

MTHWAKAZI REPUBLIC PARTY

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Thursday, 06 August 2026

His Excellency Matamela Cyril Ramaphosa

President of the Republic of South Africa
The Presidency
Pretoria, Republic of South Africa

The Honourable Ronald O. Lamola, MP

Minister of International Relations and Cooperation
Department of International Relations and Cooperation
Pretoria, Republic of South Africa



Re: South Africa's Selective Principles, Mthwakazi Self-Determination, and Afrophobia

Your Excellency President Ramaphosa,
Honourable Minister Lamola,

I write on behalf of the Mthwakazi Republic Party concerning South Africa's selective application of the principles it repeatedly invokes before the world: international law, self-determination, human dignity, human rights, anti-genocide obligations, protection of political prisoners, and equal justice.

South Africa has spoken forcefully when the subject is Israel. President Ramaphosa has told the United Nations that South Africa is called to uphold the principles of the UN Charter and the fundamental tenets of international law *"consistently and in their entirety."*¹ South Africa has brought proceedings against Israel before the International Court of Justice under the Genocide Convention. The Presidency has argued that *"self-defense is not a defence to genocide."*²

South Africa has also said that it acts within institutions of global governance to protect the rights of Palestinians in Gaza and to obtain the *"fair and equal application of international law to all."*³ The phrase "to all" is the point of this letter.

Minister Lamola has stated that South Africa's foreign policy is anchored in Ubuntu, justice, international law, dialogue, multilateralism, and the needs of South Africa's region and continent. In the same Budget Vote, he reaffirmed South Africa's *"principled support for the right of the people of Western Sahara to self-determination, in line with international law and United Nations resolutions."*⁴

President Ramaphosa has repeatedly used the language of principle in relation to Palestine, Western Sahara, and the international legal order. South Africa's own government has described its case against Israel as rooted in constitutional values, international law obligations, and accountability under the Genocide Convention.⁵

Mthwakazi does not object to South Africa invoking principle. Mthwakazi objects to South Africa invoking principle selectively.

When South Africa speaks about Israel, it insists that international law applies without exception. When South Africa speaks about Palestine, it invokes occupation, dignity, genocide, displacement, humanitarian access, political prisoners, self-determination and international accountability. When South Africa speaks about Western Sahara, it defends the Sahrawi people's right to determine their future.

But when Mthwakazi raises the same language, South Africa is silent.

Why do the principles of international law apply to Israel, but not to Zimbabwe?

Why does South Africa demand accountability for Palestinians, but not for the victims and descendants of Gukurahundi?



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Why does South Africa defend Sahrawi self-determination, but refuse even to acknowledge Mthwakazi self-determination?

Why does South Africa speak of political prisoners abroad, but remain silent when peaceful Mthwakazi activists are intimidated, arrested, prosecuted, or threatened?

Why does South Africa insist that the world must not be passive before suffering in Gaza, but acts as though suffering in Matabeleland is an internal inconvenience for Harare to manage?

We refer also to public reporting that the Frente POLISARIO brought before the United Nations Security Council the case of Sahrawi political prisoner Enaama Asfari, who reportedly began an indefinite hunger strike on 8 June 2026 at Kenitra prison in Morocco. The appeal sought urgent international attention to his life, health, detention conditions, the situation of other Gdeim Izik prisoners, and the broader demand for human-rights monitoring in Western Sahara.⁸

If South Africa assisted, transmitted, sponsored, supported, or facilitated the elevation of that matter into the United Nations Security Council record, then South Africa has accepted an important principle:

When a state imprisons or mistreats activists connected to a people's self-determination claim, the matter is not merely an internal criminal issue. It may be evidence of an unresolved national conflict requiring international scrutiny.

Mthwakazi accepts that principle. We now demand its equal application.

The people of Mthwakazi have endured Gukurahundi, political exclusion, linguistic domination, economic neglect, marginalization, centralized control from Harare, and the continuing refusal of Zimbabwe to permit a lawful, peaceful, democratic process through which the people of Mthwakazi may determine their political future.

Zimbabwe treats peaceful Mthwakazi self-determination advocacy as disloyalty, extremism, criminality, or sedition. Yet South Africa expects the world to treat Sahrawi self-determination as a legitimate international question.

That is hypocrisy.

President Ramaphosa, you have recently stated that there is no space for "xenophobia, racism, sexism, Afrophobia or any other forms of intolerance in South Africa."⁹ You repeated the same principle in later remarks, saying that there is no place for racism, sexism, tribalism, xenophobia, Afrophobia or any other form of intolerance.⁹

Mthwakazi now invokes your own word.

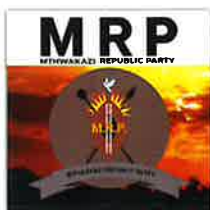
If South Africa recognizes the humanity, dignity, political prisoners, and self-determination rights of Sahrawis and Palestinians abroad, but refuses to recognize the same democratic rights of an African people in its own region, that is not principled foreign policy.

It is selective African solidarity. It is regional hypocrisy. It is Afrophobia.

Afrophobia is not only mob violence against African migrants in the streets. Afrophobia is also the diplomatic erasure of African peoples whose suffering is inconvenient to established African governments. It is the refusal to hear Africans when their demand embarrasses a neighboring ruling party. It is the use of liberation language abroad while protecting post-colonial domination at home.

South Africa cannot condemn Afrophobia inside its borders while practicing diplomatic Afrophobia in its foreign policy.

South Africa's case against Israel rests on the claim that law must prevail over power; that civilians must not be destroyed, displaced, starved, or collectively punished; that international institutions must be used when a state fails to restrain itself; and that the world has a duty to act



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before suffering becomes irreversible. South Africa's own public statements accuse Israel of killing Palestinians, depriving them of humanitarian assistance, creating conditions of life aimed at their physical destruction, using starvation as a weapon of war, and seeking depopulation through mass death and forced displacement.⁹

Mthwakazi asks South Africa to apply those same principles to Africa.

Apply them to Gukurahundi.

Apply them to Zimbabwe's refusal of accountability.

Apply them to the intimidation of peaceful Mthwakazi activists.

Apply them to the denial of democratic consent.

- Apply them to peoples in Southern Africa, not only peoples whose suffering can be used against Israel.

We therefore call upon the Government of South Africa to do one of two things.

First, apply the same standard to Mthwakazi that South Africa applies to Palestine and Western Sahara.

Or second, publicly state that South Africa's support for self-determination, political prisoners, referenda, dignity, liberation, international scrutiny and anti-genocide principle applies only to peoples selected by Pretoria for ideological convenience.

Mthwakazi demands clarity.

We request that the Government of South Africa:

1. State publicly whether peaceful advocacy for Mthwakazi self-determination is legitimate democratic expression.
2. Meet with representatives of the Mthwakazi Republic Party to receive evidence concerning Gukurahundi, political repression, intimidation of activists, and the denial of democratic consent.
3. Explain the criteria by which South Africa distinguishes Western Sahara's self-determination claim from Mthwakazi's self-determination claim.
4. Explain why South Africa invokes genocide, displacement, civilian protection and international accountability against Israel, but has not demanded comparable scrutiny of Zimbabwe's historic and continuing conduct toward Mthwakazi.
5. Confirm whether South Africa assisted, transmitted, sponsored, supported, or facilitated the placement of the Enaama Asfari matter before the United Nations Security Council, and if so, explain why comparable attention is not afforded to Mthwakazi activists and communities.
6. Support independent documentation of the treatment of Mthwakazi activists and communities.
7. Transmit, sponsor, or facilitate a factual Mthwakazi memorandum to relevant African Union, SADC, United Nations, parliamentary, and human-rights mechanisms.
8. Call upon Zimbabwe to guarantee that peaceful Mthwakazi self-determination advocacy will not be criminalized.
9. Affirm that no African government may use sovereignty as a shield to silence a people whose consent it refuses to seek.

South Africa's foreign policy cannot be credible if its principles stop at the Limpopo.

It cannot be moral if it speaks for Palestinians and Sahrawis but refuses to hear Mthwakazi.

It cannot be anti-Afrophobic if it defends some African peoples and erases others.



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Mthwakazi is not asking South Africa to invent a new doctrine. We are asking South Africa to apply the doctrine it already proclaims.

International law.

Human dignity.

Self-determination.

Political prisoners.

Anti-genocide obligations.

Democratic consent.

International scrutiny.

Equal justice.

If these principles are valid in Gaza, they cannot be dismissed in Matabeleland.

If they are valid in Western Sahara, they cannot be invisible in Mthwakazi.

If South Africa believes Israel must answer before the International Court of Justice, then South Africa must explain why Zimbabwe should not answer before the conscience of Africa.

If South Africa believes that Sahrawi political prisoners belong before the Security Council, then South Africa must explain why the suppression of Mthwakazi activists belongs nowhere.

If South Africa believes that the Sahrawi people have the right to determine their own future, then South Africa must explain why the people of Mthwakazi are denied the same respect.

We await your response.

Until then, South Africa's silence will speak for itself.

Respectfully,

Mqondisi Moyo

President,

Mthwakazi Republic Party (MRP)

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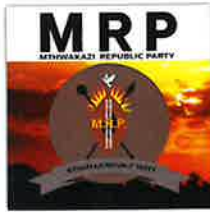
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Matabeleland demands justice, fairness, and recognition. Enough is enough.

Sisonke Sibambene SinguMthwakazi Sesikulungisa!



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