
Interview: Col. Mohamed Alí Seineldín and Capt. Gustavo Luis Breide Obeid

Argentina needs a genuine alternative, jailed patriots say

The following interview with Argentine Army Col. Mohamed Alí Seineldín and Capt. Gustavo Luis Breide Obeid, which was sent out to the major Argentine dailies, was made available to EIR. Both men are imprisoned at the Magdalena Prison in Buenos Aires as a result of their involvement in the Dec. 3, 1990 uprising against the Army high-command. Seineldín has described himself as a political prisoner.

Q: Colonel Seineldín, can you tell us what you are—a military leader, a politician, a revolutionary?

Seineldín: I am simple a soldier of the Fatherland, who will not turn his back on his responsibility. I was called upon by young Army officers who were worried about the uncertain destiny to which our institution was being led. . . . We were not understood. Today, given the serious crisis facing the nation as a reflection of the world crisis, a group of fellow citizens understood that the ideas I hold (which are not “my ideas” but are the product of the evolution of national thought over time) offer an answer and a genuine alternative. They have taken me, undeservedly I would say since there are many better than I, as a *reference point* for their own consolidation.

Q: But you have formed a political movement. . . .

Seineldín: You are referring undoubtedly to the Movement for National Identity and Ibero-American Integration (MINeII). I don't think it is correct to say that I have formed it. Rather, let us say that, given the vacuum and current absence of national movements, added to the political crises facing the nations of Ibero-America, a group of worthy and concerned citizens called upon me to place myself at the front of this enterprise. These gentlemen are the ones who, with praiseworthy endeavor, brought about the MINeII.

I should clarify that this is a patriotic movement, and not a political party.

Q: Is it true that you are its leader?

Seineldín: No, this is not so. Remember that I am a prisoner. What kind of leadership can I exercise from prison?

The MINeII has its properly elected officers on the national as well as the provincial and local levels across the nation. Its leading figures are Dr. Camilo Mata, of Rioja,

president of the Federal Council, and Dr. Roberto Pey, of Tandil, president of the board of directors.

I repeat: Both my case as well as that of Captain Breide Obeid, secretary general of the movement, more represent *moral reference points* that a group of citizens have found relevant. As to why I have received this undeserved distinction, you would have to ask the movement's officers, not me.

Q: For what purpose was this movement created?

Seineldín: The MINeII is the result of the very serious political crisis our country is going through. It is its response.

Given the current crisis facing our nations—the result of the decadence, corruption, and inabilities of the partyocracies, which constantly threaten republican life—the national movement should serve as the *insurance and guarantee* of continuity. If in earlier periods we had had a structurally strong organic movement to rely upon, there never would have been the coups d'état which were born of the weakness and/or consent of those same political parties.

Q: What do you consider to be the political perspectives of the MODIN [the political movement set up by former Col. Aldo Rico]? Is it not the same as the MINeII? Aren't the differences merely ones of appearance, part of a political strategy to end up being the same thing?

Seineldín: This is a long question. To answer these doubts properly, I am going to divide my response in three:

1) The MODIN is nothing more than a political party with the name “movement.” I think that, by entering the “partyocracy game,” it is going to end up like all the other “little” parties, absorbed by the large ones through negotiations, deals, arrangements, etc., despite the good intentions it may have.

2) As I have already explained, the MINeII is a movement, since it is above all the divisions on ideological, sectoral, or other subordinate grounds: It managed to join together all those wills which together constitute a genuine national sentiment in pursuit of national greatness and protection of its values. In contrast, the political parties are subject to the rules imposed on them by the system. We well know what this means today: to seek power at any cost, not to serve but to serve oneself, to the benefit of a tiny fraction or of



Col. Mohamed Ali Seineldín (third from left) and Capt. Gustavo Luis Breide Obeid (second from right), leaders of the MINeII patriotic movement, which will release a statement of program in March. "The only choice is a change in economic direction."

mere personal interests.

3) In conclusion, I am telling you that the MINeII at the current time has absolutely nothing to do with the MODIN. Of this you may have no doubt.

Q: How would you react to a possible pardon for the MTP [Movement of All for the Fatherland] guerrillas and for the military prisoners in Magdalena Prison?

Seineldín: This is a matter that is beyond our control. If it were to occur, it would surely not be to benefit us but, on the contrary, to confuse society even further, by trying to mix a group of nationalist and Christian military men and civilians with another group who respond to international ideologies and interests.

Personally, it would not make me happy at all. I have never liked confusion.

Q: Is your relationship with the Army and with the rest of the Armed Forces irreconcilable?

Seineldín: We are soldiers and, as such, we feel proud to belong to an institution which both *founded and is fundamental to the nation*. It is on this basis, and in defense of the Fatherland, of its greatness, of its integrity, and of its permanent values, that we have risked life, liberty, family, career, comforts. . . .

The Army is more than the individuals and circumstances which affect it. Unity exists and will always exist, whenever

the Fatherland is in danger.

I would like the rest of the questions to be answered by the secretary general of the movement, Dr. Gustavo Luis Breide Obeid.

Q: Colonel Seineldín has been deeply critical of the political parties. Does this mean that you do not believe in the expression of the people's will?

Breide Obeid: Here is the crux of the problem. What we seek to do is to shatter a myth, to be realists, to call things by their real name.

Now I will ask you something: Do you really believe that today's politicians represent the will of the citizenry? On the contrary! It has finally become apparent that a senator no longer represents the will of his province, nor a congressman that of the citizens who elected him; the congressmen "belong to the party" and answer, in the end, to ideological criteria and, at times, only to the personal interests of a group of leaders.

With this diminished representativity, the political parties are destroying the essence of the *representative, republic, and federal* system which our national Constitution established. The political parties have set themselves up as an end in themselves. They no longer represent anyone.

Q: However, in each election, millions of citizens demonstrate by their vote their confidence in one or another party.

Breide Obeid: This is the trap. A dialectic scheme, a false option, has been imposed on us. We are told that this is the only system there is and that anything else is chaos, dictatorship, economic anarchy. Therein lies the role of the MINeII: as a true, possible, concrete alternative. We seek a genuine peaceful *national revolution* which, based on true *representativity* and legitimate *participation*, will win for our country a more just social order. In sum, it seeks to assure that each citizen not merely live, but live well, in dignity.

Q: How does the MINeII think all this will come about. Is it going to form some political party for 1995?

Breide Obeid: I would like to make the answer to this question quite clear. Colonel Seineldín has been categorical on this: He will never participate in any contest among fractions or parties. Neither will the movement as such; but, there are two ways in which our ideas can participate in shaping the destinies of the nation:

a) Our movement is non-sectarian, and places itself above divisions and differences. It thinks of the Fatherland as a whole. Our activists come from nearly every national political current, and those who identify with our principles do not have to give up membership they may eventually hold in some party. These men, strong on the principles of the movement, could influence these parties with our ideas.

b) This does not mean that, if some political parties (be they on the national, regional, or local level) choose to join the principles of our movement in their entirety, that they could not become a political front, which could seek to reach an elected position that would enable it to actively concretize our ideas. Should this occur, this front could eventually rely on our total support. In any case, it should be clear that neither the movement as such, nor its officers, will participate in an electoral contest that prevents us from acting on the ethical, moral, and spiritual plane, from which to illuminate the path to great solutions that will make the Fatherland great and its citizens happy.

Q: Where does the MINeII get its money?

Breide Obeid: Your question should be separated into two points: that which refers to the movement as such, and that which concerns the families of those of us who are held in civilian and military jails.

Regarding the movement, I can tell you that its activities are financed by the voluntary support of each one of its members.

Regarding the families of all imprisoned personnel, their support comes from their own efforts and sacrifice, from the crafts and work carried out in prison and from the help of some friends, offered out of complete altruism and generosity. This latter support is not constant and barely covers the costs of the families' travel on visiting days, and other emergencies.

We also know that there are many people who have

offered to help our suffering families, and who have been victimized by unscrupulous people who have grown rich on our pain. Others who are indebted to us have, out of resentment, undertaken to assuage their own consciences by confusing people and saying we are wealthy and need nothing. These are some of the bitter experiences that jail has taught us.

Q: On another subject, are there possibilities of a repeat "Santiago" uprising?

Breide Obeid: As long as the economic policy does not change, the answer is—of course. The government is in a deadend: If it sticks with the adjustment policy, there will be a social explosion. If the plan is kept unchanged, the economy will sink. The only choice is a definite change in economic direction, toward a plan of stability but with growth, development, and social justice. This is still possible.

I don't believe in "solutions" at the cost of the hunger of millions of families, nor do I believe that the answer is a return to economic anarchy. Take a look at the absurdity one sees in the nation today, where there are "impoverished" provinces because their resources are administered by the central authority which "monitors" their economies. And this is called federalism? They have lost their autonomy and have even become de-personalized, absorbed by an overbearing and inhuman centralism. Only by taking advantage of and developing resources at their place of origin, and making optimal use of them, can one achieve the rooting and growth of jobs, and the peaceful order that the entire country demands. Only through a balance between the guiding and harmonizing function of the state and private free enterprise can this ghost be driven away.

Q: This is easy to say, but does such a plan exist?

Breide Obeid: I can assure you that it does. The MINeII has put it together and, in March, will publicly present it to society through its officers.

Q: What position will you take toward the coming elections of constitutional convention delegates and toward the legislative assembly itself?

Breide Obeid: It depends on whether the vote is mandatory or not. If it is mandatory, we will encourage blank votes; if it is voluntary, abstention. What is important is to show our absolute rejection of this dirty annulment maneuver, since it is based upon and supported by a spurious and shameless pact, carried out by political leaders behind the backs of the people, in systematic violation of all the norms determined by our Constitution for its modification. I insist: *No more false choices!*

Q: What is your personal view of reform of the Constitution?

Breide Obeid: I think it needs to be updated, fundamentally with regard to the issues of participation and representation.

But under current circumstances, we are convinced that these gentlemen should be more concerned with complying rather than with changing it. The national Constitution is too serious to be changed by the mere personal whims of two politicians. More serious still is that, once it is adulterated, what guarantee do we have that it will be complied with in the future?

Q: What in your opinion are the main hypotheses of conflict our country faces?

Breide Obeid: It is first important to define what we mean by hypothesis of conflict. Hypothesis of conflict is the confrontation of interests between two or more nations: confrontation that goes beyond the will of the actors. To be clearer still, if Argentina maintains that the Malvinas are Argentine and yet the Malvinas is occupied by the British, a hypothesis of conflict exists; despite the foreign minister's shrill insistence on maintaining carnal relations with the British, the hypothesis of conflict continues to exist. Therefore, we have a conflict of interest with any country that has interests counterposed to our own. From a hypothesis of conflict to a hypothesis of war (never desired), there can be an abyss.

Q: What do you think Mexican "Zapatismo" represents? Is it a new form of subversion or an armed expression of the national and popular will?

Breide Obeid: This is a difficult question to answer; unfortunately, we are asked to return to dialectical games of good versus bad. The situation in Mexico, as with many countries on the continent, is nothing more than the result of an economic policy which responds to multinational interests, which added to injustice and marginalization, drives people to the limits of their resistance.

Ethnic conflicts have also been "imported," exacerbating indigenism to fragment us still further, to divide us and more easily exploit our natural resources; they have planted sects which weaken our spiritual values; they have turned Ibero-America into a center for the production, traffic, and consumption of drugs, into a marketplace of organs, of children, of prostitution. Here we find the root of this violence, and here again are the usual violent elements who, taking advantage of the gravity of the situation, introduce an ideological twist which leads to an evil as bad or worse than the one that is supposed to be eliminated.

Many try to find the ideological foundations of this drama. Neither liberalism nor communism, neither left nor right; the solution is not ideological.

Q: What is your analysis of the growth of the right wing in Europe, and the repercussions this could have in our country??

Breide Obeid: The resurgence of the right in Europe is the logical result of a globalist and hegemonic policy that exacerbates national, regional, ethnic, religious, and other sentiments. That is why we must stress that these emerging move-

ments respond to their own characteristics which, in many cases, differ from our concept of the national interest. Thus you have the Holy Father's explicit condemnation of xenophobia, of indiscriminate massacres for reasons of race or religion. This has nothing to do with our reality, where the search for our own national identity is not based on exclusion, discrimination, or hatred.

Q: But then, how are we to understand your proposal for a national revolution? Do you honestly believe that Argentina can develop alone, isolated from the world?

Breide Obeid: I believe that it is absolutely legitimate to reaffirm our will to *be*, to *exist* as a sovereign entity. That is why our movement is called National Identity, in defense of that which today has become diluted by religious, cultural, political, economic, and even linguistic aggressions. But the MINEI also proposes Ibero-American integration since this is its natural context; that which, from its origin and throughout its history, has constituted a real community, not merely of men but of interests, of dreams, of ideals. Was it not these ideals which guided our finest heroes? We defend our identity, but we understand that the world today requires complementarity, a sharing of projects and of efforts. Thus we open up to a real, possible, and authentic integration which necessarily goes beyond the economic aspect. It is in Ibero-America that we will be able to fully develop our potentials.

Q: Bill Clinton announced at Christmastime that abortion would be freely available in the United States. What is your view of this?

Breide Obeid: This strikes me as a contradiction. Those who claim to be the leading defenders of human rights are facilitating and legalizing the most atrocious of genocide, the assassination of the most defenseless of human beings: the unborn child. Beyond the irrefutable ethical and moral arguments against abortion, we could ask ourselves the following questions: If there had not been an abortion, would there have been a birth? So, what right do I have to deprive an innocent human being of the possibility of existence?

Q: What do you think of our country's insertion into the new world order?

Breide Obeid: I think it was a serious error on Argentina's part to bet on a project, believing erroneously that its realization was inevitable. The NWO was never consolidated, nor will it be. The "apparent" fall of an ideology was confused with the victory of its opposite number, but we have clearly not arrived at that much-trumpeted "end of history." Rather, it is but one more cycle of man's arrogance. Worse still is that the logical and natural reactions to an order which seeks to institutionalize a hegemonic power as head of an empire, has placed the planet in one of the most unstable periods of its history.