

Artist's Statement
Turtle & Hiawatha Belt II

Tracey Anthony

For the people of Six Nations, the turtle plays an important role in the Creation Story. It is upon its back that Sky Woman came to rest after falling from the Sky World. Upon its back is where the people call home — Turtle Island. It also plays a role in the clan system of the Haudenosaunee as it is one of the nine clans. The symbol on the back of the turtle represents the Haudenosaunee, or “people of the longhouse,” commonly referred to as Iroquois, Six Nations, or Haudenosaunee Confederacy. Originally a confederacy of five nations inhabiting the northern part of New York State, the Haudenosaunee consisted of the Seneca, Cayuga, Oneida, Onondaga and Mohawk. When the Tuscarora joined the confederacy in the early 18th century, it became known as the Six Nations.

Details of artwork: Turtle & Hiawatha Belt II — Giclée on canvas —
20" w × 24" h

On behalf of everyone at the Council for the Advancement of Native Development Officers (Cando), including the editorial board of the *Journal of Aboriginal Economic Development* (JAED), welcome to the 18th issue of JAED. In this issue you will connect with current community and economic development activities occurring in Indigenous communities and institutions located across Canada.

These stories touch not only on economic development, but also on healing, Aboriginal women in mining negotiations and project development, and Aboriginal forest enterprises. In this issue, researchers also engage in the discussion of a number of ongoing and important topics critical to the enhancement of the academic and community-based understanding of what it means to develop in ways that honour and utilize Indigenous ways of knowing and being. This includes the critical analysis of community-based enterprises as an economic development strategy, the value of looking at concepts related to “Aboriginal capitalism”, and an analysis of why it is important to rethink the Sustainable Livelihoods Framework from an Indigenous perspective.

In addition, the Journal acknowledges and highlights Cando’s 2014 Economic Developer of the Year award winners, and continues to review and analyze the state of the Aboriginal economy, with a focus in this issue on Aboriginal Employment: 2007–2014.

In ending we invite you to consider sharing your stories or research in upcoming issues of our journal. The economic development world needs to hear more about Aboriginal community development, entrepreneurship and small business, and community enterprises. Further, readers need to know how these activities relate to Aboriginal community health and well-being. This year we have an opportunity to explore community and economic development connections through The Truth and Reconciliation Commission of Canada’s *Calls to Action* (2015). The historic 2014 decision by the Supreme Court of Canada that has restored a ruling that granted a broad declaration of land title to the Tsilhqot’in Nation located in British Columbia also signals resource development partnerships requiring more Indigenous involvement and benefit in the future.

We hope to hear from you, and look forward to connecting at Cando’s 23rd Annual AGM and Conference in the fall of 2016.

Warren Weir