

WLSA is a women's rights organization which aims to contribute to the socio-economic, political, and legal advancement as well as protection of women and girls in Eswatini. This is achieved through strategic action research in the socio-legal field, lobbying and advocacy for legal and policy reforms (including Swazi law and custom); and changes to practices which discriminate and disadvantage women and girls.

3. Eswatini's Implementation of Recommendations from the Previous Review (2016)

During its second universal periodic review in 2016, Eswatini accepted recommendations to protect women and women's rights, including promoting equality and non-discrimination and the empowerment of women and their protection from sexual and domestic violence. The state party has implemented the following recommendations, which it accepted during the previous review cycle:⁴

i) It enacted the Sexual Offences and Domestic Violence Act in 2018⁵.

The Act has notably domesticated CEDAW provisions on protecting women and girls from sexual and domestic violence. The Act has ensured that there is a legal framework that complies with international human rights standards for the protection of victims of sexual and domestic violence, including ensuring that they seek redress for any violations they may experience.

The government and civil society have engaged in public awareness campaigns to educate communities on the Sexual Offences and Domestic Violence Act (SODV Act) and promote the usage of the Act.⁶ However, many individuals who attempt to use the SODV Act have faced backlash within their communities.⁷ This is because some community members and traditional leaders feel that the SODV Act is too harsh on perpetrators and goes against cultural norms on issues such as the criminalization of marital rape.⁸ There is therefore still a need to sensitize communities on the rights of women, and develop accompanying policies to ensure effective protection and redress for victims of sexual and domestic violence.

Despite the promulgation of the Act, Eswatini's gender based violence statistics remain high. Recent studies have shown that one in three girls in Eswatini will experience some form of sexual violence before they are eighteen years old, while 48% of Swazi women will experience some form of sexual violence over their lifetime with intimate partners such as husbands and boyfriends.⁹ The prevalence of gender-based violence increased with the emergence of the COVID-19 pandemic. In April 2020 alone, the police reported more than 700 cases of gender-based violence.¹⁰

⁴ Report of the UPR Working Group on the Periodic Review of Swaziland, UN Doc A/HRC/33/14 (13 July 2016), para. 107.36.

⁵ Sexual Offences and Domestic Violence Act 15 of 2018.

⁶ Report submitted to ARISA by civil society stakeholders during Eswatini in country mission conducted from 6-9 June 2019.

⁷ Ibid.

⁸ Ibid.

⁹ Reporting on Gender based Violence: A Guide for Journalists, <https://www.icj.org/wp-content/uploads/2020/10/Reporting-GBV-Guide-ICJSWAGAA.pdf> (last accessed on 18 March 2021).

¹⁰ Ibid.

In addition, during COVID-19 induced lockdowns, civil society organizations (CSOs) that normally provide legal aid and other assistance to victims of sexual and domestic violence were unable to travel to remote areas where rural women are located. Many of the rural women cannot afford cellphones and internet connection because of the excessive pricing of internet access in the country. As a result, women were unable to contact hotlines or CSOs for assistance and were forced to remain isolated with their abusers.¹¹ They could only rely on the limited assistance of their community leaders, showing the need for government to classify such CSOs as essential services during pandemics and states of disasters so that they can work uninterrupted.

ii) States also recommended that Eswatini should ensure that “freedom of association and peaceful assembly are respected and protected, including by repealing or amending the Suppression of Terrorism Act¹² and the Public Order Act.”¹³ Eswatini implemented this recommendation through amending the former and repealing the latter.

The new Public Order Act¹⁴ has been described by key stakeholders as a positive step towards ensuring the right to freedom of assembly in Eswatini¹⁵. A wide range of powers that law enforcement had in the previous Act have been curtailed.¹⁶ The new Public Order Act however still contains some restrictive clauses.¹⁷ The new Suppression of Terrorism Act¹⁸ was introduced in response to a judgment handed down on 16 September 2016, by the Eswatini High Court which declared a number of provisions in the Suppression of Terrorism Act invalid.¹⁹ The Court held that the provisions relating to the definition of the offences of sedition, subversion and terrorism and on the designation of an organization as a terrorist entity were unconstitutional on the grounds that they infringed the right to freedom of expression, association and administrative justice.²⁰ However, the amendments do not fully comply with the Court’s recommendations²¹ and a lot still needs to be done to ensure full compliance with the UPR recommendations and the court ruling.

¹¹ Submissions by national CSOs to ARISA during the compilation of a regional report to the CEDAW Committee on Domestic Violence during COVID-19 in April 2020.

¹² Suppression of Terrorism Act 3 of 2008.

¹³ Public Order Act 17 of 1963.

¹⁴ Public Order Act 17 of 2017.

¹⁵ Southern Africa Litigation Centre “Alignment of Eswatini’s Domestic Laws with Recommendations of United Nations Human Rights Mechanisms” <https://www.southernafricalitigationcentre.org/wp-content/uploads/2018/09/SALC-Eswatini-Human-Rights-Research-Report.pdf> (last accessed on 22 February 2021).

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Suppression of Terrorism Act 11 of 2017.

¹⁹ Southern Africa Litigation Centre “Swaziland High Court strikes down provisions of the Sedition and Subversive Activities and Suppression of Terrorism Acts” <https://www.southernafricalitigationcentre.org/2016/03/22/news-release-swaziland-high-court-strikes-down-provisions-of-the-sedition-and-subversive-activities-and-suppression-of-terrorism-acts/> (last accessed on 22 February 2021).

²⁰ Ibid.

²¹ Ibid.

iii) The state party accepted the recommendations to “work further to promote women and girls rights”²² and to take action to “align all laws and policies with the principle of equality and non-discrimination as stated in the constitution and in accordance with CEDAW.”²³ But these recommendations have not been implemented at all or have only been partially implemented.

A number of laws still need to be enacted in order for the state party to fully comply with CEDAW. Examples include a Legal Aid Act to promote access to justice for women and girls, Amendment of the Deeds Registries Act to ensure equality in registration of land between men and women as ruled by the courts in the case of *Attorney General vs Mary-Joyce Doo Aphane*,²⁴ a Land Law to harmonise statutory and customary land laws with the Constitution and a Marriage Law to harmonise the marriage regimes in the country amongst others. Currently, there are a number of Bills that have been developed to address some of these issues but they have not seen significant movement towards enactment. These include:

- i) The Land Bill;
- ii) Legal Aid Bill;
- iii) Matrimonial Property Bill;
- iv) Marriages Bill;
- v) Administration of Estates Bill;
- vi) Intestate Succession Bill; and
- vii) Swazi National Land Commercialization Bill.

The state party must therefore expedite the enactment of these Bills into law, through consultative processes in order to promote the rights of women and girls and ensure that they are protected against discrimination.

iv) The state party undertook to ratify the Optional Protocol to CEDAW. However, this has not been achieved.

The ratification of the Protocol is important in order to provide women and girls with an additional platform for redress for human rights violations given the prevalence of violence against women in the country. For example, in 2017, the UN Human Rights Committee, during its periodic review of the performance of Eswatini’s obligations under the International Covenant on Civil and Political Rights (ICCPR) noted the prevalence of violence against women in Eswatini, as a significant human rights issue.²⁵

v) The justice delivery system has played an important role in ensuring the implementation of some of the 2016 UPR recommendations through court decisions.

On 26 February 2019 the Eswatini High Court ordered the Ministry of Information, Communication and Technology to pay compensation for damages suffered by two sisters as

²² Report of the UPR Working Group on the Periodic Review of Swaziland, UN Doc A/HRC/33/14 (13 July 2016), para. 107.24.

²³ Ibid para 107.29.

²⁴ Civil Appeal No 12/2010.

²⁵ UN Human Rights Committee, Concluding observations on Swaziland in the absence of a report, UN Doc. CCPR/C/SWZ/CO/1 (2017), para. 26.

a result of being evicted from their ancestral homes.²⁶ Additionally, on 30 August 2019, the Eswatini High Court delivered a judgment that abolished the marital power rule, which prevented married women from having full legal rights with the ability to buy or sell property or land and enter into contracts or conduct legal proceedings without their husband's consent.²⁷

These court judgments are significant and promote the principles of equality and non-discrimination in Eswatini, in accordance with CEDAW.

viii) Recommendations

ARISA and WLSA therefore acknowledge the positive steps taken by the state party in implementing some of the recommendations from the previous review but note non-compliance in several respects. ARISA and WLSA therefore make the following recommendations:

The State party should:

- 1) Ratify the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination Against Women;
- 2) Accelerate the implementation of the Sexual and Domestic Violence Act to ensure substantive protection of women from sexual and domestic violence, particularly in the context of COVID-19;
- 3) CSOs that provide legal aid, social, psychological, economic and other services to women and victims of sexual and domestic violence must be classified as essential services during COVID-19 and other disaster situations to ensure uninterrupted service provision;
- 4) Strengthen the provision of accessible reporting and support centers and facilities for gender-based violence experienced by rural women including the provision of legal support, counselling services and medical support; and
- 5) Repeal all problematic provisions in the Suppression of Terrorism Act and in particular fully implement the High Court judgment in the case of *Maseko and Others v the Prime Minister of Swaziland and Others* (2180/2009) [2016] SZHC 180 regarding the Act; and
- 6) Pass the following Bills into law through a consultative process as efforts towards compliance with the 2016 UPR recommendation to “align all laws and policies with the principle of equality and non-discrimination as stated in the constitution and in accordance with CEDAW”:
 - i) The Land Bill;
 - ii) Legal Aid Bill;
 - iii) Matrimonial Property Bill
 - iv) Administration of Estates Bill;
 - v) Intestate Succession Bill; and

²⁶Amnesty International “Eswatini 2019 Report” <https://www.amnesty.org/en/countries/africa/eswatini/report-eswatini/> (last accessed on – 22 February 2021).

²⁷ Southern Africa Litigation Centre “Press Statement: Eswatini High Court Declares Doctrine of Marital Power Unconstitutional” <https://www.southernafricalitigationcentre.org/2019/08/30/press-statement-eswatini-high-court-declares-doctrine-of-marital-power-unconstitutional/> (last accessed on 24 February 2021).

vi) Swazi National Land Commercialization Bill.

4. Human Rights Issues Relating to Women's Customary Land Rights in Eswatini

The Eswatini Constitution²⁸ is the supreme law of the country. It guarantees everyone the right to dignity and equality. Section 24 of the Constitution protects the right to freedom of expression and opinion.²⁹ The rights and freedoms of women are outlined in section 28 which states that “women have the right to equal treatment with men and that right shall include equal opportunities in political, economic and social activities.”³⁰ The section also states that “a woman shall not be compelled to undergo or uphold any custom to which she is in conscience opposed.”³¹

The application of customary law in Eswatini is allowed by section 252(1)(c) of the Constitution which provides that the principles of Swazi law and custom are recognized and adopted and shall be applied and enforced as part of the law of Eswatini.³² Section 252 (3) of the Constitution states that customary law does not apply in respect of any custom that is inconsistent with a provision of the Constitution or a statute enforced as part of the law of the State.³³ The property rights of spouses are located in section 34 of the Constitution which states that a “surviving spouse is entitled to a reasonable provision out of the estate of the other spouse whether the other spouse died having made a valid will or not and whether the spouses were married by civil or customary rites.”³⁴

There is a knowledge gap when it comes to the practical implementation of the Constitution vis-a-vis customary law.³⁵ The majority of Swazi women, together with the chiefs, are not aware of the provisions of section 26(3) of the Constitution which gives women the power to opt out of the applicability of customary law.³⁶ They are also not aware of the provisions enshrined in section 34 of the Constitution which states that women have a right to inherit a reasonable portion of their spouse's estate regardless of the marriage regime they were married under.³⁷ The general understanding is that customary law is always the applicable law when it comes to Swazi Nation Land.³⁸ In some instances traditional leaders who are aware of the constitutional provisions opt to ignore the provisions, and implement customary law norms and standards.³⁹

Women who attempt to access land are usually not supported by their family and greater community.⁴⁰ In addition, widows are often disinherited by being forcibly removed from land by their deceased husbands' families.⁴¹ Most chiefs will only grant access to customary land

²⁸ Constitution of the Kingdom of Swaziland, 2005.

²⁹ Ibid, s24.

³⁰ Ibid, s28.

³¹ Ibid.

³² Ibid s252.

³³ Ibid.

³⁴ Ibid s34.

³⁵ Report submitted to ARISA by civil society stakeholders during Eswatini in country mission conducted from 6-9 June 2019.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

if the woman seeking access to the land approaches the chief in the presence of a male child or husband.⁴² The land will then be deemed to have been transferred to a male person and only then would the woman be granted permission to utilize the land.⁴³

The *Dlamini v Dlamini* Case No: 1596/20⁴⁴ illustrates this challenge. In this case, which is pending before the High Court in Mbabane, Mrs. Dlamini who is one of four widows to a deceased Prince was barred from inheriting her marital home because it was on title deed land. The three other widows inherited their marital homes because the homes were located on customary land. The High Court in Mbabane ruled that Mrs. Dlamini's marital home was to be distributed as part of the deceased estate because it was located on title deed/freehold land and therefore could not be inherited at customary law. The matter has been referred as a constitutional case in order for the court to decide on the constitutionality of this customary law practice and the Administration of Estates Act of 1902.

In addition, customary attitudes towards women have in some instances perpetuated gender-based violence through actions such as forced evictions and/or land grabbing. ARISA received a case relating to threats of eviction of a widow from customary land located in Phuzamoyo from the Eswatini Rural Women's Assembly⁴⁵ in August 2020.⁴⁶ Following the death of her husband, the elders declared that the deceased's only son was the heir of the land, and the widow could continue to enjoy the right to use and occupy the land with her son's permission. However, the widow's brother in law felt that he was entitled to the land. He started threatening her, and the harassment increased during the Covid-19 lockdown period because movement was restricted and the widow could not travel to report the matter. In addition to the legal issues at play, the case also showed that Covid-19 has worsened the pre-existing gender inequalities and vulnerability of rural women in Eswatini. WLSA Eswatini also noted that many people who ordinarily reside in urban areas migrated⁴⁷ to the rural areas during the lockdown.⁴⁸ This resulted in many women being evicted from their rural homes by their relatives as contestations over customary land increased.⁴⁹

i. Recommendations

ARISA and WLSA recommend that the government of Eswatini should:

- 1) Develop an effective response to the situation of rural women that is designed to address the unique challenges that they face as provided in Article 14 of CEDAW;
- 2) Put in place non-discriminatory measures to safeguard women's customary land rights, and in particular that they should be treated on the basis of equality with men in accessing and controlling customary land and in owning freehold land at customary law;

⁴² Ibid.

⁴³ Ibid.

⁴⁴ ARISA has appointed a trial observer.

⁴⁵ The Rural Women's Assembly is a self-organized network or alliance of national rural women's movements, assemblies, grassroots organizations and chapters of mixed peasant unions, federations and movements across eight countries in the SADC region.

⁴⁶ Through its collaboration with various partners, ARISA receives cases of human rights violations requiring legal and technical assistance.

⁴⁷ It still remains unclear whether this migration is temporary or permanent as people continue to reel under the effects of COVID-19.

⁴⁸ Report submitted to ARISA by WLSA, Eswatini as part of a submission to the UN Special Rapporteur on Violence against Women, June 2020.

⁴⁹ Ibid.

- 3) Provide education to women and traditional leaders on the constitutional and international human rights standards providing for the rights of women to equality and non-discrimination, including at customary law;
- 4) Amend or review the Administration of Estates Act of 1902 to ensure that it complies with international human rights standards on gender equality and non-discrimination in inheritance matters.
- 5) Pass the Land Bill of 2013 into law, through a consultative process. The Bill seeks, amongst other aims, to harmonize the land legal regime so that there are no inconsistencies between various laws, including customary law and the Constitution.

5. Human Rights Issues Relating to Freedom of Expression in Eswatini

i. Digital Rights

In August 2020, the state party gazetted the Computer Crime and Cybercrime Bill.⁵⁰ The Bill was developed to reflect regional and international instruments such as the SADC Model Law on Computer Crime and Cybercrime, the Commonwealth Model Law on Computer and Computer Related Crime and the Convention on Cybercrime (Budapest Convention). The purpose of the Bill is to “criminalize offences committed against, and through the usage of computer systems and electronic communications networks; to provide for investigation and collection of evidence for computer and network related crimes; to provide for the admission of electronic evidence for such offences, and to provide for incidental matters”.⁵¹

Whilst the enactment of a Computer Crimes and Cybercrimes law is necessary in order for the state party to protect its cyberspace, ARISA and WLSA have concerns regarding the Bill in its current form.

- 1) The Bill contains vague provisions that give unfettered discretion to law enforcement officials in the investigation and arrest of suspects.⁵² Such provisions are open to abuse, and could potentially result in the limitation of suspects’ human rights to privacy and equal protection of the law.
- 2) There is also need to synchronize provisions which may be conflicting with other laws or may render implementation of other laws difficult. Examples include the need to align the provision under section 14 of the Bill with the Sexual Offences and Domestic Violence Act, 2018.
- 3) The Bill imposes excessively high fines in comparison to provisions in similar legislation in the SADC region. Examples of such high fines include *inter alia* fines not exceeding ten million Emalangeneni (USD 662 396, 70), or imprisonment for a period not exceeding ten years for issuance of fake news. These high fines may have the negative effect of increasing fear amongst media actors which could limit the free flow of legitimate information, and curtail the right to freedom of expression.
- 4) The Bill criminalizes distribution or publication of pornography. However, it does not contain a provision that refers to online gender based violence or criminalizing non-consensual sharing of intimate images, known as “revenge porn” a necessary provision in protecting women and girls from online gender based violence and harassment.

⁵⁰ Eswatini Bill on Computer Crime and Cybercrime, 2020.

⁵¹ Ibid.

⁵² For example sec 6 (6) of the Bill speaks of “data that is in a critical database” but the Bill does not define the term “critical database”. Yet an offence in relation to a critical database carries an aggravated sentence.

ii. Freedom of Expression

Despite the constitutional guarantee to the right to freedom of expression and opinion, there are several pieces of legislation that limit this right in Eswatini. The most notable pieces of legislation are the Sedition and Subversive Activities Act and the Suppression of Terrorism Act. Civil and criminal defamation have also been used by both powerful and rich individuals and the State to limit journalist freedom and freedom of expression in the country.⁵³

Civil defamation cases that have been brought before the courts, resulting in payment of huge defamation damages by media houses include the following:

- 1) *Makhabane v The Weekend Observer (Pty) Ltd and Others* (1681/2007) [2017] SZHC 233
- 2) *The Swazi Observer Newspaper (Pty) Ltd and Others v Dlamini* (13/2018) [2018] SZSC 39
- 3) *Nxumalo v The Swazi Observer (PTY) Ltd* (07/2018) [2018] SZSC 27
- 4) *Buthelezi & Another v Mbongeni Ndlela & Another* (1737/2015) [2020] SZHC 174

The effect is that the justice delivery system is being used to create a climate of fear in the media that undermines reportage of issues of public interest and national development.⁵⁴

In February 2018, the former Prime Minister of Eswatini (Barnabas Dlamini) publicly stated that a newspaper called the “Swaziland Shopping” had been shut down because it had been critical of the government. The editor of the newspaper, Zweli Martin Dlamini was forced to flee the country after allegedly receiving death threats for implicating the King in a corruption case.⁵⁵

The Computer Crime and Cybercrime Bill similarly limits freedom of expression in its provisions on the spreading of fake news, which can potentially limit freedom of expression online, given that such provisions have been used in other countries worldwide to limit sharing of information on democracy, governance and human rights. It can however play an important role in protecting the nation’s cyberspace and protecting citizens from cybercrimes such as cyber bullying and harassment.

iii. Recommendations

ARISA and WLSA recommend that the government of Eswatini should:

- 1) Ensure that the right to freedom of expression is respected and promoted in Eswatini, and that legislation which unjustifiably limits this right such as the Sedition and Subservice Activities Act are amended or repealed;
- 2) Ensure that there is an extensive public participation process to engage the public, and present the Computer Crime and Cybercrime Bill for public scrutiny and raise awareness on it and the subsequent law;
- 3) Ensure that the Bill is amended in order for it to comply with the constitution, be consistent with other domestic legislation, and comply with international human rights

⁵³ ‘Climate of fear’ in eSwatini media’, *Mail and Guardian*, 11 November 2020

⁵⁴ Ibid

⁵⁵ Human Rights Watch World Report “Eswatini (formerly Swaziland) Events of 2018”

<https://www.hrw.org/world-report/2019/country-chapters/eswatini-formerly-swaziland> (last accessed on 24 February 2021).

standards on freedom of expression.

- 4) Refrain from use of threats and intimidation to suppress freedom of expression in the country;
- 5) The Bill should contain provisions prohibiting online gender-based violence and non-consensual sharing of intimate images, known as “revenge porn”; and
- 6) The courts should play a more positive role in promoting freedom of expression and media reportage on matters of public interest.

6. Conclusion

In sum, the available information shows that Eswatini has taken some positive steps in advancing human rights and implementing recommendations from the last UPR cycle (2016). These positive steps include *inter alia* the abolition of marital power, the enactment of the SODV Act, enactment of the Public Order Act and repeal of some provisions of the Sedition and Subversive Activities Act and the Suppression of Terrorism Act.

However, key human rights issues that are highlighted in this report remain unaddressed. This submission has identified that the enjoyment of women’s customary land rights is hampered by the existence of a highly patriarchal and traditional society that views women as subordinate to men. Women are very often unlawfully subjected to land grabbing, evictions and disinheritance, and this has been heightened by the Covid-19 lockdown where victims have had very limited options to seek redress for rights violations. These abuses occur despite a legal and constitutional framework that, to some extent, protects women’s customary land rights.

Journalists and citizens alike are unable to fully enjoy their rights to freedom of expression, and are faced with reprisals for being critical of the government. They are also haunted by the rich and powerful, who seek highly inflated defamation damages for reportage that is otherwise of public interest.

The government has relied on security legislation such as the Sedition and Subversive Activities Act to unjustifiably limit freedom of expression and association. The introduction of the Computer Crime and Cybercrime Bill is a step in the right direction in countering computer crime and cybercrime in the country. However, the government must amend various provisions in the Bill in order to ensure that the proposed law does not pose a threat to online civic space, and citizens’ fundamental human rights to privacy and freedom of expression.

ARISA and WLSA therefore call on the government of the Kingdom of Eswatini to implement the recommendations given herein, in order to protect the rights of its citizens and ensure that the country’s laws, policies and practices are in line with the country’s constitution and international human rights obligations.