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*Voiceover:* *A Deeper Look. Exploring what works and what doesn't in development, and the changes we can make together to turn ideas into action.*

*Patrick Fine:* Welcome, listeners. Thank you for tuning in to *A Deeper Look* podcast. As our returning listeners know, I am Patrick Fine, CEO of FHI 360, and this year, the theme of *A Deeper Look* is disruption, and we're speaking with disrupters. So far, we have spoken with people who are disrupting practice and policy in family planning, in climate change, in humanitarian response.

My guest today is Edgar Villanueva. Edgar currently serves in multiple roles. He is the author of *Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance*, which is a bestseller on Amazon. And, if you haven't read it, after you hear this conversation, I'm sure you will want to.

In addition, Edgar has a long experience in the world of philanthropy. He is the Founder of the Decolonizing Wealth Project, which aims to disrupt the existing systems of moving and controlling capital through education, through reparative giving, and narrative change. He is Senior Vice President of the Schott Foundation for Public Education, which is a foundation that promotes equity and opportunity in public education, and he is a Principal at Leverage Philanthropic Partners, a consulting firm for philanthropic institutions. Edgar, let me ask you, are you a disrupter?

*Edgar Villanueva:* I believe I am. I actually won an award last year from OZY Media, who called me an angelic troublemaker, so I do think I'm disrupting, and I'm trying to do so in a way that is constructive and moving us forward. I think there are different ways, right, to disrupt. Sometimes, we burn things down to the ground or whatever, but I'm inside of a field where I'm trying to absolutely disrupt in a way that is moving a conversation to a more productive place centered around justice.

*Patrick Fine:* Then you are the perfect person to talk to about disrupting systems that govern the nonprofit and philanthropic sectors. So, thanks so much for coming on to *A Deeper Look*.

*Edgar Villanueva:* Thanks for having me.

*Patrick Fine:* Well, let me start by asking you about the topic of your book, *Decolonizing Wealth*. Now, we've talked about decolonization several

times on the podcast, and one of the things I've realized is that that term means different things to different people. Can you tell me what does decolonization mean to you, and then, specifically, give us your perspective on decolonizing wealth.

*Edgar Villanueva:* Absolutely. So, in order to understand decolonization, you have to first understand what colonization is. And, for many of us, it's an idea that is misconstrued because of how we were taught in school growing up, and sort of the romanticized stories that exist about, you know, folks who discovered America and other countries. And you know, it's also this idea that it's quite normal to us because history books are full of stories about colonization. I would also say that it's an idea that most of the historical colonizing powers are nations that are kind of known as having colonized the world, talk about colonization not with shame but with pride in their accomplishments, which is really, to me, kind of a very strange thing. Conquering is kind of one thing. You travel to a place, you take the resources, you kill the people that get in your way, and then you go home with your spoils. But, in colonization, it's quite different. It's actually about sticking around and occupying the land, and then forcing the existing indigenous people to become you, and so I think about colonization almost like a zombie invasion.

It's like the colonizers insist on taking over the bodies and the minds and the souls of the colonized. And so, it's really important to establish that colonization, this history of conquests, exploitation, that's been really motivated by greed and fear and fueled by a claim to God-given superiority, is actually an atrocious, violent force that has been at play for hundreds of years, and it's not just something that has happened in the past. It's happening right now within the borders of the United States and many places around the world. It is a virus that is extremely dangerous, that is sort of whitewashing and taking away, destroying every culture that is not like dominant culture. To decolonize, for me, kind of begins with acknowledging and understanding what colonization is, and it's to think about what is the process for undoing that? How do we undo colonization?

*Patrick Fine:* When you're talking about decolonization, are you talking specifically about the United States and different dimensions of our own culture, history and society? Or are you talking about it more broadly, for example, the imperial histories of nations that went out and, as you say, conquered and colonized Africa, colonized parts of Asia?

*Edgar Villanueva:* Really, both. It's hard, in my mind, to separate the two. So, it has been a global force through imperialism for a long time. In only the last 400 to

500 years in the United States have we been experiencing colonization on our shores. So, they're deeply connected, and it's a force that is also deeply connected to extracting and hoarding wealth, which kind of brings the concept of wealth into the equation of how do we decolonize wealth? That's understanding that global imperialism and colonization in the United States have both been about extracting resources from the Indigenous people of that land and really exerting dominance and power over those folks in order to control the flow of resources. So, it's both. Decolonization is really complicated. We can get stuck when we think about it as a political process, because the fact is it's the 21st century and we're all here together now, our cultures are intertwined, our businesses are intertwined, our families are intertwined. For me, decolonization is not about, necessarily, folks leaving this country.

For me, I think about decolonization as a process of acknowledging the trauma and the harm that has been done for 400 to 500 years. We all are holding this collective trauma because of this violent history. And, if we can acknowledge that, then we can decolonize or think about a process of healing from that trauma. Because, frankly, we can't undo what has happened. I do think returning land to indigenous people is a part of the decolonization act; 500 years of decolonization cannot be undone, but we can begin to repair and to heal by acknowledging what has happened.

*Patrick Fine:* That sounds like a very constructive take on decolonization. What do you see as the steps towards that path to healing?

*Edgar Villanueva:* So, when I think about healing, which is something especially in Native communities we think about quite a bit, I pull a path to healing together out of traditions of restorative justice that have been practices in Native communities for years, and also looking at other countries outside the U.S. who have had processes of truth and reconciliation. You know, we've seen models of this in Canada, South Africa, Germany. In the U.S., we have not had a national process of truth and reconciliation at all to grapple with our history of genocide and our history of the enslavement of Black folks. So for me, the process of healing is really beginning with a process of acknowledging what has happened, and we're actively rewriting history. For most kids in schools these days, right, when they learn American history, there is no acknowledgment of Native Americans.

*Patrick Fine:* That is baffling. It's inconceivable that you could even avoid talking about the Native inhabitants of a continent.

*Edgar Villanueva:* Absolutely, and you know, I was thinking back to my own education where I learned the names of Christopher Columbus' ships, who never actually touched the land, and we had to learn those names but we never learned the names of the land or the people who actually occupied the land before us. So, there is an active rewriting of history in a way that has portrayed, like with western expansion and the gold rush and this whole romanticized thing. I didn't even learn some of the things that had transpired in this country until I was an adult and I did my own education, right, to even understand what had happened with Indian boarding schools, which was so recent. My grandparents' generation, Native kids were taken from their homes and put in Indian boarding schools under the mantra of "kill the Indian, save the man." So, there is so much violence that has happened to indigenous people and to Black people in this country that has completely not been documented or is not a part of our teachings. Right?

Folks are like, "Edgar, we don't want to talk about that terrible stuff. We just want to move forward and be positive," which I totally get, but I don't think we can get to a place of racial healing in this country until we actually acknowledge what has happened and, you know, we create a process to validate the experiences of people who have really gone through the oppressions. And so, that's where we start. For me, it's actually an era of storytelling and documenting what has happened so that we can actually grieve. We need a collective grieving process that leads to an apology.

*Patrick Fine:* If you think of the last five or six years, you've seen this reaction against the kind of acknowledgment that you're talking about, against changing the curriculum in schools, against the 1619 Project, which is a project that *The New York Times* started which marks the date of the first enslaved person being brought to the North American continent. In talking about the need to have a societal awareness of the harm that has been done, and the trauma that communities experienced and continue to experience, because we're not talking about something that just exists in history. We're talking about something that exists in the present day, and, in fact, in some ways has become more pronounced over the last few years. How do you get to a point of giving a social consensus in this very divided nation that we live in around the kind of issues that you're talking about? Because, these are the hot-button issues that are at the center of some of the divides that are polarizing our country.

*Edgar Villanueva:* I love that question, Patrick, because I think that is the key to mainstreaming a path forward that I see around healing. Right now in the United States, especially where we are so torn apart around racial divides

and all of this tension, and sort of the violence that we're seeing in the name of White supremacy, I believe is a symptom of a greater sickness that we have not dealt with in this country. And, if we can have folks that buy in to the idea that we want to move forward, like we want to have unity, we want to have peace, and we want to treat each other with respect and celebrate our differences, and the path to get there is actually first walking into a place of grief. I think we have to convince people that that is the way, right, like we've tried the other ways, we've tried all types of positive messaging and campaigns without kind of stepping into the darkness of our history. And, we have yet to come to terms with the past.

My thoughts around what is happening right now in this country is that White supremacy is actually dying, right, that we are going to dismantle White supremacy, and we're seeing it right now kicking and screaming and taking its last breath trying to hang on and survive. And, that's why we're experiencing the violence and folks who are really trying to keep it moving. But, if those very folks realize that they, too, have been harmed by White supremacy, that they have been harmed and that White families are losing out and are experiencing trauma because of this false ideology of White supremacy that we've all internalized and believed, and that it shows up in our policies, in our systems and practices, and, ultimately, is not serving any of us well. It is not making White people more powerful.

It is actually causing harm in those communities. And, I believe we can find a way to bring those folks around to an openness. Let's speak truth, let's be honest about this, let's rip the Band-Aid off to get to the facts of what has happened, and the facts around what is needed in order to move forward, because I think that healing is what we need, and we can't get to healing without properly diagnosing and identifying where the pain is coming from.

*Patrick Fine:*

Right. And you know, that's a very hopeful point of view. And, I share your belief that what we're seeing is the falling of White supremacy. The coming to the end of an era of White cultural dominance, and that the reaction from some parts of the White community to that is one of loss and trying to protect something that they value, which is being in that superior position. I hope that what we're seeing is the end of this era and moving into a new era where there is regard for multicultural interaction, where there is respect for the dignity of every human being, where people are treated in a just and equitable manner. I agree with your point that it's either impossible or very difficult to heal until you recognize what the illness is that you're healing. In terms of that kind of truth and reconciliation approach, or that restorative justice approach, how do you

envision that looking in practice? Do you envision that at, like, a local community level, at a county level, at a state level? What would that look like in a country like ours?

*Edgar Villanueva:* Yeah, I would love to see it happen in so many different ways at different levels. I absolutely am in support of a federal process around truth and healing, truth and reconciliation. There are a number of folks who are meeting and advocating for that to happen. That is not the be-all and the end-all solution, but I think it would be a very important step forward for our country to have that process in a way that Canada and other places have. I have also seen it happen and play out at the local level, and even within institutions.

The State of California in December launched a statewide process around truth and healing out of the governor's office that is engaging First Nations people across the state and beginning to document their grievances. And, this will be a five-year project to hold healing talks, talking circles all around the state around what has happened, and why it needs to happen in order for these communities to be in a better place. Then, those documents and those recommendations from that commission will inform state policy and you know, help inform what needs to happen in schools, what needs to happen in terms of philanthropic investment in community. At least at a state level, a process is beginning. But, we have also seen truth and reconciliation happening inside institutions, like faith communities, right, where entire denominations have denounced the doctrine of discovery and have issued apologies for harms that have been enacted on communities of color in the name of their faith. We have seen corporations do this.

Recently, I was really inspired by the *Los Angeles Times* last year, where the owner of that newspaper put out this letter taking ownership for that newspaper's role historically in propagating White supremacy and saying, "We haven't done a good job in being diverse in who we hire and what our staffing looks like, but also in the stories that we've contributed to that have harmed people. "We're sorry, we take ownership for it, and this is what we plan to do differently." I think that even at a business level or organizational level, we can all do the work to say, "Hey, have we historically done something to harm communities? Have we been complicit in White supremacy?" A lot of times, maybe even for nonprofits and for philanthropy, the sector that I work in, it's not intentional, like I think we're a good people going to work and wanting to help people every day, but, without that lens and that racial justice analysis, we could be harming communities if we're not aware of what we're doing. And, if we

have, we need to take the steps to apologize and to get into a right relationship with the community.

*Patrick Fine:*

Right. It sounds like in the U.S., given the examples you've just cited, that the most direct way towards that healing process of identifying harm, recognizing that harm has been done, being clear about who are those who have been harmed and who are those who have been inflicting harm. Maybe through local actions and institutional actions, a business, a university, a nonprofit taking action to come to grips with these forces that have shaped our society, and then maybe that would build into some larger political — have you thought about what a movement around that kind of self-healing would look like?

*Edgar Villanueva:*

Absolutely. You know, I think definitely there will be changes that are made in different forms, depending on the place and the institution doing the work right in the harm that's been done. At a federal level, I think we could see policy changes and a movement towards reparations, right, and you know, and the country taking ownership for the fact that wealth has been consolidated in White communities as a direct result of actions taken by the federal government to enact policies that privileged White communities and created barriers to access for communities of color to build wealth. I think actually even acknowledging that and thinking about reparations kinds of programs within the philanthropy, some of the things that are beginning to happen from folks who are doing this work, some that we've been directly advising, which is really exciting to see when people get to taking action around it.

There are foundations who are looking at paying reparations from the wealth that they have in their institution. For example, the Bush Foundation, based in Minneapolis, Minnesota, has acknowledged that there has been historical policies, like the Indian Removal Act, that disenfranchised indigenous folks in that region and forced them to relocate, and also prevented Black and Native communities through other policies from building wealth. And so, they are saying, as an institution, "Wow, we sit on millions and millions of dollars that have been generated by accumulated benefit, by being an institution started by White folks who exist in a system that privileges White folks. We owe a debt back to these communities to redistribute capital and wealth back to those communities."

And they decided to take the equivalent of 10 percent of their endowment and pay out cash reparations to Black and Native folks who live in those communities as a way to, not undo what has happened, but at least to

acknowledge what has been harmful and to take a step towards repairing that through redistributing that wealth. And so, from the federal level to institutions to local communities, there are definitely ways that we can look at how we use money, which is the thing that I talk about a lot because I think money is a symbol of our values, and money and wealth has been so deeply connected to historical colonization and present-day colonization, that if we can shift where money is going and who benefits from money, that's one way to actually being to repair.

*Patrick Fine:*

Right, and there is a lot of recent evidence, very compelling evidence about how the legacy of racist policies on land ownership, on starting a business, on access to capital have really prevented Black and Brown people in this country, and Asians, as well, in this country, from accumulating wealth over generations. I think that that body of evidence does make a strong case for helping those communities, or for policies to assist those communities to build wealth that can be passed down through generations and build up the wealth of a community. Still, reparations is a hot-button issue, so in thinking about how reparations would work, how do they actually distribute funds? How do you draw the lines around who the beneficiaries are?

*Edgar Villanueva:*

That's a good question, and I think that's one of the debates that stalls the case for reparations. There was actually a hearing on HR 40, which is some federal legislation around reparations that is being considered, and part of the debate is who qualifies, "What about this group, and why not this group?" It's easy to get stuck around that. For me, I just bring everything back to a very personal place around, "If you were in a position to pay reparations, how specific can you get about the communities that have been harmed by your work or your family, and can you repair it with those folks?" In some situations, it may be that Asian-American community, or you know, in other places, it may be Black farmers where land was taken away to build a company.

I urge people when they're thinking about reparations, whether by their institution or local government, to just get as clear as you can around who was harmed, and then what it looks like in terms of operationalized reparations, I think, is something that we can defer to expertise in communities, right, so how does that community define reparations? In Black communities, when we talk about reparations, most often we are talking about a cash payout. In a lot of Native communities, it's more about land ownership and getting land back under tribal and Native control and ownership. So, it's really up to the communities to define that. In the example with the Bush Foundation, what they're doing, which I

think is really beautiful, is they are actually going to select a Native-led organization and a Black-led organization to work with those prospective communities to define what reparations would look like, and to create a system that works for their communities, because what works in Native communities may not be the same type of distribution that would work in Black communities.

That's how it's working there, which I think is, like, really fantastic to kind of put that power in community and with those organizations to decide how to structure that. It gets a lot more complicated when we're thinking about a federal process, of course, right, and the vast amount of resources we're talking about and the vast amount of people, but I do think that we could figure this out. Many other countries have paid reparations to different populations, so there are models and experts.

*Patrick Fine:*

You know, it's interesting, though, the specific examples you give are very tailored to the context and circumstances of specific geographic places and communities within those places. That was where we were at just a moment ago when we were talking about the healing process, about it being contextualized, a bottom-up process as opposed to a top-down process. I wonder if part of the way forward to make real progress on these issues might be rather than to think of a federally led, top-down process, to work for more bottom-up processes that then eventually would, if you had enough of them, they would stimulate more national-level action at scale. I love the way that you're describing this as highly contextualized, specific to the participants that are involved.

*Edgar Villanueva:*

I believe so, and I don't think they're mutually exclusive. But, I definitely support what you're thinking, because I think it's easy for all of us to say, "I wasn't born yet, so what stake do I have?" Right? But, when we bring it to a very local level, I work with a lot of wealthy individuals and families in philanthropy and whatnot, you know, I love for people to actually think about their own family history. What is the history of your family? What is the history as it pertains to money? Right? Some folks had money, some didn't, and then where does your family history overlay with the history of the United States? Right? It's so interesting to see people begin to say, "Well, my family didn't have a lot but I do remember with the GI bill, my grandfather was able to get a house and some land," and you know, so people can begin to see that there have been specific policies that gave a little boost that everyone didn't get. Right?

And so, making the work of reparations, or the work of repairing or healing, deeply personal is my goal, and I think the more we can

mainstream that, we will create the political will for a national process. With my fund, Liberated Capital, we just put out a funding opportunity announcement for \$1 million to fund community organizing and advocacy around local reparation fights, because we have seen the victory in Asheville, North Carolina, in Evanston, Illinois, so we're beginning to see traction at the local level. And Patrick, my assumption and hope is, like you said, if we're seeding these local opportunities, maybe we are building momentum towards something more national and creating models to learn from to inform that process.

*Patrick Fine:*

Have you heard reparations described in other terms, not using the word *reparation*, because I sometimes think that that work itself blocks some people, because you made the point. They say, "I wasn't born. I haven't done any harm. I try to be a good person, so why am I being called upon to make reparations?" They don't see things from the point of view of collective responsibility or historical legacy. I have wondered at times whether if there was a different term that was used that was more neutral, that it might help certain people to understand the value and the justice of ensuring that the entire community has access to opportunity, has access to generate wealth, to generate livelihoods for their family members.

*Edgar Villanueva:*

Yeah, you know, it is, I love the question. I think reparations is a word that is triggering, which is really funny because I think it just really means to repair, which I think is a beautiful word and a word that is, like, familiar in many sort of faith traditions, close to repentance and that type of thing, but within that context, I have seen language. The Bush Foundation, in fact, is not leading with the word *reparations*. It is absolutely a model of reparations, but they are kind of describing their work as reparative giving, and they're using sort of the context of their work addressing a race wealth gap that exists, which is kind of something people can get their minds around. So, the challenge with folks feeling triggered around the word *reparations* I think is connected to the idea of the grieving, the apology, the other work that needs to happen in conjunction with a payout. Right?

If we just skip that work and we go straight to, "Let's pass reparations, give everyone a check," I'm afraid that we're going to miss that opportunity to do the hard work of healing that I think is also necessary. I, frankly, definitely support reparations and land back, and I want to see that happen, but, personally, I would skip getting the check if I can get everyone to commit to the work, because the work that proceeds reparations, perhaps to me, is what is going to prevent this type of harm happening in the future. If we skip to a payout, I think we'll have folks saying, "Well, we've done our part, we settled our debt. We're in a post-

racial society." I really want us to dig into the pain of what has happened, and to, like, walk dead into the belly of that beast to apologize and to get into a right relationship.

I think money being used as a repair should follow that, that should be an action that happens, but the first part of this process is equally important to me as an Indigenous person who, regardless of getting a payout from the government, my community is still highly invisible. We're actively experiencing an erasure of our cultures and genocide that is still happening in so many different ways. To stop that process or disrupt that, for me, would be just as meaningful as getting a one-time payout from the government.

*Patrick Fine:*

I think you're making a really essential point. There is no shortcut. It's not a problem you can pay or that money will make go away. You've got to actually address the history, address the harm or the trauma that has built up over decades and centuries, and come to grips with that, and then there is a much better chance that then if you invest resources, whether it's money or whether it's time or land, but, if you put resources, those resources will have meaning. If you skip that, I think it would be likely that it would be more like just trying to buy your way out of an uncomfortable situation.

*Edgar Villanueva:*

Right, and a lot of people are not supportive of reparations because they're not even aware of what has transpired. Right? I've said before, we don't have reparations in the United States because the United States is not sorry. When you really do the work, you've read, you've listened to stories, you dive into this, by the time you get to the point of action, it's going to be very easy, as you were saying, to take that action. Reparations is not going to feel like a scary word because you're going to be like, "Wow. We need to do something. We've done communities wrong. We need to repair this." For me, it actually becomes a very beautiful word and an opportunity to try to address what has happened.

But, when we don't know, when we don't teach the accurate history in our classrooms, when we sweep the past under a carpet and sort of try to move on under this sort of false pretense of, "We're all American and we're all great, everything is good. Just think positive," then we are really denying ourselves the opportunity to make it right. That's the disconnect. I think people feel triggered by the word because they don't want to walk into that heavy process, you know, that is just going to be required.

*Patrick Fine:* So, you've talked about a healing process, which is really a very constructive way to think about moving our society forward together. If we really could get a consensus to follow that path, are there specific kinds of pitfalls that we should be alert to, or that we would need to address?

*Edgar Villanueva:* That's a really good question because I am an extremely optimistic, hopeful person around this work, but I also understand that it is very, very difficult. I think some pitfalls that I've noticed, and I'm currently studying the process of South Africa, I'm in a fellowship, and, pandemic permitting, will be going there to take a deeper dive into their process in November — but, you know, I think a pitfall is, for a lot of folks, they see truth and reconciliation as a quick fix. To your point, Patrick, this is a long process. When you look at countries like Canada, they had a decade of truth and reconciliation, a decade of doing this work. I would say in many ways the general public is probably more enlightened about issues of race, but it's, by far, perfect there. I think that's a pitfall of thinking, "Let's have a process, or let's have a payout. Let's do something to fix this." But, what we really have to all do is make a lifelong commitment to healing because there is just no quick fix.

White supremacy is, like, this super smart virus that keeps mutating and showing up in different ways and has become so covert in the way that it shows up in policies and systems, and it is the water that we drink every day, so often we're not even aware of how it's operating. Right? We all go to bed every night and sleep just fine with extremely racist things happening all around us all the time, like the way public schools are funded, for example, in this country. Right? I think, for me, the pitfall is to imagine any quick fix, sort of a checklist that we all subscribe to get on the other side of this versus this being the work that is going to be necessary for decades to come, unfortunately. And you know, frankly, in the last administration, there was so much harm that was done in the United States that we're going to be experiencing trauma and the ripple effects of that for a long time to come, so I have a sense of urgency about this work.

We need to get started because I want to see my future generations actually living in a place of liberation and freedom, and wholeness and wellness. But, it is hard, hard work and there is no quick fix to this. You've probably heard the term *White saviorism*. I think that shows up sometimes in faith communities and in philanthropy and the nonprofit sector, where we want to center that in these approaches, but we've got to all have some deep solidarity and understand that we're all related. And, it's going to take all of us committing to this process because, ultimately, we've all

collectively suffered because of White supremacy, in different ways but yet we've all suffered.

*Patrick Fine:* Your point about combining a sense of urgency with a sense of patience, or recognition that this is not something that can be resolved in a year, or even two years, that this is a long-term endeavor to shift the way we in society interact with each other to build a more just society. That's going to disappoint some of the listeners, but I'm glad that you've highlighted it as one of the pitfalls in actualizing the kind of decolonization that you're talking about, because it's a reality. It's a reality people don't want to hear, but we need to accept it. It's not a project that you start the project and then the project in three years ends and you've achieved your objective.

*Edgar Villanueva:* Right, and I'm getting to understand that healing is the journey and not just the destination. Right? For so many organizations that are doing DEI work now, they want, "What is the plan? Where are we going to be six months from now?" It's so hard to produce those deliverables for organizations that I work with because we're engaging on a journey. And, I kind of know where we're going, but it really depends on the magic along the way and what is transpiring. And, what I'll say in closing here, too, is that that journey brings so much joy, like we talked about how hard it is and the heavy lift of it, but it's also so joyful to experience freedom.

To experience actually opening your heart and your mind to this work is the most joyful experience of my life, and for all of the people that I'm working with, especially White people who are beginning to commit to this work, they are finding it's like a new life and a new awakening and a new joy, and a deeper connection with their own people and their family and relatives in ways that they would not have imagined. I just want to say that to encourage folks that, you know, this is hard work, it is necessary work, it is all of our work, and it is very joyful work.

*Patrick Fine:* That was a wonderful way to close the podcast. Before we end, I have a question I would like to ask you, Edgar, which I've asked all of my guests this season. What advice would you give to the next generation of people who want to make a positive impact in our society?

*Edgar Villanueva:* I would advise everyone, especially the next generation, to realize as soon as possible the power that you possess to be an agent of change. I think for many of us in my generation, we found that power through organizations or affiliations, or "I want to work in this industry," versus really understanding that all along, that power was in me and I can be an agent of change. In any industry, wherever I am, I hold power to enact change. I

may not be the chair of the board or the president of this or that, but we all make decisions every day that can influence progress and justice. So, I feel like I learned that late in life, like I'm just settling into, like, "Wow, I actually have a superpower just as I am, just as I was born," and I wish I would have learned to tap into that authentic self and those authentic gifts that I already had earlier in my life.

So, that's what I will leave, to find that identity, and a lot of times it comes from our families and our culture. And because of White supremacy, we've pushed those things to the side and we're taught to be a leader, "I've got to be this kind of way, or I've got to show up differently, or code switch," where, all along, like we're going to be our most effective selves when we're our most authentic selves.

*Patrick Fine:* Edgar, that's fantastic advice for our listeners. I want to remind our listeners that Edgar's book is *Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance*, and you've just heard a wonderful set of insights of indigenous wisdom to heal divides and restore balance. Edgar, thank you so much for this conversation.

*Edgar Villanueva:* Thank you all.

*Patrick Fine:* And, I'm grateful for all the listeners who tuned in today. Thank you for joining us for this terrific conversation. Please share this episode. Post your comments and thoughts on the trends and people you see disrupting human development. I would love to hear from you. Join us next month for another episode of *A Deeper Look*.

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