



THE NAIN *Networks Project*

WHAT IS THE MOST POSITIVE THING ABOUT NAIN?

Everything...where it is (close to the North and to the land) and the way it is isolated, on its own.

There is still a sense of community, but not as strong as it was, and we got to get back to that.

Our culture... it is clear & people ask about it when they come here.

Young people. They will have more knowledge & the chance to change things.

Now we can hunt and gather things we couldn't before 'cause there's more time and chances to go.

*I don't know (laughs)...
Weather like this. Spring.*

People here are happy sometimes.

*People get along with each other, sense of community is still here.
Once you're from here, your always form Nain, for better or worst.*

NAIN NETWORKS PROJECT: *Research Team*

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ACKNOWLEDGEMENTS

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Others in Nain took it upon themselves to help advance the project through discussion and advice, or through positive representations of the project to friends and relatives in Nain. Many shared far more time than required for the interview in order to explain more fully their concerns and information and to offer material they felt would help the researchers better understand the material we were collecting. We would especially like to thank Jenny Bennett, Cody Tuglavina, Rutie Lampe, Ruby Edmunds, John Jararuse, Boaz Bennett, Matilda Nochasak, Richard Leo, Gwen Tuglavina, Brian Williams, Rosy Flowers, Sue Bennett, Martin Jararuse, Kathy Ford, Gus Flowers, Jr., Bonnie Lyall, Johnny Bennett, Harry Dicker, Pauline Angnatok, Beni Merkuratsuk, Elias Obed, Maria Dicker, Violet Kojak, Michael Ford, Sr., Martha Okkuatsiak, and Sarah Leo.

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NAIN NETWORKS PROJECT BRIEF:

Executive Summary

The Nain Networks Project team interviewed 330 adult residents of Nain over the course of 5 ½ months about the ways they exchange country food, store-bought food, traditional knowledge, help and advice about domestic problems, information and assistance in obtaining jobs and housing, who they consume alcohol with, and about their kinship connections to others in the community.

Access to Wild Resources: The vast majority of adults in Nain lack access to skidoos, boats, and cabins out on the land—the major means for obtaining country food.

Social Boundaries: Significant social barriers exist today in Nain that separate Inuit from Kablunângajuk and non-Aboriginals, between those of different economic levels, and between Hebron / Northern relocates and long-time residents of Nain (whether Inuit or not).

Country Foods: The majority of country food is circulated among a “core” group of houses. It is supplied by a small number of “hubs” (people who supply many others). Many households receive little or no country food.

Store-Bought Food: Access to “basic things” like flour, store-bought meat, vegetables or even a whole meal is obtained mainly through close family connections. There are few hubs other than the seasonal food bank. Many families count on the food bank for occasional access to basic food.

Jobs: Hubs in the jobs network tend also to be “brokers”—individuals who connect people to others rather than finding them a job directly. The job network is very fragile, meaning people are easily isolated if one of their few connections fails.

Housing: Housing help tends to be shared widely, but many people in Nain remain dependent on a small group of individuals who are seen as the main means of finding a permanent place to live.

Household Wellness: Most of the help for household issues such as domestic violence assistance or assistance for young people is performed by a small number of women in Nain, and people remain very dependent on social programs. Confidentiality is a large concern, making this a very fragile network that can leave many people who need help without someone to turn to.

Traditional Knowledge: There are many sources of traditional knowledge in Nain, but only a small “core”—meaning that many of the hubs in the network are not very well connected to one another. The core of the traditional knowledge network tends to overlap with the core of the country food network.

Alcohol: Alcohol use was often cited as the biggest problem in Nain. Yet households at the center of the alcohol co-use network tended to overlap considerably with the central households of the traditional knowledge and country food networks. Alcohol use was spread across all social groups.

Kinship: Family relationships remain very important in Nain. Close family are important sources of food and housing; extended family are important sources of traditional knowledge and country food. Much of Nain was related to one another by distant kinship.

Other Issues: Participants felt that we should have asked more about youth issues and parenting, and especially about suicide. Others were concerned with climate change and money problems in general.

NAIN NETWORKS PROJECT BRIEF:

Aulatsijet Naittotitausimajuk

Nainimi KaujimaKatigennikut Suliangata SuliaKattigit apitsulauttut 330 inummarinnik Nainimi tallimanik apvanganillu takKinik pitjutiKattutik tautseKatigeKattajunut aippiujannik niKituKannilu, niuvipvimiutanik, piusituKannik Kaujimajaujunut, ikajuttauKattanikkut ammalu uKautjigiauttaunikkut pitjutigillugu ilagengujut uKumaigijauKattajunut, Kaujigatsait ammalu ikajut̄augumannikut suliatsatâsongugiamut ammalu illutâgiamut, taikkununga imiKatigeKattajanginnik talannatunut, ammalu pitjutigillugit ilagennikut ataKatigennimik asinginnut nunagijammini.

Pitâsongugiamut Omajunik Piviannatunik: Ununnigijangit inummaret Nainimi sikitonik atugunnangitut, umianik, ammalu illukulunnik nunatsuamejunik-ununnigijangit tukiKattitauvuk pitâsongugiamut aippiujannik niKituKannilu.

Inuligijiujunut killianiattauningit: Angijummaget inuligijiujunut apviagutigijautsiamagittut ullumi Nainimi aviutitsujuk Inutuinnanik Kallunângajunillu ammalu Kallunânut, akungani taikkununga adjigengitut kenaujaliuKattajunut puttunigijangit, ammalu akungani Hebronimiunut/Taggâni notitaulautsimajunut ammalu akuni nunaKasimalittunut Nainimi (inogaluappatalonnet).

Aippiujait/NiKituKait: Ununnigijangit aippiujait niKituKaillu aulaluaKattajut taikkunangat “omajuluaKattajunut” ilagengujunit illuKajut. SakKititauKattajut “SakKititsiluaKattajuk” (inuit sakKititsiKattajut asinginnut). Unuttumaget upvalu ikittut ilangani aippiujattâKattangitut niKituKannilu.

Niuvipvimit-PisijauKattajut Niket: Pitâsongugiamut “sunakulutuinnanik” sollu sanaugak, niuvipvimit-pisijauKattajut niKituinnait, pigutsianik upvalu allât iluittut niKet pitâgijauluaKattajut ilagengujunit ataKatigejunut. SakKititsiluaKattajut ikittovut sollu nalliuvinni niKinik aittuiKattajut. Unuttumaget ilagengujut atuniKatsiamagittut niKinik aittuiKattajunut ilangani pitâsongugiamut sunakulutuinnanik atugialinginnik.

Suliatsait: SakKititsiKattajut suliatsanik KaujimaKatigennikut ukuanguluaKattajut “KaujitsingâKattajut” – immigolingajut inunnik KaujitsitsiKattajut asinginnut suliatsaugajakKotunut suliatsamik napvâlugatik. Suliatsanuk KaujimaKatigennik attutausagaisok, imâk tukilik inuit ottugagiallagumaKattangitut suliatsamik napvâgiamut atausallutik tigujaungtuappata.

Illulittânik: Illulittânik ikajuttaunik atuKatigettaumagittuk, tâvatuak unuttumaget Inuit Nainimi najuttiKaKattajut ikittojunik katingaKatigejunut KaujimajauKattajunut napvâsongunninginnik initsanik illutâgiamullu.

IluKagiamut Kanuittailinnimut: Unuttumaget ikajuttaugutauKattajut illunut pitjutajunut sollu ilagengujunut pilukânnik ikajotet upvalu ikajotet inosuttunut kamagijauKattavut ikittunut annanut Nainimi, ammalu inuit najuttiKaluaKattajut ikajotigijauKattajunut inunnut suliagijaujunut. Siammatitsitailigiamut isumâlotigijaummagijuk, tamanna sakKititsinialluni attutausagaisongunninganik sakKititsinialluni inuit kinamullenet aivitsaKalugatik kinatuinnamut.

PiusituKannik KaujimaKatigennik: Unuttumaginnik Kanuittuinnak piusituKannik KaujimattuKavuk Nainimi, tâvatuak mikijutuinnak “sakKititsiKattajut” – tukiKavuk tamanna unuttumaget sakKititsiKattajut KaujimaKatigennikut ataniKatsiangimagittut asinginnut. SakKititsiluaKattajut piusituKannik KaujimaKatigennimik apomautigijauKattavut sakKititsiKattajunut aippiujannik niKituKannilu KaujimajauKattajunut.

Talannatut: Talannatunik atuKattanik uKautauluaKattalauttuk anginippângutluni uKumaigijauKattajuk Nainimi. Taimailingagaluguattilugu illumiutait KikKanganettut talannatunik atuKattanimmik taikkualu apomautigijaujut angijummagimmik piusituKannik Kaujimajunut ammalu aippiujannik niKituKannilu KaujimaKattajunut. Talannatunik atuKattanik nanituinnâvuk inuligijet katingaKatigejunut.

Ilagennik: Ilagennik ikKanattumagiuvuk Nainimiunut. Ilagetsiamagijut ikKanattumagiuvuk sakKittisigiamut niKitsanut ammalu illusannut; ilagijangit ikKanattumagiutlunillu piusituKannik KaujimaKatigennimik ammalu aippijatsatâgiamut niKituKanilu. Unuttumaget Nainimiut ilagenguvut Kanutuinnak iliKatigengutlutik Kaningitogaluappat.

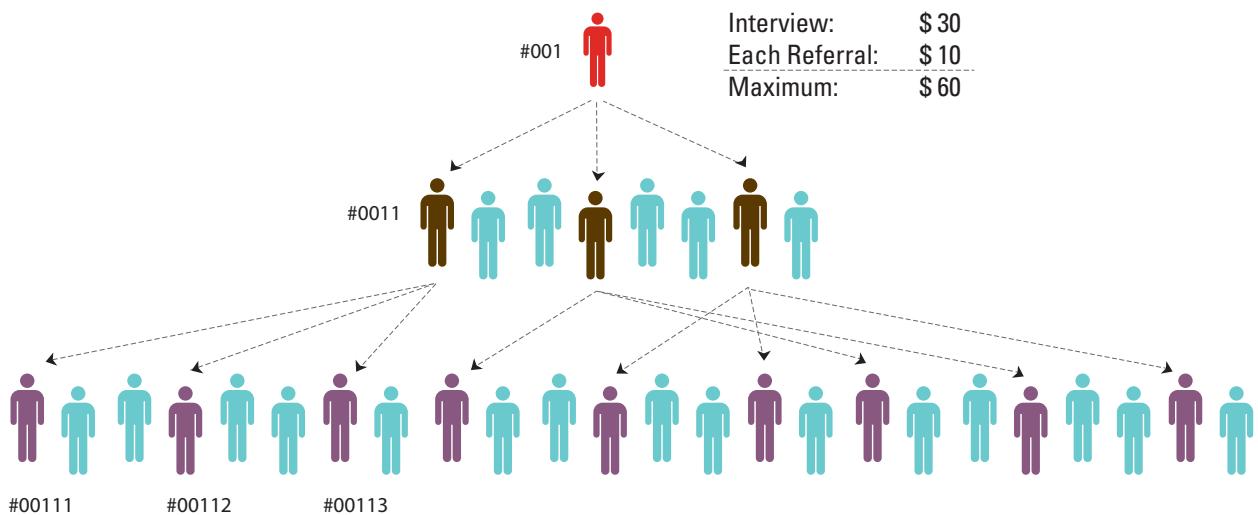
Asigiallait Pitjutajut: IlauKatausimajut ippinialauttut apitsuluagiaKasimagaluaKugut pitjutigillugit inosuttunuk pitjutigianginnik ammalu angajukKângugiamut, ammalu piluattumik pitjutigillugu imminiaKattajunut. Asigiallait isumâlotiKalauttut silak asianguvallianinanik ammalu kenaujait uKumaigijauKattajunut ilonnâgut.

NAIN NETWORKS PROJECT: *The Power of Social Network Research*

To understand this research project, it is important to understand social network analysis. A social network is a theoretical construct used in the social sciences to study social relationships. Social networks are composed of relationships between people.

The Nain Networks Project is one of the largest ethnographic network research projects ever completed. Because of this, a full analysis of the data collected in Nain will take many years. For the purposes of this report, our goal is to present the initial results on the 8 primary networks we researched: Country Food Assistance, Non-Country Food Assistance, Jobs, Housing, Household Wellness & Domestic Violence, Traditional Inuit Knowledge, Family and Alcohol Co-Use.

Between January and June, 2010, researchers from the Social Network Research Group of the City University of New York interviewed 330 adults in Nain. Each interview lasted about 1 hour.

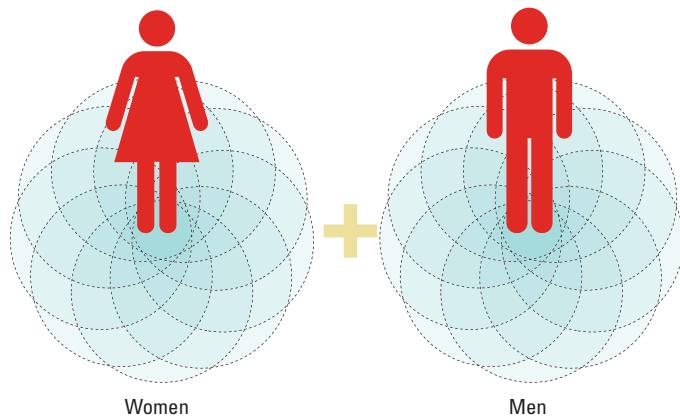
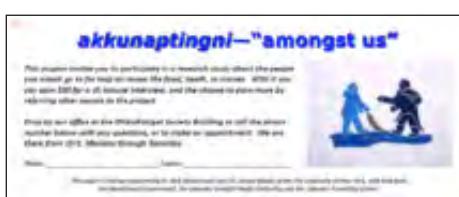


Coupons are “coded” to track relationships between people and to insure all interview data remains anonymous.

Amongst Us

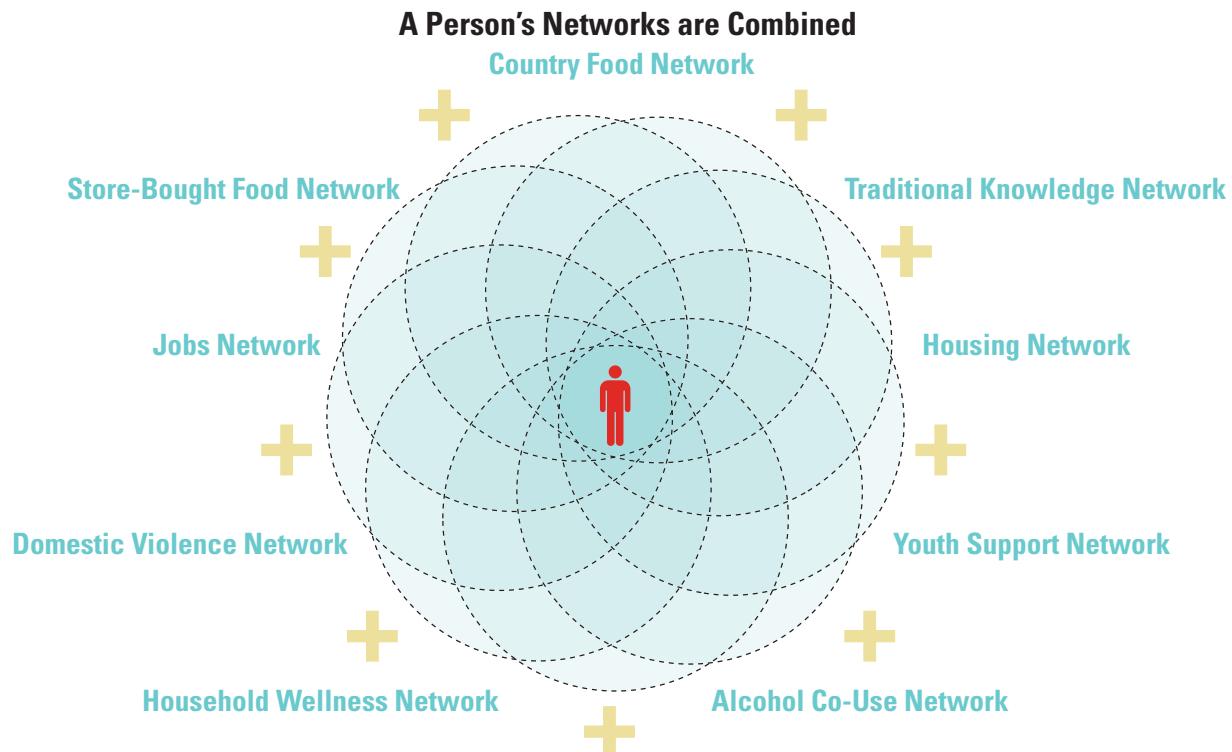
Participants were paid \$30 for a 60 minute interview, and given three referral coupons to give to friends and family members. Each successful referral was rewarded with \$10.

The result was 280 recruitments to the project by other respondents.

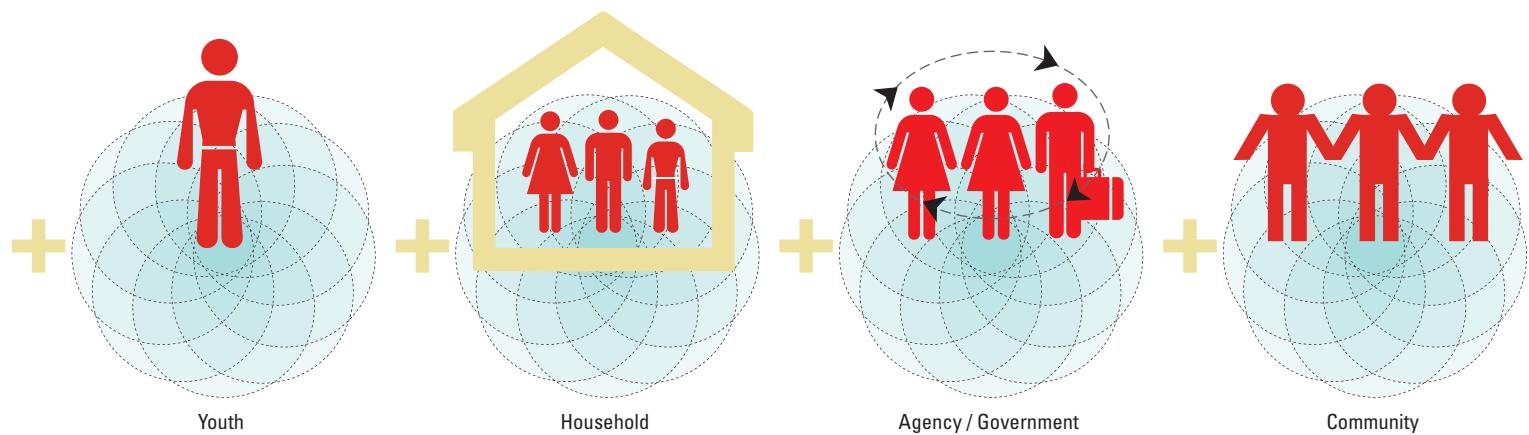


Power of Analysis comes in Combining Networks

From the individual interviews, full-scale maps of each network domain were created. These maps are given in the pages that follow. Individually and together, these social network maps provide a blue-print of current social relationships in Nain. These relationships allow information and resources to flow from person to person, and household to household. Our hope is that the analyses produced will be useful to those agencies and individuals who provide leadership and help in Nain, and perhaps throughout the Nunatsiavut region.



Networks can be combined and analyzed according to any one or any combination of relationships making network analysis very, very powerful



NAIN NETWORKS PROJECT BRIEF: *Project Overview*

Based on the responses of the participants who completed the research interview:

- A large majority of the participants self-identified as Inuit.
- We estimate that there are a higher percentage of people in Nain under 30 (42%) than the 2006 Statistics Canada Census estimate (26%) and a lower percentage of people over 50 (18%) than the Census (27%). We also estimate that the average household size in Nain (4.5 people per household) was higher than the Census estimate (3.2 people per household).
- Approximately 10% of those we interviewed were “Relocated,” individuals born in Hebron, Nutak or another of the Northern communities who were relocated to Nain (and other communities) in the 1960s. In addition, the majority of those we interviewed had at least one relocatee among his/her parents.
- More than 36% of the people we interviewed were not connected to the Northern communities or relocation process by either their own place of birth or that of their parents.
- Individual weekly incomes in Nain covered a wide range, from less than \$100 per week to more than \$1000 per week. The most common personal income level was below \$100 per week, including money received via various social support and retirement programs.
- The average reported individual weekly income was around \$233. For households, the average reported income was around \$570, approximately twice the average individual income.
- 55% of those interviewed had no access to a cabin, skidoo, or boat. 75% had only occasional access to only one of these three.
- The majority of participants had not finished High School and had either no current/recent employment, or seasonal/occasional employment.
- The number of households of large size (greater than four people) is high in Nain. Roughly 5% of all households in Nain have more than 8 residents. On the other hand, more than 20% of the households in the community had only one or two residents. Taken together, this indicates a very wide range of living conditions. These numbers reflect more crowding than the 2006 Statistics Canada Census of Nain.

330 Interviewed

	Female	Male	> 35 yrs	< 35 yrs	Relocatee	Parents Relocated	Not Relocated	Total
Inuit	46%	44%	47%	43%	10%	44%	36%	90%
Kablunangajuk*	5%	4%	4%	4%	0%	2%	6%	8%
Non-Aboriginal	>1%	2%	>1%	2%	0%	0%	2%	2%
	51%	49%	51%	49%	10%	46%	44%	100%

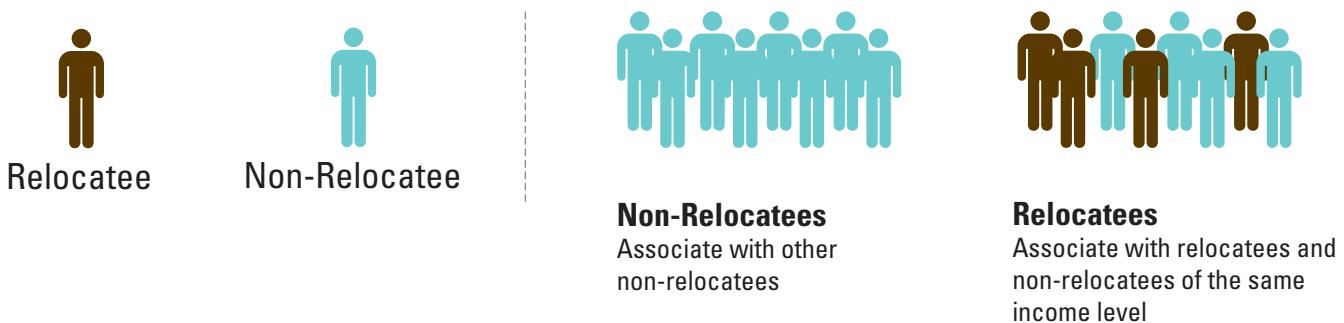
*According to the 2006 Labrador Inuit Land Claims Agreement, Kablunangajuk are considered Inuit.

This chart shows the percentage of participants who used this term as a self-identification.

Two Important Network Findings Should Be Noted:

1. Effects of the Hebron / Labrador Inuit Relocations

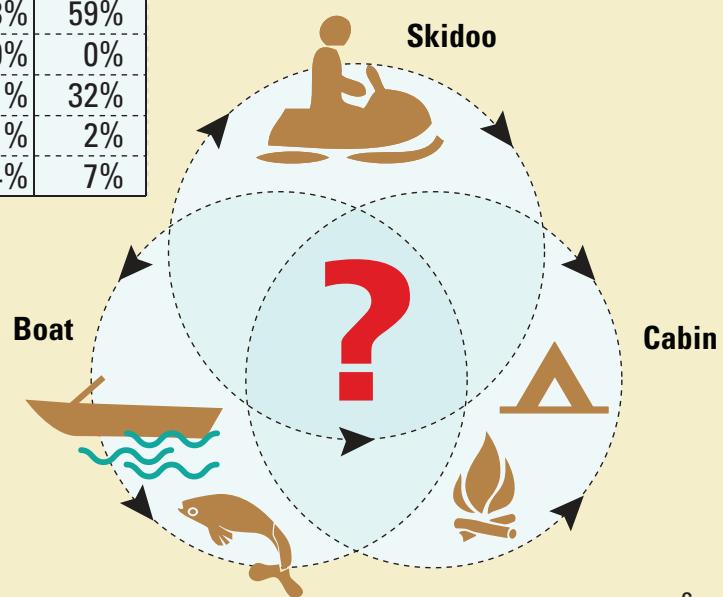
The history of Inuit relocation in Labrador has created considerable social barriers in Nain. Individuals who were not part of relocated families seldom were affiliated with those from relocated families according to the project recruitment data. Economic differences and ethnic differences were also sources of social exclusion/isolation in the community. Inuit tended to affiliate with other Inuit and Kablunângajuk, but not non-Aboriginals; Kablunângajuk tended to affiliate with one another, and with non-Aboriginals, but not with Inuit. Relocatees tended to mix with others at their same income level, but not with those of higher/lower income, while non-relocatees tended to exclude relocatees.



2. Access to the means to enjoy traditional living is a problem in Nain.

Ownership and access to the three main means for accessing subsistence resources—boats, cabins, and skidoos—is rare in Nain. More than two-thirds of those interviewed had only occasional access to only one of the three most important means to obtain Country Food.

	Relocatee			Non-Relocatee		
	Skidoo	Boat	Cabin	Skidoo	Boat	Cabin
No Access	80%	78%	67%	70%	63%	59%
Occasional	10%	18%	0%	17%	30%	0%
Family	0%	0%	22%	0%	1%	32%
Own	7%	1%	5%	8%	1%	2%
Unknown	3%	2%	6%	6%	4%	7%



NAIN NETWORKS PROJECT BRIEF:
The Results



COUNTRY FOOD NETWORK
NON-COUNTRY FOOD NETWORK
JOBS NETWORK
HOUSING NETWORK

WELLNESS NETWORK
KNOWLEDGE NETWORK
ALCOHOL NETWORK



PATTERNS OF
DEPENDENCY
Country food

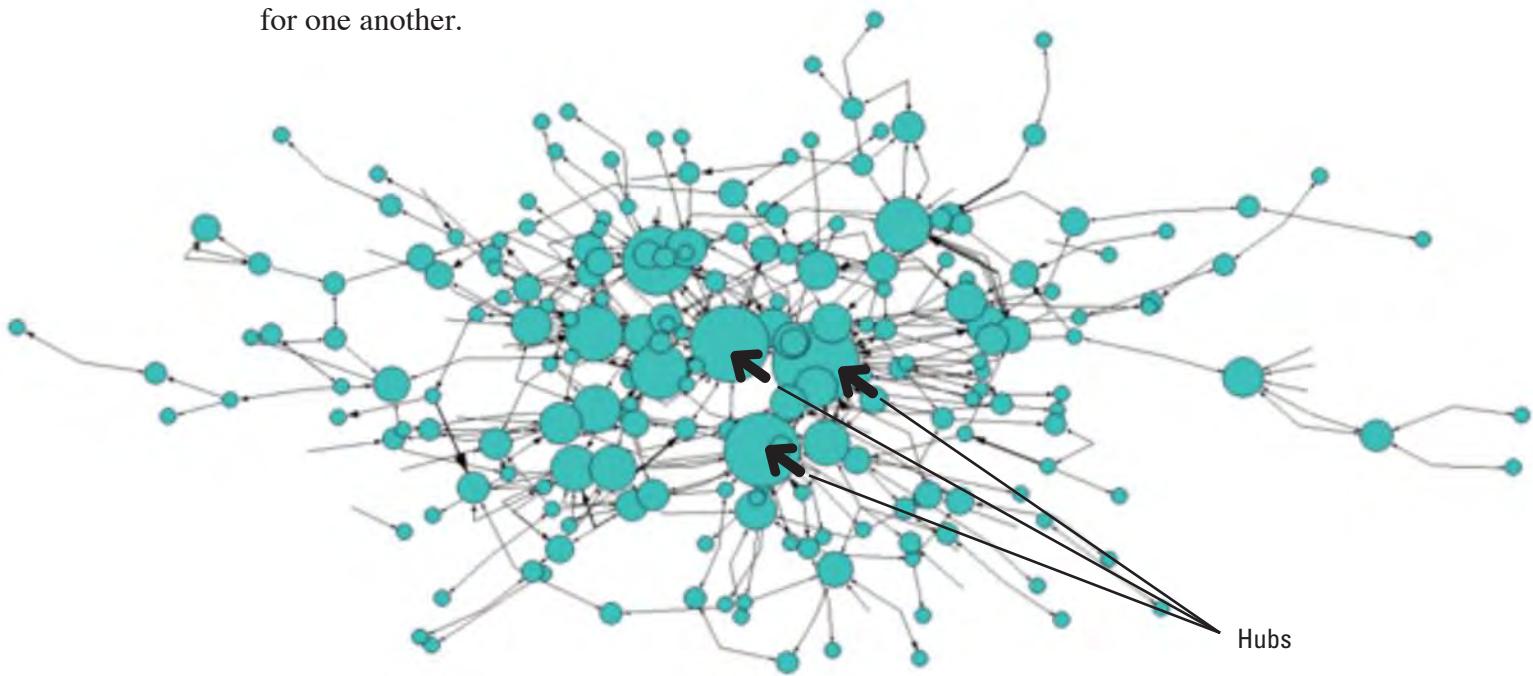


INDIVIDUAL
to
GROUP



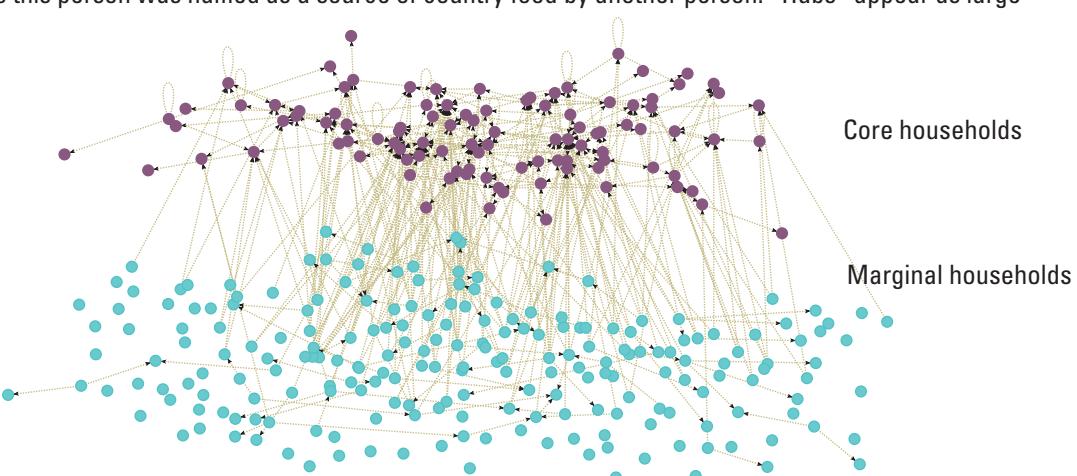
NAIN NETWORKS PROJECT BRIEF:
Food Assistance: Country Food

The country food network featured a small number of “hubs” or central members, who provide food for a large number of others, and serve as REGULAR HUNTING PARTNERS for one another.



Hubs & Nodes

Above, each member of the network is shown as a “node” or circle. The size of each node is proportional to the number of times this person was named as a source of country food by another person. “Hubs” appear as large circles.



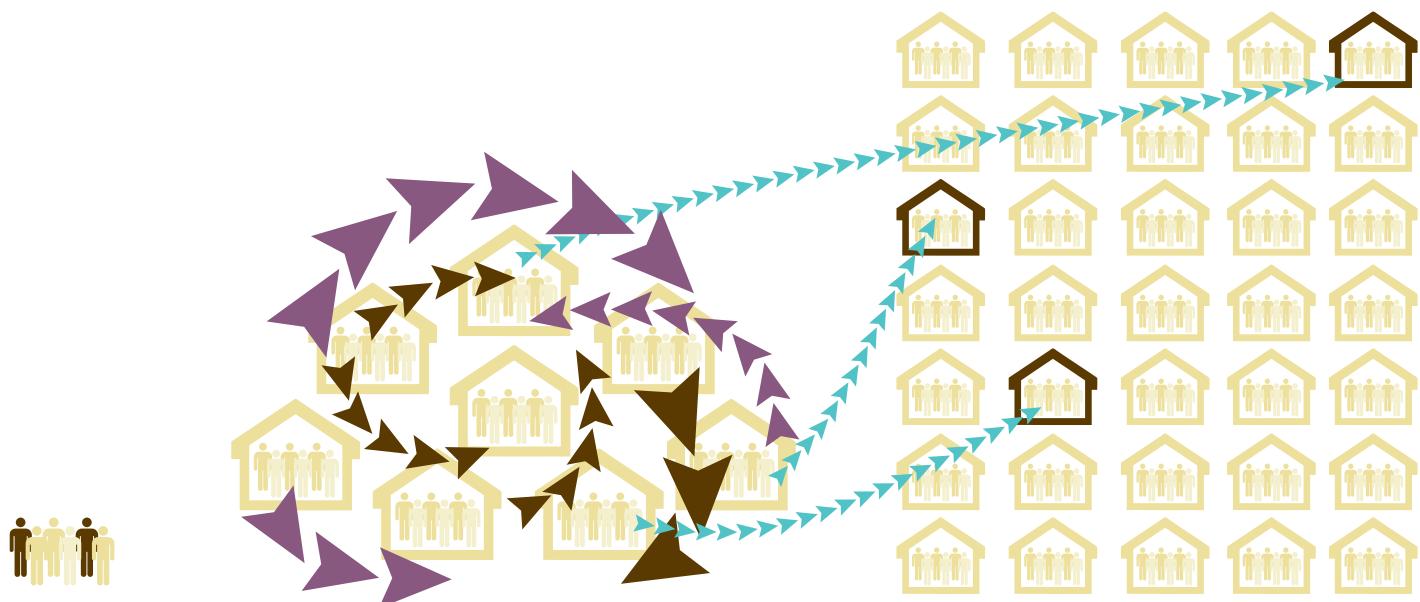
Cores & Margins

Here each circle represents a “core” household (purple) or a “marginal” household (green). The core households mainly exchange with each other while the marginal households are either disconnected or dependent on a core household. Membership in the core is determined by a mathematical analysis of the network.



NETWORK
STABILITY
Country food

Less stable, than many of the other networks in Nain, perhaps because of the shifting availability of wild resources.



Super Hubs

Less than 1% of network participants are responsible for 20% of all CF exchanges:

100% Inuit
100% Male
\$775 average household income per week

Hubs

8.5% of network participants are responsible for 54% of CF exchange:

87% Inuit
13% Kablunângajuk
92% Male
\$699 average household income per week

Non-Hubs

\$590 average household income per week

Core Households

23% of the households are responsible for 85% of country food exchanges

The vast majority of the country food produced by hubs is circulated among a group of “core households”. These are highly connected households who frequently share with one another.

The country food received by these households is both shared and consumed, i.e. most core households acting as both “sources” and “receivers” of country food.

Core households had a slightly higher income than non-core households, and nearly twice the rate of boat, skidoo, and cabin ownership/access.

Yet core households also showed higher numbers of residents per household despite similar house size (# of bedrooms) and a lower number of children per household.

Marginal Households

68% of the households are responsible for less than 15% of country food exchanges

Marginal households show low access to the equipment necessary to procure country foods.

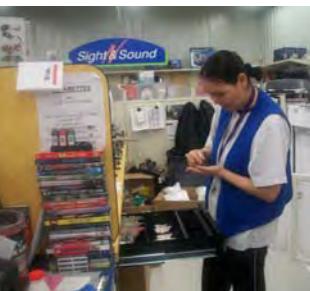
Country food that leaves the core of the network is primarily consumed by those households that receive it. Little recirculation appears to take place outside of the core.

In popular terms, the traditional food network would appear to be a “TRICKLE DOWN” economy, with resources circulating mainly among a small group with high(er) access to resources and the means to obtain them, some portion of which leaves the core and is consumed by those on the margins (with little further exchange or circulation).

PATTERNS OF
DEPENDENCY
Non-country food



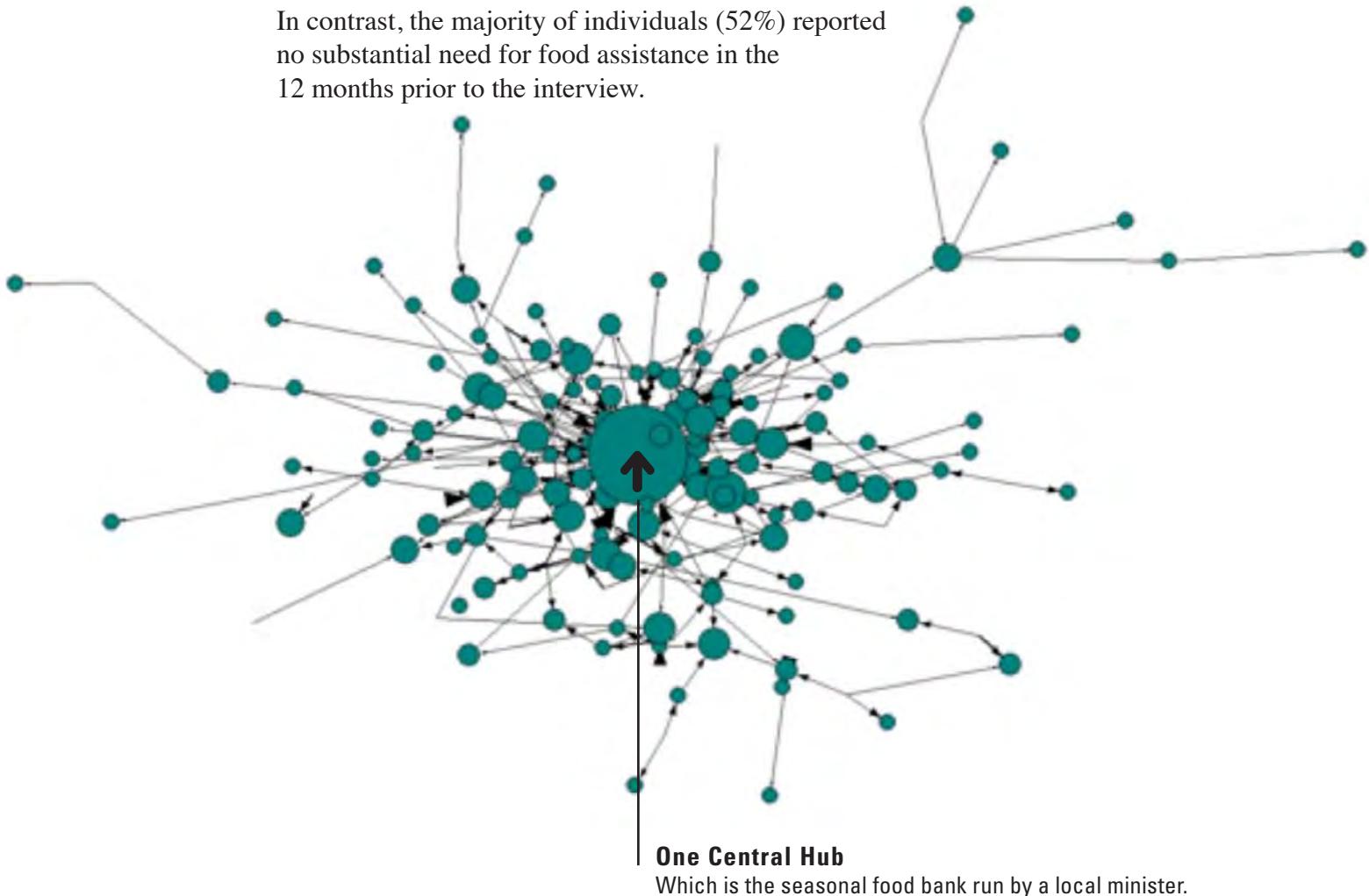
INDIVIDUAL
to & from
INDIVIDUAL



NAIN NETWORKS PROJECT BRIEF: *Food Assistance: Non-Country Food (Store-Bought)*

DURING DIFFICULT TIMES ABOUT 15% of all those interviewed HAD BEEN to the local food bank for “basic things” in the last year. With over 14 tons of food given away last year, it is obvious that providing for the basic necessities remains an issue for many families.

In contrast, the majority of individuals (52%) reported no substantial need for food assistance in the 12 months prior to the interview.



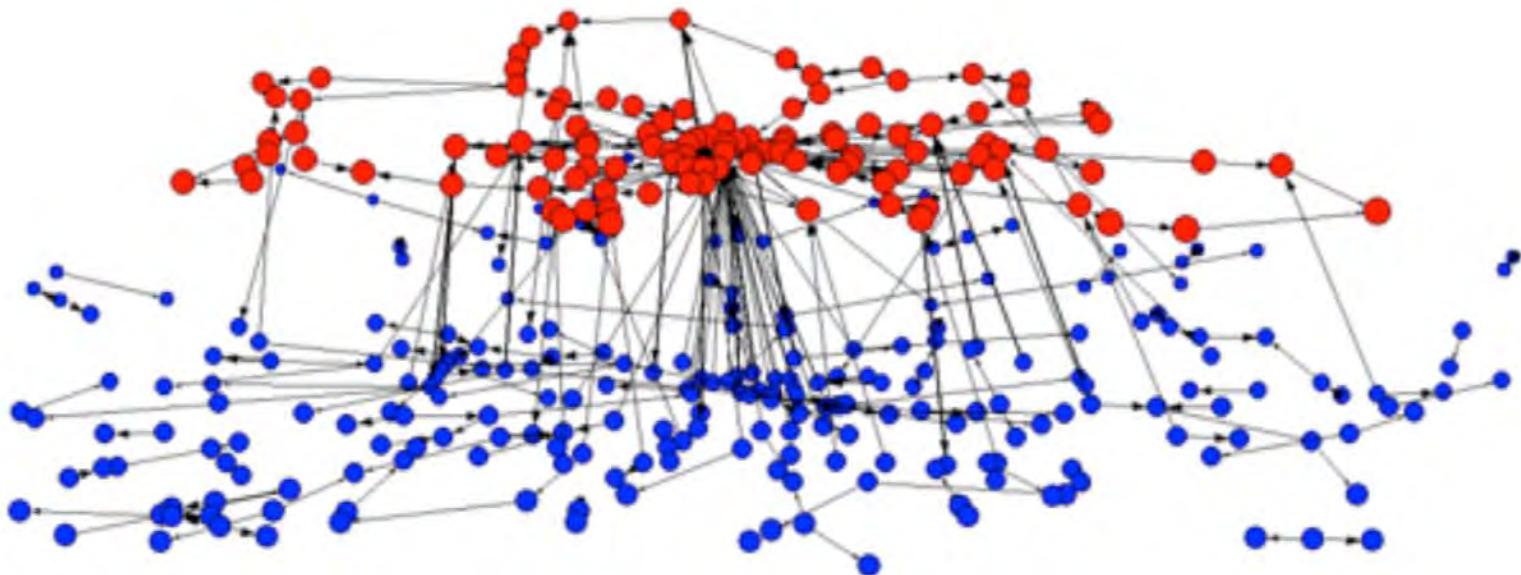
Store-bought food lacks the large number of “hubs” seen in the Country Food network. Resources move through this network without creating distinct network roles, indicating a more egalitarian and generalized exchange network. There is little evidence of established status distinctions in the network, indicating that informal divisions provide the structure of dependency relationships in the network.

More stable than the Country Food Network, indicating that patterns of sharing were routine and well established.

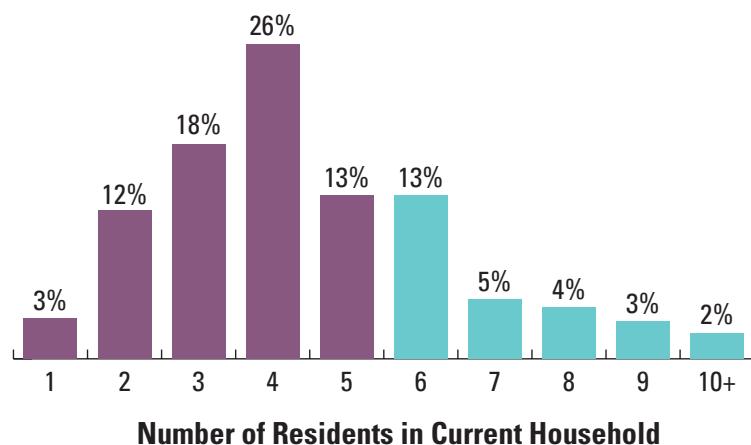


UPON CLOSE EXAMINATION OF THE NETWORK DATA, WE SEE THAT THE DISTRIBUTION OF STORE BOUGHT FOOD IS MUCH MORE EVEN THAN IN THE COUNTRY FOOD NETWORK.

The red dots below represent more reciprocal sharing takes place within the core, with food frequently exchanged back and forth between individuals and households.



There was high overlap between store-bought food sharing network and close family connections. Most people give and get store-bought food from their parents, siblings, and children's households. Sharing with more distinct kin was much less common.

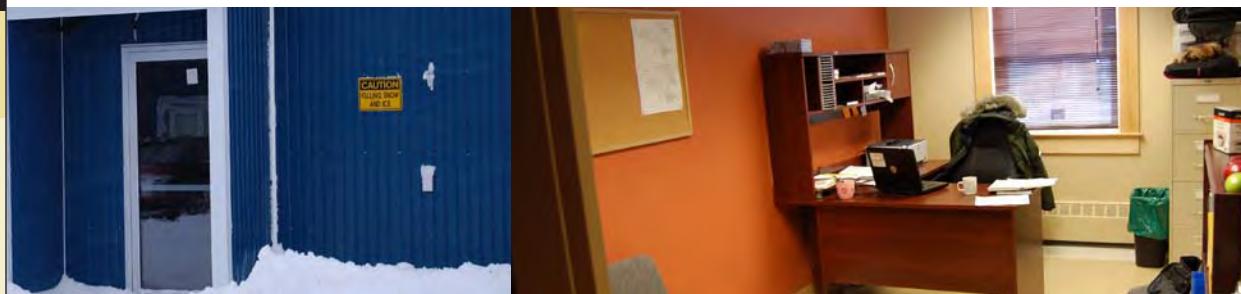


27.5%
Of households have
6 or more people





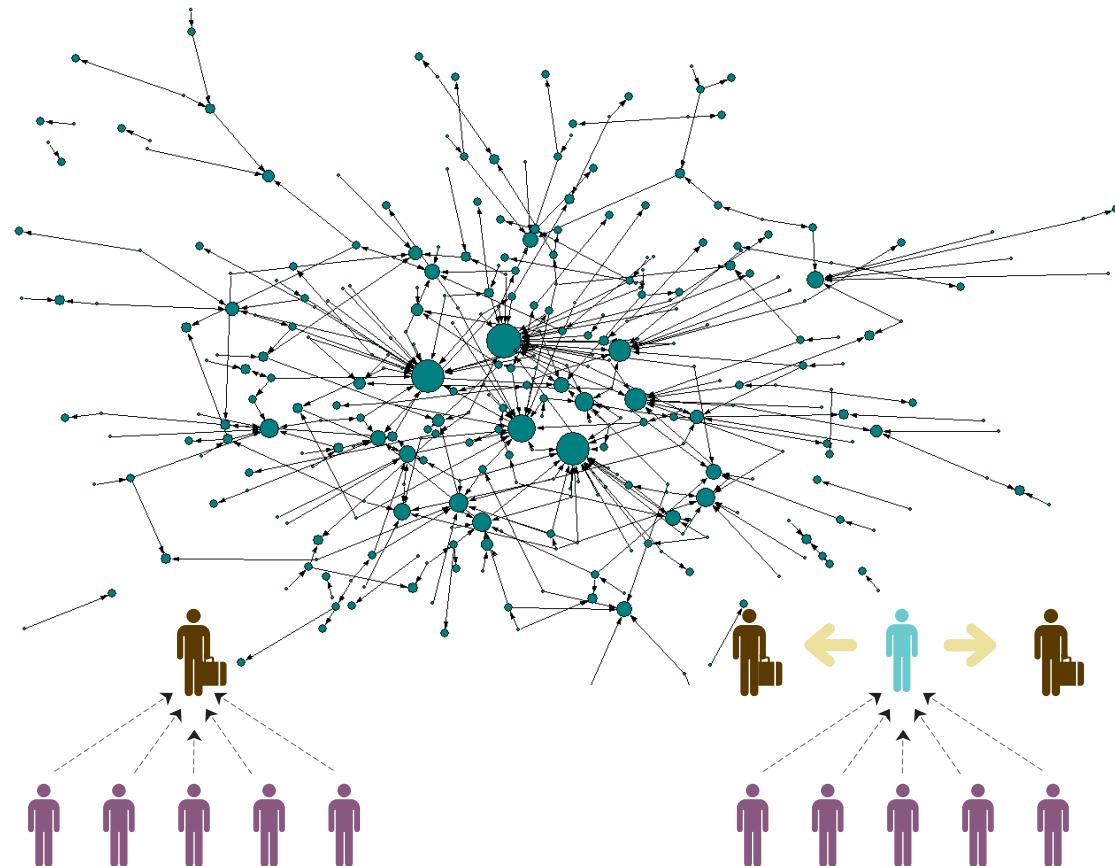
INDIVIDUAL
to
INDIVIDUAL



NAIN NETWORKS PROJECT BRIEF: *Jobs Network*

The Job Assistance Network

The Jobs Network is very fractured and dispersed, indicating that help finding work is unsteady and based mainly on personal connections (rather than family connections or individual status). Several prominent “hubs” are apparent – these are a small number of individuals that provide jobs and job help to many people.



Hubs

- Higher Income & Education Level
- Only 8% of the Hubs have a Relocation History
- Hubs Often Tend to Serve as “Brokers”
- Have an Average Individual Weekly Income of \$587 (Nearly Twice the Average in Nain)
- 92% were Employed Full-time
- 54% were Non-Inuit; 41% were Women

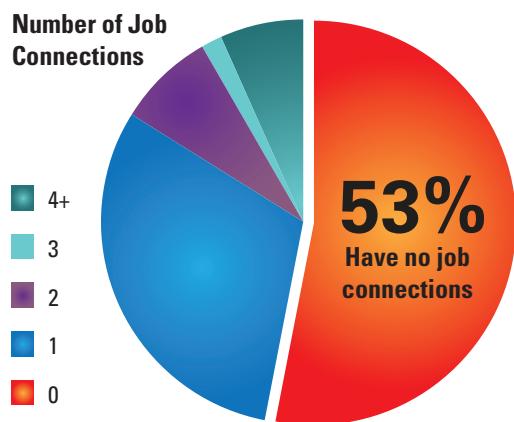
Brokers

- Brokers Connect People with Resources that They Cannot Access Themselves
- 25% of the Brokers have a Relocation History
- Have an Average Weekly Income of \$526; Nearly Twice the Average Income in Nain
- 80% were Employed Full-time
- 45% were Non-Inuit; 44% were Women



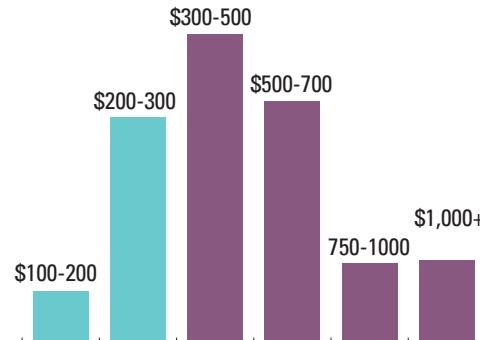
NETWORK STABILITY Jobs

Considerably more stable than others, but fragile: the deletion of a small number of ties may cause the network to fracture into many small parts.



Most individuals had very few job connections. The Jobs Network contains long strings of single individuals seeking assistance.

Household Income Per Week



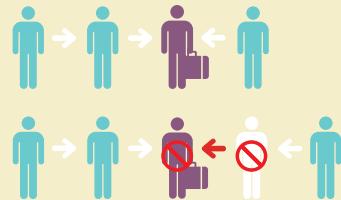
The most common personal income was below \$100 per week, including money received via government program support. The average reported individual weekly income was around \$233. For households, the average reported income was around \$570.

Social Barriers

The data shows that social divisions based on economic status are intertwined with relocation history. Because job access relies on a chain of individual relationships, a break in a single relationship can lead to isolation.



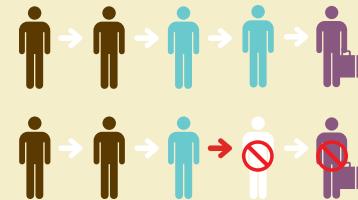
Non-Relocates...
tend to associate with other non-relocatees



Lower income non-relocatees are less socially bound by economic status. They are more likely to have a close contact who is employed.



Relocates...
associate with people of the same income level



Lower income relocates are less likely to have a close contact who is employed. Most of their contacts come from people at the same income level.



INDIVIDUAL
to
GROUP



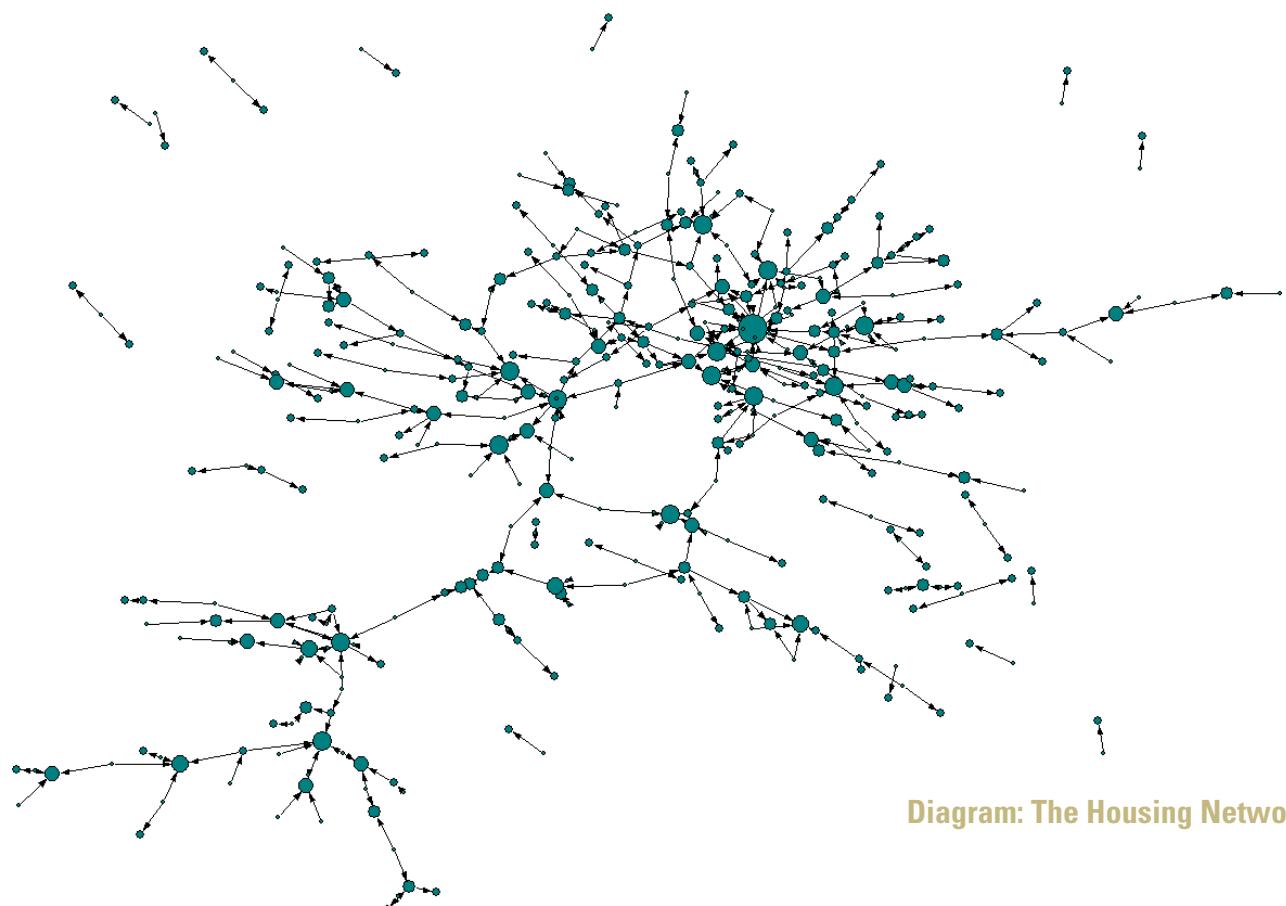
NAIN NETWORKS PROJECT BRIEF: *Housing Assistance Network*

It is well known that there is a long-term housing shortage in Nain. Living space is at a premium and uncertainty about housing availability and assistance is common.

“Housing [is the most important issue to me right now]. I’ve been looking for my own place for 15 years, it doesn’t matter if your name is on the list. My ex got custody of my kids because he could stay at his mom’s place and I didn’t have nowhere to stay permanently, so I lost my kids over housing.”

The Housing Assistance Network

The Housing Network contains long strings of association with little overlap. This sort of structure indicates a fragile network where the deletion of a single connection can isolate one part of the network from another. The Housing Network was also relatively unstable, a reflection of the necessarily opportunistic nature of finding housing during the long housing drought in Nain.





NETWORK STABILITY Housing

An unstable network where we might expect constant shifting in connections. This is likely the result of the long-standing housing shortage in Nain.



Collective Ethos & General Sense of Sharing

The Housing Network in Nain showed some of the highest evidence of balance/reciprocity, indicating a collective ethos and general sense of sharing when it comes to providing shelter to others.

Housing Network Shows Dependency

Despite the sharing ethos, the Housing Network shows higher levels of individual versus group ranking than the other networks. This is a situation where a group of people is dependent on a single individual or small group of individuals. This is likely a reflection of the fact that much of the new housing is distributed by centralized committee in cooperation with the local housing authority.

Household Size

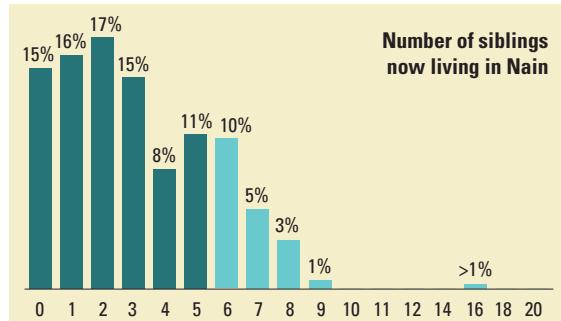
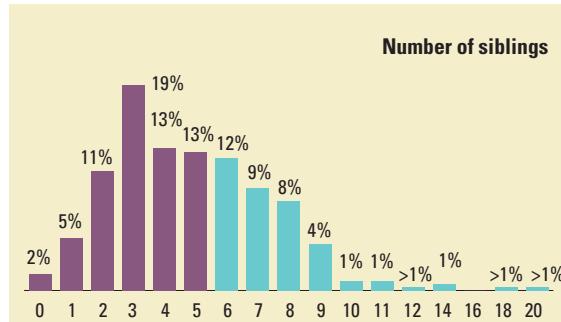
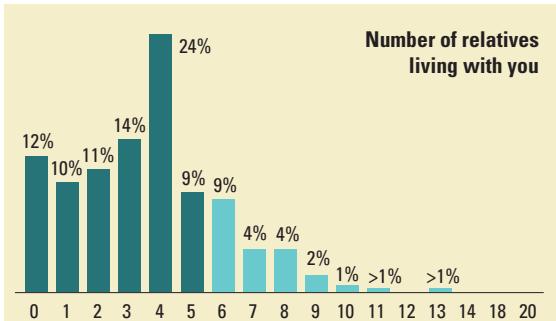
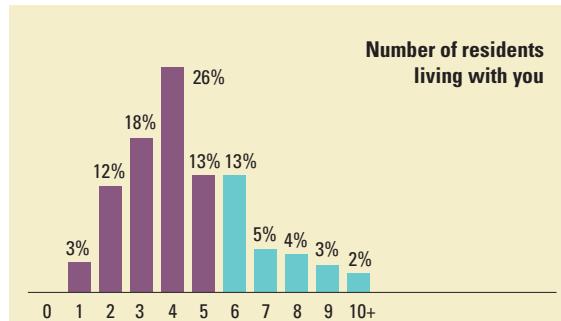
There is a wide range of living conditions in Nain. The number of households of large size (greater than four people) is considerable, and there are several very large households: roughly 5% of all households have more than 8 residents.

Number of residents versus relatives

As the number of co-residing relatives overall is less than the number of co-residing residents, it is clear that many households contain residents unlinked by kinship or marriage. With the housing shortage, many people are forced to move frequently, and “couch-surfing” by young people is a common occurrence.

Siblings may “co-reside” but move between communities

Sharing back and forth between the households of adult siblings was a commonly expressed feature of many of the exchanges. This is a sign of what are called “supra-households” in other Inuit communities. In examining the network, answers showed that large families are common in Nain, both in the past and at present. However, the lower overall number of siblings still living in Nain (when compared to the total number of siblings) indicates significant population movement both into and out of the community over the past several years.

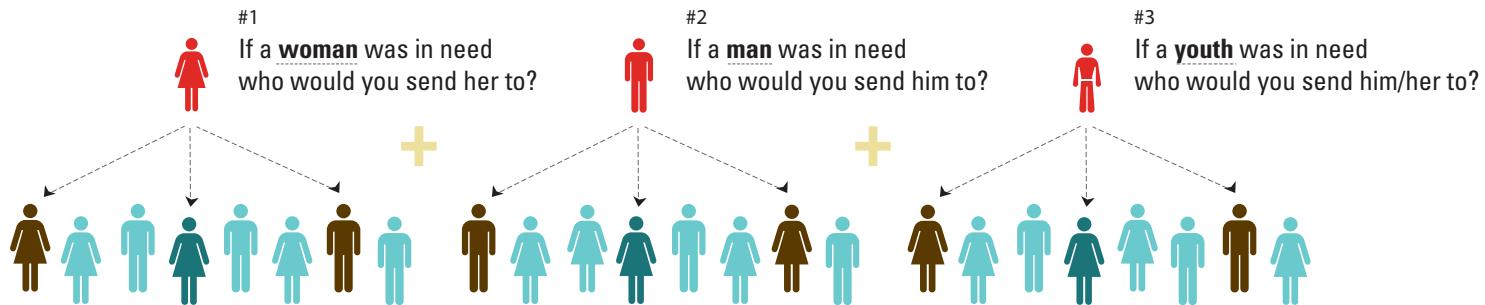




NAIN NETWORKS PROJECT BRIEF: *Household Wellness and Domestic Violence Network*

The Household Wellness & Domestic Violence Network

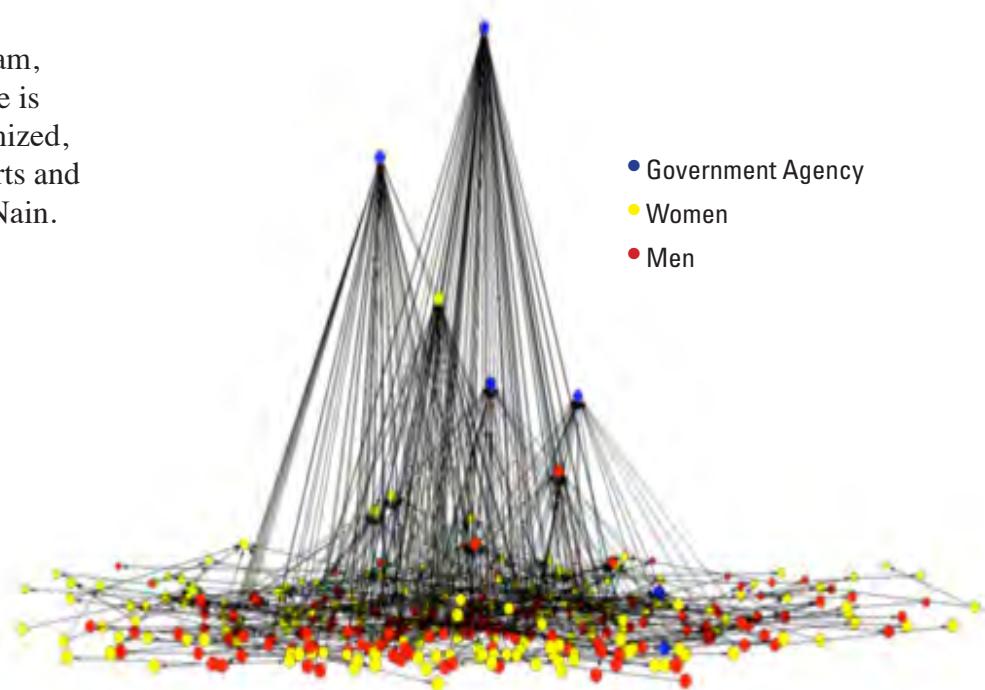
The household wellness network incorporates three kinds of connections. The answers to these questions resulted in three distinct networks, which were put together to form a single network of assistance around domestic/household issues.



The Combined Network shows a strong informal counseling network

Much of the domestic violence and youth help in Nain centered around a small number of women. While many people named Nunatsiavut DHSD counselors or the RCMP, most women spoke of a need for personal interaction, “someone to cry with.”

From the network diagram, it is easy to see that there is a significant, if unrecognized, system of natural supports and informal counseling in Nain.



Like the Jobs Network, this is a stable but fragile network that could easily fracture into many isolated pieces.



Most men & women felt they had someone to talk to

The Women's Domestic Violence Referral Network that was documented in the interviews is for the most part, a connected graph – meaning that there are very few isolated pairs of individuals. Almost all of the women we talked to in Nain, and many of the men, felt like they had someone they could talk to about violence problems with a spouse or companion. Most often the person to whom he/she would turn for help also had someone (else) to turn to for help. The network was not very robust, however. Often the deletion of only one connection could segment the network into many separate parts.

Privacy and confidentiality play a role

One reason for this is that women avoided talking to other women to whom their own confidant might go for help. The reasons for this are complex. The main issue in determining who to go to for help was that women sought confidentiality – both secrecy and the assurance that the person she talked to would not pass on information to anyone else. As such, knowing that your confidant has someone that she also confides in may limit a woman's willingness to seek help from a friend or relative.

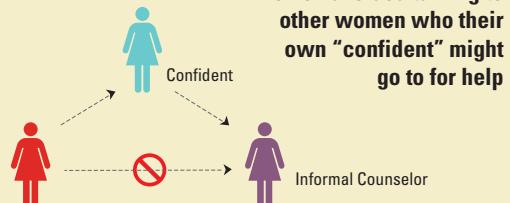
Women are more likely to intervene

In our interviews, both men and women indicated that women are seen by the community as far more likely to intervene or provide assistance to individuals in need of help when there is trouble in a home. Indeed, gender was (in this network) the most determinative factor in influencing the network roles of those individuals named in the research.

Most felt they had somewhere to go for help



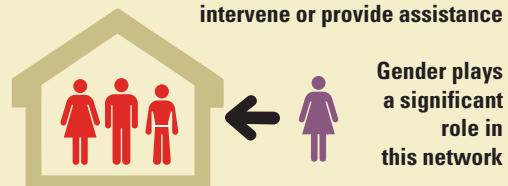
Women avoided talking to other women who their own "confidant" might go for help



Women sought confidentiality: both secrecy & assurance that no information was passed



Women are more likely to intervene or provide assistance



Gender plays a significant role in this network



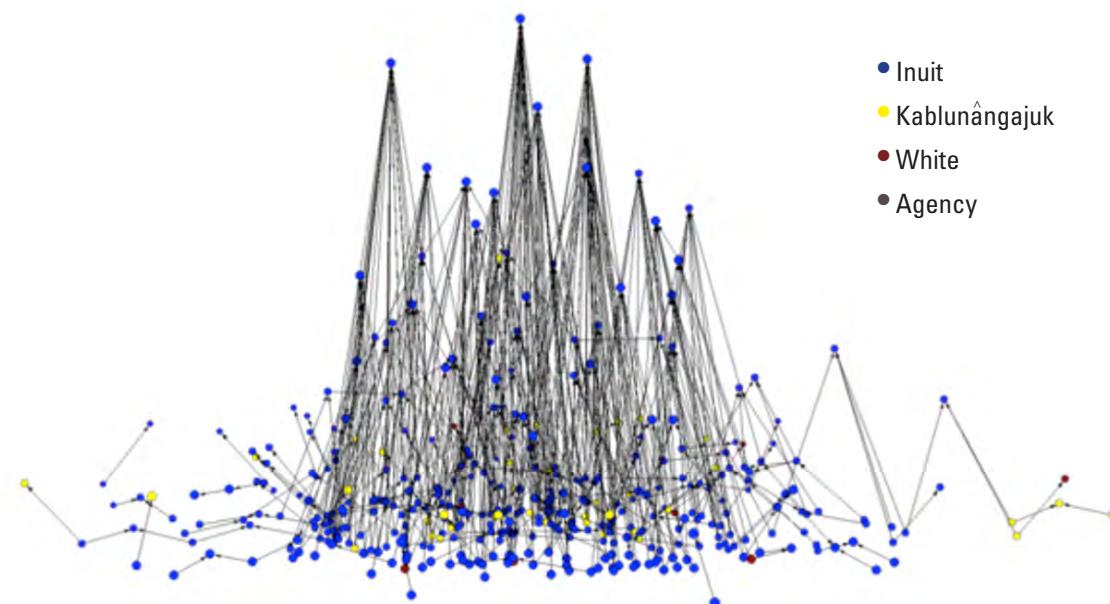
NAIN NETWORKS PROJECT BRIEF: *Traditional Knowledge Network*

In the Traditional Knowledge Network, we left the definition of “tradition” and “custom” open to participants. Instead we asked *“If you had a question about your customs, culture, history, or tradition, who would you ask for answers?”*

Answers about what tradition meant ranged from cooking country food, to how to make skin boots, to the rules for celebrating “Boys Day,” to questions about words in Inuktitut, to the conditions of particular “roads” to the interior (for purposes of caribou hunting). Such a variety of answers TESTIFIES TO THE LONG AND COMPLEX HISTORY OF NAIN, which is among the oldest of the communities on the coast and which has a long history of colonization and self-determination.

Many people are considered to be experts in Traditional Knowledge

The analysis showed a high number of network “hubs,” indicating that there are many people in Nain who are considered to be experts in traditional knowledge. Relocates and older residents were more likely to be hubs or central figures. Yet being a source of knowledge was not statistically related to access to the means of obtaining country food. Also, people who were regarded as sources of traditional knowledge were more likely to be members of low income households.





NETWORK STABILITY Knowledge

Among the most stable networks, indicating well accepted patterns of knowledge sharing and information exchange.



Traditional Knowledge Hubs

Overall, we found no statistical relationship between being a hub in the Traditional Knowledge Network and access to the means of obtaining country food. Nor was network position associated with education level.

The Core of the TK Network is significantly different

The core of the Traditional Knowledge Network turned out to be smaller than we expected, given the high number of people with multiple connections. In all only 6% of those interviewed were found to be in the “core” of the network.

Not every hub is a member of the “core”

“Core” membership is determined mathematically by examining the network to calculate the centrality of one’s immediate network connections. A node with five connections, each of whom is connected only to him/her, would not be part of a core unless he/she was connected to another person who also has multiple connections. In this way, a core indicates the presence of network “hubs” who are also connected to one another.

The Core have frequent exchanges with others and themselves

This identifiable “core” is a group of individuals who tend to associate closely with one another around the issue of shared knowledge. In Nain, members of the core tend to be younger than hubs outside the core, are more likely to be employed, have more means to access subsistence resources, have a higher income, and have had more formal education. Yet we note that, like TK hubs in general, members of the core tend to be from relocated families.

The Traditional Knowledge Network Core overlaps with Country Food Network Core

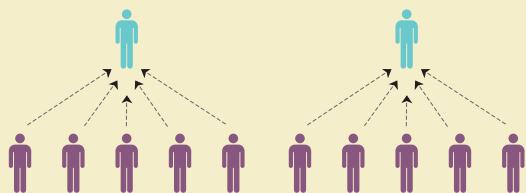
There was considerable overlap between the Country Food and Traditional Knowledge Networks, indicating that many people who exchange country food also look to one another as sources of traditional knowledge.



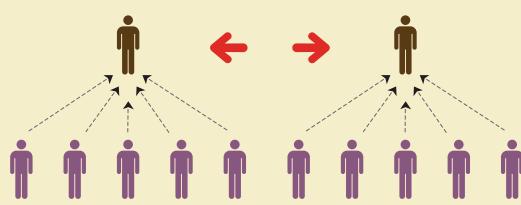
Approximately 12% of the people in Nain are “Hubs” or experts in traditional knowledge



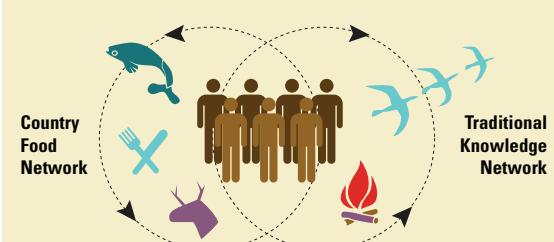
Hubs are people who others turn to for knowledge



The “Core” (hubs who exchange traditional knowledge with one another) is small

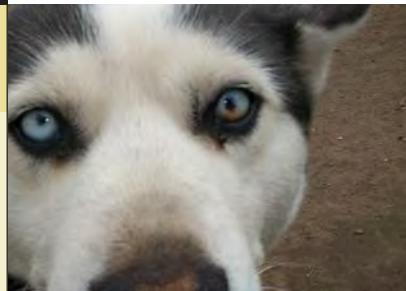


The Core tends to be younger, more often employed, higher income, and has more education





GROUP
to
GROUP



NAIN NETWORKS PROJECT BRIEF: *Alcohol Co-Use Network*

The Alcohol Co-Use Network is Robust

The Alcohol Co-Use Network is very dense (there are a high number of connections) and these are spread relatively evenly among most network participants (no “hubs”).

The high number of ties in the Alcohol Co-Use Network indicates that the breaking of even significant number of connections is not likely to increase the social isolation of many individuals or households from others in the network.

There were few statistical predictors of centrality in the Alcohol Co-Use Network. We found no relationship between household income, individual age or any other demographic, and network position. It appears that network roles related to alcohol use are spread across all social categories.



Alcohol Co-Use Network by Gender and Core (height)

Alcohol abuse was the most frequently cited problem in Nain today by interview participants. The problem was not particular to any gender, age group, ethnic affiliation, or income level.

*“Alcohol [is the biggest problem in Nain today].
Getting people to talk about alcohol is really hard.
Nobody really wants it gone.”*



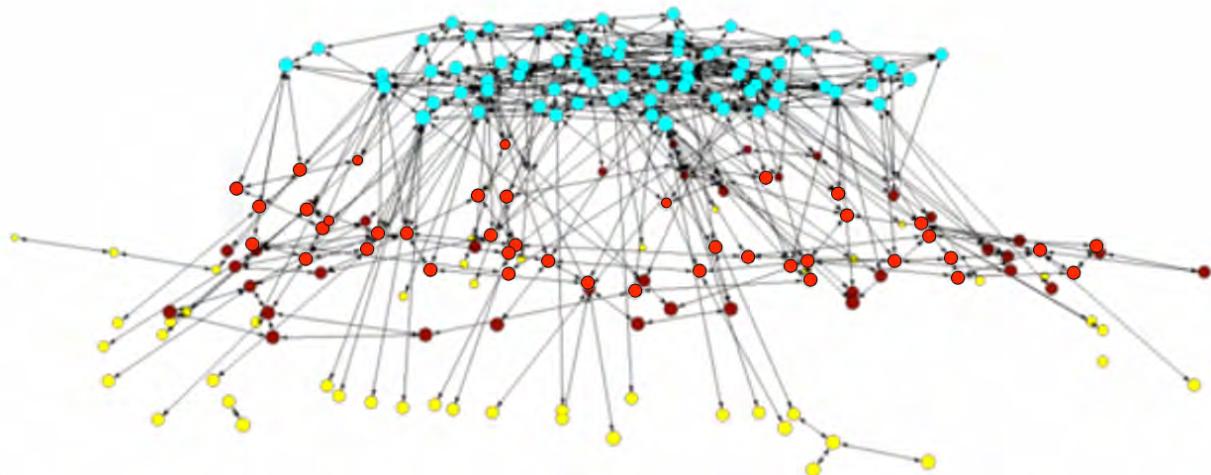
NETWORK
STABILITY
Alcohol Co-Use

This is the least stable network, characterized by high rates of turn over in a person's co-use partners.



One Central Core of Households Exists as Co-Users

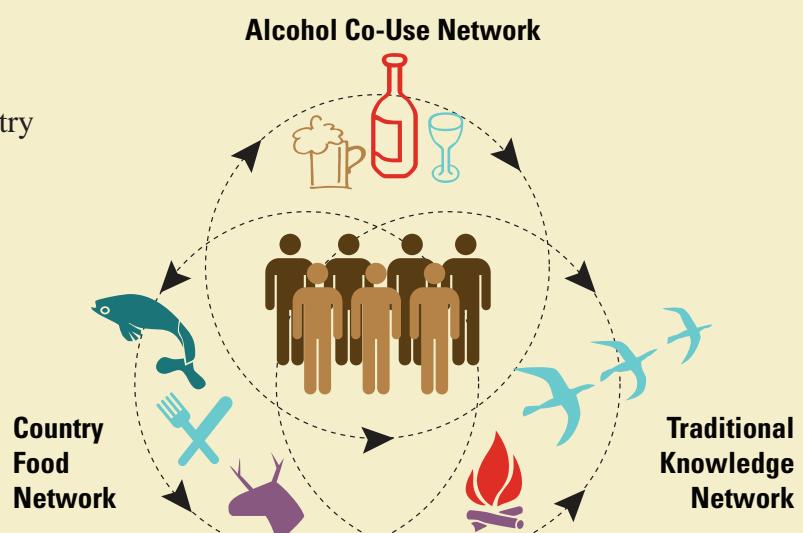
When the Alcohol Co-Use Network is examined on a household basis (below), 37% of households involved in the network are found in the central core (light blue). This indicates a densely interconnected group of households that frequently choose their alcohol use partners from one another.



Network Overlap between Alcohol Co-Use, Traditional Knowledge and Country Foods

There was a high degree of overlap between those households who frequently share country food, look to one another as sources of traditional knowledge, and name one another as frequent co-users of alcohol.

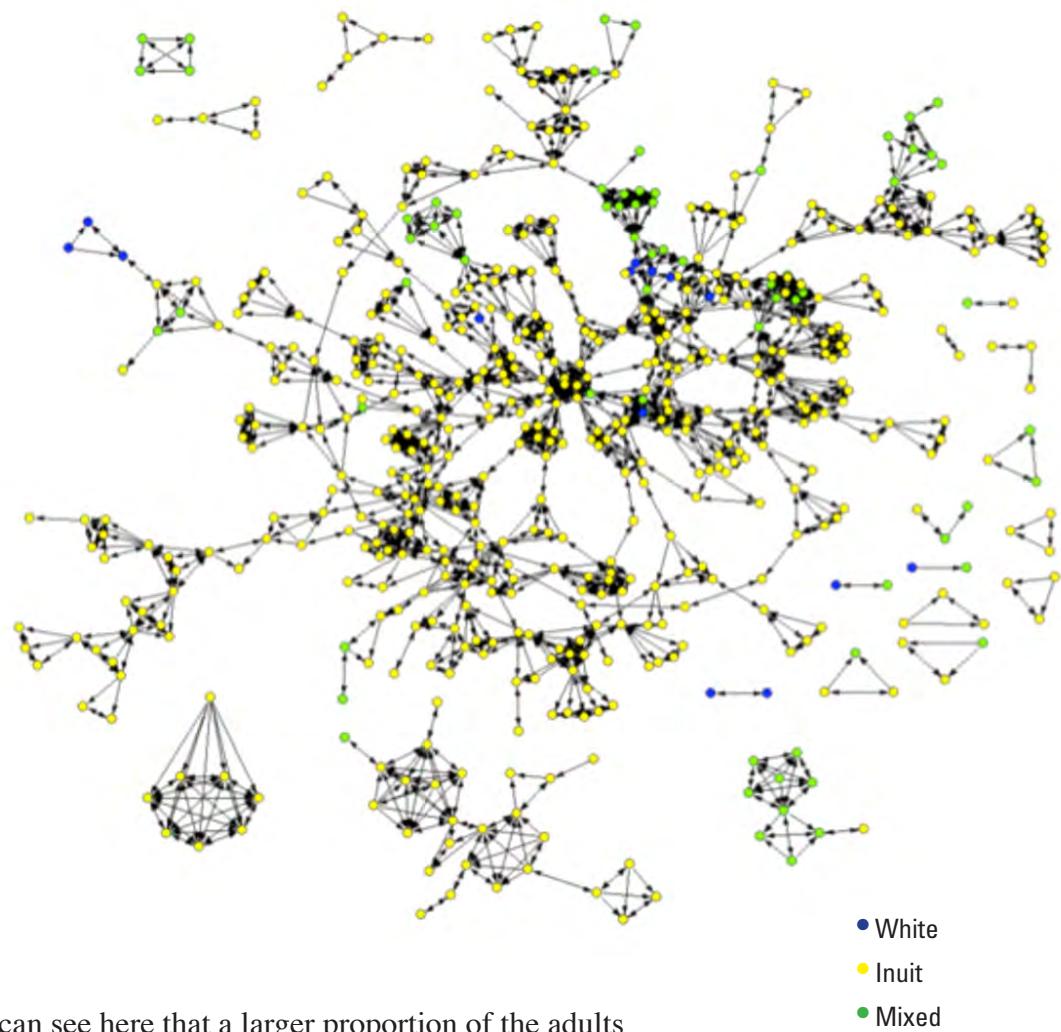
The overlap would indicate the likelihood that individuals who exchange country food and traditional knowledge also tend to use alcohol together.





NAIN NETWORKS PROJECT BRIEF: *Family ~ Genealogy Network*

Genealogies of study participants were used to construct a map of kinship connections in Nain. This diagram shows only those adults now living in Nain.



One can see here that a larger proportion of the adults in Nain are linked by some combination of kinship ties. This accords well with local testimony. We were regularly told, “*I’m related to everyone in Nain.*”



Family was Central to Food Exchange

Family connections in general play their largest role in the sharing of store-bought food and the exchanges of wild foods. They are also important in understanding patterns of connections in the Housing Network, and in the co-use of alcohol. Kinship in general seems to be least important in understanding connections associated with jobs, or with domestic violence/household wellness assistance.

Immediate Family Played Largest Role in Housing and Store-Bought Food Exchange

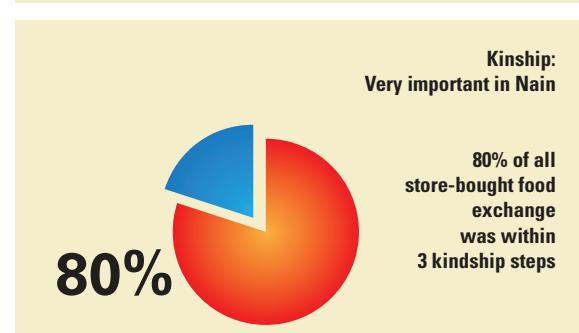
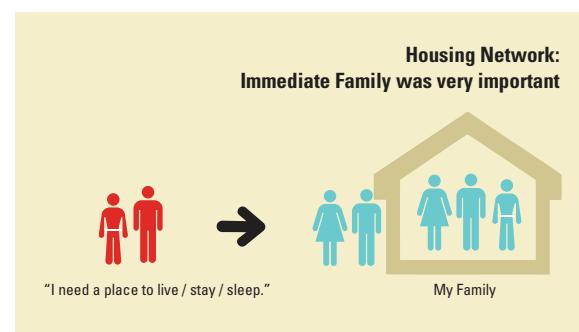
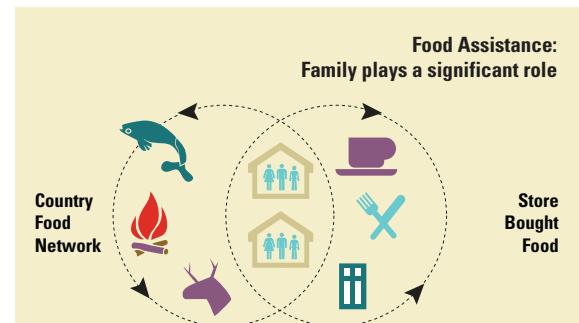
Close kinship relations, those normally identified as “household” relationships, play a very large role in the exchange of store-bought food and in housing. They are less important (but still significant) in understanding the pattern of connections we see in the country food network and for explaining co-users of alcohol in Nain. As with kinship in general, close family connections seemed unimportant in the jobs and household wellness networks.

Extended Family Connections and Tradition

Extended family seems most important in explaining network connections associated with the selection of hunting partners, sources of traditional knowledge, and the distribution of subsistence resources or “country food.” Extended family is much less important in predicting who shares store-bought food with whom, indicating that store-food is a close family issue, while extended family is associated with country food and tradition.

Importance of Kinship in Nain

Kinship connections accounted for 80% of the links between store-bought food partners, 70% of the connections in the Country Food network, and 66% of the connections associated with Traditional Knowledge. Clearly, family remains an important part of life in Nain.



THE NAIN *Networks Project*

ARE THERE PROBLEMS WE SHOULD HAVE DISCUSSED?

Violence, theft. The kids are out of control, the adults are just drinking and no one cares what happens to kids or what their kids does to other people.

Young people getting in trouble with the law; children are out on the street all night. And sniffing, they're doing it again. And suicide, 'cause nobody talks about it until it happens.

Money in general.

Money, support. Lots of people coming to Nain, and we got to pay for all the new prices and it don't work out for folks here.

Suicide. Nobody is talking about it, especially young people suicide, but it could happen again at any time.

Environment change.

Parenting, we need people to do better parenting.

Borrowing skidoo and how come we don't have a way to get that going here.

Suicide.

Kids without clothes, underage drinking and drugs.

Family separating and kids going out of town.

Losing pride, self-esteem problems, racism, dealing with the suicides that keep happening and gets everyone down.

Suicide and counseling, need to go out of town to see a counselor and that's crazy. Who can go out of town when they really need help right then?

No, I deal with problems myself.

Justice system. Problem is with how slow it is. Community justice is a joke cause they don't do nothing. The parents come in and stare down the town and then no one does anything.

Sexual assault (kids and women... it is a big problem here and no one wants to talk about it). There's lots of sexual assault here and people just have to see that person over and over again.

Feeling safe. A lot of people don't feel safe here anymore.

Trust... Issues about trust lead to alcohol. People are afraid to get help and so they just keep drinking. Nobody trusts each other here.

Suicide. Year and year of being on assistance is deadly to your mind.