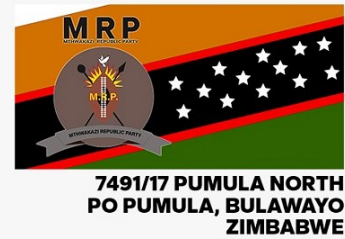




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OFFICIAL STATEMENT OF THE PRESIDENT

African Lives Are Made Disposable on Both Sides of the Border

On Afrophobia and the Governance of Displacement in Southern Africa

Issued by Mqondisi Moyo, President, Mthwakazi Republic Party

Wednesday, 15 July 2026

Afrophobia is spoken of as a South African problem. It is treated as a question of crowds, borders and social friction, something that begins the moment a Zimbabwean or a Malawian or a Somali crosses into South Africa and meets a mob. That description is too small, and its smallness is convenient. Afrophobia is visible where the migrant is attacked. The migrant's vulnerability begins much earlier, and much further away, in the conduct of the governments that drove him from home.

Migration is fundamentally a governance and human rights issue before it becomes an immigration issue. People do not abandon their ancestral homes for adventure. They leave when their security, their livelihoods and their political belonging have been destroyed. To argue about permits and deportations while saying nothing of the governments that manufactured the displacement is to treat the fever and ignore the infection.

Three parties carry responsibility, and they are not equal. The man who assaults a foreigner in a township is one. The state that fails to protect people lawfully on its soil is another. The government that impoverished and expelled those people in the first place is the third, and it is the one that escapes nearly every conversation. Southern Africa debates migrants after they have crossed the border precisely because it prefers not to discuss the governments that drove them across it.

The downstream questions are the comfortable ones. How many arrived. How they are documented. How they may be removed. The upstream questions indict people still in office. Which regions were deliberately ruined. Whose political rights were stripped. Who profited from the exodus. A regime that destroys a province and then watches its people flee has not suffered a misfortune. It has carried out a policy.

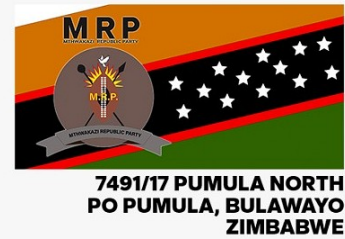
Mthwakazi stands at the origin of this displacement. Matabeleland is not a neglected corner of Zimbabwe waiting for a development grant. It is a nation. It is *a historical state whose sovereignty was violently disrupted*, and its people remain distinct from the political identity that Harare has pressed upon them. They hold Zimbabwean papers and are treated as *functional foreigners within their own ancestral homeland*, present in law and excluded in fact. The memory of Gukurahundi, the mass killing of Ndebele civilians in the 1980s, is not a footnote to that exclusion. It is its foundation.

There is a test in this that reaches every African nation with a history of its own. A people that demands respect for its identity, its continuity and its inherited institutions cannot deny the same recognition to a neighbouring people merely because a colonial or postcolonial border placed them under another flag. The Zulu nation is a kingdom no administrative map can dissolve. So is Mthwakazi. Recognition cannot be reserved for the claims that happen to be diplomatically convenient, offered to some peoples and withheld from those whose recognition would embarrass a neighbour.



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South Africa owes Matabeleland a particular debt, and it is not charity. During the liberation struggle the fighters of ZAPU and its army, ZPRA, stood alongside the African National Congress and Umkhonto we Sizwe against white minority rule. That solidarity was real and it was paid for in blood. The movement that inherited South Africa's freedom accepted the help of the people of Matabeleland and has since found little courage to speak for them. What is owed is attention, not almsgiving, and certainly not silence while the sons of that alliance are beaten in the streets of Johannesburg.

A warning belongs here for those who hold ceremonial authority. Kings and traditional leaders are guardians of justice and dignity, not ornaments. When a crown appears beside a ruler whose record is stained, the appearance is not neutral. *Ceremonial legitimacy is still legitimacy.* A traditional leader cannot lend the moral inheritance of his crown to a political ruler and then claim the meeting carried no political meaning. A crown can be turned into a diplomatic shield, and a shield is exactly what an accountable government does not require.

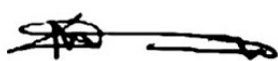
None of this stays inside Zimbabwe's borders. Constitutional erosion breeds political uncertainty. Uncertainty drives economic collapse. Collapse forces migration. Migration presses on neighbouring states, and that pressure erupts as the Afrophobic violence the region then debates as though it had arrived from nowhere. Sovereignty is not immunity from criticism when a government exports the human wreckage of its own misrule onto its neighbours.

Authentic Pan-African solidarity is not the reflex by which ruling elites protect one another. It is accountability among African governments. Solidarity that guards the powerful from judgment while abandoning the displaced to the mob is not solidarity at all. It is a cartel wearing the language of brotherhood.

Afrophobia cannot be confronted only where displaced Africans are insulted, attacked or expelled. It must be confronted also where African governments render sections of their own people unsafe, impoverished and politically foreign in their ancestral homelands. The attack in South Africa and the displacement out of Zimbabwe are not the same act. They belong to the same regional failure. African lives are made disposable on both sides of the border, and Africa will keep producing the violence it deplores until it confronts the governance that produces the flight.

The lasting remedy for a people made foreign in their own homeland is not endless appeal to the governments that made them so. It is self-determination, which the Mthwakazi Republic Party sets out in a separate statement. The demand here is narrower and comes first. Africa must stop discussing the migrant only once he is bleeding, and begin naming the governance that put him on the road.

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Matabeleland demands justice, fairness, and recognition. Enough is enough.

Sisonke Sibambene SinguMthwakazi Sesikulungisa!

