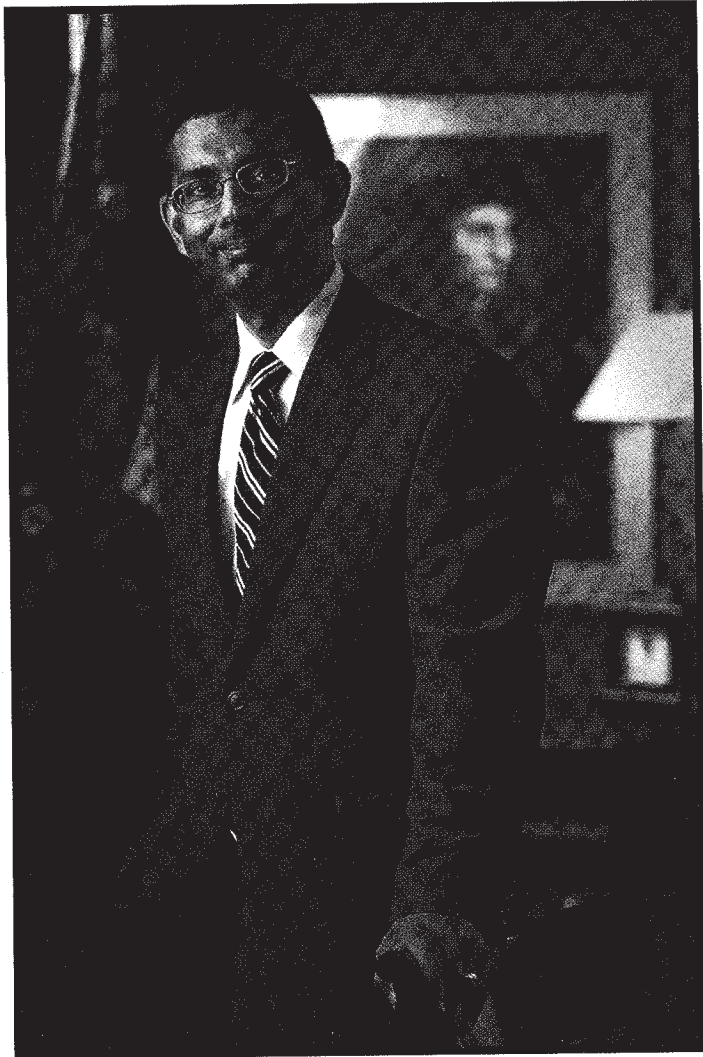


MY CONVERSATION WITH DINESH D'SOUZA



*What a privilege to speak with this brilliant scholar, the new president of The King's College in New York City, and author of many books, including the just-published **Roots of Obama's Rage** [Regnery], which lays out an original "unified theory" to explain Barack Obama:*

RUSH: Hi, Dinesh. How are you, sir?

D'SOUZA: Rush, I'm a huge fan. I'm delighted to be talking to you.

RUSH: Thank you very much. I've been looking forward to this, too, because this whole subject fascinates me.

D'SOUZA: It's amazing that two years into the Obama Presidency, we're just asking what motivates this guy, what is his compass?

RUSH: Oh, I know. He's never been vetted. He's been hidden. Let me lead with this, in fact, because your book's thesis — which we'll get into in a second; I want to tease readers not familiar with it — was excerpted in *Forbes*, September 27: the White House hated it. [Robert] Gibbs went on a tear. The White House called *Forbes* magazine to get their minds right, saying you didn't fact check this at all. I've never seen this kind of reaction.

D'SOUZA: Their first line of attack was to falsely claim that I was raising the "birther" issue, whether Obama was born in America. Not only did I not even mention that in the *Forbes* article, but in my book, I specifically say that's not what this is about. This is not about where he was born. It's about where he gets his ideas.

RUSH: Exactly. So what happened at the meeting?

D'SOUZA: They called in, apparently, the Washington staff of *Forbes*; it was Robert Gibbs, the press secretary. And he was screaming at them and claiming that they need to retract the whole article, that they hadn't done their fact checking. But when Gibbs blogged about it, he cited no errors in the article. All he did was link to a bunch of left-wing blogs which were disputing issues of interpretation.

RUSH: Okay.

D'SOUZA: My book has been carefully vetted. There are a couple of minor, inconsequential errors of fact. To give you an idea; I said that Obama spent the first 17 years of his life in Hawaii and Indonesia and made a trip to Pakistan. Well, it turns out he made a trip to Pakistan when he was 19, not 17. That's the kind of error they're talking about. It makes absolutely no difference to my thesis.

RUSH: Okay, now, the thesis. It's something a lot of people outside of the Obama orb have been trying to explain, both prior to his election and Immaculation, and since. Could you briefly summarize what the thesis is? We'll break it down as we go.

D'SOUZA: Certainly. Let's look for a moment at what we're trying to explain. We're trying to explain the dual motion of what Obama is doing: domestically, he has been aggressively expanding the size and scope and power of the federal government; and internationally, he has been contracting America's role in the world. He's doing both things simultaneously, and we need a theory that can account for both. So over the past two years, we have had a bunch of different theories about Obama. They're not wrong. I just say that they're a little incomplete.

Take, for example, the theory that Obama is a socialist. That's partly right. It does help to explain some of his economic policies. But it obviously can't account for his foreign policy. My argument in a nutshell is that Obama gets his ideology, his dreams, his values, his vision from his father, Barack Obama Sr. Who was Barack Obama Sr.? He was an anti-colonialist who grew up in Kenya when Kenya was fighting for independence from the British. Once you understand the anti-colonial ideology of Barack Obama Sr., you actually get a remarkable insight into the specific things that Obama is doing in the Oval Office. So the beliefs of the father help to account for the actions of the son.

RUSH: See, this all fascinates me, because I don't recall ever a President in which so many Americans sought a motive for what he's doing. And the reason that we seek this motive is because there's the suspicion or a fear that what he's doing is not in the best interest of this country. And that's something we have never thought we had in a President before. Correct?

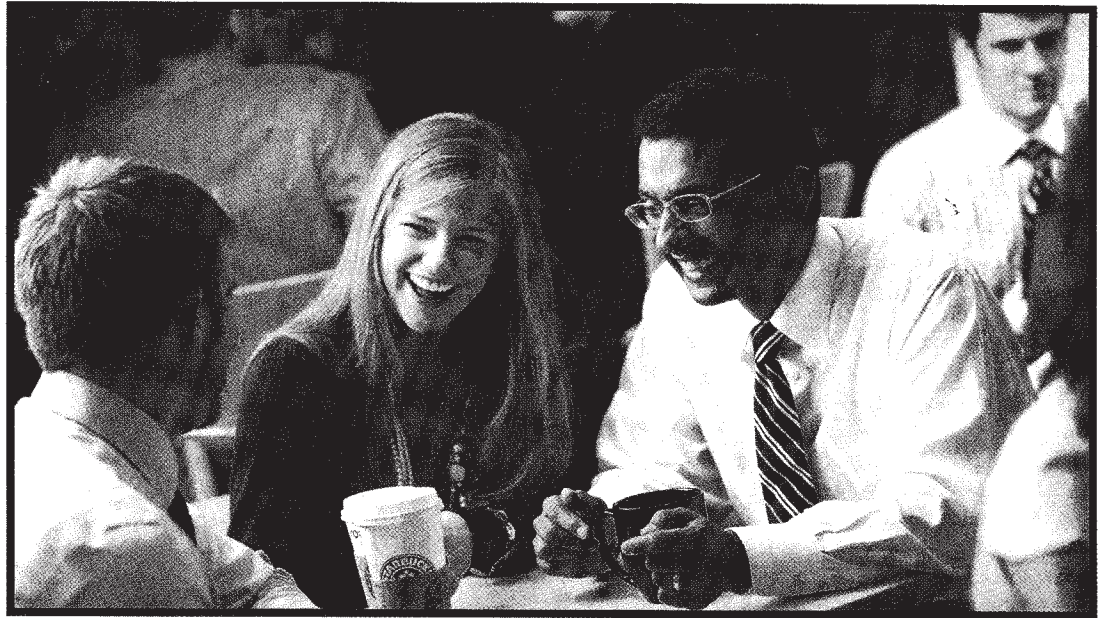
D'SOUZA: I think that's right. You know, you might disagree with Carter and consider him a buffoon, but there's no doubt that he had America's best interests at heart. Even Clinton was kind of a good old boy from a very recognizable American tradition. With Obama, we're dealing with a more mysterious character. Rush, I am an immigrant to the United States. I arrived on the American mainland at the age of 17. Most people don't realize that Obama arrived on the American mainland at the age of 17. He grew up in

of Africa. He was a champion of liberation. He fought for freedom," and so on. So no wonder Obama grew up revering this absentee father and shaping his identity to a large degree, in his image.

RUSH: How would you

based on the idea that the rich countries got rich by invading, occupying, and looting the poor countries. And that the baton of leadership has now passed from Europe to America, so that today it's not the British and the French,

D'SOUZA: Colonialism and imperialism are basically synonyms. The only difference is that colonialism is direct rule. When the British come to India and physically rule the country, that's colonialism. If you exercise imperial power



“Once you understand the anti-colonial ideology of Barack Obama Sr., you get remarkable insight into what Obama is doing in the Oval Office.” — DINESH D'SOUZA

Hawaii. He spent four years in Indonesia. He had a very unusual family: an absentee father who was a polygamist who had four wives, eight children; was not only a chronic drunk, but a chronic drunk driver. Killed a man, and ultimately ended up killing himself by driving drunk into a tree outside a bar in Nairobi. So this is a very peculiar character for Obama to revere and look up to.

And yet, we discovered that the mythical image of the father was cultivated in Obama by the mother. Obama's mom, Stanley Ann Obama, was his father's first convert. Whenever Obama would say, "Why is my father not here? What's wrong with the guy?" his mom would defend him, and tell Obama, "Don't criticize your father. He was the great man

define "colonialism" and "anti-colonialism"? It's not a term we hear much.

D'SOUZA: I know a lot about this because I grew up in India. I was born in the 1960s; India became independent in 1947, so I grew up in post-independence India. Anti-colonialism was the dominant ideology in the Third World in the second half of the 20th century. My father believed it, my grandfather, a lot of my uncles. So as an anti-colonialist, Obama Sr. was part of this larger Third World ideology, if you will.

Anti-colonialism is the idea that the world is divided into two: there are the colonizers or the oppressors — the white West; and there are the colonized or the victims — the poor people of the Third World. Anti-colonialism is

but America that is the rogue elephant stampeding around the world, invading countries like Iraq and Afghanistan, using resources out of proportion to what it has. And that within America, there are powerful economic interests — the rich, the banks, the investment companies, the pharmaceutical companies, the oil companies — which are a kind of economic colonial force, or sometimes called neocolonial force, within America.

So right here, you see the anti-colonialism agenda. It's to bring down these powerful corporate interests within America and on the international stage, to lasso the rogue elephant that is America and pull it back, so it isn't doing the kind of harm it's been doing in the world.

RUSH: How does this differ from imperialism?

over another country, ruling it through a surrogate — the British, for example, would have surrogates in the Middle East who would rule on their behalf; it would be local guys, but the British would tell them what to do — that's imperialism. The distinction isn't major, and both words are often used synonymously.

RUSH: Now, what you were describing as an animus against corporate interests, Wall Street and so forth, a lot of people reading this are going to think, "Well, that sounds just like socialism. It sounds like anti-capitalism."

D'SOUZA: Socialism and anti-capitalism are a subset of anti-colonialism. Anti-colonialism developed in the 1940s, 50s, and 60s. If you wanted to be anti-Western in those decades, it was the

heyday of the Cold War, so the way you became anti-Western was you allied yourself with the Soviet Union, or you allied yourself with socialism as opposed to Western capitalism.

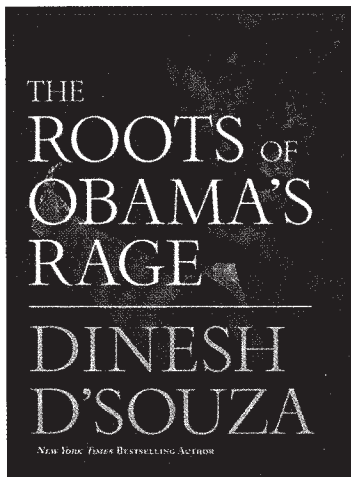
So consider Barack Obama Sr. He became a socialist. He wasn't a pro-Soviet socialist, but he called himself an African socialist. He published a quite remarkable article in *The East Africa Journal* in 1965 in which he basically said, "In a free country we've got these powerful corporate interests who seem to control everything at the top. We have to pull them down. How do we pull them down? Well, first of all, we have state confiscation of their land. But second," he said, "we need very high tax rates." How high? Well, he said, "There's no limit. Even a 100 percent tax rate would be okay, as long as the benefit goes to the state and to society."

In other words, Barack Obama Sr., who was an economist by profession, was willing to contemplate identifying the rich and taking everything that they've got. Now to me, it's quite astonishing that this article, which actually seems eerily illuminating for what the Junior Obama is doing in the White House, and what the Junior Obama may mean when he talks about the rich not paying their fare share, has gotten virtually no coverage, even though it's available on the web.

So Barack Sr. was an African socialist, but the socialism was embedded in a larger philosophy of anti-colonialism. In other words, he didn't want to just fight the economic power of the West. He also wanted to fight its political and military power. Filling in the full anti-colonial picture helps to answer questions such as: Why does Obama seem so sympathetic to radical Muslims who are fighting against America? Why does he want to give them legal trials and free legal counsel? Why is he for the Ground Zero Mosque? And why did he

support passively the release of the Lockerbie bomber? Why would a President do this? Some people think he's got to be a Muslim. I don't think it's because he is a Muslim. I think he thinks America is the neo-colonial power occupying two Muslim countries, Iraq and Afghanistan. And since we're the bad guys, the Muslims fighting against us are freedom fighters. They're anti-colonial resisters, a little bit like his dad fighting the British in Kenya. So for Obama, there's a measure of sympathy for those guys.

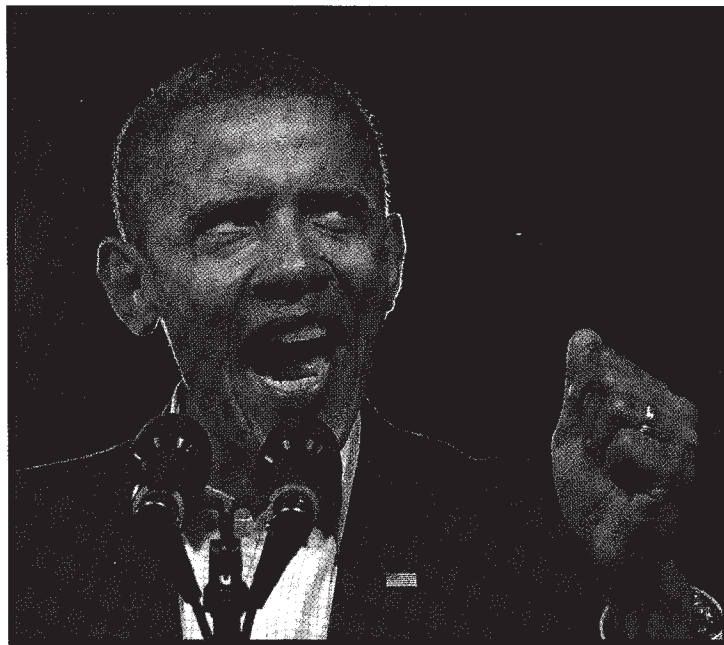
RUSH: So one of his first decisions, to get rid of the bust of Churchill in the Oval Office, was substantive. I mean, there was an anger behind that move.



D'SOUZA: And it was part of a larger picture. Obama snubbed Gordon Brown, then Prime Minister of Britain, by giving him wrongly formatted DVDs. He kind of snubbed the Queen by giving her an iPod, when she already has one. The Churchill bust is very illuminating. The British saw it as symbolic of the special relationship, and they told Obama, "Don't give it back to us. It's going to look bad. Put it somewhere else in the Administration. There are plenty of federal buildings." But Obama was insistent that they take it back.

When you plug in the anti-colonial theory, it explains the

facts beautifully. Americans think of Churchill as the guy who fought the Nazis. But growing up in India, we read about a Churchill who met with Gandhi and then said, "I will not be the Prime Minister who presides over the end of the British Empire." Obama knows very well that Churchill was the Prime Minister of Britain in the 1950s when there was an anti-colonial uprising in Kenya. It was called the Mau Mau revolt. Churchill sent in basically a military force and smashed the anti-colonial uprising.



Obama's father, Barack Sr., was arrested. And his grandfather, Onyango Obama, was put in a detention camp and was allegedly tortured.

So the point I'm making is that for Obama, these anti-colonial wars aren't academic wars; they're real wars. A lot of people got killed, and his own family felt the scars. That's why I think his ideology is not just something he picked up at Columbia and the faculty lounge. It's deeply rooted, and has to do with his traumatic relationship with his father and his own sense of identity as it developed through his family.

RUSH: Dinesh, this fasci-

nates me, because they match my own observations, which have not been a result of scholarship such as yours; I've just observed. I often describe his policy domestically as wanting to return the nation's wealth to its "rightful owners" — the oppressed poor here who are only poor because the rich stole it from them, which is how they're rich. I've said his mission is cutting America down to size, that he's got a grudge against this country, a chip on his shoulder — he believes this country needs to be made to feel the oppression it has

visited on others. But unlike you, I never associated all this with his father. I should have. You make perfect sense. But my question is, what role did people like Frank Marshall Davis and Saul Alinsky, and Jeremiah Wright have in shaping Obama?

D'SOUZA: First of all, let me say clinically, you are right on. See, traditional Democrats want to redistribute wealth in this country. Obama wants to go further in realigning America's wealth and position in the world globally. So not only does he want America and the West to become poorer, he wants to enrich the formerly colonized countries. That's

why he has had a moratorium, for example, on oil drilling in America. But he supports oil drilling in Mexico, and is subsidizing oil drilling in Brazil — *not* for the oil to come here, but for the oil to stay in Brazil; the Brazilians are selling some of it to the Chinese. So Obama has a very different agenda.

On your other question, what role do these other guys play: Obama's father was absent for most of his life, so he got chapter-and-verse of his anti-colonial ideology from a series of surrogate fathers or mentors who filled in for this absentee father.

Here's the story. Obama's mom marries Barack Sr., who before Obama is two, abandons the family. He goes off to Harvard and takes up with another woman there. What does Ann Obama do? She marries another Third World guy, another anti-colonialist, the Indonesian Lolo Soetoro. Obama and Ann and Lolo all move together to Indonesia. But Obama's mom discovers that over time, her new husband Lolo is becoming more pro-American, more pro-

Marshall Davis, this former communist who moved to Hawaii because he thought the American mainland was too racist, who lives in a shack and wears Hawaiian shirts. Obama's grandfather would go visit Frank Marshall Davis, the two of them would drink and play Scrabble, and little Obama would sit in the back of the room and listen to Davis's anti-American diatribes.

So Obama has drunk at a very different well than most Americans. Later, he had a radical anti-colonial mentor at Columbia, the Palestinian scholar Edward Said, long thought to be the most influential anti-colonial scholar in the United States, who was at one time a representative of the PLO. Then Obama went to Harvard and studied under a Brazilian socialist and self-described revolutionary named Roberto Mangabeira Unger. This guy is a champion of how to use the law to pull down the pillars of power and wealth in a society.

What's interesting is, Obama never mentions either Said or Unger in any of his books or

niaal war. The French ruled Vietnam; when the French had their disaster in Dien Bien Phu, they pulled out and America moved in. So Bill Ayers said Ho Chi Minh was fighting American imperialism, and he wanted to be a soldier in that fight. So right away you can see that the moment Obama saw Ayers he thought, "This is my dad all over again. This is the same fight between the Third World oppressed and the wicked white Western oppressor, in this case, the United States." So to me, that's why Obama felt such a kinship with Ayers, and why Obama felt right at home at Trinity.

RUSH: What was the involvement of Saul Alinsky — I know he didn't know him personally, but in terms of learning of tactics?

D'SOUZA: I think Alinsky was critical in this respect. I don't think Obama got substantive policy or ideology from Alinsky. But what he learned from Alinsky is that the way to be a radical is to pretend not to be one. Alinsky said: I deal with radicals all the time. They're a surly, angry,

pants and cut your hair short and speak with a Midwestern accent. That's the way the white middle class will identify with you. Then if they've lost their jobs, you've got to tell them it's not because times are tough or because everyone is cutting back. You've got to tell them it's because the greedy exploiters are keeping all the money for themselves. So you should fan the flames of revolutionary resentment in the white middle class. So this was, you might say, Obama's Bible politically, and he has followed its instructions to a "t" in mainstreaming himself. Because if I'm right, Obama got his ideology from a Luo tribesman of the 1950s. He had to find a way to articulate that ideology in a way that Americans would find palatable. And he did.

RUSH: So the title of your book is, *The Roots of Obama's Rage*. And you just used that word in analyzing how he utilizes Alinsky. Most people looking at Obama would not think he's enraged. They think he's cool and calm. I actually think he's kind of

"What Obama learned from Saul Alinsky is that the way to be a radical is to pretend not to be one." — DINESH D'SOUZA

Western, more anti-Communist, and she begins to attack him. She calls him a traitor and a sellout. She tells Obama, "Don't listen to this guy, don't be influenced by your stepfather. You should be influenced by your biological father." She packs up Obama and sends him back to Hawaii. Why? So he will be influenced not by the pro-American Lolo, but will go back and shape his identity in the image of Barack Sr.

So Obama goes back to Hawaii, and his grandfather — this is his mom's father, Stanley Dunham — says, "Obama needs a mentor. He's a black guy. He needs a black role model." He finds Frank

writings. He sort of suppresses his association with these two very radical Third World professors who had a big influence on him. Later, of course, he linked up with Jeremiah Wright, he linked up with Bill Ayers — both of them, too, have powerful Third World components in their ideology. There is an anti-American aspect, but it's part of this larger Third World liberation theology that Jeremiah Wright espoused, and that Bill Ayers espoused in a different way. Bill Ayers says the reason he did the attempted bombings of the Pentagon and the Capitol in the 1970s is because he saw Vietnam as the last colo-

foreign-looking, goatee-wearing, leather-jacket-wearing, cigarette-dangling group of people. They hate the white middle class. They feel that white people are a bunch of prejudiced, narrow, religion-obsessed bigots. And Alinsky says, they're right. White people are like that. But you can't tell them that. You can't let on. So when you are dealing with the white middle class, Alinsky says, you've got to hide. You've got to camouflage your rage. You've got to take off the leather jacket. You've got to go shave off the goatee. You have to smile a lot. You've got to pretend you are one of them. You've got to wear khaki

cold. But I do think that below the surface, the guy is ticked off. I do think he's angry and filled with rage.

D'SOUZA: See, this is right. Imagine the hero in the Schwarzenegger movie who comes back and discovers his family has been massacred. The initial reaction is powerful emotion, rage, tears. And Obama had all that. Obama went to his father's grave. He wept. He flung himself on the ground. He says, "I pressed my hand into the ground and through Africa's red soil," he writes, "I tried to commune with my father." It's almost like he's trying to get his father out of the grave, but he can't.

His father's been dead for six years. So he cannot get his father back. So he says, I'll take my father's dream. I'll take my father's vision. As in the Schwarzenegger movie where the hero discovers that the family has been massacred, the rage subsides, because there's a realization that somebody did this. Some system, some conspiracy, some awful force is responsible for this. And if you're going to fight that force, you've got to control your rage. You've got to put on the mask. You've got to play the game. You've got to be very strategic in how you go about it. So in my opinion, the rage is sublimated, but it's there.

When Obama talks about the poor, when he talks about civil rights, when he talks about the inner city, he seems so detached. He seems so professorial or cerebral. Because those are not the issues he cares most about. When he talks about the things he does care about,

power. We're not going to be able to repeal anything. You've got to tell your audience that until we get the White House, we can't do anything. Our sole objective is going to be to see to it that Obama does not get re-elected." And he said it's going to be — this is key — very tough, "because Obama is going to do exactly what Clinton did in '94. He's going to move to us, because he's going to want to be re-elected, and he's going to understand that people don't like what he's doing. So he's going to have to moderate and move to the center." And I said, "Do you really think this guy is going to try to move in on your territory and try to convince people that he's becoming moderate, a little bit more conservative?" "Yes, I really do. I think he's going to." I said, "I think he will sacrifice his reelection to continue this wreck of damage that he's causing." So which is it?

D'SOUZA: As usual, Rush,

the way he defines himself.

When Scott Brown was elected, I thought, "health care is probably going to go on the shelf. They're going to rethink it." But no, Obama forges ahead — and he does it without a single Republican vote. Now, he could have gotten some Republican votes had he said, "I'll take three good ideas the Republicans have. I'll incorporate them into my plan." He could have siphoned off some of the moderates. But I don't think he even wanted a Republican vote. Why not? Because to him, the Republicans are the neo-colonial party. They are the defenders of the bad guys — the big bad corporations, the rich. So to Obama, they're the enemy. To him, it's selling out to do business with these guys. As a politician, Obama can make adjustments and accommodations. But if you're telling me he's going to make a fundamental shift of direction and emerge as a cen-

it himself. How does your theory of who Obama is, the anti-colonialism, predict or explain the Chamber of Commerce foreign money smear from him?

D'SOUZA: I think the rage is becoming a little bit more obvious and explicit, because quite honestly, the wheels are coming off the Obama Administration. So in a sense, he has to hit harder. He has to raise the temperature. Remember, to Obama, money and profit are basically bad words. In his own book, he describes how one of his first jobs was to work at a small newsletter company, a very remote outpost of capitalism. He wasn't exactly working at Merrill Lynch or Goldman Sachs. And yet he writes his mom, "I'm working for the enemy." It wasn't until he became a community organizer that he felt he had reestablished, if you will, his virtue. So to him, entrepre-

"To Obama, Republicans are the neo-colonial Party, the defenders of the bad guys — the corporations, the rich. To Obama, they're the enemy." — DINESH D'SOUZA

when Obama is talking about British Petroleum or the banks or Wall Street or the oil companies or the pharmaceutical companies or insurance companies, that's when his lip curls, his voice rises. He talks about kicking people's butts. He gives a hint of that sublimated rage.

RUSH: Yes, he does come alive and out of his shell in those instances. I think your thesis is predictive. I think you can take what you've researched and learn and predict what Obama is going to do. I tell you, I had a conversation with a ranking Republican. I asked, "How do you see this election?" And I'm not going to mention any names, but you would know who they are — and they're begging me to tell my audience, "We're not going to have control of a government. We're not going to have any

you are right. And here's why. It comes out of the thesis itself. Some people say Obama is a conventional liberal, or even a socialist, because he picked up half-baked ideas in college. I wouldn't be so worried about him if that were true. A lot of people get half-baked ideas in college. Then they realize these don't work so well. They start changing. They start moving. Clinton was a non-ideological guy, in many respects. So once he realized the political wind had shifted, he was perfectly happy to navigate his boat closer to the center after the 1994 midterm election. If I'm right about Obama, he's not like that. His politics have been shaped at an early age out of a traumatic relationship with his dad. His ideology is deeply imprinted on his psyche, and it's part of

trist after the election, I do not believe that's true.

RUSH: Well, all you have to do is listen to him. He's talking about hand-to-hand combat. There's no way he's going to work with these guys. This is not the traditional, inside-the-Beltway, we're-two-different-Parties-but-we're-going-to-share-power-back-and-forth setup. I don't think the established Republicans have yet figured out what they're dealing with, or they don't want to figure it out because it's going to require heavy lifting. Now let's take your unified theory and apply it to current events — this attack on the Chamber of Commerce, and foreign money. He's actually saying this himself. In the past, he'd had mouthpieces like Carville or Begala spout this kind of stuff. But he's doing

neurship, profit, these are measures of the degree to which you have ripped off other people. On the other hand, if you use politics to get what you want, that's noble, that's wonderful. So Obama, from my point of view, has an ideology very different from that of the American dream, the American Founders, or certainly anything that I believe. Weirdly, I come from a country that was colonized, and is anti-colonial in a way. But I think India has taken a much more balanced approach to all this. The Indian Prime Minister, Manmohan Singh, just a few months ago went to Oxford and gave an amazing speech in which he said, "India is on its way to becoming a superpower. It's growing at ten percent a year." He asks, why is that? "Well,

the Indians speak English and have technology and universities and democracy and property rights.” He says, and how did we get all that? “Actually we got it from the British.” So in a speech that could not have been given 25 years ago when I was a kid, the Indians are now saying there were some benefits that came from colonialism. Obviously, we don’t want to be ruled by the British

they were very proud of him in Indonesia, because of course he lived four years in Indonesia, so a statue of Obama was erected in a public park in Jakarta. Recently, that statue was taken down. Why? Fifty thousand Indonesians signed a petition saying Obama doesn’t care about Indonesia.

In fact, Obama doesn’t care about Asia. Now, why doesn’t Obama care about Indonesia?

this engine of global prosperity by slapping on union requirements, environmental requirements. So the one thing that is actually helping the wretched of the earth, the poor people of the world — and that is global free trade through technology — that’s the one thing that Obama is opposed to.

RUSH: So where are we headed, Dinesh? Does he get re-elected in 2012? And is he going to succeed in making this country pay for its transgressions?

D’SOUZA: Obama has been, we have to say, remarkably effective in getting some key elements of his agenda done. So I don’t think we can dismiss him as incompetent. He’s accomplished a lot. And in fact, he’s accomplished more probably than any President since Reagan, and more than any Democrat since Lyndon Johnson. And even with Republican gains in the midterm election, they can tie Obama up domestically, but Obama will remain in firm control of foreign policy.

One of the things that’s very troubling to me that Obama is doing in foreign policy is he’s focusing on reducing America’s nuclear strength while doing virtually nothing to block, say, the North Koreans from getting more bombs or Iran from getting a bomb. I think the way Obama looks at it, using the anti-colonial framework, Obama says, hey, how many Muslim bombs are there in the Middle East? None. How many Jewish bombs? Several. How many Western bombs? A lot. So where’s the problem? The problem is with us. We’ve got the big arsenal. We dropped two bombs in Hiroshima and Nagasaki. So let me invest my energy in reducing the American arsenal. And that’s what he’s been doing.

He has announced treaties to sharply cut our nuclear stockpile. Meanwhile, with Iran, he’s lazily collecting signatures from around the world. The Russians say no. The Chinese

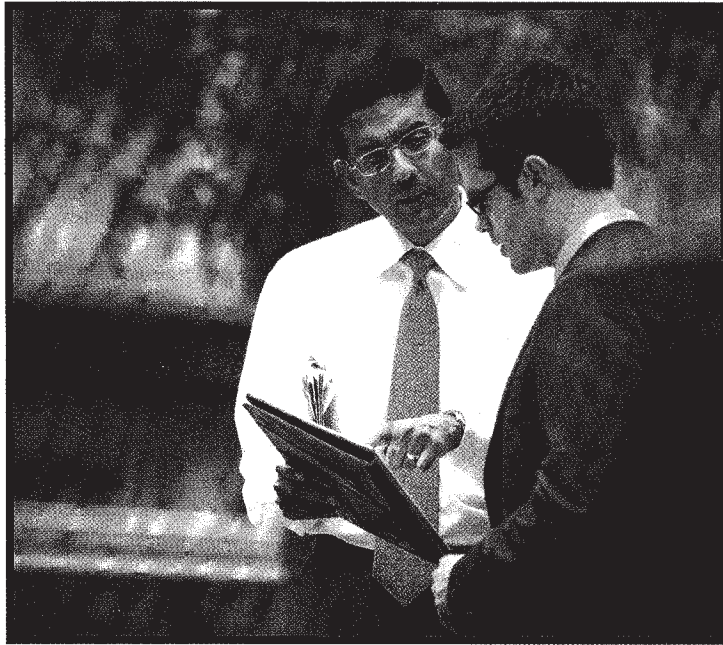
say no. They get some weak form of sanctions. But they take no measures realistically capable of stopping Iran from building a bomb. It’s almost like Obama is going through the motions to appear to be doing something while he’s actually focused his energy on reducing our nuclear strength.

RUSH: So it’s safe to say that he is not one who adheres to the notion of American exceptionalism.

D’SOUZA: No. In fact, he was specifically asked about that, does he believe in American exceptionalism. I was sure he would answer yes, just because Obama in the campaign kept saying, “my story is only possible in America.” Well, that’s called American exceptionalism. And America is unique in that a guy like you can only reach the White House in this country. And yet, when he was asked explicitly, “Do you believe in American exceptionalism?” basically, Obama said no. I no more believe in it than the British believe in British exceptionalism or the Greeks believe in Greek exceptionalism. Well obviously, if everyone is exceptional, then no one is. It’s another way of saying there’s nothing particularly unique about America. And that was a quite remarkable statement for an American President to make.

RUSH: It’s been fascinating. And I appreciate your time. It’s comforting to know that you’ve done this research and have been able to validate what a lot of people instinctively have thought and felt. It’s great work, Dinesh.

D’SOUZA: Rush, I really appreciate it. I think that yes, the anti-colonial view helps. I’m not saying it’s the only theory to understand Obama. I just think it’s a powerful lens that when taken in conjunction with a lot of other theories helps round out the picture of this very mysterious man — really, the most unknown guy to walk into the White House. ■



now, but we did get some good things from Western civilization, and those can be the building blocks of a country developing on its own now.

RUSH: Now that’s fascinating, because it’s an example of how the rest of the world is learning from the mistakes Obama is just beginning to make. Yet, his ego or hubris makes it impossible for him to see that the course he’s charted leads to destruction. Unless that’s what he wants.

D’SOUZA: Right. I don’t believe Obama hates America or is a traitor. But I think he thinks it’s really bad for America to be a colonial power in the way he thinks it is. The problem Obama has is he’s frozen in his father’s time machine. He’s fighting the anti-colonial wars of 50 years ago. When Obama was elected,

Because Indonesia is like India and China and Chile. These are Third World countries that have found a different solution to the problem of the legacy of colonialism. That different solution can be summarized in a phrase that the economist Thorstein Veblen used, “the advantage of backwardness.” Using to your own advantage, in other words, having cheap labor; you use those cheap labor costs to build stuff that the rest of the world wants to buy. That gives you a comparative advantage in the world market and allows you to come up in the world. So all these countries are now climbing out of poverty by making stuff that the rest of the world wants to buy. What does Obama do about all this? He’s sulky about it. He’s angry about it. If anything, he’s trying to block