

Azibo Interview of Dr. Mwalimu Baruti on Sexual Misorientation



Mwalimu K. Bomani Baruti is the co-founder and co-director of Akoben Institute, an independent Afrikan centered full-time and after-school home schooling and adult education center in its 15th year. He received his graduate training at the University of Chicago, and has taught at Morehouse College and Chicago State University. He is the author of nineteen self-published books which include *Complementarity*, *Asafo*, *Eureason* and *Message to the Warriors*.

DAA (Daudi Ajani ya Azibo): Jambo Dr. Baruti. Asante sana (thank you very much) for answering a few questions. Your reputation as a first rate warrior-scholar, teacher and social science expert fighting for African descent people is already legendary and growing. I have read over 10 of your books and many of your articles and never was I disappointed nor did I not learn something significant. It has been attested to around the country and I concur that your *Homosexuality and Effeminization* book is the best on the subject. So, your thoughts about sexual misorientation as discussed in the Azibo Nosology II would be of great interest (see manuscript lines 1586-1818).

MB (Mwalimu K. Bomani Baruti): Jambo Dr. Azibo. Meda ase for your compliments. I am more than honored that you would ask my thoughts on your discussion about sexual misorientation. All that we do is in service to the Ancestors and the Way that they have created for us out of their profound study of the Universe's timeless, natural order. Our answers to the questions which must be addressed for our people must reflect this divine genius in ways which present Afrikan truth to conscious Afrikan minds within the context of whatever reality we knowingly create for our people's benefit or find ourselves locked into because of others' arrogant oppression.

DAA: What is your perception of the treatment of sexual misorientation as a disorder in the Azibo Nosology II? Is it fair and accurate to depict sexual misorientation behavior as a disorder?

MB: I see your critique of the sexual misorientation disorder as critical to the thinking of those who truly see themselves as Afrikan and want to locate, fully understand the order/natural parameters and be the Ancestor within them. It is quite fair to those who can clearly see this dehumanized, despiritualized, unnatural reality through an Afrikan lens. Sexual insanity (deviance, perversion, dis-sexual behavior, homosexuality and any other form of "sexual" confusion) is absolutely not Afrikan. It has no organic roots among our Ancestors or traditions. As you have already indicated as being intrinsic to the logic of our earliest wisdom, this is not something that needs to be proven to those with common Afrikan sense (although, obviously, this is the case for those mentacidal voices crying to have their alien insanities be defined as something Afrikan) because it cannot be made to fit within the Afrikan interpretation of reality. It has no place within the Ma'atian illumination of the balanced, ordered, reciprocal, complementary divine.

DAA: Many, maybe most, would prefer to view sexual misorientation as an individual exercising free will or "just born that way." What do you think?

MB: Western individualism has people believing that they are independently and internally guided in their thought and behavior. However, we cannot point to individualism as the invisible hand, indiscriminately driving these human emotions, for the extreme individualism that is carrying popular culture today is a Western cultural phenomenon that does not deviate from European asilic [cultural deep structure] imperatives. It is a Eurocentric cultural mentality of extreme individualism where there are no meaningful traditions to guide individuals' behavior, except to the extent that their actions do not violate the "rights" of others, i.e., that their actions are fine as long as they fall beyond the correction of the others they assault. In a world of extreme individualism there can be no order, no guidelines, no morality, no boundaries where the sexual appetite of individuals is concerned. Therefore, any statements which question the normalcy of sexual acts condoned by a sexually abnormal culture are naturally deemed only unfounded, misguided, subjective opinions.

As far as being born that way, again, as you pointed out, we can look at the past and see an absence of evidence as ample evidence of its absence, unless we are willing to believe the lies propagated in and outside of academia which contend that homosexuality existed in traditional Afrikan society but we were so backward in our blind oppression of it that it remained hidden until, here too, Yurugu came to free and save us from ourselves.

DAA: It is my experience these last 25 years that many avowed African-centered persons—scholars and everyday people—laud the Azibo Nosology except for 2 disorders, namely theological misorientation and sexual misorientation. Why do I lose them when we get to sexual misorientation?

MB: Unfortunately, many who have dressed themselves in the authority of western academia's credentials are not exempt from the fear and willful ignorance expressed by truly vanquished individuals. We often forget, as Nana Bobby E. Wright and other warrior scholars informed us, that every one of us is subject to some degree of mentacide and that mentacide, just like psychopathic racism, can be even more evident among those with the talents and skills to make themselves appear otherwise. Fear, of course, is the greater factor here, that is fear of loss and invalidation by the institutions of the people for whom homosexuality is a historical norm and who need to turn the world into them so that they will no longer be seen as abnormal in this variable. The same reasoning applies among those who are theologically misoriented, that is among those who refuse to go to and embrace the source of our spirituality (and "religious" practices) and, instead, stop short at the place where others corrupted it in order to be validated by them.

DAA: Do you perceive any shortcomings or problems in the Azibo Nosology II presentation of sexual misorientation? How can it be improved?

MB: The only problems I perceive are with those who do not have the courage or capacity to stand behind the Afrikan tradition and interpretation of reality. Having devoted so much of their time and energy to supporting Yurugu's efforts to turn the world upside down to fit their abnormalities, those who see their life's work as assisting in the projection on humanity of everything Yurugu holds sacred as normal for everyone should be expected to find fault in your analysis by manufacturing and intentionally misconstruing any and everything which gives us an Afrikan identity.

DAA: Is there a feature or property of sexual misorientation behavior that you would like to make special mention of given its presentation in the Azibo Nosology II?

MB: Yes, pedophilia. But, to do so, we must take a step back in history. Defining society as classic or classical indicates when that people were at their purest, when they were uncompromisingly and uninhibitedly expressing themselves naturally. Classical European society was pedophilic at heart.

Unfortunately, today, they have not come to the point (or, should we say, they have not trained us to the point of receptivity) where this can again be openly expressed as their national sexual politics. Because they are not yet prepared to reveal themselves in this classical/natural way, same-sex pedophilia is not viewed as homosexuality in everyday conversation as it should. As “modern” western society devolves back into its classic Greco-Roman version, thinkers might even be wise to consider homosexuality as a variation of pedophilia instead of the other way around.

When studying the games and obsessions of predatory homosexuals, pedophilia must always be scrutinized through an Afrikan lens. We are a family-centered, child-centered people. And pedophilia is incompatible with this way of being. You cannot have an absolute love of children and pedophilia in the same society. They cannot coexist. Pedophilia destroys children.

DAA: Should sexual misorientation behavior be part of a mental health practitioner’s standard diagnostic repertoire? If yes, what do you think the impediments are and how might they be overcome?

MB: Yes, given the rapidity of its spread and movement toward normalcy, sexual misorientation should definitely be an issue that mental health practitioners are prepared to address with their clients. For Afrikan centered mental health practitioners, though, the understanding that the individual’s illness is, first and foremost, the community’s illness, and that the solution lies more in the latter than the former, must remain central to any diagnosis of our individual problems. This means that sexual misorientation must be dealt with at the communal level (i.e., that portion of the community which truly considers itself Afrikan centered) in order for a true, progressive cure to be implemented. Of all things, the identifying and strengthening of an ordered community where sexual insanity is one of its incontestable parameters so that the healing has a place to occur outside the chaos which nurtures insanity, is probably the greatest impediment.

DAA: Why is sexual misorientation behavior still with us and apparently becoming more prevalent day by day even as many African descent people proclaim a return to the African center?

MB: It is still with us because we are still subject to European culture and society. And, simply because some of us have chosen to return to our Afrikan center does not mean that we do not, consciously or otherwise, bring the cowardice and insanities we believed in, practiced and nurtured in our lostness into the conscious community with us. In addition, there are those of us who come into our sacred spaces fully intending to promote sexual misorientation in service to the European nation.

DAA: Any insight or tips on how to treat sexual misorientation?

MB: It has been said that when you swim in a sea of insanity you are bound to get wet. As I stated before, the vision which carries our solution requires a holistic approach to this problem, a problem which we cannot disentangle from the myriad of other ones our association with Yurugu has wrought. In my mind, there is nothing short of the removal of Afrikan minds from this insanity, especially those of the children (who are targeted by Yurugu's for reason), that will bring us back to sexual sanity. Those minds among us who are already creating this way for us must be insightful enough to grasp the magnitude of the problem and the intergenerational quality of its solution.

DAA: Is the sexual misorientation diagnosis homophobic? Any closing thoughts on the leveling of the "homophobia" charge?

MB: Absolutely not. The political creation and use of the term "homophobia" is a reactionary attempt to exercise power. It is an attempt by the homosexual community to gain control of global society through the manipulation of language to its political benefit. This is conceptual incarceration in action. Homophobia is defined as an "irrational fear of, aversion to, or discrimination against homosexuality or homosexuals." Like the use of the word "anti-Semitic" by European Jews, words, actions and individuals arbitrarily defined by the homosexual community as anti-homosexual are effectively labeled homophobic. Calling a person homophobic makes him/her ignorant, non-thinking, prudish, judgmental or, worse, a backward, close minded peg retarding an otherwise progressive, liberal multi-sexual democracy. In truth and reality, close-minded means not being open or receptive to the European interpretation of reality. Homophobia is not the sickness. Homophilia is. The heterophobic movement is now even pressuring the American Psychiatric Association to define individuals identified by them as "homophobic" as insane or criminally disturbed mentally. They fully intend to make this law. Being much more than slander, a homophobic label attaches the stigma of psychological dysfunction and neurotic, sometimes even psychotic, obsession to the accused. In understanding the oppression-generating politics of engineered language manipulation, thinkers would be wise to consider the differences in the impact on Afrikan people of racism (ignorance) and so-called homophobia (mental illness) and the differences in the mentalities accorded them in terms of who is accused and the degree of their wrongness. However, in terms of a natural heterosexual revulsion toward homosexuality, nothing could be farther from the truth than the presence of a phobia. Such a quality has never been objectively known to fit any of the normal and natural heterosexual male reactions toward homosexual males.