

INSTITUTE OF THE BLACK WORLD

LERONE BENNETT, JR.

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The main issue, in my view, is whether IBW should accept "white" money.

I have heard no serious suggestion that IBW accept money from the CIA and/or right-wing racist sources. At any rate, I am opposed on practical grounds to the acceptance of money from the CIA and/or right-wing racist sources. For the purpose of this paper then, "white" money refers to money from white liberal sources and the government.

I believe IBW should accept money from white liberal and government sources for the following reasons:

- I. Money from these sources is necessary for the survival of the IBW and the completion of its mission.
 - A. Money from other sources cannot be tapped immediately.
 1. We tried to raise money from Howard, Shaw, etc., and failed.
 2. We need money from "white" sources to hire people to create a program for raising money from black sources.
- II. "White" money sources owe black people a debt they can never repay. Whether such money is called reparations or a just debt or a grant is irrelevant. The point is that white people owe the money, and we are entitled to it.
- III. The term "white" money is a misnomer. All "white" money was stolen recently or at an early date from black, brown, and red people.
 - A. Serious discussion on this point leads one to an infinite regress: Should one accept money from black people who accept money from white people?

IV. IBW cannot perform its mission without subjecting white funding sources to the criticism of grants as well as the criticism of words.

A. We should not only seek "white" money but we should demand as much money (more, in fact) as white institutions and intellectuals receive. It would be strategically unwise (if we want to "take control") to permit white liberals and the government to fund our opposition freely and in good conscience. I believe our goal should be black hegemony, and black hegemony should start with a demand for parity (and more) in funding.

V. "White" money is our money. Black people pay taxes. They pay a proportionately larger share of their income than whites. In state universities, black students constitute about 2 per cent of the enrollment. But black people in Illinois, New York and other states pay more than 2 per cent of the taxes. In fact, black taxpayers are subsidizing the education of the children of the white middle-class and the work of white professors.

I would not be misunderstood. I am not saying that accepting money from white sources is an ideal solution. I am simply arguing that accepting such money is the only option available to us immediately. Beyond that, I am saying that a large proportion of the money labelled "white" money is in fact black.

It should also be said that there is no such thing as pure autonomy or pure black money. Until black people (in Africa, the West Indies, and America) accumulate a stockpile of H-bombs and a fleet of Jets, we will be forced to speak in terms of relative autonomy and effective control. I believe IBW can accept "white" money and maintain effective control. The history of revolutionaries, from Lenin to Malcolm X (remember Malcolm at Harvard) to Cleaver to Castro, proves that it is possible (to quote Lenin) to steal from the bourgeoisie what the bourgeoisie has stolen.

It is said in opposition to this view that a revolutionary black organization should not accept "white" money for the following reasons:

- I. Money, especially "white" money, corrupts.
- II. White control comes with "white" money.