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Kiribati migration to New Zealand: experience, needs and aspirations

Prepared for the Presbyterian Church of Aotearoa New Zealand

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for

Impact Research

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Acknowledgements

Impact Research would like to thank the following people and organisations for their help in conducting this research.

- I-Kiribati Key-informants and focus group participants
- St Columba's Presbyterian Church, Warkworth
- St Giles Presbyterian Church, Mt Roskill, Auckland
- Jonathan Lee (PhD)

Thanks also to Jeff Haines for giving permission for us to provide his publication *Internet Resources & Books available through the Auckland Libraries* in our appendix.

1.0 Introduction

This project was commissioned by the Presbyterian Church of Aotearoa New Zealand. The purpose of this project is provide a report (including recommendations) that explores the migration and settlement experiences and needs and aspirations of a selected group of Kiribati people in New Zealand. The scope of this project is intended to encompass the experiences of other migrant communities in New Zealand. Due to cultural similarities of I-Kiribati and Pacifika immigrants it is expected that the findings will be widely relevant. This report aims to inform the Council for World Mission (CWM) and the Presbyterian Church of Aotearoa New Zealand. It will also form the basis of a booklet on the subject and be freely distributed to I-Kiribati in New Zealand.

Kiribati (pronounced “Keer-ah-bhass”) is located in the South West Pacific. The people of Kiribati are not Kiribatese, but I-Kiribati (pronounced “Ee- Keer-ah-bhass”). Kiribati is expected to be the first country in which all land territory disappears due to global climate change.

The Pacific Access Category (PAC), formed in 2001 between Tuvalu, Fiji, Kiribati, Tonga and New Zealand, allows 75 people each year from Kiribati and Tuvalu to migrate to New Zealand. An offer of employment is a pre-condition of entry. Many I-Kiribati enter New Zealand under the Recognised Seasonal Employer (RSE) work policy. The RSE is an effort to bring a temporary seasonal workforce from overseas to work in the horticulture and viticulture industries at harvest time. There are now over 2000 Kiribati people in New Zealand.

2.0 Method

2.1 Establishing contact

A researcher from Impact Research attended a Kiribati Family-Fun-Day at the Matakana Country Park venue, north of Auckland, on Sunday 4th September 2011. Present at the Family-Fun-Day were I-Kiribati from the major religious groups (Catholic and Protestant), community leaders and men, women and children from the I-Kiribati community. The purpose of attending the event was to liaise with members of the Kiribati community and establish contacts. During the event two key-informant meetings were arranged for the following week.

2.2 Preparation for data collection

A semi-structured interview schedule (see Appendix 2) for key-informant interviews and focus groups was constructed drawing on relevant theoretical literature including a comprehensive

bibliography of I-Kiribati books and internet resources (see Appendix 3). After receiving feedback from key-informants, the semi-structured interview schedule was revised for focus groups. The semi-structured interview schedule comprised a number of topics thought relevant to the current situation in Kiribati and for I-Kiribati in New Zealand. It was a bullet-point check-list, designed to prompt conversation along lines of interest.

A combined consent form and information sheet was constructed (see Appendix 1). The information sheet provided an overview of the project, its funders, scope and goals in language designed to be understood by people for whom English is a second language. The consent form explained that participation was voluntary and confidential and required participants to sign at the bottom.

2.3 Participant recruitment

The nature of the project was explained in detail to all participants verbally using an information sheet (see Appendix 1); they were advised of their rights to withdraw at any time, to decline to answer any question and for the recorder to be turned off at any point during the interview. Any questions the key-informants or focus group participants had were answered at this point. Signed consent (see Appendix 1) was obtained from all participants prior to the commencement of the interview or focus group. An interview schedule was drawn up to fit within the project timeline.

In order to understand the different experiences of rural and urban based I-Kiribati in New Zealand, key-informant interviews and focus groups were held in the rural setting of Warkworth, a small town north of Auckland, and the urban area of South Auckland.

2.4 Key informant interviews

Two key-informant interviews were held in the rural setting of Warkworth on Saturday 10th September and Tuesday 13th September 2011. During these two interviews contact details were sought for a further two key-informants to be interviewed in the South Auckland area. Two key-informants were interviewed in the South Auckland area on Saturday 24th September and Tuesday 4th October 2011.

The researcher met key-informants at a place and time of their own choosing: two of these meetings were held at the key-informants' own-homes and two at Kiribati church facilities. Key-informants from Warkworth and South Auckland were asked to supply contact details for any I-Kiribati who might be willing to participate in focus groups in their area.

The interviews with key-informants were guided using a list of questions prepared by the Impact Research team (see Appendix 2). Topics included the experience of Kiribati people moving to New Zealand, problems or issues they encountered, suggestions as to how things could be made easier, employment, language, housing, schooling, integration into New Zealand society, access to information, transport and the effect of global warming and rising sea-levels on the Kiribati people and culture.

An open-ended style of questioning was used wherever possible to draw out narrative around the areas of interest. Participants were encouraged to speak on things that they felt strongly about as well as the list of topic questions. When a participant became distressed by a question (e.g. rising sea-levels affecting those at home in Kiribati) the researcher moved onto the next topic. The interviews were recorded with permission.

2.5 Focus groups

Four focus groups were organised with the kind assistance of the I-Kiribati key-informants and held at church facilities regularly used by the local Kiribati community. Like the key-informant interviews, two focus groups were held in the rural setting of Warkworth and two in the urban setting of South Auckland.

The researcher met with five I-Kiribati adults (3 female, 2 male) for the first Warkworth focus group on Sunday 2nd October 2011 and three I-Kiribati adults (2 male, 1 female) for the second Warkworth focus group on Sunday the 9th of October 2011. Both focus groups were held at St Columbia's Presbyterian Church in Warkworth. Two further I-Kiribati people invited to the first focus group were unable to attend.

St Giles Presbyterian Church in Mt Roskill, Auckland was used to host the third focus group in South Auckland, comprising six I-Kiribati adults (3 male, 3 female) on Sunday 16th October 2011. The fourth focus group (South Auckland) was held at Glenbrook School, south of Auckland on Monday 24th October, comprising four Kiribati adults (3 male, 1 female).

As with the key-informant interviews an open-ended style of questioning was used. Participants were encouraged to speak on things that they felt strongly about as well as the list of topic questions and topics that caused too much distress were passed over. The focus groups were all recorded with permission. All recordings were transcribed using a professional transcription service. Confidentiality of all recordings and transcription documents was assured.

2.6 Confidentiality and security of data

The research team used codes to ensure that no information in the final report can be linked to particular research participants. Researchers did not breach the 'duty of confidentiality' and did not pass on identifiable data to third parties without participants' consent. Any third parties given access to research data (e.g. transcribers) signed a confidentiality agreement. All hard copy data was kept in locked, fireproof storage, and were only accessible to Impact Research project personnel. All electronic data, including any digital recordings of interviews, were password protected and only accessible to Impact Research researcher staff. All data will be kept for at least five years following the completion of the project and then destroyed.

2.7 Analysis

Information gathered during the key-informant interviews and focus groups was synthesised to present a narrative summarizing the I-Kiribati migration and settlement context. Individual interviews and focus groups were audio recorded and transcribed and a thematic pattern analysis was performed. This involved reading the transcripts once to establish keywords and emerging themes, and subjecting the data to repeat readings to check and refine established themes. Themes were then organised into broad categories and selected quotes from respondents' accounts were used to illustrate the themes. Care was taken to de-identify these quotes.

3.0 Literature Review

In order to gain an understanding of Kiribati and the issues facing its migrants to New Zealand, we searched the existing literature related to Kiribati and migration to New Zealand of Kiribati people. Some key documents included several New Zealand government publications from Statistics New Zealand, Ministry of Pacific Islands, Immigration New Zealand and the New Zealand Ministry of Foreign Affairs and Trade. Other key documents included a book chapter entitled *International Migration and Climate Change: A Post-Copenhagen Perspective on Options for Kiribati and Tuvalu* and a publication entitled *Survey of Kiribati Households in New Zealand 2009-2010*.

Kiribati is located in Micronesia in the central Pacific Ocean and consists of 33 atolls dispersed over 811 square kilometres. Kiribati is a democratic republic, a former British colony and has a population of 100,000. The capital Tarawa is about half way between Hawaii and Australia.

According to the NZ Ministry of Foreign Affairs, rapid urban population growth, overcrowding and

unsustainable development are cause for concern, particularly in South Tarawa where half the population lives.

According to the NZ Ministry of Foreign Affairs, Kiribati is classified by the United Nations as a least developed country. The economic development of Kiribati is severely constrained by its dispersed and isolated atoll geography and narrow resource base. There is little potential for agricultural development, a minimal manufacturing sector and limited fresh water supplies. Low-lying atolls are threatened by any substantial rise in sea levels. There are serious problems with potable water, sewerage and waste disposal, coastal erosion, over-fishing and health issues. Forty percent of the population is aged under 15, and the population is expected to double in the next 20 years, exacerbating these problems.

New Zealand's development aid for Kiribati for 2010/11 is NZ\$8 million. It has more than doubled since 2007/08 and will grow further to a projected \$9 million in 2011/12. Kiribati also receives aid from Australia, Taiwan and the World Bank for education, urban development, workforce skills development, climate change adaptation and infrastructure development (NZ Ministry of Foreign Affairs). According to the New Zealand Herald, a 2009 survey estimated the cost of protecting Kiribati's infrastructure at \$947 million (Trevett, 2011).

Kiribati is a region of the world that the Intergovernmental Panel on Climate Change has declared is extremely vulnerable to worsening environmental conditions due to climate change (Friends of the Earth, 2007). Some parties have termed citizens displaced because of climate change as climate refugees, although there is no set definition of what constitutes a climate refugee and no agreement on a term for migrants who need to leave their country because it is uninhabitable because of changes in the environment. The effects of climate change in this area include high tides washing away crops, draught, sea level rise, salt water pollution of fresh water supplies and erosion. According to the Friends of the Earth, neighbouring Tuvalu is the first country in which residents have been forced to evacuate because of rising sea levels. According to researchers Bedford & Bedford, it is likely that Kiribati's entire population will need to be relocated in the next 50 years as a result of global warming. "In effect, the peoples of Kiribati and Tuvalu will have no choice but to find homes elsewhere" (Bedford & Bedford, 2010, p.91). Kiribati's president Aote Tong says he wants to "maintain the nation of Kiribati--wherever it might have to go—rather than see its people scattered about the world as climate change refugees." (Trevett, 2011)

3.1 Kiribati Migration to New Zealand

The last half of the 20th century saw rapid growth in the size of Pacific communities in New Zealand. The Pacific population in New Zealand grew from just 2,200 people in 1945 to 266,000 in 2006 and now makes up 7% of the total New Zealand population (Statistics New Zealand, 2010). Most migration from the Pacific to New Zealand came from the Cook Islands, Niue, Tokelau, Samoa, Tonga, and Fiji. Other Pacific groups outside the six main groups have also increased in numbers, from just under 2,000 in 1986 to almost 9,000 in 2006. The largest of these groups in 2006 were Tuvaluans (2,600), Tahitians (1,300), and I-Kiribati (1,100) (Statistics New Zealand, 2010). While the number of migrants from these countries is increasing, their numbers are dwarfed by other Pacific communities. For example, 521 Kiribati people were granted residence to New Zealand from 2003 to 2007, compared to more than 10,000 from Fiji during the same period (Bedford & Bedford, 2010). While 1,100 I-Kiribati lived in New Zealand in 2006, this compared to 131,100 Samoans, the largest Pacific ethnic group in New Zealand (Statistics New Zealand, 2010). The NZ Ministry of Foreign Affairs estimates there are currently over 2,000 Kiribati people in New Zealand. Neither New Zealand, Australia nor other Pacific countries' governments have formally agreed to accepting migrants from Pacific countries displaced because of the impact of climate change on their environments.

Migration from Kiribati occurred much later than from Polynesian countries. In 1987 only several hundred I-Kiribati lived and worked in New Zealand. In 1986 New Zealand began providing a small work permit scheme with Kiribati and Tuvalu. A significant number of those entering New Zealand on work visas legally became permanent residents. However, neither Kiribati nor Tuvalu had outlets for permanent settlement until a Pacific Access Category (PAC) was introduced in New Zealand's immigration policy in July 2002 (Bedford & Graeme, 2008). According to Immigration New Zealand, the PAC admits migrants from Tonga, Tuvalu and Kiribati. The eligibility criteria for the PAC requires applicants to be of good character and health; have basic English skills; have a job offer in New Zealand; and be under 45 years of age. The 75 residential permits per year for I-Kiribati are selected through a lottery system. However, "I-Kiribati and Tuvaluans who are selected through the Pacific Access Category ballot often find it difficult to meet the employment-related criteria for permanent residence in New Zealand, so cannot take up the possibility of moving to New Zealand" (Bedford & Bedford, 2010, p.126). Much fewer numbers of I-Kiribati qualify under skilled migrant or family sponsorship categories for immigration to New Zealand.

The establishment of the Recognised Seasonal Employer (RSE) scheme between New Zealand and Pacific states allows Kiribati (and other Pacific Island Country) people to be recruited for temporary

work in New Zealand in the horticulture and viticulture industries. According to Bedford & Bedford (2010), sometimes New Zealand horticulture companies who need to find regular, reliable workers, have offered continuing employment for I-Kiribati. For example, the Southern Paprika company, the largest exporter of capsicums in New Zealand, has been employing I-Kiribati for more than a decade. Bedford & Bedford explain that some employers of seasonal labour under the RSE scheme, including Southern Paprika, are exploring opportunities for the best of their workers, who get balloted for the Pacific Access Category, to be provided with offers of continuing employment in the horticulture industry in jobs where their skills are needed throughout the year. "In our view, Immigration New Zealand is in a very good position in 2010 to begin incrementally changing its policy settings relating to the Pacific Access Category and to consider the possibility for better linkages between the Pacific Access Category and the Recognised Seasonal Employer policy in the cases of Kiribati and Tuvalu." (Bedford & Bedford, 2010, p.127)

Besides migrating to New Zealand later than other Pacific people and in far smaller numbers, the experience of Kiribati migrants is different to that of other Pacific migrants in other ways as well. For example, over 70% of Kiribati citizens who had taken up residence between January 1998 and December 2004 had not been out of New Zealand again. This is a much higher proportion than is found for Samoa and Tonga, and more than three times the Melanesian average of 23%. (Bedford & Graeme, 2008)

It seems likely that during the next 20 years more Kiribati residents will be seeking opportunities overseas, particularly in New Zealand and Australia. Bedford & Bedford (2010) argue:

It makes sense to anticipate this pressure and plan for ways to deal with it progressively, rather than deferring contingency planning and addressing the problem only when it becomes a major crisis or emergency...Amendments to existing immigration policies have a higher chance of success than delaying action until the mass resettlement of people is the only option...Mass resettlement of many tens of thousands at some stage in the next 20–50 years is a daunting prospect...Much more logical and relevant for successful adaptation by atoll dwellers to very different living conditions overseas is a process of voluntary migration whereby individuals, families, and, over time, entire communities make their own decisions about movement in their own time, rather than being treated as victims of a disaster that is beyond their control. (Bedford & Bedford, 2010, p.125-6)

3.2 Kiribati experience in NZ

Deborah McLeod (2010) conducted qualitative research to understand the settlement support of Pacific migrants, including I-Kiribati. For many Pacific migrants, positive settlement outcomes were considered to be well paying employment, the ability to buy a house in the country of origin and in

New Zealand and increased educational opportunities. Most Pacific migrant families face significant adjustment issues and need a broad range of information, support and connections in New Zealand. In general, Pacific migrants believed there was insufficient support available from government sources, so they were left to rely on their families and their own communities. Consequently, Pacific families have borne the economic and social costs for providing settlement services to Pacific migrants either directly or through financial support to churches and community organisations. McLeod (2010) found that I-Kiribati had fewer cultural networks and infrastructure than many other Pacific migrants because of their smaller numbers and more recent history of immigration to New Zealand.

McLeod (2010) found that host families were important in providing support to newcomers by offering assistance financially and with adapting to the new environment. Many of the host families had hosted multiple migrants, some of whom were directly related to the host family and some of whom were not. At times the hosts shared their own homes with migrants and at times they provided separate housing. Many times the accommodation arrangements resulted in crowded conditions with multiple families sharing one home. A key priority for host families was actively helping the migrants gain paid employment. Family members, neighbours and others also provided warm clothes since the climate is colder than the migrants are accustomed to.

McLeod (2010) found that Pacific churches and community organisations contribute significantly to the positive settlement of Pacific migrants, providing such services as employment support, legal advice, language tutoring, immigration assistance, family support, and spiritual fellowship. McLeod (2010) also believed migrants' access to accurate information about and support for immigration could be improved. The church was also seen as an important means of maintaining cultural knowledge and language which was acknowledged to be important but challenging. "Being able to maintain culture, language, values, and spirituality in the new context is important to migrant families. Building churches and communities is key to maintaining culture" (McLeod, 2010, p.140).

3.3 Survey of Kiribati Households:

In 2011, Korauaba Taberannang published the results of a survey he conducted of Kiribati people in New Zealand. He found that more than half of the population of Kiribati in New Zealand live and work in Auckland. It is estimated that 700 people from Kiribati lived and worked in Auckland in 2009-2010, with another 300 each in Hamilton and Wellington and smaller numbers in other locations. The population consists mainly of adults, many of whom were born in Kiribati.

This survey was conducted in Warkworth, Otahuhu, Waitakere, Pukekohe and Hamilton (Taberannang, 2011). The highest proportion of newly arrived immigrants was in Warkworth, followed by Pukekohe. The proportion of survey respondents who said they needed help with translation, interpretation and guidance on where to access information was highest in Warkworth and Pukekohe. In Hamilton and central Auckland, fewer respondents indicated that they need help.

The Kiribati people identify themselves as Christian, with the major denominations being Catholic and Kiribati Protestant Church (KPC). The members of the KPC raised funds to purchase a piece of land on which to build their church. The first Kiribati community association was set up in the 1990s by a small group living in South Auckland; this is now called the Auckland Kiribati Society Inc.

Lack of English skills was a common problem among respondents (Taberannang, 2011). The Kiribati people viewed radio programmes as very useful for helping them keep up with information and news from Kiribati. Maori FM and 531pi were mentioned as sources of Kiribati-specific information. Respondents indicated that they wanted more news from the islands and information about job vacancies, immigration, housing and training on these radio stations. Taberannang explains that it can be difficult for i-Kiribati to adjust to life in New Zealand: "In Kiribati, the atmosphere is very relaxing, and people could spend hours chatting without worrying about their bills or rents." (Taberannang, 2011, p.19)

One of the recommendations from this report is "Kiribati community groups and churches need to review their purposes, be more innovative and proactive in meeting the needs of new immigrants within their group." (Taberannang, 201, p.20)

4.0 Results and analysis of data

The following are summaries of the main themes that emerged from the literature review, interviews and focus groups regarding I-Kiribati experience, needs and aspirations. These themes were:

- Housing
- Employment
- Language
- Global warming
- Culture.

4.1 Housing

For all I-Kiribati arriving in New Zealand the first thing to do is to find somewhere to live. Almost universally, newly arrived I-Kiribati are put-up in the homes of family or friends. There is no official organisation or service to help I-Kiribati find homes when they arrive in New Zealand; it is left to them to find accommodation.

We don't have a home when we first came but luckily we have friends. So we stayed with them.

The Kiribati way, and often the Pacific way, is for a guest family to be given one bedroom in the host family's house. This would be considered overcrowding by New Zealand standards, but for I-Kiribati, as for many Pacific people, this is the usual way to do things.

Yes, so the last time we had families here there were about thirty of us. Imagine, thirty people, but lucky it's a five bedroom... [Key-informant]

I-Kiribati living in New Zealand explain that there is a strong sense of duty involved in putting-up people from back home. It is something that every person or family is expected to do. It can take time for a guest family to become established-enough to move out on their own.

So most of the families they waited here for quite a while. The most time that I can remember was about a year. They've got big families, they've got about five kids and they couldn't find a house. [Key-informant]

Hosting new migrant families can be a financial burden for the host-family. As many I-Kiribati come from a subsistence economy they have little or no savings to bring with them. Hosting new migrant families can cause problems for the host family. Problems with the landlord, Housing NZ or the council are often brought about by hosting an I-Kiribati family from home.

One time we did. It was in [location] because I had about how many families in, four. I had four families in [location] and it was really small because we had just a three bedroom with a sleep-out and the Council just came because I think the neighbours always complained. Maybe the noises, but it's not the noises, one coming out, you know, five coming out, it's really hard. [Key-informant]

One of the things you need to provide to move into a house is a referee's report. As new-migrant I-Kiribati are new to New Zealand it is not possible for them to supply reference. To overcome this many of them stay with more than one host-family; getting a reference from each family.

If they were a rental estate company, they wouldn't allow us to rent with their house because we didn't have the referees. So we had our relative that they stayed with first time and another relative who kindly offered the house to my family to stay in as the second referee. That's how we managed to get a house now from a real estate agent.

The large size of a typical Pacific family makes finding a house for new-migrant I-Kiribati all the more difficult. Large houses are more difficult to find and more expensive. Experiences that all I-Kiribati share are *saving up* enough money to get established and *waiting* for a house to come up. Financial pressures and the need to move on from the host-family's house mean I-Kiribati often resort to taking out a loan to meet the costs of setting up a home in New Zealand.

A basic unit will probably cost you three hundred and twenty, three hundred and forty-five dollars a week for a small three-bedroom place, so the [typical Pacific] family would be looking to pay nearly five hundred dollars a week which is huge. [Key-informant]

As new migrants to New Zealand I-Kiribati are not always aware of the snags of the system and easy-to-make mistakes mean they sometimes end up in unsuitable housing. For example, if they accept the first house offered to them by Housing NZ, perhaps not quite meeting their needs, they are then put on a low-priority waiting list for a transfer.

So whatever is available we say yes. Just grab it, without knowing what are the conditions or circumstances or the agreement once we sign it because they really never explain. Like now you cannot transfer, you cannot move. Now you got a house there are other people now that has to wait. They didn't tell us. So that is the Housing New Zealand problem, I see. They don't really elaborate. And now it's too late.

I-Kiribati and Pacific people in general may also have to deal with prejudice from potential landlords. Some landlords may be unwilling to let a house to I-Kiribati due to the reputation of Pacific people for “bringing in extras.”

There is, I suspect, although it's never articulated, a prejudice as well. As soon as a brown face rolls up, you know; and Pacific Island communities there is this idea that you rent a house out and you're going to have twenty people in it. [Key-informant]

4.2 Employment

It is usually up to the host family to find the guest family a house, but for most, it is not possible to save for a house without first getting a job. So while new migrant I-Kiribati reside at their host family's house, the host family are also busy helping them look for work.

Helping a new-migrant family or friends find work in a new country takes many shapes. Tasks necessary for securing gainful employment include the issuing of an income tax (IRD) number, opening a bank account and buying or organising transport.

Filling in forms, we've got some income tax forms here, all the things that they have to do so we keep them and when they ask us we tell them to come here and we try and fill out the form. [Key-informant]

Looking for work most often involves calling on employers, in-person, to ask if there are any vacancies. Other methods of job-finding are used, like the internet or newspapers, but the traditional Pacific face-to-face method is still much preferred.

I-Kiribati report that the overwhelming majority of mainstream employment -as advertised in the media- is for qualified, skilled or experienced people. Coming from Kiribati, with its different way of life, economy and job skills, I-Kiribati find that they need to start on the bottom rung of the ladder and seek unskilled labourers' jobs.

...and when try to afford job offer nobody wants them because they don't know them yet and they haven't got experience for the jobs that they've been looking for. [Key-informant]

Another barrier to I-Kiribati securing gainful employment is the lack recognition of Kiribati qualifications in New Zealand. Very few Pacific or Kiribati qualifications are recognised in New Zealand; for example, a masters degree from the University of the South Pacific counts only as an undergraduate degree in New Zealand. Many qualified workers like teachers, nurses and builders are unable to work in New Zealand without full retraining.

We have guys who have been firemen, policemen. We have one guy who was a coastguard. All these professions which you think my god, we could do with these people here, that sort of thing; they can't get jobs as that. [Key-informant]

The obvious route is for I-Kiribati to retrain; however there are barriers preventing I-Kiribati from undertaking training. The most unyielding of these is the immediate need to earn money, to provide food and shelter for what are often large families. In order to undertake training or retraining I-Kiribati need to make do on a training allowance or no income at all. Further, many training schemes are not free; an added expense. This catch-22 situation is preventing many I-Kiribati from retraining for a more rewarding occupation.

Most of them, they can get training allowances but they want the money. They want to get to work as soon as, so they can get a sort of income, otherwise if they have to do that then their support allowances will just go for their studies, then who's paying the bill, who's paying food, and those other stuff. [Key-informant]

When training is undertaken it can lead to success for I-Kiribati in New Zealand. A number of I-Kiribati are working as professionals after completing training and there is at least one I-Kiribati owned business operating in the Auckland area. I-Kiribati in business are then able to employ other I-Kiribati; providing on-the-job training.

And to employ and to get job offers. That's our main thing. We don't do it for ourselves, we are doing it for our Kiribas people. That's why we're getting, we've got workers now. [Key-informant]

An interim period might involve the new-migrant I-Kiribati residing at their host family's house while working. During this time they would typically pay their host family rent, to help with expenses, while also saving for a house of their own.

Once I-Kiribati are established in New Zealand they have a high retention of employment; many I-Kiribati report that they want to work, they just need a start. The difficulty in gaining employment is mainly for new-migrants without skills, qualifications, experience or references.

I-Kiribati are not limited to the location of their host-family however, as attested by the number of Kiribati communities around New Zealand. I-Kiribati are prepared to move locations to secure employment and are establishing themselves in many parts of New Zealand.

They moved around, some of them stay and if they don't find a job they move around and as soon as they get a job they stay. Yes, they move around. [Key-informant]

4.3 Language

As reported by many I-Kiribati, language, or a good command of the English language is the key to success in New Zealand. Many I-Kiribati confirm that their children translate for them and that the largest barrier to getting established is a lack of English. Lack of English is a barrier to success, but there are several barriers preventing I-Kiribati from speaking functional English.

In Kiribati, English is taught in all schools and all classes are taught in English. Unlike some other Pacific nations where several ethnic groups live together and communicate with each other in English, in Kiribati everyone speaks I-Kiribati (the language of the people of Kiribati); this results in English being a “school-only” language. As the language is not widely used outside the school setting it has not been developed to a level of fluency and the written form of the language is often better than the spoken form.

Another barrier to I-Kiribati speaking fluent English is the widely reported practice of mocking or teasing in I-Kiribati society. It is common practice for I-Kiribati to mock or laugh at each other’s use of English. This has the effect of putting I-Kiribati off using English out of fear of ridicule.

When you speak English I-Kiribas will say “Kafa-ni matang.” Matang means pakeha, white person, and kafa-ni means “you-want-to-be”, so whenever you speak English, oh, what, you know, like she wants to be, she’s kafa ni matang, then you’ll be a loner so it’s really hard.
[Key-informant]

A natural shyness and a lack of resources or programmes are barriers to I-Kiribati becoming good speakers of English. Many people, both I-Kiribati and others, report that I-Kiribati are naturally shy people who will sit at the back of a class or church and keep quiet. This applies especially if they are unable to understand what is going on; they would much rather stay quiet than speak up and draw attention to their poor English.

I know lots of people like that. I’m not sure, it could have been our, I don’t know, what do you call it, upbringing, cultural, it could be related to, but yes we are very shy because really in the family when you just sort of, it’s just not normal really because we thought that if you behave in such a high, what do you call it, taking your own initiative and stuff like that, it’s kind of frowned upon.

Much of the same self-limiting behaviour that was present in Kiribati is still in effect in New Zealand. Now however, along with a lack of language programmes, shyness and mocking, is the added

problem of teasing or bullying from New Zealand children and difficulty understanding the New Zealand accent.

They are not used to that environment and especially the Pakeha students they always mock them. They call them coconuts and all that. They are bullying. So there's a lot of bullying there, too. [Key-informant]

School is critically important for the future success of I-Kiribati in New Zealand and a good command of English is essential. Young children generally learn language very quickly; this is true in I-Kiribati culture and has been widely reported. The children who need most help with language are the older, college age, new-migrant children; and parents need language skills to deal with the school administration and to help their children with homework.

To help them to do the children's homework, that's what we do. We ran that programme at Randwick Park, try to help them to cope with the children's school work. Sometimes when they come over and try to do their homework their parents don't know what to do, so we help them out with that. [Key-informant]

A poor grasp of the national language represents a major barrier to I-Kiribati. A good command of English is necessary not only for basic functioning like dealing with bureaucratic government departments, or getting a drivers license; but also for essential day-to-day things like shopping, dealing with the landlord, or ordering Sky TV over the phone. Having to do all these things through a translator is a major impediment to I-Kiribati success and so, as often happens, I-Kiribati slip under the radar, sitting at the back of the class and keeping quiet.

4.4 Global warming and rising sea levels

The problem of global warming and rising sea levels plays on the minds of I-Kiribati in New Zealand and at home in Kiribati. The general consensus is that within a couple of generations the Islands of Kiribati will no longer be able to support much of a human population. The feeling is that the move is on and that it is up to the first emigrants to set up networks in New Zealand for those who will follow.

But now I notice there is a lot of things written and a lot of discussion about it, in Kiribati, if you look up the message board filled in by our people from there, the newspaper, there's a lot of talk about it and I know people, it's becoming another reason now for them to move out whenever they get a chance and the motivation is for them to get out so that they can

help their people to come along later or during that crisis they have someone there already to go to. [Key-informant]

The impending nature of the crisis is gaining popular acceptance now and is talked about openly; led by Kiribati President Anote Tong with his promotion of migration to neighbouring countries. Rising sea levels are affecting nearly every aspect of day-to-day life at home in Kiribati and the problem is constantly reported to those I-Kiribati living in New Zealand.

Yes we have some fear about what the global warming at the moment. Sometimes we can hear from more people that tide is very high, it's what is going ashore and destroy some houses; that still goes on till today.

Rising sea levels and the prospect of mass-migration out of Kiribati causes a good deal of anxiety in Kiribati and New Zealand. Discussion groups revealed resentment towards larger, more industrialised nations who they see as responsible for bringing about the crisis.

It's like we are children swimming in the sea and the adults are stirring up the sea to drown us.

4.5 Culture

A major concern I-Kiribati have is the possible loss of their unique culture. The isolated Island nation of Kiribati has a rich cultural heritage with a number of practices and rituals seen nowhere else.

Perhaps the most obvious sign of loss of culture is loss of language. It is already commonplace for New Zealand-born I-Kiribati children to speak only English. Feelings on this are mixed, with some I-Kiribati thinking it is a natural change while others struggle to maintain the language.

Most of the twenty-first birthdays that we go to, the girl or the boy that was twenty-one has to make a speech and they can't speak Kiribas. "Oh I'm sorry, I'm I-Kiribas but I can't speak it." [Key-informant]

One of the drivers behind the loss of language is the pressing need to concentrate on learning English. As new migrants in New Zealand, the I-Kiribati are aware of the need to develop their English skills and the important role it plays in getting ahead. Another factor leading to loss of the I-Kiribati language is inter-marriage.

I said always keep the Kiribas language because this is our [language], whenever we lose it, because you never know, we are now in New Zealand, your kid might marry a Samoan or Pakeha, you will lose all of it. That's why I always say, keep it and keep it to your children,

your children need that. But they said oh it's all right, Kiribas we've left it, I said this is your island, it's your mother tongue, you can't lose that, you've got to keep it. Well, we can't tell them, they're all different. [Key-informant]

Loss of culture can be brought about by changing the little day-to-day things. Fish has been a staple in the I-Kiribati diet and in Kiribati it is enjoyed daily. Here in New Zealand the price of fish is so high that, for many, it has become a once-a-week luxury. Taking a little boat out fishing is an activity that has been limited by cost, as has the preparation of traditional foods, not all of which are cheaply or readily available in New Zealand. Traditional, familiar things like climbing coconut trees, cutting copra, sitting around at each others houses and drinking toddy, are often missed.

Another factor leading to cultural erosion is the splitting-up of families. Reportedly more common in the early days of migration to New Zealand, men come over on work permits and schemes, leaving the rest of the family in Kiribati, waiting for things to get set up. Discussion groups reported that this can lead to family break-down, with men leaving their families in Kiribati.

Perhaps the strongest driver behind loss of culture is simply that I-Kiribati are living in a different country. Like migrant groups all around the world, the mother tongue eventually becomes a second-language and traditional cultural practices become secondary to the immediate needs of family and the community.

4.6 Needs and aspirations

The following is a compilation of needs and aspirations suggested by I-Kiribati during the interview and focus-group process. The suggestions are all intended to make the transition to New Zealand living easier for I-Kiribati and to facilitate career development and quality of life. Some are wish-list items for the distant future; others are doable projects that could be set up now to provide a service for I-Kiribati living in New Zealand.

4.6.1 Housing

Talking to I-Kiribati revealed a need for a Housing New Zealand “large-house-programme” to cater for large I-Kiribati families. I-Kiribati, and Pacific people in general, typically have to wait months for a house to accommodate their large families. The feeling was that these houses ought to be built in advance and that Housing New Zealand and the Auckland City Council could meet this need.

The CYFS rules and regulations are that they have got to have one room for every child or something like that, so they've got six children so they've got to have six bedrooms and then they want one for themselves. [Key-informant]

Discussion groups suggested the New Zealand government create a policy for budget house-construction. That is, facilitate a programme for people who wish to build their own affordable houses; as they do in the Pacific Islands. It was felt that affordable building materials could be made available and simplified methods of construction promoted to enable I-Kiribati to build their own affordable housing.

4.6.2 Language

I-Kiribati report language programmes to be effective in improving their language skills. The provision and support of more language courses was felt by I-Kiribati to be a service that would benefit them in New Zealand. There are on-going English language programmes for the I-Kiribati community in the Warkworth area (ESOL) and South Auckland (TESSOL). In the past, community self-help language courses have been run by I-Kiribati in Randwick Park, South Auckland.

I recommend it very highly, because they need, once they, I think it holds the key, the language, it holds the key to everything, if they can master the language they will have no difficulty in that area. [Key-informant]

The International English Language Teaching System (IELTS) exams are benchmark examinations for people for whom English is a second language. It is a notoriously difficult exam and a prerequisite for foreign people wishing to access New Zealand courses. I-Kiribati who want to start a career in New Zealand need to pass this test; discussion groups propose a support course for people taking the IELTS exams.

And in order to do that they have to do an IELTS exam, which is the high end English. It's basically the examination you have to do if you want to go to university if [English is] your second language and it's a nightmare exam. [Key-informant]

I-Kiribati realise that mocking each other hampers their efforts to learn English and would like the practice to stop. Most I-Kiribati report mocking as a problem in their culture and discussion groups recommend an anti-mocking campaign to convince I-Kiribati of the self-limiting nature of this practice.

Because if you speak and the sound doesn't sound good that's when you get laughed at, and that laugh is just so hard. It's a typical laugh, I hate it because they are still doing it here.

[Key-informant]

4.6.3 Employment

Many I-Kiribati cannot get their Kiribati qualifications recognised in New Zealand. Former teachers and carpenters are expected to undertake full-retraining; a three year degree or apprenticeship. In discussion groups I-Kiribati expressed a desire to see Kiribati qualifications recognised in New Zealand, or perhaps “topped-up” with a brief retraining course.

We've got teachers who taught in schools for years and they can't teach here... I don't quite understand why in a British colony the qualifications are not recognised here... Certainly if you're a teacher in Pakistan or India you can be. So... there is something really wrong with the system. [Key-informant]

4.6.4 Government assistance

Participants reported that much of their existing infrastructure and organization is provided by the church. Pacific church networks are integral to their way of life, providing support and services. Several key-informants and members of focus groups thought that government financial assistance, delivered through Pacifika Churches, would be an effective way to access those in need.

So how we did ours, we went, we left the place where we were with and we went to the emergency housing and that belonged to the Catholic [Church].

I-Kiribati reported a desire for the government to show more support for Kiribati. It was felt that other Pacific nations receive a generous amount of support from New Zealand in the form of immigration quotas and that the 75 I-Kiribati per year given entry through the Pacific Access Category (PAC) could be increased to reflect the need of those in Kiribati.

And they can't quite understand why Samoans and Fijians and Tongans seem to get preferential treatment when at the end of the day they actually have economies and they've got decent tourist industries and they've got support systems here; they don't really need it so much. [Key-informant]

4.6.5 Bureaucracy

Many I-Kiribati reported difficulty dealing with government bureaucracy; especially forms for things like income tax and drivers licenses. This type of bureaucracy represents a major barrier for new

arrivals without good English skills. Discussion groups suggested a programme or service to assist new-migrants with the most difficult bureaucracy. A one-stop applications-shop to help new migrant I-Kiribati with everything from banking and drivers-license applications to getting an income tax number or applying for a benefit. The service could include bilingual forms and interpretation.

That's one of the things that I normally do, help them with forms... otherwise there's basically no government agency... If there is an agency that helps them we don't know; with those petty things like filling out forms. So there they have to rely on their relatives and friends. [Key-informant]

4.6.6 Cultural

Fishing was cited by many participants as one of the most dearly missed aspects of Kiribati culture. A community owned recreational fishing boat would provide a vehicle for social and cultural activities and go some way to providing affordable fish.

We miss a lot of our food, especially our fish because it's so expensive here. We have it like on a Sunday, on a special day because it's really expensive so it's a treat for us. [Key-informant]

4.6.7 Integration

I-Kiribati would like to be better integrated within New Zealand society. Some participants reported having never spoken to their next-door-neighbours. I-Kiribati cultural groups perform at festivals like the Kowhai Festival or the Pacifika Festival Day and discussion groups suggested a heavier promotion of Kiribati culture within New Zealand.

There's nothing from the community. I think it's mostly the families who do it and now. But there is also the reluctance, sometimes they are shy to approach other people other than their own near relatives and only when the relatives refer them to other people that they will. [Key-informant]

4.6.8 Settlement

Participants reported that they did not really know what to expect when they arrived in New Zealand; that they were ill-prepared. They suggested that a government-run orientation course would be valuable to I-Kiribati. This could take the form of a seminar for all I-Kiribati migrants before they leave Kiribati; teaching them what to expect in New Zealand and how to prepare.

I would see that as something that the government should be doing, [an] orientation for, in country, before they come. So they should go through a three-month course or something like that. It should be a requirement with a visa. [Key-informant]

4.6.9 Children, learning and development

Key-informants felt that the community would benefit from the addition of an after-school gym and social meeting place; to encourage sports and sociable behaviour among I-Kiribati young people. It was felt that young people need something to keep them occupied and out of trouble.

What I've been trying to do was to get all the children to go to do the sports because I want to encourage them to [do] volley ball and because most of the older kids in the weekend they go drinking and I'm trying to keep them busy. [Key-informant]

I-Kiribati living in New Zealand are aware of the importance of information technology in getting-ahead in the modern age. Many I-Kiribati report that their children are adept at using email and the internet and regularly do this for their parents. To develop these skills in all their children I-Kiribati would like to see a campaign to encourage use of computers in all Kiribati homes. It was felt that this would aid language development, school work and promote access to information.

I was trying to get that facility where all the kids can go and do their homework because that's why some kids don't go to school, too, because they don't finish their homework and they've got to do it through a computer so sometimes my kids do their work, they gave them whatever they do and we picked them up and then they helped them then they use the computers. [Key-informant]

The benefits of reading regularly to your children are well publicised. To boost I-Kiribati success in schools, discussion groups suggested a campaign to raise awareness of the benefits reading-to-your-children for the I-Kiribati community in New Zealand.

But the most important thing I encouraging my students keep on reading, that's the best. You have to keep on reading.

Many of the discussion-group participants mentioned the importance of education and made suggestions intended to support I-Kiribati children attending school in New Zealand. Suggestions included providing a support worker for I-Kiribati young people at school, helping them with any problems arising from recent migration from Kiribati.

When we were at the seminar most of them [children] don't go to school. The problem is they're scared; they are in a different environment. They are not used to that environment.

Discussion groups also suggested initiating a buddy system at schools; pairing-up new-migrant I-Kiribati students with Pakeha students to provide support, teach language skills and instill confidence.

I said if you can separate them [I-Kiribati] and buddy them up with a Pakeha so they get used to them, to a Pakeha talking to them every day. [Key-informant]

Other suggestions for helping I-Kiribati children at school include running an after-school catch-up programme for I-Kiribati students (as operating in Warkworth already). Promoting I-Kiribati areas of excellence at school (e.g. sports, mathematics and science) and providing a school bus to pick-up and drop-off I-Kiribati children from school.

They say maths is the easiest subject; they are very good at maths. My daughter is [passing with] flying colours with maths; she has no difficulties with it.

4.6.10 General needs

Discussion groups reported that until recently there was a van for I-Kiribati community use in Otahuhu. It was reported that it was a very useful and much appreciated possession. I-Kiribati propose to acquire another van for community use.

There was a community here based in Otahuhu, Kiribati community, they used to have a van, they hire it out to the members. That would be a good idea to have a van for each district to look after, especially new migrants. [Key-informant]

Staying in touch with I-Kiribati at home in Kiribati is important to I-Kiribati in New Zealand, as is staying in touch with the sometimes isolated I-Kiribati settlements around New Zealand. A monthly, nation-wide newsletter mail-out to I-Kiribati was proposed in a focus group. It was envisaged that it would contain news items, current events and public notices and go some way towards maintaining I-Kiribati community unity.

4.7 Addressing problems and need

I-Kiribati have gone some way towards addressing the problems they face. One successful venture has been the teaching of English. The most successful efforts to teach English to I-Kiribati involve creating a supportive environment in which to learn. Counteracting the I-Kiribati tendencies to be

shy and to mock each other has paid dividends, resulting in confident questioning and experimentation.

I said to them I don't want to hear that. Now I can see they are open. Now I can see I always encouraging them don't be shy. That's why I really want them to stand on the stage [when they speak] so... you will see they can do it. [Teacher]

English has been taught successfully by holding the English class on the weekend when I-Kiribati are relaxed and rested after a week of work. Providing classes through churches for free, like English for Speakers of Other Languages (ESOL) or Teachers for Speakers of Other Languages (TESOL) helps produce good results. Discussion groups report using mixed cultural-group get-togethers to promote English use; for example a Kiribati community group and a Cambodian community group meeting on the weekend for food and language exchange.

All discussion groups reported the need for an I-Kiribati support service to provide information and assistance. This need is met in part by the Kiribati National Council (KNC) who does what it can to help members of the community; a similar service is currently being set-up by the Kiribati Protestant Church of New Zealand (KPCNZ). KPCNZ are appointing a mission officer dedicated to the support of I-Kiribati in New Zealand. Potentially, all support for I-Kiribati could be coordinated through these services.

In New Zealand I-Kiribati have countered a widespread fear of losing their heritage with a concerted effort to maintain and strengthen Kiribati culture. This has taken the form of celebrations, particularly Kiribati Independence Day on 12th July. In preparation for Independence Day celebrations, traditional dance is taught to the younger generation.

What we do is that we have our independence anniversary and we have it every year on 12th July and that's when we do a lot of dancing and that's when we teach our little people how do dancing. [Key-informant]

Concern regarding the dissipation of Kiribati culture has led to I-Kiribati efforts to stick-together; the church is central to these efforts. I-Kiribati church groups in New Zealand function as a focal point for social and cultural activity. The church provides I-Kiribati with guidance and assistance and serves as a framework for other services, such as language lessons, social clubs and emergency housing provision. However, attendance of church groups in New Zealand is a double-edged-sword as I-Kiribati are integrating with other congregations and using their facilities. This use of New Zealand church resources may be altering traditional I-Kiribati church habits and could be affecting I-Kiribati culture.

Because church is such an important part of their social structure, I think church is an important part to them in a way it isn't for us, as a part of a wider social dynamic and I think coming to our church, for example, must be a huge culture shock to them. [Key-informant]

5.0 Barriers and suggested services

The following barriers were identified by I-Kiribati during the interview and focus-group process.

5.1 Barriers

Communicating with friends and family at home in Kiribati and maintaining a functional family relationship is important to I-Kiribati. The expense of calling home to Kiribati is a barrier to good family relationships. Some get around this by using Skype; but not all have access to the internet or the skills to use computers.

Access to information is a problem for many who do not speak the language of the land and lack of access to information is a barrier to success. Discussion groups report that many basic services and practices are not widely known to I-Kiribati, for example, donations to the church are tax-deductible, and the Citizen's Advice Bureau is a free source of advice and information.

Unemployment or under-employment can be a barrier to I-Kiribati wishing to remain in New Zealand. For example, Pacific Access Category (PAC) immigration policy requires applicants to make enough to support their family. Thus, not just any job will do; I-Kiribati wishing to remain in New Zealand under PAC must have a relatively well-paying job.

Training costs and inadequate training allowances are a barrier to I-Kiribati undertaking training in New Zealand. Saving-up for training or meeting living costs on a meager training allowance is difficult when you have a large family and are living on the bread-line. The pressures of day-to-day life can be a barrier preventing I-Kiribati pursuing activities like training, career change or recreation. Some things have to take priority; for example children's school costs, power and rent; sometimes important things have to be passed over for want of money.

Lack of qualifications is a barrier to I-Kiribati gaining employment. Employers may be uneasy or unwilling to employ people without the necessary references, qualifications or experience.

Several barriers exist that prevent I-Kiribati from securing adequate housing; these include bureaucracy, overcrowding, unfair treatment from landlords, and inadequate knowledge of Housing NZ regulations. I-Kiribati struggle with the complicated English on bureaucratic forms, with

overcrowding –often brought on by the need to host families from Kiribati, with discrimination from landlords, including the practice of overcharging when they realize there are too many people living in the house, and with a poor knowledge of Housing New Zealand regulations (e.g. if you accept a house then you go onto a low-priority waiting list for a better house); this last problem may be exacerbated by Housing New Zealand officials not taking the time to explain the rules.

Lack of support from companies and government departments is a barrier to I-Kiribati in New Zealand. Discussion groups reported very little support coming from places like Immigration New Zealand and Inland Revenue.

Repaying loans is a barrier to I-Kiribati trying to support a family. Many I-Kiribati take out loans to get set up with housing and transport without fully understanding how the repayments work and consequently struggle with repayments.

I-Kiribati characteristics can be a barrier to their success in New Zealand. I-Kiribati are shy and often reluctant to speak up. Many I-Kiribati are not used to a 9 to 5 work ethic and may become despondent at having to work in a boring job day after day. Some I-Kiribati are not used to managing amounts of money and so may be tempted to splash it on payday before the bills are paid.

A lack of transport or the cost of transport can be a barrier to I-Kiribati trying to get by in New Zealand. For example, school children are dropped off very early at school by parents on their way to work as there is no car to take them in later.

5.2 Suggested services

The following services were mentioned during interviews and focus groups. I-Kiribati thought these services were valuable and helpful, but relatively unknown in the I-Kiribati community. Promotion of these services may benefit I-Kiribati in New Zealand.

Citizen's Advice Bureau

- <http://www.cab.org.nz>

Kiribati internet news site

- <http://thekiribatiindependent.co.nz>

Ministry of Pacific Island Affairs

- <http://www.minpac.govt.nz>

6.0 Summary and conclusions

Due to global warming and rising sea levels the government of Kiribati asked New Zealand to accept Kiribati citizens. In response New Zealand introduced the Pacific Access Category (PAC) immigration programme, committed to accepting 75 people from Kiribati per year. This research project was charged with exploring the migration and settlement experience of a sample of the 2000 I-Kiribati now living in New Zealand and documenting their needs and aspirations.

This research found key themes in the I-Kiribati experience of New Zealand and in their needs and aspirations. It also found a number of barriers preventing I-Kiribati from achieving success in New Zealand: language, employment, housing, transport, schooling, social integration and access to information. Since the experiences of other migrant communities in New Zealand are similar to those of the Kiribati people, it is expected that findings will be widely relevant.

6.1 Housing

Our research showed that I-Kiribati are limited by barriers from the outset; from their first day in New Zealand they move into a less than ideal housing situation. Accommodation is provided by family or friends and generally consists of one room in their home. Typically an I-Kiribati family that moves into this one room will be quite large. I-Kiribati consider it a duty to provide accommodation for new migrant families and the new migrants themselves are extremely grateful as they have nowhere else to stay. Staying in an overcrowded house leads to problems for both the host-family and the new-migrant family. Host families report trouble with council, Child Youth and Family and landlords because of overcrowding. Overcrowding is widely reported and thirty people in one house is not unheard of.

6.2 Employment

I-Kiribati have trouble securing employment when they move to New Zealand; this presents a barrier to them living a fulfilled life. I-Kiribati are heavily reliant on their host-family to find work; a host family will organise everything from an IRD number to visiting potential employers to find work. Newspapers and the internet are used but employment is typically sought when the host family takes the job-seeker door-to-door using a traditional Pacific face-to-face approach. I-Kiribati generally seek unskilled employment; this is due to them not having any employment references, not having the skills or experience required, and their qualifications not being recognised in New Zealand. I-Kiribati have trouble with bureaucracy and filling out the many forms required to apply for a job. Barriers preventing I-Kiribati from upgrading their qualifications or retraining include the need

to maintain an income to support their often large families. This makes the initial fee for training and the prospect of living on a training allowance difficult. I-Kiribati who do manage to undertake training and start a career, or start a business have been successful in New Zealand. Once I-Kiribati gain the necessary skills, experience and references they have little trouble retaining employment; they also move around the country looking for work.

6.3 Language

Many I-Kiribati report language to be the key to success and that inadequate English is a major barrier. I-Kiribati have come from a country where English is a poor-second in terms of used-languages. The practice of mocking and the resultant fear of ridicule is a barrier to I-Kiribati mastering English, both at home in Kiribati and here in New Zealand. A natural shyness on the part of I-Kiribati, bullying by New Zealand school children and the New Zealand accent all act as a barriers to I-Kiribati learning English. Adults and older school children are most in need of assistance with their English.

6.4 Global warming and rising sea levels

Global warming and rising sea levels play on the minds of I-Kiribati in New Zealand and at home in Kiribati. I-Kiribati in New Zealand are a vanguard of the Kiribati migration, setting up networks and preparing for others to follow. The reality of the crisis is gaining acceptance at home in Kiribati.

6.5 Culture

I-Kiribati are very concerned about the potential loss of their culture. This is evidenced by the loss of the I-Kiribati language in New Zealand; many young New Zealand born I-Kiribati do not speak I-Kiribati. Loss of language is driven by a need to learn English and deal with day-to-day issues in New Zealand. Seemingly small things like changes in diet, churches and recreation contribute to loss of culture.

6.6 Needs and Aspirations

Some needs and aspirations identified by I-Kiribati are wish-list items for the distant future; others are doable projects that could be set up now to provide a service for I-Kiribati living in New Zealand. I-Kiribati identified the following as desirable: an after-school gym, a recreational fishing boat, a large-house-programme, government financial assistance delivered through Pacifika Churches, government policy for budget house-construction, more government support for Kiribati, a New Zealand orientation course before they leave Kiribati, on-going English language programmes, a

nation-wide I-Kiribati newsletter, recognition of Kiribati qualifications, a support course for people taking IELTS exams, a service to assist new-migrants with the most difficult bureaucracy, a computers-in-Kiribati-homes campaign, promotion of Kiribati culture within New Zealand, an anti-mocking campaign, a read-to-your-children campaign, a support worker for I-Kiribati young-people at school, a buddy system at schools, an after-school catch-up programme for I-Kiribati students and a van for community use.

6.7 Addressing problems and need

I-Kiribati have gone some way towards addressing the problems they face. They have been successful in learning English when it is taught in a supportive environment free from mocking. Other methods to improve the learning of English include providing classes through churches for free, holding the English class on the weekend when I-Kiribati are relaxed and rested after a week of work and holding mixed cultural-group get-togethers. The Kiribati National Council (KNC) and the Kiribati Protestant Church of New Zealand (KPCNZ) are both providing support to I-Kiribati. The celebration of I-Kiribati Independence Day and efforts to stick together using churches are a part of an ongoing effort to strengthen cultural links.

7.0 Recommendations

7.1 Projects that could be undertaken by I-Kiribati

The following is a list of recommendations for projects that could be undertaken by I-Kiribati. Some of the following projects have already begun in some areas, but are not yet widespread.

Language has been reported by I-Kiribati to be the key to it all. I-Kiribati who have become successful in business or careers all have good English skills. I-Kiribati have coordinated their own English classes in the past and have worked in conjunction with the likes of TESSOL; the Presbyterian church currently runs ESOL language classes in the Warkworth area. Setting-up further English language classes is a worthy project that I-Kiribati could start immediately.

The most successful language tuition has been achieved in a supportive, non-critical environment. With that in mind, I-Kiribati might increase the uptake of English language learning by establishing an anti-mocking campaign. The practice of mocking, or belittling the English language skills of fellow I-Kiribati is a practice that actively hinders the development of spoken English in the I-Kiribati community. A nation-wide anti-mocking campaign is a project that I-Kiribati could undertake themselves.

Reading is closely related to language skills and widely recognised as a precursor to success at school. Reading to your children, regularly and from an early age is a worthy and effective practice. A read-to-your-children campaign is a project that I-Kiribati could run themselves.

I-Kiribati report that they would like to be better integrated into New Zealand society. Further, some issues faced by I-Kiribati could be mitigated by improved relationships with non-I-Kiribati New Zealanders. A campaign to promote I-Kiribati culture would be beneficial to I-Kiribati and is a project they could run themselves. The promotion could expand on the current cultural-dance-at-festivals approach to include cultural awareness and promotion at schools, community events, celebrations and the media. The promotion in schools could include an I-Kiribati representative giving talks about the plight of Kiribati in the face of rising sea levels and the migration of I-Kiribati to New Zealand as environmental refugees.

Many of the issues identified as barriers in discussion groups are dealt with by the Auckland Regional Migrant Services Charitable Trust (ARMS). ARMS provide workshops for migrants on job search, ESOL clinics, rental and tenancy, the NZ legal system, consumer rights and accounting; they provide a directory of services, newsletters and settlement information and support. ARMS have an office in Mt Albert, phone (09) 625 2440 and Manukau (09) 263 5490, web site: <http://www.arms-mrc.org.nz/> email for enquiries reception@arms-mrc.org.nz. I-Kiribati are advised to make contact with this organisation.

7.2 Projects suitable for churches or community workers

Presbyterian Support Northern (PSN) has provided 1 year of funding for a community worker to be based at St Giles Presbyterian Church, Warkworth. The role of the community worker is to support new-migrants, especially I-Kiribati, and will be able to build links with local organisations.

A community worker will be able to begin the process of building relationships with local schools, extending links and building support structures. This will facilitate interaction between parents and schools, giving I-Kiribati the opportunity to develop their communication skills in this area. A church or community worker could link with teachers to support the development of a buddy system within schools, teaming an I-Kiribati child up with a non-I-Kiribati child to develop language skills and confidence and to aid integration. Other projects that a community worker could promote with local schools are an after school catch-up system for I-Kiribati to stay on top of their school work and promoting I-Kiribati areas of excellence within the school system. This will build confidence and pride and provide inspiration for other I-Kiribati in the community.

Many of the problems I-Kiribati face involve dealing with local organisations. A church or community worker could promote interaction between I-Kiribati and local organisations like schools, community groups and Polytechs, developing I-Kiribati skills and building relationships with local organisations.

I-Kiribati report difficulty negotiating the bureaucracy of government departments, especially filling in forms. Government departments like Work and Income and Inland Revenue could meet with I-Kiribati in their own communities and give talks or run training sessions on how to utilise their services. An intermediary, like the church or a community worker could build links with relevant organisations to facilitate these training sessions.

Refugee Services provide resettlement support for former refugees. I-Kiribati enter New Zealand under the Pacific Access Category (PAC). The Mangere Refugee Reception Centre is a branch of Refugee Services and gives talks and runs workshops on how to do things in New Zealand: like rent a house or register your child at school. A church or community worker could explore the potential of developing the relationship between Refugee Services and the I-Kiribati community in New Zealand.

Auckland Regional Migrant Services (ARMS) is a non-profit organisation which supports migrants and refugees to settle successfully in the Auckland Region. They provide workshops on a range of topics like buying your first home, women's health and the taxation system, and provide a directory of services available in the Auckland area. A church or community worker could develop links between ARMS and the I-Kiribati community, utilising relevant workshops and ensuring I-Kiribati organisations are registered in the ARMS directory.

The Chamber of Commerce gives talks and presentations on business related topics. A church or community worker could establish a relationship between I-Kiribati and the Chamber of Commerce to gain input on issues like how best to utilise I-Kiribati skills and labour in the workplace.

The Presbyterian Church, in cooperation with English for Speakers of Other Languages (ESOL) is currently providing language courses for I-Kiribati in the Warkworth area. As I-Kiribati often have better written English skills than spoken English skills, it may be advantageous to apply for jobs in writing. The relationship between the Presbyterian Church, ESOL and I-Kiribati could be developed to include course-work on filling out forms for government departments and writing job applications. Other support might include a course to prepare for IELTS exams.

I-Kiribati would benefit from an improved relationship with their local council, this would facilitate the use of council services and humanise dealings with council officials. A church or community worker could build links with local councils as well as educate and provide information on the

Kiribati situation. Relevant topics might include rising sea-levels and their effect on Kiribati, I-Kiribati environmental refugee status, and settlement issues including host-family duty and overcrowding.

A church organisation or community worker could provide advocacy for I-Kiribati and explore the potential of relationships with environmental development organisations. An example of this might be to build links with organisations like Greenpeace or Oxfam to provide financial support for I-Kiribati under (environmental) refugee status.

I-Kiribati report problems coping with complicated or large amounts of information; using the internet to find a council contact person is a difficult task. A church or community worker could produce, in conjunction with an I-Kiribati support person, an information leaflet, in English and I-Kiribati, that contains contact numbers for people and local organisations relevant to the I-Kiribati situation. These contacts might include the nearest Citizens Advice Bureau (CAB), local schools and local council liaison officer.

Many I-Kiribati cited the cost-of-living as a barrier to getting ahead; healthcare charges represent a considerable portion of the cost-of-living and are not always subsidised. The Peoples Centre Trust provides affordable healthcare (medical and dental) for immigrant populations and has an office in Auckland CBD and Manurewa. A church or community worker could liaise with the Peoples Centre, building relationships and referring I-Kiribati for affordable healthcare and organising Peoples Centre representatives to speak at community meetings.

The Ministry of foreign Affairs and Trade works to strengthen our economic, political and security relationships with other countries and regions. I-Kiribati would benefit from improved relationships between New Zealand and Kiribati and a better understanding of the situation. Liaison with the Ministry of foreign Affairs and Trade may result in further support for I-Kiribati in New Zealand.

A church or community worker could share the results of this report with local organisations and stakeholders with an interest in the I-Kiribati situation. The whole report could be made available to some, or a 1-page fact-sheet might suffice for others.

8.0 References

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Friends of the Earth Australia (2007). *A Citizen's Guide to Climate Refugees*.

Trevett, Claire (2011). *Kiribati's quiet leader cranks up the volume*. New Zealand Herald, 8 September 2011.

Bedford, Richard & Graeme, Hugo (2008). *International Migration in a Sea of Islands: Challenges and Opportunities for Insular Spaces*. University of Waikato Population Studies Centre Discussion Paper Number 69.

McLeod, Deborah (2010). *Potential Impacts of Climate Change Migration on Pacific Families Living in New Zealand*. Climate Change and Migration. Editor Bruce Burson. Wellington: Institute of Policy Studies.

9.0 Appendices

Appendix 1 Information and Consent Form



Information and Consent Form

The Presbyterian Church of Aotearoa New Zealand has asked Impact Research to conduct a research project with Kiribati people living in New Zealand. We would like to know about migration and settlement experiences, and about the needs and aspirations of Kiribati people in New Zealand. The report will inform the Presbyterian Church on how best to support this cultural group.

We hope you will be happy for us to interview you as an individual or as part of a focus group. Your comments in the interview will be confidential and your name will not be used in the report. You can change your mind about participating if you feel uncomfortable.

Please feel free to ask any questions. Then, if you are happy with our answers, please give your consent by signing the statement below.

Statement:

I have been told about the evaluation and my questions have been satisfactorily answered. I understand that:

- My participation will be treated confidentially
- I will not be able to be identified in any part of the evaluation report
- I do not have to answer all questions in the interview
- I can request the tape be turned off at any time
- I may withdraw from the evaluation at any time.

On this basis, I agree to participate in an interview or focus group interview:

Name (please print) _____

Signature: _____

Date: _____

Appendix 2 Key-Informant Interview Questions

Kiribati Project Key-Informant Interview Questions

You do not have to answer all the questions. These are just topics to talk about. If you do not know, or do not want to talk about a certain question, that is ok.

Housing

- What organisations or people help with the settlement of Kiribati people when they arrive in NZ?
- What support (family/organisations) do Kiribati people receive when they first arrive in NZ?
- What are the most challenging issues regarding housing for Kiribati people? Overcrowding? Sharing, houses too small, neighbours?
- How do host-families help new arrivals?
- What is the role of Pacific churches in helping Kiribati settle here?
- Which area is Kiribati favourite to settle?
- Which area is least liked?
- What additional support would be helpful?

Employment

- How do most Kiribati find work?
- What are the issues for Kiribati looking for work? English? Transport? Education? Qualifications? Habit?
- What organisations or people help with the employment of Kiribati people when they arrive in NZ?
- How do host-families help new arrivals get a job?
- What is the role of Pacific churches in helping Kiribati get employment here?
- Which area is Kiribati favourite to work in?
- Which area is least liked to work in?
- What do you think of the PAC/RSE work schemes?
- Are there Kiribati employers/companies in NZ who employ Kiribati?
- Is unemployment a problem for Kiribati in NZ?
- How do Kiribati people deal with that?
- Is there any training scheme in place / that Kiribati people access?
- What additional support would be helpful?

Language

- Are there problems related to lack of English? School? Living? Social situations?
- Is English taught to Kiribati students at school in NZ?
- Do Kiribati children learn English at school in Kiribati?
- Are there enough English language classes available in the area?
- How does spoken English compare with written? Better / worse?

School

- What are the issues for Kiribati at school? English? Transport? Culture? Embarrassment?
- How do Kiribati children manage in NZ schools? Academic subjects? Socially?
- What are they good at? Not so good at?
- What is familiar and unfamiliar regarding subjects taught at home
- What additional support would be helpful?

Integration/isolation

- What are the issues for Kiribati in adapting to NZ culture?
- What do Kiribati do help them maintain their culture?
- What part of NZ culture similar to i-Kiribati? (Maori / Samoan/ Tongan...)
- What do Kiribati do to integrate?
- Are there any problems Kiribati have with NZ culture?

Regarding global warming and leaving Kiribati for good:

- How do i-Kiribati feel about leaving their homeland? Sense of loss?
- What concerns i-Kiribati most about relocating to NZ? Loosing their culture? Culture shock?
- Is relocation a problem for family life?
- Do many Kiribati return home to visit or for good?
- Do Kiribati have good links to their homeland? E.g. social networking, email
- What helps you stay connected to those still in Kiribati?
- What things don't you miss? /are you glad to leave behind?

Access to information

- What are the issues with Kiribati getting information? Housing? Employment? Translation?
- What is the easiest way for Kiribati to get the information they need?
- What information do they have the most problems with?
- What things can you miss out on as a result of not having the right information?
- What could be done to help?

Transport

- What are the issues with transport in NZ for Kiribati?
- How do they deal with these problems?
- What could be done to help?

Kiribati

Internet Resources & Books available through the Auckland Libraries

Prepared for Mahurangi Presbyterian Church E.S.O.L Group by Jeff Haines, 2011

Kiribati - World Wide Web

Kiribati

<http://www.kiribatitourism.gov.ki/>

The official Government Website for tourism. Includes information about Kiribati, things to do, accommodation, practical advice, information for businesses and hot deals.

Kiribati National Statistics Office

<http://www.spc.int/prism/country/KI/stats/index.htm>

Statistics for the Kiribati Republic with downloadable report.

UN data

<http://data.un.org/CountryProfile.aspx?crName=Kiribati>

Comprehensive statistical information on Kiribati

Countries and Their Cultures – Kiribati

<http://www.everyculture.com/Ja-Ma/Kiribati.html>

Extensive information on the social life, culture and history of Kiribati.

Jane's Kiribati Home Page & Kiribati Origins and Culture

<http://www.janeresture.com/kirihome/>
<http://www.janeresture.com/ki33/index.htm>

This is a website put together by an individual - Jane Resture, who appears to have travelled extensively throughout the Pacific. This site is a bit like a travel log and contains a lot of information including; Creation, Origins, Tradition, Language, Culture, Social Structure, Communications and Fishing.

Climate Change in Kiribati

<http://www.climate.gov.ki/index.html>

Climate change is a major concern to the Kiribati Republic and this is the official Government website. It contains a lot of information and is well laid out. It includes articles, strategies, case studies and downloadable reports in pdf.

Kiribati Protestant Church

<http://www.cwmission.org/pacific-region/kiribati-protestant-church>

The Kiribati independent

<http://www.thekiribatiindependent.co.nz/index.html>

Kiribati Newspaper produced here in New Zealand.

Of interest is the following report that is available in pdf from this site:

“Report of a Kiribati households survey in New Zealand 2009/2010.”

http://thekiribatiindependent.co.nz/files/Full_report.pdf

Kiribati Online Community

<http://www.kiribationlinecommunity.com/>

An online social networking website for the Kiribati community worldwide.

Kiribati – Auckland Library

Kiribati Adult Education Anecdotes

Author Cordon, Roddy.
Title **Seven years' island hopping. Volume one / Roddy Cordon.**
Publication info. Eagle, Lincolnshire : Cordon & Wood, 1996.
Description ix, 268 p. : ill., facsim., maps, ports. ; 19 cm.
Contents Includes addenda
Summary Roddy Cordon was selected to be the first Woman Education Officer in the then Gilbert and Ellice Islands Colony with an administrative and organisational role. She was concerned not only with the formal education of girls but with the informal education of all women. In this volume of her memoirs she depicts the excitement of being an innovator in one of the remotest of dependencies. In a region where the place of women was clearly demarcated, she tells of the part she played in widening the boundaries and opening up opportunities for the talents of women.
ISBN 0952424711 (pbk.)

Author Cordon, Roddy.
Title **Seven years' island hopping. Volume two / Roddy Cordon.**
Publication info. Eagle, Lincolnshire : Cordon & Wood, 1998.
Description ix, 254 p. : ill., facsim., maps, ports. ; 21 cm.
Summary Roddy Cordon was selected to be the first Woman Education Officer in the then Gilbert and Ellice Islands Colony with an administrative and organisational role. She was concerned not only with the formal education of girls but with the informal education of all women. In her memoirs she depicts the excitement of being an innovator in one of the remotest of dependencies. In a region where the place of women was clearly demarcated, she tells of the part she played in widening the boundaries and opening up opportunities for the talents of women.
ISBN 095242472X (pbk.)

Kiribati Biography

Author Horwood, John.
Title **Tiaretu : the story of a Pacific Island girl / John Horwood.**
Publication info. Lewes [England] : Book Guild, 1994.
Description 198 p., 4 p. of plates : ill. ; 23 cm.
ISBN 0863329144 (pbk.) :

Kiribati Building

Author Maude, H. E. (Henry Evans), 1906-
Title **The Gilbertese maneaba / H.E. Maude.**
Publication info. [Suva, Fiji?] : Institute of Pacific Studies : Kiribati Extension Centre of the University of the South Pacific, 1980.
Description v, 53 p. : ill. : 22 cm.
Note Mainly based on information given to author 50 years ago.

Kiribati Childrens Nonfiction

Author Brasch, Nicolas.
Title **Pacific Islands / . / Nicolas Brasch.**
Publication info. Melbourne, Victoria : Heinemann Library, 2001.
ISBN 0863911669

Kiribati Civilization

Author Koch, Gerd.
Title **The material culture of Kiribati / Gerd Koch ; English translation by Guy Slatter.**
Publication info. Suva : Institute of Pacific Studies, University of the South Pacific, 1986.
Description xix, 272 p. : ill., maps, ports. ; 21 cm.
Note Translation of: Materielle Kultur der Gilbert-Inseln, published: Berlin : Museum für Völkerkunde Berlin, 1965.
Bibliography Includes bibliographical references (p. 256-262) and index.
Summary "This volume contains a collection of ethnographic material from the islands of Kiribati, which was obtained during a research expedition in 1963 and 1964 to the atolls of Nonouti, Tabiteuea and Onotoa. The objects were collected at the places where they were made, as examples of the traditional culture of the I-Kiribati."--Foreword.
ISBN 0982020083

Kiribati Contract Labor Banaba History 20th Century

Author Shlomowitz, Ralph.
Title **The Ocean Island (Banaba) and Nauru labour trade, 1900-1940 / by Ralph Shlomowitz and Doug Munro.**
Publication info. Bedford Park, S. Aust. : Flinders University of South Australia, Discipline of Economic History, 1990.
Description 43 p. ; 30 cm.
Series Working papers in economic history ; no. 41 (June 1990)
ISBN 064601336X (not printed on item) :

Kiribati Description And Travel

- Author Raschen, Dan.
Title **Don't step on a stonefish! / by Dan Raschen.**
Publication info. London : Buckland, c1993.
Description 176 p. : ill., maps, ports. ; 24 cm.
Note Map on inside covers.
ISBN 0721208487 :
- Author Houghton, Graham.
Title **Fiji, Tonga, Kiribati and Tuvalu / Graham Houghton & Julia Wakefield**
Publication info. Auckland : Macmillan, 1986
Description 30p. : ill. ; 26cm
Series (The Indo-Pacific library)
ISBN 0333414594
- Title **Kiribati [videocassette] / camera, producer and director, Leif Stubkjaer.**
Publication info. Denmark : UV Film & Video ; Sydney : Juniper Films [distributor], [1989?]
Description 1 videocassette (26 min.).
Credits Research and co-ordination, I. James Wilson, John Tristram.
Performer Phillip Hinton [narrator].
Summary Film looks at contemporary and traditional life on Kiribati, and the challenges and changes, which face the island today.
- Author Waldman, Michael.
Title **Planet Ustinov : following the equator with Sir Peter Ustinov / Michael Waldman ; [with an epilogue by Peter Ustinov].**
Publication info. London : Simon & Schuster, 1998.
Description 256 p. : col. ill., maps, ports. ; 27 cm.
Note "One hundred years ago ... Mark Twain travelled the world. Zig zagging sedately along the Equator ... he encountered ... a British Empire upon which the sun never set. Now ... Ustinov has travelled in Twain's wake, finding a very different world ...encountered extraordinary people ... Throughout, Sir Peter shared his unique & sometime humorous observations with TV producer Michael Waldman, during the filming of their epic journey for Channel \$"--Jacket.
Contents Hawaii -- Kiribati -- Fiji -- New Zealand -- Australia -- India -- Mauritius - - South Africa -- Epilogue / Peter Ustinov.
ISBN 0684819759

Kiribati Ethnology

Author Grimble, Arthur Francis, Sir, 1888-1956.
Title **Migrations, myth and magic from the Gilbert Islands : early writings of Sir Arthur Grimble / arranged and illustrated by Rosemary Grimble.**
Publication info. London : Routledge & Kegan Paul, 1972.
Description vii, 316 p. : ill., maps ; 25 cm.
Bibliography Includes bibliographic references.
Note Map on lining papers.
Contents Te Tabunea n Te Kawai -- Na Areau, the first-of-things -- From birth to death in the Gilbert Islands -- A song of Na Areau -- Nei Maanga-ni-buka -
- Bue the ancestor -- Canoes of the Gilbert Islands -- Fellowship of skulls -
- Astronomy & navigation -- Drip-drip-the-blood -- A song of Mouia --
Westward to Baanaba -- Appendixes (An experiment in Polynesian navigation ; Ocean-going canoes ; Food of the navigators).
ISBN 0710071647

Author Grimble, Arthur Francis, Sir, 1888-1956.
Title **Tungaru traditions : writings on the atoll culture of the Gilbert Islands / Arthur Francis Grimble ; edited by H.E. Maude.**
Publication info. Carlton, Vic. : Melbourne University Press, 1989.
Description xxxii, 382 p. : ill., maps, ports. ; 25 cm.
Note Includes index.
Maps on lining papers.
Bibliography Bibliography: p. 357-375.
ISBN 0522843867 :

Kiribati Ethnology Tarawa Atoll

Author Troost, J. Maarten.
Title **The sex lives of cannibals : adrift in the Equatorial Pacific / J. Maarten Troost.**
Edition 1st ed.
Publication info. New York : Broadway Books ; London : \bDoubleday, 2004.
Description xiii, 272, [1] p. ; 21 cm.
Bibliography Includes bibliographical references (p. [273]).
Summary The Republic of Kiribati is not a place to go if you enjoy the creature comforts of life. With no running water, electricity, toilets, televisions, restaurants, aeroplanes and even buildings, it was never going to be New York City. This is the author's description of the two years he spent on the islands.
ISBN 0767915305 (alk. paper)

Kiribati Fiction

Author Tarte, Daryl.
Title **Islands of the frigate bird : a novel / by Daryl Tarte.**
Publication info. Suva, Fiji : Institute of Pacific Studies, University of the South Pacific, 1999.
Description 222 p. : ill., geneal. table, maps ; 21 cm.
Note Short stories.
"This book draws on the knowledge and experience of many people who have studied the Banabans, the I-Kiribati, the phosphate industry, British colonial policy, war in the Pacific, atomic testing, tuna fishing ..."--P. 4.
Includes index.
ISBN 9820201470 (pbk.)

Kiribati Folk Dancing

Author Whincup, Tony, 1944-
Title **Akekeia! : traditional dance in Kiribati / by Tony & Joan Whincup.**
Publication info. [Raumati, N.Z.] : The Authors, 2001 (Petone, N.Z. : Format)
Description 168 p. : ill. (some col.) ; 20 x 31 cm.
Series Montana New Zealand Book Awards. Illustrative Arts. 2002.
Bibliography Includes bibliographical references (p. 166-167)
ISBN 0646415549

Kiribati Folklore

Author Koch, Gerd.
Title **The material culture of Kiribati / Gerd Koch ; English translation by Guy Slatter.**
Publication info. Suva : Institute of Pacific Studies, University of the South Pacific, 1986.
Description xix, 272 p. : ill., maps, ports. ; 21 cm.
Note Translation of: Materielle Kultur der Gilbert-Inseln, published: Berlin : Museum für Völkerkunde Berlin, 1965.
Bibliography Includes bibliographical references (p. 256-262) and index.
Summary "This volume contains a collection of ethnographic material from the islands of Kiribati, which was obtained during a research expedition in 1963 and 1964 to the atolls of Nonouti, Tabiteuea and Onotoa. The objects were collected at the places where they were made, as examples of the traditional culture of the I-Kiribati."--Foreword.
ISBN 0982020083

Kiribati History

Author Sabatier, Ernest.
Title **Astride the equator : an account of the Gilbert Islands / Ernest Sabatier ; translated by Ursula Nixon, with a foreword, endnotes and bibliography by H.E. Maude.**
Publication info. Melbourne : Oxford University Press, 1977.
Description viii, 386 p : map ; 23 cm.
Note Translation of: Sous l'equateur du Pacifique.
Bibliography Bibliography: p.375-386.
ISBN 0195505204

Author Macdonald, Barrie.
Title **Cinderellas of the Empire : towards a history of Kiribati and Tuvalu / Barrie Macdonald.**
Publication info. [Suva, Fiji] : Institute of Pacific Studies, University of the South Pacific, c2001.
Description xx, 335 p. : maps ; 21 cm.
Bibliography Includes bibliographical references (p. 297-314) and index.
ISBN 982020335X

Title **Kiribati : aspects of history / [authors, Sister Alaima Talu ... et al.]**
Edition [New ed.]
Publication info. [Suva, Fiji] : Institute of Pacific Studies and Extension Services, University of the South Pacific ; Tarawa, Kiribati : Ministry of Education, Training and Culture, Kiribati Government, 1984, c1979.
Description xiv, 146 p., [16] p. of plates : ill. (some col.), maps ; 21 cm.
Note Index: p. 141-146.
Bibliography Bibliography: p. 136-140.
Note Reprinted 1998.

Title **The Story of Karongoa : narrated by an Unimane of the Boti of Karongoa n Uea on Nikunau in 1934 / transcribed by Tione Baraka of Taboiaki on Beru ; translated by G.H. Eastman ; edited, annotated and revised by H.E. Maude.**
Publication info. [Suva, Fiji] : Institute of Pacific Studies, University of the South Pacific, 1991.
Description viii, 107 p. : ill., geneal. tables ; 21 cm.
ISBN 9820200628

Kiribati In Art

Author Pond Eyley, Claudia, 1946-
Title **Twenty-eight days in Kiribati / Claudia Pond Eyley and Robin White.**
Publication info. Auckland, N.Z. : New Women's Press, 1987.
Description 104 p. : ill. (some col.), map, ports. ; 29 cm.

Note "Published with the assistance of the Auckland City Art Gallery"--T.p.
verso.
Woodcuts by Robin White.
ISBN 0908652240 (pbk.) 0906652240 :

Kiribati Language - Gilbertese

Author Ewels, Kinaua, 1970-
Title **I want to read and speak Kiribati / by Kinaua Ewels.**
Publication info. Auckland, N.Z. : Polygraphia, c2007.
Description 23 p. : col. ill., col. map ; 15 x 21 cm.
Note At head of title: Kiribati - English primer.
Language note Text in Kiribati and English.
ISBN 9781877332500 (pbk.)
187733250X (pbk.)

Author Eastman, G H
Title **An English-Gilbertese vocabulary of the most commonly used words / compiled by G.H. Eastman**
Publication info. Rongorongo, Beru, Gilbert Islands : Printed at London Mission Press, 1948
Description 224p. ; 22cm

Kiribati Material Culture

Author Whincup, Tony, 1944-
Title **Bwai ni Kiribati : artefacts of experience / Tony Whincup.**
Publication info. Auckland, N.Z. : Steele Roberts, c2009.
Description 167 p. : ill. (chiefly col.) ; 20 x 24 cm.
Note Map on back endpaper.
Bibliography Includes bibliographical references (p.164-165) and index.
Summary "Kiribati - traditions, meeting houses, dance, canoes and objects of daily life on this sea of islands. The book blends Tony Whincup's lively and discerning ethnographic essays with his outstanding photos of the material culture of Kiribati, 30 years on from its birth as an independent Pacific nation that touches all four hemispheres of the globe."--Book cover.
ISBN 9781877448805 (pbk.)
9781877448713

Author Koch, Gerd.
Title **The material culture of Kiribati / Gerd Koch ; English translation by Guy Slatter.**
Publication info. Suva : Institute of Pacific Studies, University of the South Pacific, 1986.
Description xix, 272 p. : ill., maps, ports. ; 21 cm.
Note Translation of: Materielle Kultur der Gilbert-Inseln, published: Berlin : Museum für Völkerkunde Berlin, 1965.
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islands of Kiribati, which was obtained during a research expedition in 1963 and 1964 to the atolls of Nonouti, Tabiteuea and Onotoa. The objects were collected at the places where they were made, as examples of the traditional culture of the I-Kiribati."--Foreword.

ISBN 0982020083

Kiribati Mythology

Author Grimble, Arthur Francis, Sir, 1888-1956.
Title **Migrations, myth and magic from the Gilbert Islands : early writings of Sir Arthur Grimble / arranged and illustrated by Rosemary Grimble.**
Publication info. London : Routledge & Kegan Paul, 1972.
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Bibliography Includes bibliographic references.
Note Map on lining papers.
Contents Te Tabunea n Te Kawai -- Na Areau, the first-of-things -- From birth to death in the Gilbert Islands -- A song of Na Areau -- Nei Maanga-ni-buka - - Bue the ancestor -- Canoes of the Gilbert Islands -- Fellowship of skulls - - Astronomy & navigation -- Drip-drip-the-blood -- A song of Mouia -- Westward to Baanaba -- Appendixes (An experiment in Polynesian navigation ; Ocean-going canoes ; Food of the navigators).
ISBN 0710071647

Kiribati Natural History Kiritimati

Author Perry, Roger, 1933-
Title **Island days : Galapagos Islands, Christmas Island, Tristan da Cunha / Roger Perry.**
Publication info. London : Stacey International, 2004.
Description 312 p., [8] p. of plates : ill. ; 22cm.
Summary This title charts one man's extraordinary experiences in some of the most remote islands in the world. From 1964-70, the author served as the Director of the Charles Darwin Research Station on the Galapagos Islands travelling extensively around the remote cluster of islands.
ISBN 1900988801

Kiribati Oral Tradition Banaba

Title **The book of Banaba : from the Maude and Grimble papers and published works / edited by H.C. and H.E. Maude.**
Publication info. [Suva, Fiji] : Institute of Pacific Studies, University of the South Pacific, 1994.
Description xv, 124 p., [5] p. of plates : ill., geneal. tables, maps, ports. ; 26 cm.
Note Some sections are in Gilbertese language with an English translation and commentary.
Bibliography Bibliography: p. 121-124.
ISBN 064620128X

Kiribati People Social Life And Customs

Author Maude, H. E. (Henry Evans), 1906-
Title **The Gilbertese maneaba / H.E. Maude.**
Publication info. [Suva, Fiji?] : Institute of Pacific Studies : Kiribati Extension Centre of the University of the South Pacific, 1980.
Description v, 53 p. : ill. : 22 cm.
Note Mainly based on information given to author 50 years ago.
Bibliography References: p. 50.

Kiribati Phosphate Industry

Author Binder, Pearl.
Title **Treasure islands : the trials of the Ocean Islanders / Pearl Binder.**
Publication info. Cremorne, N.S.W. : Angus & Robertson, 1978.
Description 191 p., [8] p. of plates : ill., maps, ports. ; 23 cm.
Bibliography Bibliography: p. [192]
ISBN 0207136092

Author Williams, Maslyn.
Title **The phosphateers : a history of the British Phosphate Commissioners and the Christmas Island Phosphate Commission / Maslyn Williams and Barrie Macdonald.**
Publication info. Carlton, Vic. : Melbourne University Press, 1985.
Description xviii, 586 p., [36] p. of plates : ill, facsims., map, ports. ; 25 cm.
Note Barrie Macdonald is a reader in history at Massey University.
Includes index.
Bibliography Bibliography: p. 573-574.
ISBN 0522843026 (hbk.)

Kiribati Poetry

Author Teaero, Teweiariki.
Title **On eitei's wings : poetry, prose & artwork/ by Teweiariki Teaero.**
Publication info. Suva, Fiji: Pacific Writing Forum, 2000.
Description iii, 111 p. : ill. ; 21 cm.
Language note English and Gilbertese.
ISBN 9823660077

Author Teaero, Teweiariki.
Title **Waa in storms / Teweiariki Teaero.**
Publication info. Suva, Fiji : Institute of Pacific Studies, University of the South Pacific, 2004.
Description xv, 114 p. : ill. (chiefly col.) ; 25 cm.
Note Artwork by author.
Language note English and Gilbertese.
ISBN 9820203686 (pbk.)

Kiribati Politics and Government

Title **Atoll politics : the Republic of Kiribati / edited by Howard Van Trease ; [maps, Alistair Dyer ; index, Tanya Tremewan].**

Publication info. Christchurch, N.Z. ; Fiji : Macmillan Brown Centre for Pacific Studies, University of Canterbury and Institute of Pacific Studies, University of the South Pacific, 1993.

Description xx, 392 p. : ill., maps, ports. ; 22 cm.

Note "Twenty-seven of the thirty authors are I-Kiribati"--Pref.

Contents pt I. Background to the election -- pt. II. The 1991 elections -- pt. III. Development issues -- pt. IV. Social issues -- pt. v. The politicians.

Bibliography Includes bibliographical references (p. 379-385) and index.

Contents pt I. Background to the election -- pt. II. The 1991 elections -- pt. III. Development issues -- pt. IV. Social issues -- pt. V. The politicians.

ISBN 9820200814 (hbk. : Fiji)
095833000X (hbk. : N.Z.) :

Author Falconer, Ron.

Title **Together alone / Ron Falconer.**

Publication info. Sydney, N.S.W. : Bantam Books, 2004.

Description x, 255 p., [8] p. of plates, : ill. (some col.), maps ; 20 cm.

Summary Ron Falconer, his wife and two children settle on the tiny Caroline Atoll (later renamed Millennium Island), an uninhabited island in the Kiribati group. They learn to survive on the bare minimum of supplies and what the sea brings them, leaving only when forced to by the atoll being made a nature reserve by the Kiribati government.

ISBN 1863254285 (pbk.)

Kiribati Sex Role

Author Brewis, Alexandra Avril.

Title **Lives on the line : women and ecology on a Pacific atoll / Alexandra Brewis.**

Publication info. Forth Worth : Harcourt Brace , c1996.

Description xxiii, 85 p. : ill., maps ; 24 cm.

ISBN 0155019694

Kiribati Social Life And Customs

Author Whincup, Tony, 1944-
Title **Bwai ni Kiribati : artefacts of experience / Tony Whincup.**
Publication info. Auckland, N.Z. : Steele Roberts, c2009.
Description 167 p. : ill. (chiefly col.) ; 20 x 24 cm.
Note Map on back endpaper.
Bibliography Includes bibliographical references (p.164-165) and index.
Summary "Kiribati - traditions, meeting houses, dance, canoes and objects of daily life on this sea of islands. The book blends Tony Whincup's lively and discerning ethnographic essays with his outstanding photos of the material culture of Kiribati, 30 years on from its birth as an independent Pacific nation that touches all four hemispheres of the globe."--Book cover.
ISBN 9781877448805 (pbk.)
9781877448713

Author Crane, E. A. (Ernest A.)
Title **Geography of the tropical Pacific / E.A. Crane.**
Publication info. Nuku'alofa, Tonga : Friendly Islands Bookshop, 1991.
Description vi, 70 p. : ill., maps, ports. ; 30 cm.
Note "Each country will be described under these headings: i. Nature of relief, climate, vegetation and soil. ii. Nature of land use, population/settlement, trade links. iii. Simple inter-relationships between physical and cultural features"--Introduction.
Summary Divided into two parts : Part A, describes the physical and cultural aspects of the tropical Pacific Ocean; Part B, deals at greater depth with the geography of two Melanesian Nations - Papua New Guinea and Fiji, one Polynesian National - Western Samoa and one Micronesian Nation - Kiribati.

Title **Kiribati : a changing atoll culture / [Sister M. Alaima Talu...[et al.].**
Publication info. [Suva, Fiji] : Institute of Pacific Studies of University of the South Pacific, 1985.
Description xxii, 202 p., : ill., maps ; 22 cm.
Series UNESCO supported series on social sciences in the Pacific
Bibliography Bibliography: p. 195.
Note Includes index.

Author Grimble, Arthur Francis, Sir, 1888-1956.
Title **Migrations, myth and magic from the Gilbert Islands : early writings of Sir Arthur Grimble / arranged and illustrated by Rosemary Grimble.**
Publication info. London : Routledge & Kegan Paul, 1972.
Description vii, 316 p. : ill., maps ; 25 cm.
Bibliography Includes bibliographic references.
Contents Te Tabunea n Te Kawai -- Na Areau, the first-of-things -- From birth to death in the Gilbert Islands -- A song of Na Areau -- Nei Maanga-ni-buka - - Bue the ancestor -- Canoes of the Gilbert Islands -- Fellowship of skulls -

- Astronomy & navigation -- Drip-drip-the-blood -- A song of Mouia -- Westward to Baanaba -- Appendixes (An experiment in Polynesian navigation ; Ocean-going canoes ; Food of the navigators).

ISBN 0710071647

Author Whincup, Tony, 1944-

Title **Nareau's nation : a portrait of the Gilbert Islands / Tony Whincup.**

Publication info. London : Stacey International, 1979.

Description 227 p. : chiefly ill.(some col.), col.maps ; 30cm.

Note Kiribati. Social life. - Illustrations (BNB/PRECIS)

ISBN 0905743164 :

Author Grimble, Arthur Francis, Sir, 1888-1956.

Title **A pattern of islands / Arthur Grimble.**

Publication info. Harmondsworth : Penguin, 1981, c1952 (1984 [printing])

Description 264 p. : ill., 1map ; 20cm.

ISBN 0140095179 (pbk) :

Author Grimble, Arthur Francis, Sir, 1888-1956.

Title **Return to the islands.**

Publication info. London : Murray, 1957.

Description viii, 214 p. : ill., map.

Author Horwood, John.

Title **Tiareti : the story of a Pacific Island girl / John Horwood.**

Publication info. Lewes [England] : Book Guild, 1994.

Description 198 p., 4 p. of plates : ill. ; 23 cm.

ISBN 0863329144 (pbk.)

Author Falconer, Ron.

Title **Together alone / Ron Falconer.**

Publication info. Sydney, N.S.W. : Bantam Books, 2004.

Description x, 255 p., [8] p. of plates, : ill. (some col.), maps ; 20 cm.

Summary Ron Falconer, his wife and two children settle on the tiny Caroline Atoll (later renamed Millennium Island), an uninhabited island in the Kiribati group. They learn to survive on the bare minimum of supplies and what the sea brings them, leaving only when forced to by the atoll being made a nature reserve by the Kiribati government.

ISBN 1863254285 (pbk.)

Author Grimble, Arthur Francis, Sir, 1888-1956.

Title **Tungaru traditions : writings on the atoll culture of the Gilbert Islands / Arthur Francis Grimble ; edited by H.E. Maude.**

Publication info. Carlton, Vic. : Melbourne University Press, 1989.

Description xxxii, 382 p. : ill., maps, ports. ; 25 cm.

Note Includes index.

Bibliography Maps on lining papers.

Bibliography Bibliography: p. 357-375.

ISBN 522843867

Author Pond Eyley, Claudia, 1946-
Title **Twenty-eight days in Kiribati / Claudia Pond Eyley and Robin White.**
Publication info. Auckland, N.Z. : New Women's Press, 1987.
Description 104 p. : ill. (some col.), map, ports. ; 29 cm.
Note "Published with the assistance of the Auckland City Art Gallery"--T.p.
verso.
Woodcuts by Robin White.
ISBN 0908652240 (pbk.) 0906652240 :

Kiribati Tales

Title **Iango mai Kiribati = Stories from Kiribati / edited by Peter Kanere Koru and Ginette Sullivan.**
Publication info. [Tarawa, Kiribati] : Kiribati Extension Centre ; [Suva, Fiji] : Institute of Pacific Studies, University of the South Pacific, 1986.
Description xiii, 93 p. : ill. ; 30 cm.
Language note Parallel text in Gilbertese and English.
Note Cover title: Tales of Kiribati.

Kiribati World War 1939 1945 Campaigns & Prisoners Of War

Author McQuarrie, Peter.
Title **Conflict in Kiribati : a history of the Second World War / Peter McQuarrie.**
Publication info. Christchurch, N.Z. : Macmillan Brown Centre for Pacific Studies, 2000.
Description xxiv, 237 p. : ill., maps, ports. ; 21 cm.
Summary Documents the political, social and military context of the Second World War as it affected Kiribati. Uses oral and written accounts from people directly involved and official records.
Bibliography Includes bibliographical references and index.
ISBN 1877175218 (pbk.)

Author Wiles, Tripp.
Title **Forgotten raiders of '42 : the fate of the Marines left behind on Makin / Tripp Wiles.**
Edition 1st ed.
Publication info. Washington, D.C. : Potomac Books, c2007.
Description xii, 169 p., [16] p. of plates : ill., ports. ; 22 cm.
Series Potomac's military controversies
Bibliography Includes bibliographical references (p. 149-160) and index.
Summary On October 16, 1942, on Kwajalein Atoll, at the fringe of the Japanese Empire, members of the Imperial Japanese Navy's 6th Base Unit ceremonially beheaded nine Marines from the 2nd Raider Battalion. The captives held no hopes for pardon or for rescue as they walked blindfolded, one by one, to the spot of execution, which also became their

burial site. The Marine Corps and their families already thought they were dead, the men knew. "Forgotten Raiders of '42" is the account of how these volunteer patriots, unbeknownst to their command, were inadvertently left behind after the Marines' raid on Makin Island in August 1942. The raid, which was a morale boost for the Navy Department and the American public, was hailed at home as a great success even as the condemned Raiders knelt to await their fate. The heroism of the Raiders - under the command of Lt. Col. Evans F. Carlson, who later received the Navy Cross - has been well documented by the press, in books, and in Hollywood. In a country craving good news and heroes, Carlson and the Navy delivered. The details of the raid's shaky beginning and tragic end, however, would not be known until many years later. After a summary of the dramatic raid, Tripp Wiles focuses on the Raiders' withdrawal from Makin and on Carlson's decisions that directly affected the men who were left behind. Wiles also examines the actions, inactions, and conditions that led to their unintentional abandonment. Finally, he reviews the Navy's private reactions and, using new documents and interviews, the Raiders' fate, bringing a measure of closure to the disappearance and execution of the forgotten Raiders.

ISBN

9781597970556

1597970557