

How Auckland public libraries engage with diverse communities

A content and thematic analysis of Facebook communications

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Abstract

Public libraries serve as important sites of social inclusion and community engagement, thus reflecting their economic, political, and social environments (Mehta, 2010; Robinson, 2020). Therefore, public libraries can provide valuable insights into their communities. This study examines how Auckland public libraries communicate with their multicultural communities through Facebook. Using a mixed-methods approach, a content analysis of 4,356 Facebook posts published by 33 Auckland Council Libraries branches between September 2025 and February 2026 was conducted. Next, a thematic analysis of the Facebook content from five selected Auckland libraries was conducted.

Findings show that Auckland public libraries produce approximately 30% multicultural posts, regardless of the overall number of posts. Additionally, of those multicultural posts, the thematic analysis found that Auckland Council Libraries in the study employ a variety of strategies, use a nuanced approach to multicultural communications, reflecting deep, complex, and strong understandings of the audiences that the libraries serve. Specifically, four communication approaches were identified: cultural communities as intended audiences, culture as an invitation to participate, culture as public information, and multiculturalism as everyday library programming.

The study illustrates how Auckland public libraries adapt language and cultural framing to communicate with diverse communities, offering insight into the ways public institutions engage with multicultural populations through Facebook. Rather than treating multicultural communication as a standalone activity, libraries have embedded it throughout their programming, services, and day-to-day activities. These findings contribute to New Zealand's research on library social media use and offer practical insights for public engagement practitioners, policymakers, and community leaders seeking to communicate effectively with diverse multicultural populations.

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Attestation of Authorship

"I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor used artificial intelligence tools or generative artificial intelligence tools (unless it is clearly stated, and referenced, along with the purpose of use), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning."

Jenny Zhou

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Artificial Intelligence Declaration

Generative artificial intelligence was not used in this research paper.

Chapter 1 Introduction

1.1 Libraries and multicultural programming

Public libraries have increasingly taken on more responsibility to align with their role to provide free, equitable access to knowledge and information and are often celebrated for it (van Melik & Merry, 2023). Historically, libraries were built to protect and store books, and have since shifted to focus on people and learning development (Bennett, 2009). Now, libraries have further expanded their work in centering people through programmatic initiatives, such as classes, community events, and community engagement (Vårheim et al. 2019). Therefore, scholars have argued that public libraries should be studied and treated as more than just information repositories, especially to expand beyond their historical context as just European institutions, emphasizing a push to put weight on studying libraries in multicultural and intersectional contexts (Vårheim et al. 2019). This study aims to do just that – to investigate how Auckland Libraries invest in their multicultural communications via their Facebook posts. Specifically, the research questions for this paper are:

- Which public libraries in Auckland communicate with multicultural audiences on Facebook?
 - Of those libraries, how often are they communicating with their multicultural audiences?
- How do Auckland public libraries communicate with their multicultural audiences on Facebook, and what is the significance of the choice(s) made by Auckland public libraries when they communicate with multicultural audiences?

1.2 Government and social media in public engagement practice

According to the United Nations, an inclusive society accommodates diversity and facilitates its people's participation in political, economic, and social lives (United Nations, n.d.; United Nations, 1995). Furthermore, social inclusion is when equal opportunity efforts are made so that people of all backgrounds can achieve their full potential in life; this includes policies and actions that help the public gain access to services, citizenship, and decision-making processes (United Nations, n.d.). Organizations and governments can support this betterment of society through public participation. Public participation is when organizations, like local governments, involve the public in policy development, urban planning, and anything else where decisions can be made (Rowe and Frewer, 2005). Furthermore, *public communication*, *public consultation*, and *public participation* can be various forms of this broader definition to describe the flow of

information between an organization and the public; *public communication* is when an entity conveys information outward to the public; *public consultation* is when an entity requests input from the public; and *public participation* is when communication occurs in both directions. (Rowe and Frewer, 2005). *Public* and *community engagement* are variants of this work. Specifically, *community engagement* leans more on the local, community level of engagement (for example, a street with businesses, a neighborhood, or a certain population of people), and seeks to build collaborative, two-way relationships with communities (New Zealand Public Service Commission, n.d., University of Auckland, n.d.).

The function of public participation is to involve the public at different levels of decision-making with the public sector, whether obligatory or voluntary, and is part of the democratic process (Rowe and Frewer, 2000). This is an important element of policy development as it shapes the way the public perceives government as well as elucidates the decision-making process for government entities (Organisation for Economic Co-operation and Development (OECD), 2009). This, in turn, helps governments perform better for their citizens and the public. Public participation helps to create a more transparent and inclusive process. Furthermore, public participation helps governments better understand people's needs, lower costs, improve policy outcomes, mitigate decision-making risks, and reduce administrative burdens overall.

Barriers to participation and opportunities are obstacles that are physical, mental, or social that prevent the public from engaging in the public participation process (OECD, 2009), and thus are an obstacle to governments achieving an inclusive society. To have a fair process, governments must work to lower these barriers to participation (OECD, 2009), such as by providing materials in multiple languages, conducting public participation work in the communities that policy decisions would impact, and seeking advisory from appropriate community experts. In other words, governments should meet people where they are at.

Social media is Internet and mobile-based applications built on Web 2.0 foundations that allow individuals and communities to share, co-create, discuss, and modify user-generated content (Ihejirika and Krtalic, 2020). With the arrival of social media, the shape of public engagement has changed how government officials interact with the public (Golbeck et al, 2009), creating space for not only informational content shared with the public, but opportunities for the public to directly connect with government offices, creating a potential for stronger citizenship and public participation (Agostino and Arnobaldi, 2016). In an empirical study of Facebook content from

government entities, Agostino and Amobaldi (2016) argue that governments should have a well-defined social media strategy that incorporates two-way public engagement, as a social media presence alone does not necessarily result in engagement (Kamal, 2009). Public libraries, as government-owned entities, are obligated to engage their communities. This is because public libraries serve as learning and community hubs (OurAuckland, 2021). And so, this means that public libraries are excellent places to observe the interface between public entities and private citizens.

1.3 Migrants and social media

The Internet and social media play important roles in contemporary migration processes. In their early stages, people who are considering migration use the Internet to access information to help weigh options between opportunities in life and stability that a new location offers (Thulin and Vilhelson, 2014). Thus, libraries, social media, and immigrants have developed an inherent relationship with each other.

Social media have become popular channels for prospective migrants to make informed decisions about their destinations to settle (Dekker et al. 2016). Social media and translation tools provided by smartphones empower asylum migrants by making them less reliant on more dangerous immigration strategies like being smuggled (Dekker et al., 2018). Mobile devices are widely used among migrants, and smartphones afford “polymedia” opportunities - beyond just calling and texting, Internet, GPS, a camera, and of course, the mobile component of its size and purpose (Madianou, 2014). Social platforms create spaces for migrants to ask questions or conduct informal research to help orient their information seeking (Caidi et al., 2010). Social media also provides the infrastructure for migrants to find community during their migration experience, both in their home countries and the new country they migrate to (Komito, 2011). Furthermore, social media makes it easier for migrants to stay connected with friends and family; overall, lowering the threshold to migration (Dekker & Engberson, 2014). These connections support migrants in navigating unfamiliar spaces, such as gaining access to information about legal support and unofficial help, though there is also a risk of misinformation when using informal channels (Dekker & Engberson, 2014; Wall et al., 2017). This suggests that social media lowers barriers for people who are either thinking about or in the process of migration and creates the support and assistance that migrants are in need of in the migration process.

1.4 Auckland public libraries

At 67 distinct branches, Auckland Council Libraries (2025b) is the largest public library operation in Australasia. Libraries support inclusion and diversity by providing equitable access to information, resources, and services for all members of society (Verma & Sona, 2024). Abdullah et. al (2015) argue that outreach programmes are a key mechanism through which libraries promote social inclusion by encouraging engagement with library services and resources. Auckland Council Libraries supports this approach through strategic initiatives that guide and prioritise community outreach.

Public Libraries of New Zealand provides guidance for libraries across New Zealand, including Auckland Council-owned public libraries (Public Libraries of New Zealand, 2026b), the largest public library system in Australasia (Lin & Boamah, 2019). In 2019, Public Libraries of New Zealand released a Master Plan Strategic Framework to guide public libraries toward shared goals and outcomes. Notably, two of the goals align well with the purpose of this study: *Literacy for all*, *Reading for pleasure*, and *People connected to knowledge and each other*. Below outlines these goals, their subgoals, and their outcomes.

Goal

Literacy for All

Outcomes

- Reading for pleasure through:
 - Greater fairness and equity of access
 - Digital inclusion and cyber safety
 - More informed decision-making
- Increased use of Te Reo and sign language

Goal

People connected to knowledge and each other

- Community connectedness
- Place making
- Supporting civic and democratic life

Outcomes

- Vibrant civic and town centres
- Greater social cohesion and reduced isolation
- A more tolerant and inclusive society
- Connected communities and strengthened democracy

Thus, as a member of this organization, Auckland Council Libraries (Auckland Libraries) is obligated to support public participation and community-building efforts in its work. It is taking positive strides towards this direction. According to the Public Libraries of New Zealand 2025 Annual Report, Auckland Libraries spent the year focusing investments on heritage, community engagement, civic engagement, multicultural and inclusive programming, and future-proofing facilities (Public Libraries of New Zealand, 2026a). This seems to reflect broader research that different branches of libraries often curate their content, programming, and communications to their surrounding communities (Edwards et al., 2013).

1.5 Auckland makeup

Auckland is a multicultural city, with 42% of its population born overseas (Stats New Zealand, 2025). According to the 2018 Census, 39% of immigrants chose to live in Auckland (New Zealand Ministry of Business, Innovation and Employment, 2015). Additionally, 12.3% of the population is Māori and 31.3% identify as Asian (Auckland Council, 2024). This sense of multiculturalism is important to New Zealand as a whole with a specific federation dedicated to promoting, supporting, and sharing information with Aotearoa¹ New Zealand's ethnic communities (New Zealand Federation of Multicultural Councils, 2026). Branyon (2017) observes the role that public libraries play in helping new migrants to observe the culture of the new country that they are integrating into, which positions Auckland's library infrastructure as an important element of encouraging social inclusion.

Alongside New Zealand's multicultural society is the bicultural relationship between Māori and Pākehā. Māori are the indigenous people of New Zealand, and their makeup is nuanced due to migration patterns across the islands (Waa, Andrew, et al., 2017). As the indigenous population of New Zealand, it is critical that their voices are included in public decision-making practices (Jones, 2023). Currently, there are some policies and oversight in place that support this. For example, the Auckland Council established the Mana Whenua Kaitiaki Forum (Auckland

¹ Aotearoa New Zealand is referred to as "New Zealand" throughout this dissertation for consistency and readability. This abbreviated usage is not intended to diminish the significance of te ao Māori, Te Tiriti o Waitangi, or the Māori histories, perspectives, and contexts that are integral to New Zealand society.

Council, n.d.b), a governance forum comprising the 19 hapu and iwi in Tāmaki Makaurau (which includes the Auckland Region). This governing authority is responsible for collective decisions in policy and urban planning. Furthermore, government entities are obligated to include Māori voices in decision-making at all levels per the Treaty of Waitangi, the founding document of New Zealand (Orange, 2012). Positioned together, these factors demonstrate why Auckland Libraries occupies a unique place within New Zealand's library landscape, shaped by both the city's scale and its demographic diversity.

1.6 Purpose, scope, and importance of the study

The purpose of this study is to excavate the multicultural communication behaviours of Auckland public libraries that are located in areas with higher ethnically diverse populations. Specifically, it aims to uncover which public library branches communicate with multicultural populations via Facebook, and of those libraries, what they are or are not communicating.

The scope of this study is limited to one researcher and one research supervisor. It is a qualitative content analysis of Facebook posts from 33 libraries that have been identified as being geographically located in ethnically diverse local boards. The content analysis also excavates libraries with information-rich Facebook timelines and selects five library social media timelines. Those five Facebook timelines are used in a thematic analysis to understand what libraries are conveying in their Facebook content. The thematic analysis is focused on the messages themselves, it does not investigate audience engagement activity, social media strategy, or other forms of accessible communications, though those questions would be worth further investigation.

Observing how public libraries communicate with their communities informs outsiders who seek to build co-creative relationships with these communities, such as public engagement practitioners, can help find similar ways to engage those communities, which is invaluable to the enrichment of the urban design and urban development process. Currently, there is little pre-existing research in the academic body that examines public libraries from the perspective of how they can inform public engagement, and there is none that currently exists for Auckland and very little for New Zealand broadly. This dissertation provides insights for policymakers, developers, urban planners, and public service leaders on how to engage and communicate with culturally diverse communities in the Auckland Region.

1.7 Structure of the thesis

This current chapter provides an early overview from the lens that this paper uses to approach the research. The second chapter dives into how libraries and multicultural communities intersect in communication and engagement. The third chapter discusses the qualitative content analysis and thematic analysis methodology employed in this research project. The fourth chapter presents the findings of the analyses. The fifth chapter examines the meaning behind these findings, and the final chapter discusses future research opportunities from these findings.

1.8 Personal reflexive statement

I am a Chinese American who was raised by Chinese immigrant parents. I am also a public engagement and government affairs consultant with a decade of experience in Northern California, in the United States of America. My practice is grounded in an understanding of socioeconomic backgrounds and intersectionality in the United States, which are heavily influenced by race and culture. In my practice, I was inspired to investigate local library branches in San Francisco and how they communicate with their disadvantaged, vulnerable, and marginalized communities. That research informed the development of my public engagement strategies and plans. Subsequently, that work has inspired this study, based in Auckland, New Zealand. Therefore, I am subjective in that I believe multiculturalism improves the richness of communities across Auckland and engaging them requires intentional, thoughtful, and authentic work. Additionally, I am aware of racial power imbalances that are embedded in global society through colonialism and violence. I use this subjectivity to guide my curiosity on how Auckland Libraries can inform the region's urban design, resilience, and development.

Māori and Pākehā are the two cultures that formed New Zealand through the Treaty of Waitangi. Therefore, both cultures are deeply embedded in New Zealand society. I am neither Māori nor Pākehā. This means that my analysis comes from an outsider perspective. So, unless something is blatantly clear to me, I recuse myself from commenting on, making decisions about, or defining either culture. This distinction was particularly pertinent when evaluating Facebook posts whose multicultural characteristics were less immediately apparent.

Chapter 2 Literature Review

2.1 Introduction

This chapter reviews academic precedents to this study. First, the chapter discusses how libraries have shifted their programmatic strategies: from being buildings that store books to being places where learning, community building, connection, and equity happen. From there, the chapter dives deeper into libraries, migrants, and social media. Specifically, how libraries use social media, how migrants lean on libraries to support their acculturation to a new society, and how migrants use social media as part of their migration process. Next, the chapter discusses the research situation in both Auckland and New Zealand as a whole. Finally, the chapter ends with the research gap that this current study fills.

2.2 Libraries as learning spaces and access to education

Libraries have long been linked to learning. For the vast majority of their 4,000-year-long history, books and access to libraries have been guarded and prestigious, largely either being private assets or owned by academic universities, holding a clear hierarchical division between elite scholars and the uneducated (Bennett, 2009; Leorke et al., 2018). As inventions such as typewriting and mass-produced paper came along, books became more accessible; subsequently, computers and the internet have made accessing information more widespread (Bennett, 2009). The urban public library was an invention founded on American ideals of serving as centers for community education, shifting the purpose of libraries and creating opportunities to access learning for the general public (Battles, 2003, as cited in Mehta, 2010).

Historically, library layouts have always had a clear relationship with learning (Bennett, 2009). In the early stages, books were rarities, reflecting the exclusive nature of early libraries. And so, libraries were centered around readers, with tables and large windows to allow for sunlight to drape upon books. Later, as books became more accessible, libraries became repositories, focusing on the collection, storage, and preservation of books, and subsequently displacing readers with books. At the dawn of online academic resources came a shift back to human-centered libraries, aligning with the shift to libraries becoming more accessible learning spaces. From the early 2000s, rather than making *reading* the center of libraries, *learning* and *active participation* became the focus, with classrooms, reading spaces, and study areas built into library designs. This reflects how some view the purposes of libraries, with some library users finding their spaces comfortable for study (Leckie & Hopkins, 2002).

In the early days of the public library, advocates argued that these institutions would reflect the ideals of democracy and universal suffrage, with the goal of providing knowledge to the community, regardless of socioeconomic status (Bruce, 1996). Between 1775 and 1800 establishing American public libraries (called social libraries) boomed, reaching even the most rural parts of the country (Wiegand, 2015). These social libraries were institutions that provided accessible education and channels of communication to the broader general public (Wiegand, 2015). This line of thinking continued through the establishment of public libraries across the United States, with the goal of educating the lower classes - this continues the intention of making education more accessible across the country (Wiegand, 2015).

2.3 Libraries, community building, and multiculturalism

With libraries changing their focus to meet the shifting needs of society, scholars have investigated how they are perceived or used by community members. Furthermore, they examined how community building can happen in libraries, and how they serve as social infrastructure.

Social inclusion is the concept of allowing every person to participate in a society with dignity, especially those who are vulnerable, marginalized, or disadvantaged (Liamputtong, 2022). It supports the diversity of a community (Train et al., 2000). Social exclusion, thus, is observable by its unequal access to capabilities, rights, and resources (Liamputtong, 2022). Libraries have the potential to play a key role in tackling social exclusion, but would need to undergo transformation and change (Muddiman et al., 2001). The philosophy behind public libraries aligns with the key concepts behind social inclusion; public libraries have confronted the challenges of social deprivation and disadvantage through outreach work with excluded communities (Train, Dalton, & Elkin et al., 2000). An effective social inclusion program should include both social services and physical amenities (Bodaghi & Zainab, 2013). Libraries have taken great strides to adapt their initiatives and focus to consider this.

Libraries do extensive work to not only be socially inclusive, but also serve community as a form of 'social infrastructure'. Social infrastructure refers to physical spaces that play a role in the social life of communities such as parks, schools, community centers, and libraries; specifically, spaces that create opportunity for social connection (Latham & Layton, 2019; van Melik & Merry, 2023). This is important, as scholars believe that environments and social factors have an impact on individual and community health (Schroeder, 2007). Public libraries can serve to

support some of the community resilience factors as part of public health (Grossman et al., 2021). Therefore, libraries can serve as diagnostic windows into society, reflecting the social, economic, and political contexts of time and place (Mehta, 2010; Robinson, 2020). Therefore, studying how local library branches communicate and engage with communities gives insights to the shape of their communities and suggests to outsider public engagement practitioners how to best communicate and engage with the intended communities.

For years, libraries globally had to adapt to changing social climates, especially around demographics, a decrease in membership, and the introduction of the Internet (Nagata et al. 2007; Leorke et al., 2018). Libraries have responded well to that change by making an intentional choice to reinvent themselves by becoming social infrastructure that can serve and reflect community (van Melik & Merry, 2023). At a practical level, this has included a focus on an expanded approach to learning beyond just reading books to include engaging and more interactive programming (van Melik & Merry, 2023).

2.4 Libraries as third places

“The third place is a generic designation for a great variety of public places that host the regular, voluntary, informal, and happily anticipated gatherings of individuals beyond the realms of home and work”. (Oldenburg, 1999 as cited in Yuen & Johnson, 2016, p. 16)

Yuen and Johnson (2016) have expanded this early definition of the ‘third place’ to include public places that allow for community and citizen involvement. Due to digitization and the growth of multiculturalism, libraries have become a third place; a location that is neutral, affordable, and convenient, for people to be able to meet and connect (Oldenburg, 2023). In addition to books, contemporary libraries have increasingly offered more services that reflect the needs of their communities and continue to support learning equity; these services can include creative services, creative workshops, homework assistance, language support, and cultural events (Barniskis, 2016; Lenstra, 2017; Robinson, 2020).

Alongside the intentional shift in library services, scholars have been studying the perception of libraries as social spaces. Research in Vancouver and Toronto found that 70% of users of the main public library go to the libraries alone (Leckie and Hopkins, 2002). They also found that most respondents perceived the libraries as low in places to socialize and access community

information, despite having overall positive perceptions of libraries. In contrast, a study in Seattle by Fisher et al., (2007) found that their main library was generally good quality for socializing. Even more recently, Robinson (2020) found that while libraries are spaces for people to meet and have fleeting interactions, the repeated engagements librarians and library goers have in libraries build relationships with each other over time. This suggests that, over time, there has been a shift in how libraries are perceived, mainly that libraries as third places are becoming more accepted by the public. Furthermore, both the public perception of libraries and the intentional social programming featured by the libraries situate libraries as local institutions in their communities.

Libraries serve as community resources and have special connections to the communities they serve (Goulding, 2009). Beyond just being a place for books, libraries serve as a central location for community members to engage in a variety of activities as well as become involved in public policy decision-making at various levels. Libraries in the United States are also looking to adapt to the current changing economic climates by expanding their roles in community building (Scott, 2011). This supports the notion that libraries can be strong sources of information for public participation practitioners to gain knowledge on how to better communicate with the public and communities that local library branches serve. Additionally, libraries are meeting spaces across cultural, ethnic, generational, and social lines, making them generally more inclusive and accessible than many other public spaces (Aabø & Audunson, 2012).

Libraries also play a role in creating environments for building social capital. Pierre-Felix Bourdieu (2001), as cited in Wojciechowska (2020), described social capital as largely hereditary and unattainable to persons from outside the circles; this risked deepening inequalities and divisions. Bourdieu goes on to consider that libraries would help to compensate for some of those resource shortages for communities. As part of offering their own educational programming, libraries have the potential to stimulate the development of local support networks that offer support and assistance to communities. This supports the notion that libraries provide social infrastructure for community building.

Wojciechowska (2020) analyzed scholars who study libraries and the social capital they provide. From there, Wojciechowska found the following themes:

- Social capital can be a resource, providing access to knowledge, skills, and information.
- Libraries conduct their own social network building, and create their own social capital.

- Libraries hold a lot of social trust, and therefore are able to conduct social functions such as serving as meeting places.
- Libraries promote cultural and social norms
- Libraries can participate in the life of local communities and are not necessarily limited to only promoting readership, rather, they can be a public good and serve as social spaces

Wojciechowska's (2020) research emphasizes that libraries provide infrastructure and facilitation of social spaces for their publics to both build personal social capital and also be an institution with social capital. Furthermore, Wojciechowska notes that social capital should be continually nurtured and strengthened, otherwise it depletes over time. Therefore, it is important for librarians to have ongoing engagement activities when integrating into their local communities (Wojciechowska, 2020).

Libraries are used in a variety of social contexts, from unplanned meeting spaces, to places for making new connections, to supporting acculturation to a new environment. In Oslo, Norway, public libraries are used as meeting places across a variety of types of meetings, from unplanned and casual meetings to intention and purpose-driven ones (Aabø et al., 2010). Therefore, public libraries are a sort of public "square", a place where people across cultures can run into friends and families or strike up casual conversations (Aabø et al., 2010). In the same study, a correlation between people from lower-income households or with lower levels of education and high use of public libraries as meeting places was found (Aabø et al., 2010). This suggests that in the role of education and access equity, public libraries have been working towards and have been successful in moving towards that goal. Furthermore, public libraries create opportunities for multiculturalism by allowing for people across social and economic demographics to access their spaces (Aabø et al., 2010).

2.5 Libraries and migrants

Immigrants are a diverse group of people who come from many countries, speak different languages, and migrate for a variety of reasons, therefore, it is important not to study or discuss immigrants solely as one singular experience (Grossman et al., 2021). Research across migration habits can show some insights on immigrant experiences, but should be considered carefully and with specificity. For example, an immigrant who arrived as a refugee is going to have a different perspective than an immigrant who arrived to study (Grossman et al., 2021). Research has shown that immigrants in Asia, Europe, and the Middle East rely on libraries as

information and learning centers for acculturation to their new societies (Audunson et al., 2011; Khoir et al., 2017).

Libraries also play many roles in the lives of migrants. As a physical space, they promote social and cultural norms (Wojciechowska, 2020) and thus serve as a place for migrants to observe the culture of their new country and make acculturation easier (Branyon, 2017). They also provide a layer of support for immigrants to build new connections (Branyon, 2017). As an institution, they provide necessary services to immigrants, such as teaching and practicing English (Audunson et al., 2011), support access to services in personal health and literacy (Arndt, 2016; Morgan et al., 2018), and offer access to technology and the Internet (Lankes et al., 2007), allowing immigrants to stay connected to friends and family (Branyon, 2017). The outcomes for how libraries support migrants include increased confidence and self-esteem, cultural integration and preservation, trust and relationships, community awareness and engagement, and political integration (Grossman et al., 2021). Furthermore, by offering immigrant-specific programming, libraries create trust and social capital, leading to repeat visits and long-term relationship-building with immigrant library users (Vårheim, 2011).

2.6 Libraries and social media

With the shift toward technology-based information sharing came a two-way communication option that enabled outreach and engagement opportunities for libraries (Dickson & Holley, 2010). Social media platforms, such as Facebook, also have potential to extend the definition of a third place to digital spaces (Yuen & Johnson, 2016). According to Dennis (2012) libraries should also include and reach audiences that may not be able to visit their physical locations, therefore, online outreach and engagement work by libraries, such as through Facebook communications, lowers a barrier to access for some disadvantaged groups.

Social media refers to a set of tools for social interaction, though in practice, it is used as a catchall phrase for all sorts of web-based technologies with a two-way communication feature, including Facebook (Bertot et al., 2012). Because of the ubiquitous nature of social media, most libraries do use social media in their communications and are doing so to increase their marketing presence and awareness (Dennis, 2012; Abdullah et al., 2015; Luo et al., 2013; Choi & Joo, 2018). Internationally, 70% of libraries are using social media, with 30% posting daily with Facebook and X, then Twitter, being the most popular channels (McCallum, 2015).

Furthermore, Choi & Joo (2018) reported that the primary purpose for libraries on social media was to promote their services and resources. The benefits to having a social media presence for libraries include a low-cost, high-efficiency two-way communication channel and proactive outreach (Fernandez, 2009). Choi & Joo (2018) also note that public libraries see value in increasing their presence and usage of social media. Much of the literature on libraries that use social media are focused on academic libraries and there is less research on public libraries (Choi & Joo, 2018). The main difference between the two types of libraries is that academic libraries target educated young people, and therefore their audience tends to lean towards a more specific demographic, whereas public libraries serve a broader audience, with a focus on access and education equity (Choi & Joo, 2018; Melik & Merry, 2023). This study focuses on public libraries in Auckland, and therefore, the limitation in available research means that research precedents will be based on international examples and academic library research.

In 2012, Tan et al. conducted a content analysis of 82 Facebook accounts run by academic and public libraries in the Asia Pacific. They found that the social media content produced by library accounts were largely one-way communication, despite the platform lending itself to two-way communication opportunities. Furthermore, some libraries had a high volume of posts - but that did not necessarily produce better engagement on their accounts. Overall, Tan et. al's assessment was that public libraries were not being effective in their social media strategies. As a note, while this study examines Facebook posting activity, that does not mean that social media is the only communication channel used by libraries. In fact, more direct communication options (Dennis, 2012), such as tabling at community events, are very effective. Additionally, libraries are passionate about engaging underserved communities (Mills et al., 2023).

Abdullah et al. (2015) found that libraries are using social media as part of their outreach and inclusion communications. Librarians in the study indicated that they are interested in using social media more intentionally to improve their outreach and engagement but are apprehensive about the resources needed to maintain upkeep of these social media channels. Choi and Harper (2020) conducted an analysis of literature on public libraries and their usage of social web technologies as a follow-up on a previous study conducted by Carlsson (2015). From 2006 to 2018, Choi and Harper (2018) found that there has been an overall increase in general acceptance of libraries using social web technologies as a way to improve services. Therefore, while there is a barrier for libraries to more effectively use social media to enhance their social inclusion activities, there is also a desire and effort by librarians to be more effective in using

social media. This sentiment seems to reflect in the overall findings of the following studies, where social media managed by libraries consistently underutilizes the engagement opportunities the platforms offer.

European national libraries in developed countries, according to their ranking in the Human Development Index, use their Instagram accounts to post more arts-related content, whereas countries that are lower in the Human Development Index posted more promotional or event-related content (Solak et al., 2025). New Zealand is ranked very high on the Human Development Index, at 16 (Gillespie, 2024).

Solak et al.'s (2025) study found that overall, the libraries focused on more rational and nationalism-centric content. The research considered the social media content as less effective as it could have been due to a focus on longer narrative-driven posts, as opposed to short and colloquial language that works better for the social media platform. They concluded that libraries need ongoing engagement with their communities to continue improving their work and that social media holds a lot of potential for it. However, libraries are not using social media to their fullest potential. This seems to echo previous studies that have encouraged libraries to invest in the use of social media as an engagement tool.

Overall, the studies above suggest that a more intentional strategy is needed for library social media to increase engagement on their accounts. Furthermore, given the lack of pre-existing literature specific to public libraries and their use of social media to communicate with multicultural communities, the value of this study is that it helps to fill some of this gap using the largest public library system in Australasia (OurAuckland, 2026). Furthermore, there is a practical component to this study in that the information can provide insights for communication practitioners outside of library spaces to plan more inclusive communications.

2.7 Auckland and New Zealand libraries

Ihejirika and Krtalic (2020) suggest that libraries in New Zealand have an opportunity to use their social media as information environments, given how integral social media is for the migration process, and the roles that libraries play for migrants. Social media is used widely in New Zealand, and Facebook is by far the most used platform, with SocialMedia.org.nz reporting 3.4 million Facebook users in New Zealand in 2025, with an average of 2 hours a day on social media (Meltwater / We Are Social, 2025). That is more than 60% of the country's population on

Facebook. Thus, Facebook is the source of data for this study. Furthermore, all Auckland Libraries have a Facebook account and do not consistently have other social media accounts.

Little research exists that is specific to how social media is used by libraries in New Zealand, let alone the niche multicultural-specific considerations. Henjyaji (2011) assessed public libraries in urban centers across New Zealand to understand the strategies that libraries are employing in their social media. Similar to the findings from Abdullah et al. (2015), Henjyaji (2011) found that public libraries do not appear to be using social media strategically, instead focusing on pushing out information one-directionally.

There is some research on public engagement in Auckland that focused on environmental causes and citizenship (Dürr & Fischer, 2018; Dinica, 2021). A study by Wang et al. (2019) in Christchurch found that Chinese migrants had little engagement and knowledge of the development and planning process nor how to access that information.

Schloffel-Armstrong (2026) argued that public libraries in New Zealand are subjected to the discourse of the political environment, given their role as a public service. This can create issues in long-term planning and programmatic work if libraries must readapt to tasks based on whomever is in power at the time (Schloffel-Armstrong, 2026). This can look like investing in one strategic decision under one political leadership and then having to make a big shift in strategy under the next political leadership. Scholars have argued that repositioning public libraries as a social infrastructure can depoliticize the public library system (Horton & Penny, 2023). Furthermore, Schloffel-Armstrong (2026) argues that public libraries are institutions that are shaped by the people who use them and their ongoing projects, and therefore, libraries should act as independent institutions and be able to make their own decisions on their future visions rather than being subjected to political cycles.

In 2019, Lin and Boamah conducted a small study on immigrant Auckland library users and their views on the libraries as a multicultural bridge in New Zealand. They found that Auckland libraries help some immigrants better settle into New Zealand because of their services such as English practice workshops, programming such as multicultural events, and creation of opportunities to connect with people of other cultures.

In New Zealand, central libraries and the community-level branches are all structured differently (Schloffel-Armstrong, 2026). This geographical layout aligns with previous research that public library branches tend to reflect the local social, economic, and political contexts of their time and place, making them diagnostic windows into their surrounding neighborhoods (Mehta, 2010; Robinson, 2020). This is central to my thesis: libraries within the Auckland Council Libraries system reflect the communities that they serve, and therefore have different communication strategies to engage them.

2.8 The research gap

Overall, there is some research on how libraries use social media as well as how they conduct outreach and engagement to multicultural communities. However, in the context of New Zealand, that niche of research is fairly limited. Given the size of the Auckland Council Libraries system, examining how individual libraries communicate to multicultural communities presents valuable knowledge potential for how libraries invest resources to reach their communities. Furthermore, the specific niche of social media communications by Auckland public libraries to multicultural communities is relatively new. As a qualitative study, the research is exploratory in nature - aiming to understand techniques and strategies libraries use to communicate with their audiences. While previous research suggests that libraries do not have the strongest social media strategies, previous research does support that libraries have strong community-level communications overall. Therefore, reviewing a platform (Facebook) where libraries are continually pushing out communications to their audiences can provide valuable insights to how to authentically and meaningfully engage multicultural audiences in Auckland and New Zealand broadly.

There is also a practical component to this study in that the information can provide insights for communication practitioners outside of library spaces to plan more inclusive communications.

2.9 Research questions

This study sought to answer the following questions:

- Which public libraries in Auckland communicate with multicultural audiences on Facebook?
 - Of those libraries, how often are they communicating with their multicultural audiences?

- How do Auckland public libraries communicate with their multicultural audiences on Facebook, and what is the significance of the choice(s) made by Auckland public libraries when they communicate with multicultural audiences?

Chapter 3 Methodology

3.1 Introduction

This chapter explains the methodology used in this study. First, the chapter provides an overview of the research paradigms that inform the analytical techniques used for this study, which are qualitative content analysis and then a thematic analysis. This study uses a mixed-methods research, which allows for both content analysis and thematic analysis. The content analysis will serve two purposes: to answer the question of which libraries in Auckland communicate with multicultural communities via Facebook, and how often. The second purpose is to help narrow down a selection of libraries that will be used in the thematic analysis.

3.2 Research paradigms

Research paradigms are the generally accepted frameworks for furthering knowledge in a specified domain (Munar & Jamal, 2016). They each include specific components of ontology, epistemology, and methodology (Alharahsheh et. al, 2020). They are the researchers' perspective, thinking, school of thought, or set of shared beliefs that informs how the research data is interpreted (Kivunja & Kuyini, 2017). Thus, a research paradigm explains how a meaning will be constructed from the research (Kivunja & Kuyini, 2017).

This study applies two research paradigms: an interpretivist and a post-positivist paradigm.

3.2.1 Positivism and post-positivism

Positivism holds that knowledge is built on what is objectively observable (Maksimovic & Evitimov, 2023). It originally emerged from life sciences and was grounded in scientific thought (Guba & Lincoln, 1994). Its ontological position is realism, epistemologically objective, and methodologically experimental and quantitative (Guba & Lincoln, 1994). This paradigm is rigid, quantitative, and strictly considers the absolute truth, making its application great for handling large amounts of generalizable data (Maksimovic & Evitimov, 2023). Arising from World War II, scholars identified this extreme worldview as narrow and difficult to apply to social science contexts, and thus expanded the paradigm and developed post-positivism (Maksimovic & Evitimov, 2023). Post-positivism considers social-humanistic processes such as attitudes, opinions, and emotions; recognizes that these factors shape cultural perspectives; and accepts that there are multiple realities (Maksimovic & Evitimov, 2023). The revised paradigm looks at complex causal factors that influenced results, as it recognizes that human behavior is not

controlled, predictable, or managed (Maksimovic & Evitimov, 2023). From an ontological perspective, it holds a realist position, with an epistemology that is objective and a methodology that can include both quantitative and qualitative methods (Guba & Lincoln, 1994). Therefore, post-positivism accepts mixed-methods research practices to accommodate its expanded view of research (Maksimovic & Evitimov, 2023).

3.2.2 Constructivism, interpretivism, and social constructivism

The constructivist or interpretivist paradigm takes an almost opposite worldview. Constructivism stems from how children build their knowledge of the world, where learning and knowledge come from building upon new information as it is presented (Amineh & Asl, 2015), and thus, stems from developmental psychology theories. Jean Piaget (1997) and Lev Vygotsky (1986) posited that children build knowledge piece by piece. Constructivist theory borrows from these theories to say that knowledge is built piece by piece. Therefore, constructivism takes the ontological position of relativism, is epistemologically transactional and subjectivist, and uses hermeneutical/dialectical methods (Guba & Lincoln, 1994).

Interpretivism, sometimes used interchangeably with constructivism (Bastalich, n.d.), observes human phenomena with the intent to explore social constructs, and therefore, is a research paradigm firmly rooted in the social sciences (Alharahsheh et. al, 2020). It considers differences in cultures, circumstances, and social realities (Alharahsheh et. al, 2020). Both interpretivism and constructivism paradigms are closely related, but interpretivism emphasizes social realities, whereas constructivism emphasizes social interactions (William, 2024).

A newer theory developed from constructivism is social constructivism, where the theory of knowledge is grounded in sociology and communication theory (Aminah & Asl, 2015). Social constructivism expands the constructivist paradigm from knowledge being built from an individual's perspective to the social development of knowledge, where pieces are built through coordination with other human beings (Amineh & Asl, 2015).

Social constructionism views building knowledge through social processes and does not emphasize the cognitive processes that social constructivism emphasizes (Young & Collin, 2004). It leans on the view that everything is a social construct (Taylor, 2021). Social constructionism is closely related to social constructivism, and there is little research that firmly delineates the differences between the two. However, some scholars have argued that the

primary differences between the social constructionism and social constructivism are that social constructionism emphasises social relationships given its roots in sociology, whereas social constructivism emphasises the learning an individual gains from social interactions, given its psychology roots (Taylor, 2021).

3.2.3 Post-positivism and interpretivism in this study

Given the adaptation for a social sciences context, the first half of this study will apply a post-positivist research paradigm. Its more flexible ontological and epistemological perspectives of critical realism and modified objectivism (Guba & Lincoln, 1994) can be applied with the understanding that Facebook content is being produced by local library branches, independent of each other. The modified experimental or manipulative methodology that would be applied would allow for inquiry that accepts the situational environments (Guba & Lincoln, 1994).

Given this context, this paradigm suits well in asking the research questions:

- Which public libraries in Auckland communicate with multicultural audiences on Facebook?
 - Of those libraries, how often are they communicating with their multicultural audiences?

Thus, I applied content analysis.

Post-positivism allows for applying mixed-methods to research (Maksimovic & Evitimov, 2023), therefore, this study will apply an interpretivist approach using the quantitative data collected (Dieronitou, 2014).

The interpretivist research paradigm is applied to the latter portion of this study. The relativist ontological and subjective epistemological perspectives (Alharahsheh & Pius 2020) honor that individual library branches communicate with vastly different audiences depending on the communities they serve. Therefore, the latter portion of this study identifies information-rich individual library branches to apply an interpretivist perspective to understand how each library communicates with multicultural populations. The interpretivist approach acknowledges that not every actor (in this case, Auckland Library branches) will have generalizable results (Alharahsheh & Pius 2020).

The interpretivist research paradigm allows for flexibility and observation, making it suitable for answering the research question:

- How do Auckland public libraries communicate with their multicultural audiences on Facebook, and what is the significance of the choice(s) made by Auckland public libraries when they communicate with multicultural audiences?

Thus, I applied thematic analysis.

3.3 Content analysis and thematic analysis

On the surface, Content Analysis and Thematic Analysis share many similarities (Neuendorf, 2018). However, content analysis historically differs from thematic analysis by using quantitative methods; it also stems from a paradigm of positivism, using observable facts to build knowledge (Neuendorf, 2017). Thematic analysis stems from a constructivist paradigm, allowing knowledge to be built from diverse experiences and perspectives (Neuendorf, 2018), taking an interpretive approach to qualitative techniques (Guest et al., 2012). For both qualitative content analysis and thematic analysis, a phase of immersion with the data is required as a first step (Neuendorf, 2017).

Recent variations of content analysis have included qualitative methods, making it share more characteristics with thematic analysis (Neuendorf, 2018). For this study, both methods will be applied, following the study design set forth by Tan et al. (2012), who analyzed the Facebook accounts of libraries in the Asia-Pacific using both content analysis and thematic analysis to understand the efficacy of their social media practices.

3.3.1 Content analysis

“Content analysis is the systematic, objective, quantitative analysis of message characteristics” (Neuendorf, 2018, p. 215). It analyzes messages, either pre-existing or created by research participants (Neuendorf, 2018). This study will utilize pre-existing messages from library social media accounts (secondary texts). The analysis may use both manifest (i.e., directly observable variables) and latent (i.e., unobservable constructs) content (Joffe & Yardley, 2004).

Because of its quantitative roots, content analysis is assumed to be a process that removes the perspective of the investigator, and therefore, the coding scheme is doing the analysis (Neuendorf, 2018). Content analysis must start with templated codes (*a priori* codes), and the

coder processes the data alongside the codes (Neuendorf, 2018). In the case of this study, the coder will be the individual researcher, me. Content analysis is completed once I, the coder, has finished coding all of the data, I, the investigator, have determined a reliable statistical summary of the data, and there are no remaining items to code (Neuendorf, 2018).

Content analysis may be implemented using human coders or using a computer-aided text analysis (CATA) (Neuendorf, 2018). This study will use a human to code the content with a predefined coding scheme (Neuendorf, 2018). For this study, the coding scheme is used to identify libraries with substantive information to apply thematic analysis.

The process for content analysis is (Neuendorf, 2017):

- Theory and rationale
- Conceptualizations
- Operationalization
- Establishing a coding scheme
- Sampling
- Training/pilot reliability assessment
- Coding
- Final reliability assessment
- Analyzing/ and reporting

The coding scheme is as follows:

- **Category A:** Content that was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations
- **Category B:** Content that was unclear or ambiguous about whether it was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations
- **Category C:** Other

3.3.2 Thematic analysis

Thematic analysis is a process of finding meaning in a dataset (Braun & Clarke, 2006). The investigator serves as the analysis instrument (Neuendorf, 2018) and their role is to find a story from the dataset, create a set of codes, and find meaning from the codes (Guest et al., 2012).

Coding categories may form a hierarchy within themselves and thus be presented as a map to illustrate that hierarchy (Joffe & Yardley, 2004; Neuendorf, 2018).

Thematic analysis uses the recorded information, in the case of this study, the social media posts from libraries, as the data itself (Neuendorf, 2018). The investigator examines the data and inducts salient themes (Neuendorf, 2018). The process can also include templated codes (*a priori* codes), but must remain flexible, as themes will emerge during the process, in line with the technique's epistemological roots (Neuendorf, 2018). Thematic analysis is complete once it reaches its point of saturation - when no new themes emerge from the data (Ando et al., 2014).

Braun and Clarke's (2006) process for thematic analysis is as follows:

- Familiarizing yourself with the data
- Generating initial codes
- Searching for themes
- Reviewing themes
- Defining and naming themes
- Producing the report

3.3.3 Visual analysis: Semiotics and Iconography

The nature of Facebook posts hosts a mixture of written copy and imagery. What undergirds the content are nuances of perspectives. This research project particularly investigates multicultural perspectives. Given this underlying context, this research project utilises elements of semiotic and iconographic analyses as part of the thematic analysis.

The aim of both semiotic and iconographic analyses seek to answer the question of the underlying communication behind visuals (Van Leeuwen & Jewitt, 2004). Both Barthian visual semiotics and iconography aim to unearth the meanings behind a visual communication, with iconography taking context into account (Van Leeuwen & Jewitt, 2004).

Barthian visual semiotics aims to ascribe two layers of meaning to the content being analysed - the first layer being denotation and the second layer being connotation (Van Leeuwen & Jewitt, 2004). Denotation seeks to understand the straightforward "what" in an image and relies on the expectation that an image, be it a photograph or painting, is analogous to reality, whereas connotation aims to excavate the underlying meaning (Van Leeuwen & Jewitt, 2004).

Iconography includes the context and cultural meanings behind images being analysed (Van Leeuwen & Jewitt, 2004).

Chapter 4 Data Analysis

4.1 Overview

This study employs qualitative content analysis, reviewing published Facebook content from libraries (secondary texts) and applying thematic analysis to identify themes in how local library branches communicate with their intended communities.

This study sought to answer the following research questions:

- Which public libraries in Auckland communicate with multicultural audiences on Facebook?
 - Of those libraries, how often are they communicating with their multicultural audiences?
- How do Auckland public libraries communicate with their multicultural audiences on Facebook, and what is the significance of the choice(s) made by Auckland public libraries when they communicate with multicultural audiences?

This chapter provides in-depth data analysis in three main parts:

- 4.2 Identifying libraries for content analysis
 - A set of calculations to identify 33 libraries to be used in the content analysis
- 4.3 Content analysis
 - A content analysis of 33 libraries to excavate multicultural content and to identify libraries to assess in the thematic analysis
- 4.4 Thematic analysis
 - A thematic analysis of 5 libraries that actively communicates on Facebook with multicultural audiences

4.2 Identifying libraries for content analysis

With more than 50 branches, Auckland Council Libraries boasts the largest public library system in Australasia (OurAuckland, 2026). This means that each library branch services vastly different communities and audiences. Therefore, I narrowed down the number of libraries to those that strongly aligned with the focus of this analysis.

4.2.1 Selecting local boards by ethnic makeup

Table 1 shows the total percentages of Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations in each Auckland local board. I fabricated the term “identified

ethnic populations” to couch this longer description of the populations that were calculated for the sake of space.

Table 1

Percentage of identified ethnic population by local board areas

Local board areas	Total populations	Percentages of identified ethnic populations
Rodney Local Board area	77,949	27.14%
Hibiscus and Bays Local Board area	114,033	32.36%
Upper Harbour Local Board area	76,959	58.33%
Kaipātiki Local Board area	88,128	54.48%
Devonport-Takapuna Local Board area	58,005	41.29%
Henderson-Massey Local Board area	124,779	74.86%
Waitākere Ranges Local Board area	53,898	46.96%
Aotea/Great Barrier Local Board area	1,251	27.34%
Waiheke Local Board area	9,162	25.61%
Waitematā Local Board area	81,546	50.52%
Whau Local Board area	81,273	76.44%
Albert-Eden Local Board area	96,630	53.77%
Puketāpapa Local Board area	56,949	77.33%
Ōrākei Local Board area	83,196	40.14%
Maungakiekie-Tāmaki Local Board area	78,102	72.84%
Howick Local Board area	153,570	69.64%
Māngere-Ōtāhuhu Local Board area	78,642	97.88%
Ōtara-Papatoetoe Local Board area	86,949	100.95%
Manurewa Local Board area	98,784	94.80%
Papakura Local Board area	72,318	81.05%
Franklin Local Board area	84,357	37.49%

The following 13 local board areas were identified that have more than 50% of their population identifying as Māori, Pacific Peoples, Asian, or Middle Eastern/Latin American/African:

1. Upper Harbour Local Board
2. Kaipātiki Local Board
3. Henderson-Massey Local Board
4. Waitematā Local Board area
5. Whau Local Board
6. Albert-Eden Local Board
7. Puketāpapa Local Board
8. Maungakiekie-Tāmaki Local Board
9. Howick Local Board
10. Māngere-Ōtāhuhu Local Board
11. Ōtara-Papatoetoe Local Board
12. Manurewa Local Board
13. Papakura Local Board

4.2.2 Refining by Census data

First, I accessed data and information from the 2023 Census and Auckland Libraries on 17 February 2026. 2023 Census data (Stats NZ, 2024) on ethnic populations, delineated by Auckland local boards, as defined by Auckland Council and Stats NZ (Auckland Council, n.d.-a; Stats NZ, 2024) were collected and sorted. Local boards and self-identified ethnicities are the most granular geographical boundaries and social identities that this study was able to access.

Local boards with more than 50% of residents identifying as either Māori, Pacific Peoples, Asian, or Middle Eastern/Latin American/African. European and New Zealander identities were not considered because they are the socially dominant ethnicity and culture of New Zealand (Sibley et al., 2011).

Given the limited scope of this paper, I did not consider factors such as socioeconomic status, proximity to the Auckland Central Business District (CBD) (and therefore access to more resources), or access to public transportation hubs when determining library selections.

4.2.3 Plotting libraries and finding the overlap

Next, library addresses from Auckland Council Libraries (2025) were plotted over the local board boundaries in a geographic information systems tool (QGIS) to find overlap between the location of the libraries within the local board boundaries. Libraries that fell within the boundaries of the identified 13 local boards would be included in the content analysis.

From here, each library that was located within the 13 local boards were identified. A total of 33 libraries were identified. These 33 libraries were used in the content analysis.

The following map in *Figure 1* illustrates Auckland Library branches overlapping the Auckland Council local boards' boundaries. The 13 local boards identified above are colored in orange and the local boards are colored in blue. The pink dots represent a library. Interestingly, the local boards colored in orange all connect with each other and cluster around the center of the region, with none of the local boards touching the perimeter of the total area. Additionally, the libraries in the orange, which are the areas of this study, appear to cluster more tightly, seemingly reflecting the density of local boards. While determining if Auckland Council or Auckland Libraries made an intentional decision to build library branches based on population density falls outside of the scope of this study, it is still interesting that the map reflects this.

Note: In an earlier draft of this research project, only 33 libraries were identified and thus, the content analysis was conducted with only 33 libraries. In a later amendment to this study, two libraries in the Papakura Local Board were identified, the Sir Edmund Hillary Library (Papakura) and the Takaanini Library and Community Hub / Te Paataka Koorero o Takaanini. The following map has included both libraries in green in the map below, but the content analysis only includes 33 libraries.

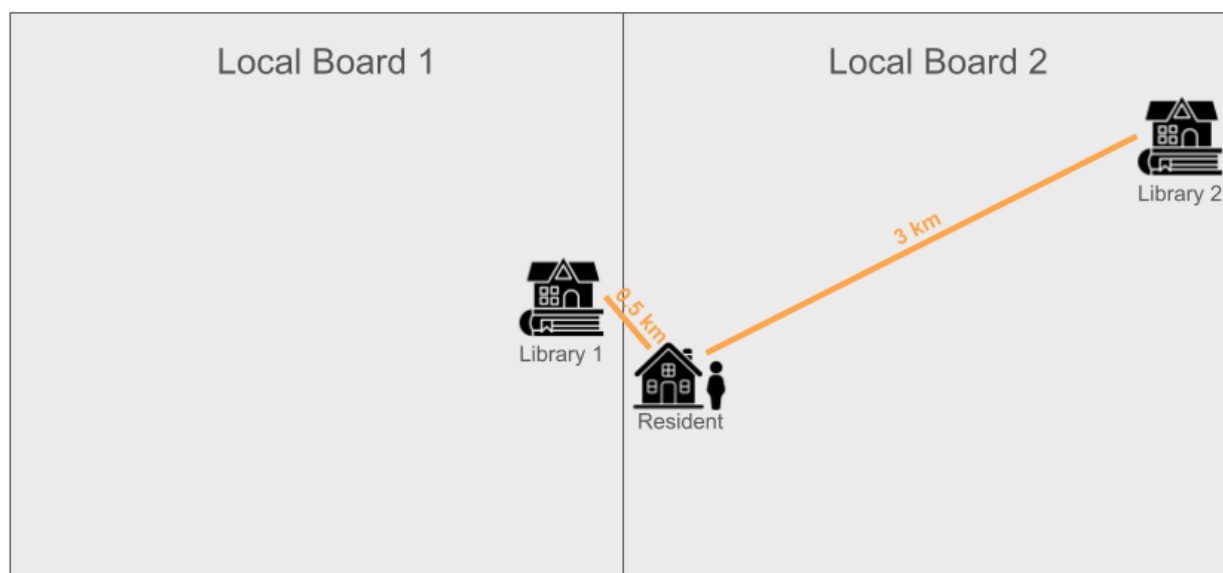
Local Board	Library Branch
Waitematā Local Board Area	Leys Institute Little Library
	Grey Lynn Library
	Central City Library
Whau Local Board Area	Avondale Library
	New Lynn War Memorial Library
	Blockhouse Bay Library
Albert-Eden Local Board Area	Pt Chevalier Library
	Mt Albert Library
	Epsom Library
Puketāpapa Local Board Area	Mt Roskill Library
Maungakiekie-Tāmaki Local Board Area	Onehunga Library
	Panmure Library
	Glen Innes Library
Howick Local Board Area	Howick Library
	Highland Park Library
	Pakuranga Library
	Botany Library
Māngere-Ōtāhuhu Local Board Area	Māngere Bridge Library
	Papatoetoe War Memorial Library
	Māngere East Library
	Māngere Town Centre Library
Ōtara-Papatoetoe Local Board Area	Ōtara Library
	Tupu Youth Library
	Manukau Library
Manurewa Local Board Area	Waimāhia (Clendon)

Local Board	Library Branch
Papakura Local Board Area	Sir Edmund Hillary Library (Papakura) Takaanini Library and Community Hub / Te Paataka Koorero o Takaanini

A limitation to using the boundaries of local boards and the census data available to determine the service areas of libraries are that the public does not behave based on political boundaries. For example, Library 1 may sit close to the edge of two local board boundaries (Local Board 1 and Local Board 2), but Resident is allowed to access both Library 1 and Library 2, despite living in Local Board 2, as Library 2 is farther away from them than Library 1 (see *Figure 2* below).

Figure 2

Illustration of how a resident may prefer accessing a library outside of their local board.



4.3 Content analysis

The following section details how I applied Neuendorf's (2016) content analysis process. The Facebook profiles and posts of all 33 libraries were reviewed from 1 September 2025 to 28 February 2026. 4,356 Facebook posts were processed. As mentioned previously, this analysis

omits the two libraries in the Papakura Local Board, which would have raised the number of libraries in the content analysis from 33 to 35.

4.3.1 Theory and rationale

As outlined in *Chapter 2 Literature Review*, public libraries reflect their communities and can offer insights into how to communicate with and reach their communities (Mehta, 2010; Robinson, 2020). Therefore, the 33 libraries were identified to help understand which public libraries in Auckland serve a large population of multicultural residents, as this would mean that they would need to communicate with them. This content analysis will answer the research questions:

- Which public libraries in Auckland communicate with multicultural audiences on social media?
 - Of those libraries, how often are they communicating with their multicultural audiences?

4.3.2 Conceptualization

Based on the academic precedents identified in *Chapter 2 Literature Review*, I assumed that Auckland Libraries are effective communicators with their surrounding communities for this study. Therefore, I also assumed that Auckland Library branches located in multicultural libraries communicate with their relevant multicultural communities. Thus, the content analysis identified Auckland Library branches that met the following qualitative criteria, which were used to inform the thematic analysis:

- Libraries that post actively on their Facebook platforms
- Libraries that publish community engagement materials in languages other than English
- Libraries that host multicultural/cultural events or workshops

The content analysis aimed to gain broader learnings about Facebook posting activities for libraries located in geographies with higher multicultural populations. This included whether or not libraries even use Facebook as a channel to communicate with their multicultural communities, and if so, how actively (by percentage of posts).

The variables I assessed in this content analysis were:

- Number of multicultural posts in a given month by library
- Number of total posts across a given month by library

I assigned the library as the unit of analysis for the content analysis.

4.2.3 Operationalization

I assigned Facebook posts as the unit of data collection. A *post* is a feature for users to share information or content on Facebook that goes into a Facebook Timeline, which is an updating list of posts that are located on a Facebook profile (Facebook Help Center, n.d.). All examined Facebook posts were accessed, screen-captured, collected, and stored between 31 March 2026 and 5 April 2026. After passively reviewing the content for two weeks, the following three mutually exclusive codes were identified for the content analysis, *a priori*:

- **Category A:** Content that was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations
- **Category B:** Content that was unclear or ambiguous about whether it was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations
- **Category C:** Other

Any Facebook posts that were published into their Facebook Timelines were captured, including posts that were public notifications for changing cover photos, profile photos, posting events, or duplicate posts. This is because all content in the Facebook Timelines allowed the public to engage with the content, and duplicate posts may have different engagements.

Posts can be translated automatically or manually beforehand. The manually translated content will often be featured in the caption alongside or instead of English, whereas the content translated automatically will have a “See Translation” button that relies on Facebook’s translation tool. This feature is automated on Facebook and depends on the language a user has for this Facebook account (Facebook, 2026).

It should be noted that while libraries offer many other services, such as tamariki (children) education, senior education, workshops for disabled people, and other equity-focused programming, these Facebook posts fall outside the scope of this study. This content analysis aims to identify when Facebook content is for a multicultural audience. Furthermore, given the broad range of events and cultures within Auckland’s multicultural community, this content analysis does not further categorize the specific cultural events. These more nuanced delineations would be valuable information to investigate in a future study.

If a library scores low on any of these categories, that does not mean that the library does not do good community and accessibility work; rather, it just means it falls outside the scope of questions within this particular study.

4.2.4 Establishing a coding scheme

I determined content to be multicultural if they were for a population within this study (Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations) based on the information within the post. Culture and ethnicity are typically distinct identities, but for the purposes and limitations of this study, one informs the other and were handled together (e.g. are couched into Category A).

Category A

This category was for Facebook posts that explicitly addressed populations within this study, talked about them, or celebrated them. Examples included content written in a language other than English; an event that was hosted for a specific culture, such as Diwali or the Moon Festival; events that were hosted explicitly in another language for populations within this study; or partnerships with organizations that served populations within this study.

If the content was event-focused, the content could repeat promotions about an event, be an automatically-generated event preview using Facebook's Events and Previews features, or it could be a repost of another organization or library branch's event.

If the post featured content that was in a language other than English, it needed to feature full sentences to be considered for Category A, rather than a few non-English words sprinkled throughout the post that is otherwise largely in English. For example, a post that said "hello" in Chinese but was otherwise written in English was not sorted into Category A.

If a Facebook post clearly partnered with a community organization that served community members within this study's populations, it was included under Category A.

Since this was an analysis of Facebook content, if an event or workshop that happened in person featured multicultural content, but it was not made clear in the Facebook post, it was not added to Category A. Clarity, in this context, means not requiring multiple searches outside of Facebook to understand the context and content of the event (see details under Category C

below). Furthermore, an event is not necessarily multicultural just because a speaker or featured guest is a person of color - the content of the actual event must be about a culture or supporting people of a culture.

Category B

I developed Category B to situate Facebook content that lacked clarity between Category A or Category C. If a Facebook post somewhat implied that the content could be for multicultural audiences, but was not explicit about what the cultures were, they were placed under Category B. For example, immigration services can be for any immigrant, and therefore were placed under Category B.

Facebook posts that celebrated Waitangi Day but did not have an explicit celebration of Māori peoples were situated under Category B. Waitangi Day was a touchpoint in history that highlighted the signing of a treaty. It was unclear to me what the significance of Waitangi Day has on all Māori peoples, especially given the diversity of iwi and tribes, it is also possible that there is not consensus across Māori collectively about how to view Waitangi Day.

As a Chinese American, who is neither Māori nor Pākehā (Te Reo for *white*, typically used in the context of New Zealand), it is not my place to decide whether or not Waitangi Day is considered culturally significant. Thus, posts that did not explicitly highlight Māori cultural celebrations or content were situated under Category B. However, sometimes a celebration of Māori peoples was included as part of Waitangi Day celebrations. These posts were situated under Category A.

An explicit example of this, was through the interpretation of the word “kōrero”, which is a Māori word that roughly describes a discussion or speech (Te Aka Māori Dictionary, 2024). The word and practice are used across cultures in New Zealand. If a Facebook post explicitly stated that a kōrero was using Te Reo Māori or the conversation of the kōrero was explicitly about Māori or other populations in this study, then the kōrero was set under Category A. If the Facebook post did not explicitly mention either of these two items, then the kōrero was categorized under Category B. This is because the Facebook post was unclear whether it was using the word “kōrero” synonymously with the word “discussion” or if it was done with the intent to honor the Māori practice. An additional note is that the actual kōrero could have included elements such as the use of Te Reo or discussions about the study’s populations, but this content analysis

only reviewed the content presented in the Facebook post itself. Almost all of the posts that featured the word “kōrero” were categorized under Category A.

Category C

Content that was not directly related to any of the populations in this study was placed under Category C. For example, this could include content that was just for fun or content promoting an event for the blind or seniors.

For all posts, if the content was not clear, for example, blurry images, or the information was too vague, they were placed under Category C.

Additionally, if there was any information that required more than one internet search for a piece of the content for me to understand the intent of the Facebook post, the content was slotted under Category C. Specifically:

- If there was a word unfamiliar to me, one internet search for the definition needed to be enough to understand the word on a superficial level
 - If there were multiple words within a sentence that was unfamiliar to me, each word received the same treatment. This distinction is made to clarify that if there was information that was new to me, the researcher, but not necessarily new to a community, then the onus was on me, the researcher, to excavate this knowledge. However, if a single word required more than one internet search, it raised concerns that the word may have been too difficult to understand for an audience at a level of plain language, which is the standard for public communications (Digital.govt.nz, 2025).
- If there was a community organization that I was unfamiliar with, then I conducted an Internet search of the organization. If the organization did not clearly list a service area that supported Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations, it would be considered not serving that population in this study.

Ultimately, it should be clear to a reader that the content that was available within the Facebook post itself was intended for that audience. However, I made exceptions with the understanding that the library's Facebook content was intended for its specific communities. This would mean that the specific communities potentially hold knowledge within them, I, the researcher, who was an outsider, would need to do some superficial investigation to excavate that embedded knowledge.

While there is rich diversity in European cultures, because the 2023 census data has guided some decision-making in this study, and the census data was unreliable in delineating between New Zealanders who consider themselves *culturally* New Zealanders and European New Zealanders who are *culturally-rooted* as Europeans (rather than just ethnically), European-centric Facebook content was placed under Category C for the sake of consistency within this study.

Initially, this content analysis also included a portion where Facebook posts were also categorized by whether they included languages other than English. However, after careful review and evaluation of the available content for this study, it was determined that the above portion of the content analysis had far too much overlap with this portion for there to be a clear distinction between the outcomes. Thus, I made a resolution to combine both pieces of the content analysis into one category

4.2.5 Sampling

This study used convenience sampling to select a date range of six months of posts. The sample for this study was Facebook posts from 33 libraries spanning from 1 September 2025 to 28 February 2026. 4,356 Facebook posts were processed.

Convenience sampling is collecting samples from what is available. It works well for the limitations of this study, which are time constraints and budget constraints (Golzar et al. 2022). Much of the social media posting from the Auckland public libraries are based on holidays or school schedules, and therefore have some repeatability by the calendar year. Each year will roughly have the same type of posts at around the same times of year. Given the limitations of this study, I opted for a six-month timeframe of social media posts as a more manageable number of units to review and code. The risk of bias here is that the selection of posts are designated by a certain timeframe in the year. Since many of the posts are based on holidays or school schedules, annual holidays that fall outside of the studied timeframe were excluded from the dataset, for example, posts about Winter Break for students.

The sample size was collected based on time (by months), rather than a selection of the overall sample size. Roscoe (1975), as cited in (Sekaran & Bougie, 2016, p. 264), wrote “Sample sizes larger than 30 and less than 500 are appropriate for most research.” Overall, 4,356 Facebook

posts were collected. Because the sample was collected based on time (by months) and what was most recently available, rather than a selection of the overall sample size, the sample size was very large.

4.2.6 Coding

The posts, from 1 September 2025 to 28 February 2026, were manually reviewed, counted, and categorized by the audiences that the information was intended for. *Table 3* below provides examples of what may be situated under each category:

Table 3

Examples of categorisations

Category	Examples
Category A: Content that was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations	• Matariki • Diwali • Chinese New Year • Te Reo Language Week • Events translated into languages other than English • Kōrero in Te Reo or conversation topics about the study's populations • Waitangi Day with a direct celebration of Māori culture
Category B: Content that was unclear or ambiguous about whether it was intended for, celebrates, or talks about Māori, Pacific Peoples, Asians, or Middle Eastern/Latin American/African populations	• Images with content such as Pacific Peoples weavings • Content that feature Waitangi Day only • Content that talk about celebrating diverse cultures (such as broad references to "World Cultures Day") • Kōrero that do not directly reference this study's populations beyond just using the word

Category	Examples
Category C: Other	• General library announcements • Community feedback requests • Events for disabled people or seniors or children broadly • Content about books that do not feature any of the study's populations • Christmas • King's Birthday • ANZAC Day • French Language Week • Wriggle and Rhyme • Halloween • Raumati reads - while the event has a Reo name, it is not strictly for summer reading in Reo ○ "Raumati" means "summer" (Te Aka Māori Dictionary, 2026)

4.2.7 Final reliability figure

Next, all Facebook posts were counted and sorted by month and library. The results are in *Figure 3* below.

4.2.7.1 Counting Category A posts

Figure 3 (on next page)

Number of Facebook posts by month

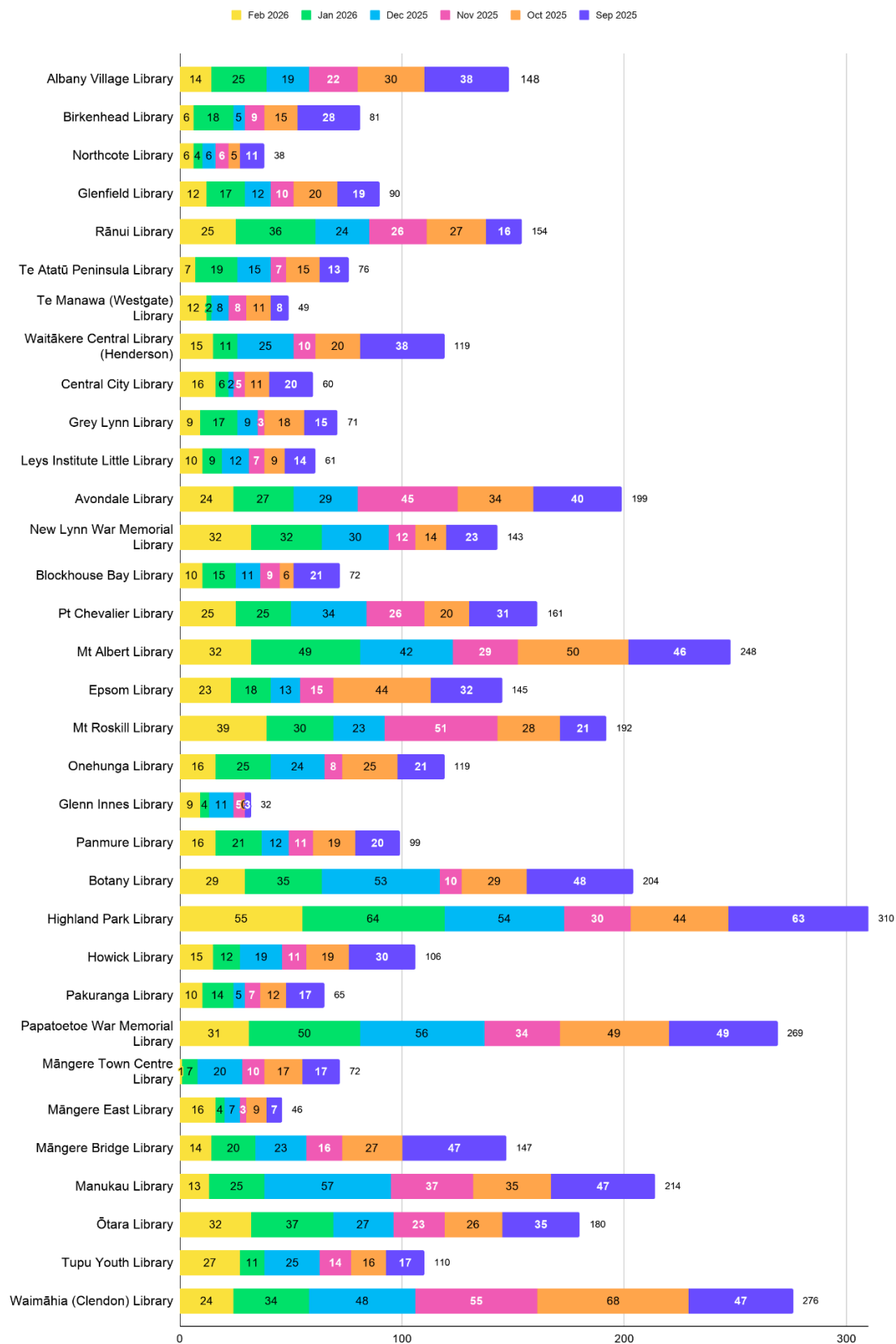


Figure 4 below shows the total number of posts by library across the 6-month timeframe, with the **green** indicating more than 200 posts total, **yellow** indicating 100-199 posts in total, and **pink** indicating less than 100 posts. The second chart (*Figure 5*) shows the Number of Category A posts.

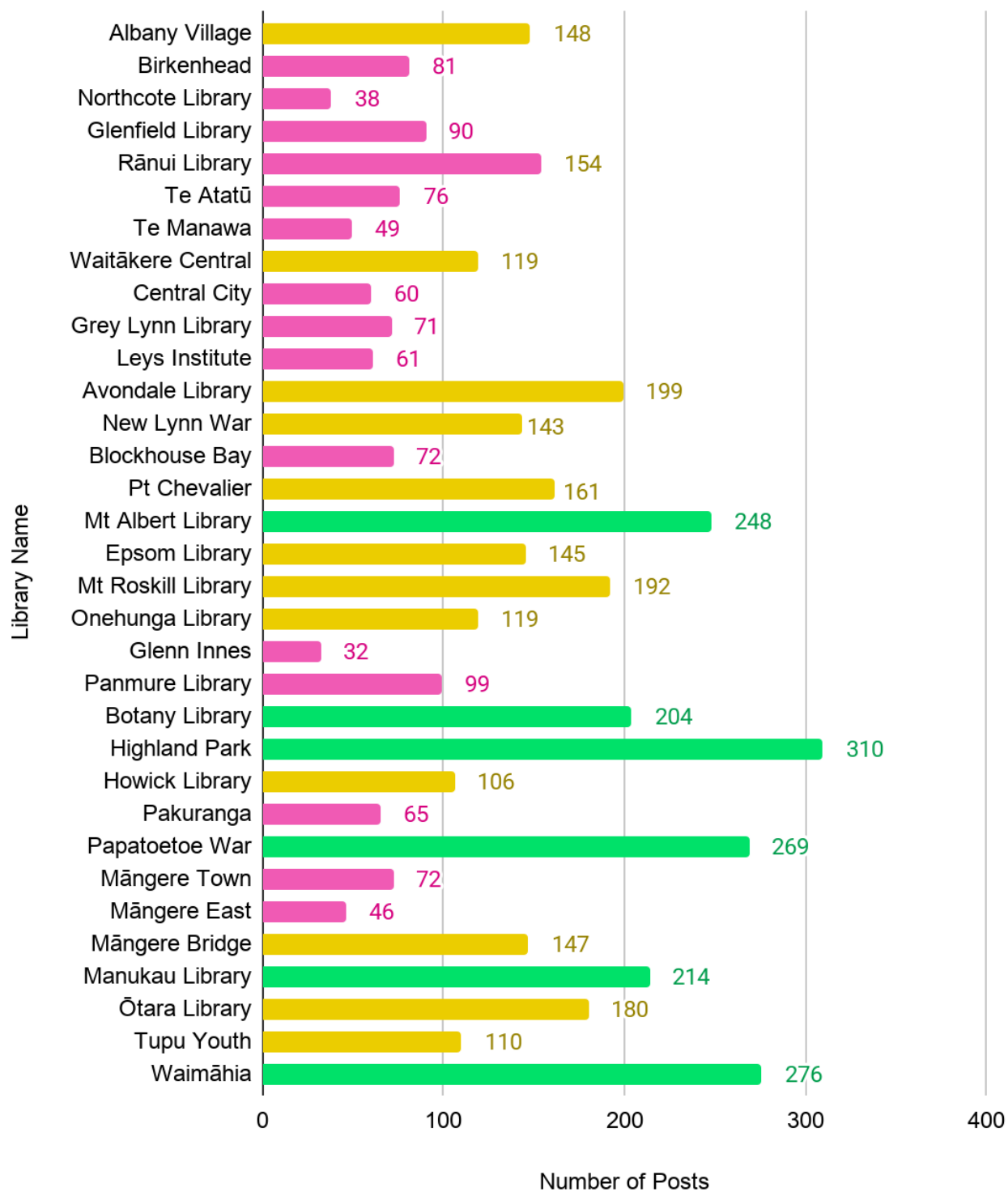
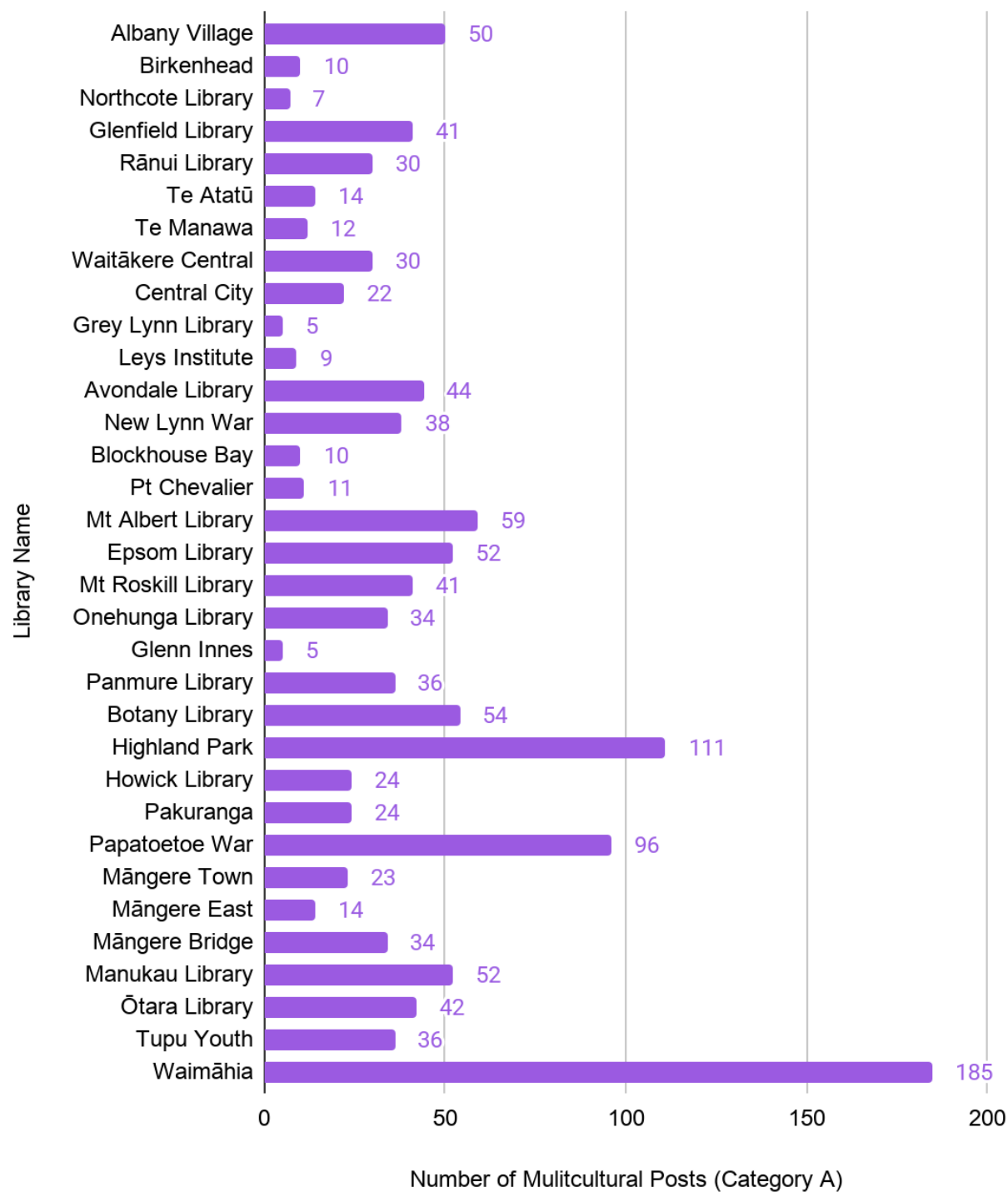
Figure 4*Total number of posts by library*

Figure 5*Total number of Category A posts by library*

4.2.7.2 Counting Category B posts

Table 4 below lists the number of libraries that posted content that was difficult to determine whether it fit under Category A or Category C. It also shows the number of posts overall that were placed under Category B. The patterns are somewhat consistent with each other. This is because the libraries post about similar holidays.

Table 4

Number of Category B posts

	Feb 2026	Jan 2026	Dec 2025	Nov 2025	Oct 2025	Sep 2025
Number of Libraries that posted in Category B	16	5	0	1	3	3
Number of Category B posts by month	27	9	0	1	4	3

4.2.8 Content analysis results

The following sections are the results of the content analysis.

4.2.8.1 Average number of posts per month

The averages of each library's posting habits were taken using the following formula:

$$\text{Average posts per month per library} = \frac{\text{Number of posts per month}}{6}$$

The list of results are in Table 5 below.

Table 5

Average number of posts by library

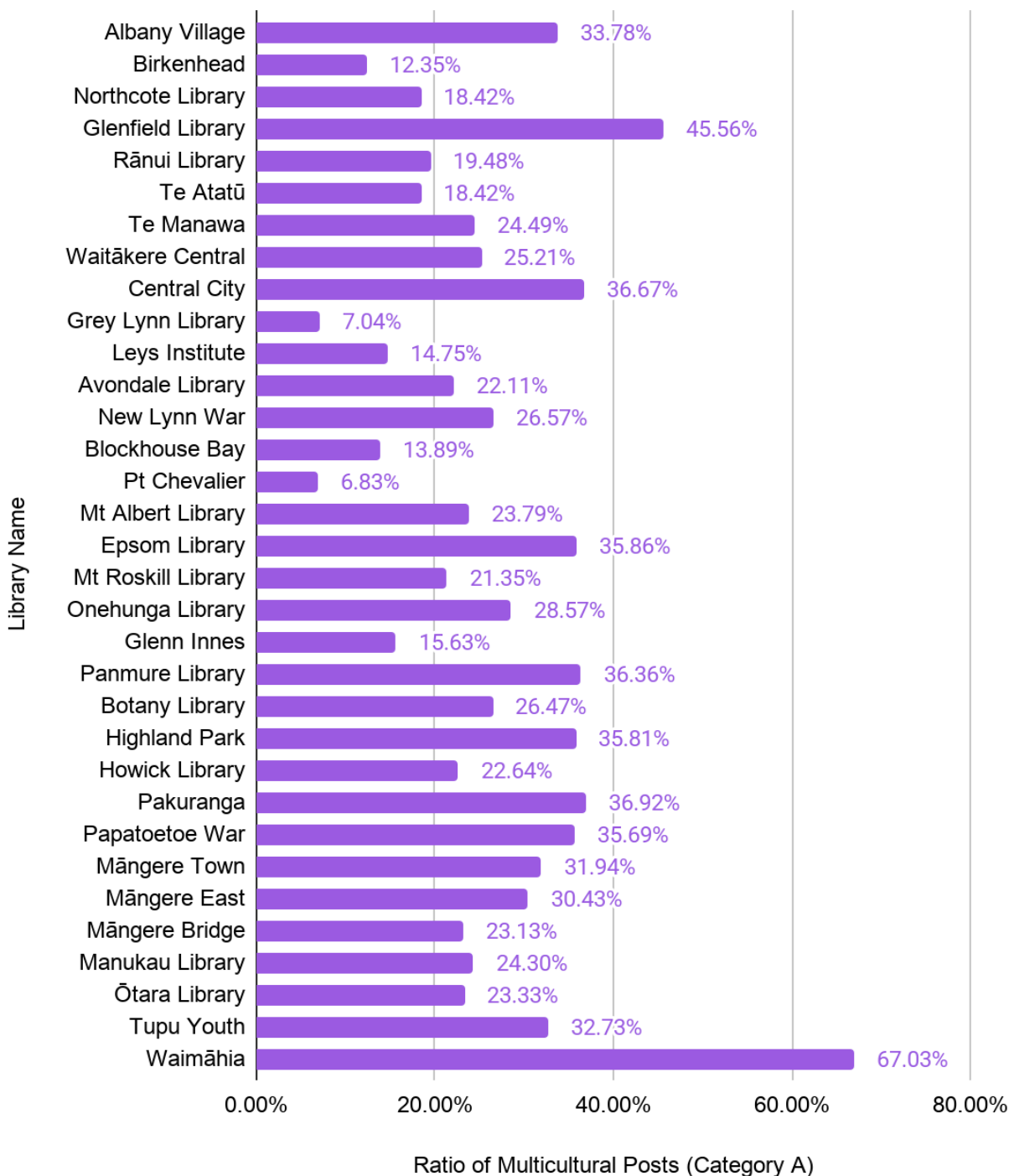
Library	Average posts per month
Albany Village Library	24.67
Birkenhead Library	13.50
Northcote Library	6.33

Library	Average posts per month
Glenfield Library	15.00
Rānui Library	25.67
Te Atatū Peninsula Library	12.67
Te Manawa (Westgate) Library	8.17
Waitākere Central Library (Henderson)	19.83
Central City Library	10.00
Grey Lynn Library	11.83
Leys Institute Little Library	10.17
Avondale Library	33.17
New Lynn War Memorial Library	23.83
Blockhouse Bay Library	12.00
Pt Chevalier Library	26.83
Mt Albert Library	41.33
Epsom Library	24.17
Mt Roskill Library	32.00
Onehunga Library	19.83
Glenn Innes Library	5.33
Panmure Library	16.50
Botany Library	34.00
Highland Park Library	51.67
Howick Library	17.67
Pakuranga Library	10.83

Library	Average posts per month
Papatoetoe War Memorial Library	44.83
Māngere Town Centre Library	12.00
Māngere East Library	7.67
Māngere Bridge Library	24.50
Manukau Library	35.67
Ōtara Library	30.00
Tupu Youth Library	18.33
Waimāhia (Clendon) Library	46.00

4.2.8.2 Determining posting habits across all libraries

Because of the drastic variety in posting frequencies across all libraries in this analysis, *Figure 6* below shows the ratio of total number of Category A posts by library. Most libraries posted Category A less than 40% of the time overall, with the exception of two outliers, Glenfield Library and Waimāhia (Clendon) Library. The percentages were calculated by taking all the Category A posts counted in *Figure 5 Total number of Category A posts by library*, and dividing them by the total count of each library's posts, counted in *Figure 4 Total number of posts by library*. Waimahia (Clendon) Library posted an exceptionally high proportion of Category A posts, with 67.03% of their content.

Figure 6*Ratio of Category A posts by each library*

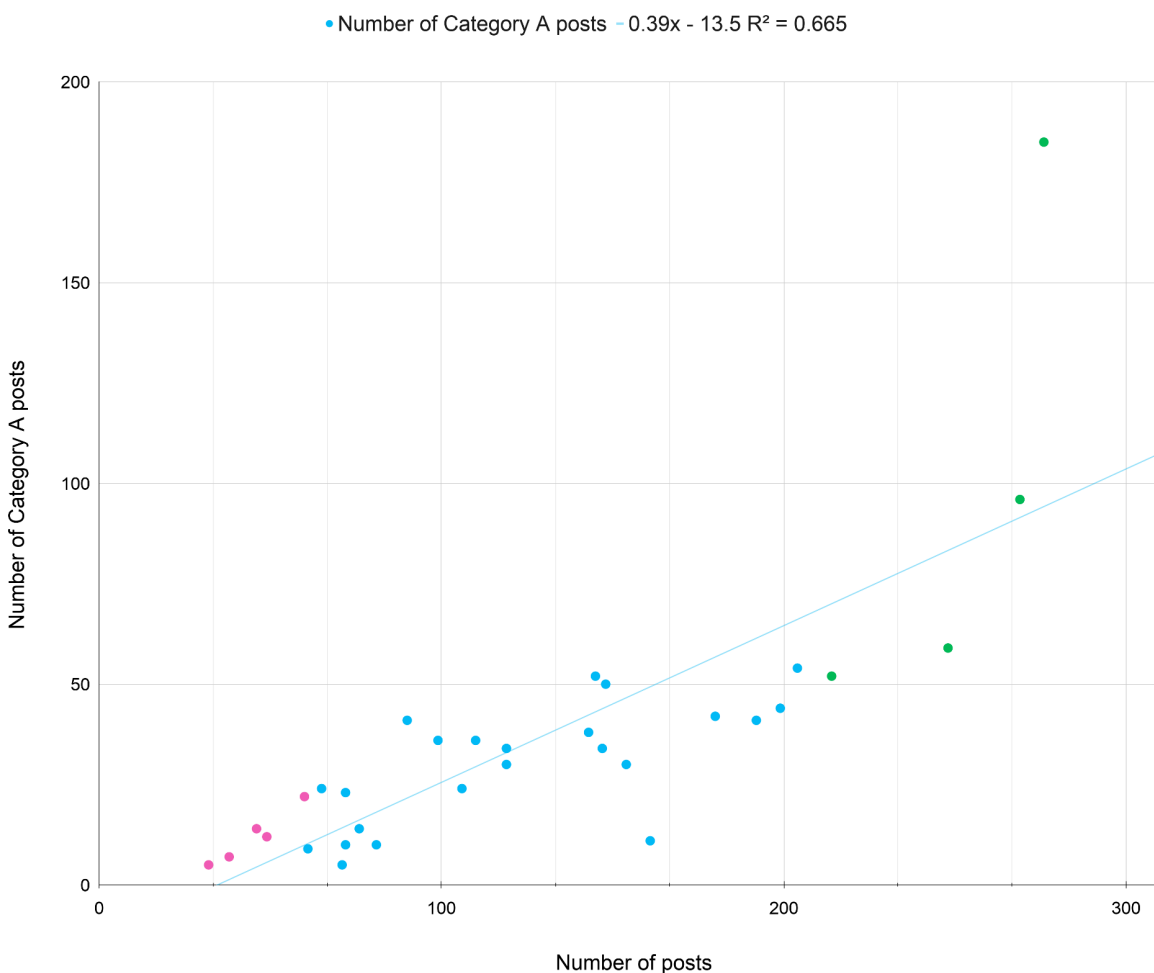
Next, the following scatter plot, *Figure 7*, the number of posts and number of Category A posts are plotted on the y-axis, and the *Number of posts by library* on the x-axis. Some of the color

coding from the table above has been transferred to the scatter plot, with the 5 libraries that posted the most highlighted in green and the 5 libraries that posted the least on Facebook highlighted in pink. The Waimāhia (Clendon) Library is standing as an outlier with its high volume of 185 Category A posts, compared to the number of posts overall. The trendline produced a slope of 0.39x, with an R^2 of 0.665, following a roughly linear relationship. An R^2 between 0.51 and 0.99 is considered high (Ozili, 2023). To determine if the R^2 value is acceptable, the explanatory variable must be statistically significant. To determine statistical significance, a p-value (probability value) needs to be calculated. A p-value is “the maximum probability of getting the observed outcome by chance.” (Das et al., 2019). A p-value of 0.05 or less is considered to be statistically significant, and a p-value of 0.01 or less is considered to be more stringent (Das et al., 2019). A linear regression analysis was performed to determine the p-value.

The coefficient is statistically significant, with $p < 0.001$. See *Figure A1* in *Appendix A* for a detailed statistical breakdown.

Figure 7

Number of posts and number of Category A posts



In the following scatterplot, *Figure 8*, the outlier, Waimāhia (Clendon) Library was removed to observe any changes in the trendline and R^2 . This resulted in a flatter trendline of a $0.304x$ slope and a stronger R^2 value of 0.784 . A linear regression analysis was performed to determine the p-value.

The coefficient is also statistically significant, with $p < 0.001$. See *Figure A2* in *Appendix A* for a detailed statistical breakdown.

Figure 8

Number of Posts and Number of Multicultural Posts (Category A) (Waimāhia (Clendon) Library Removed)

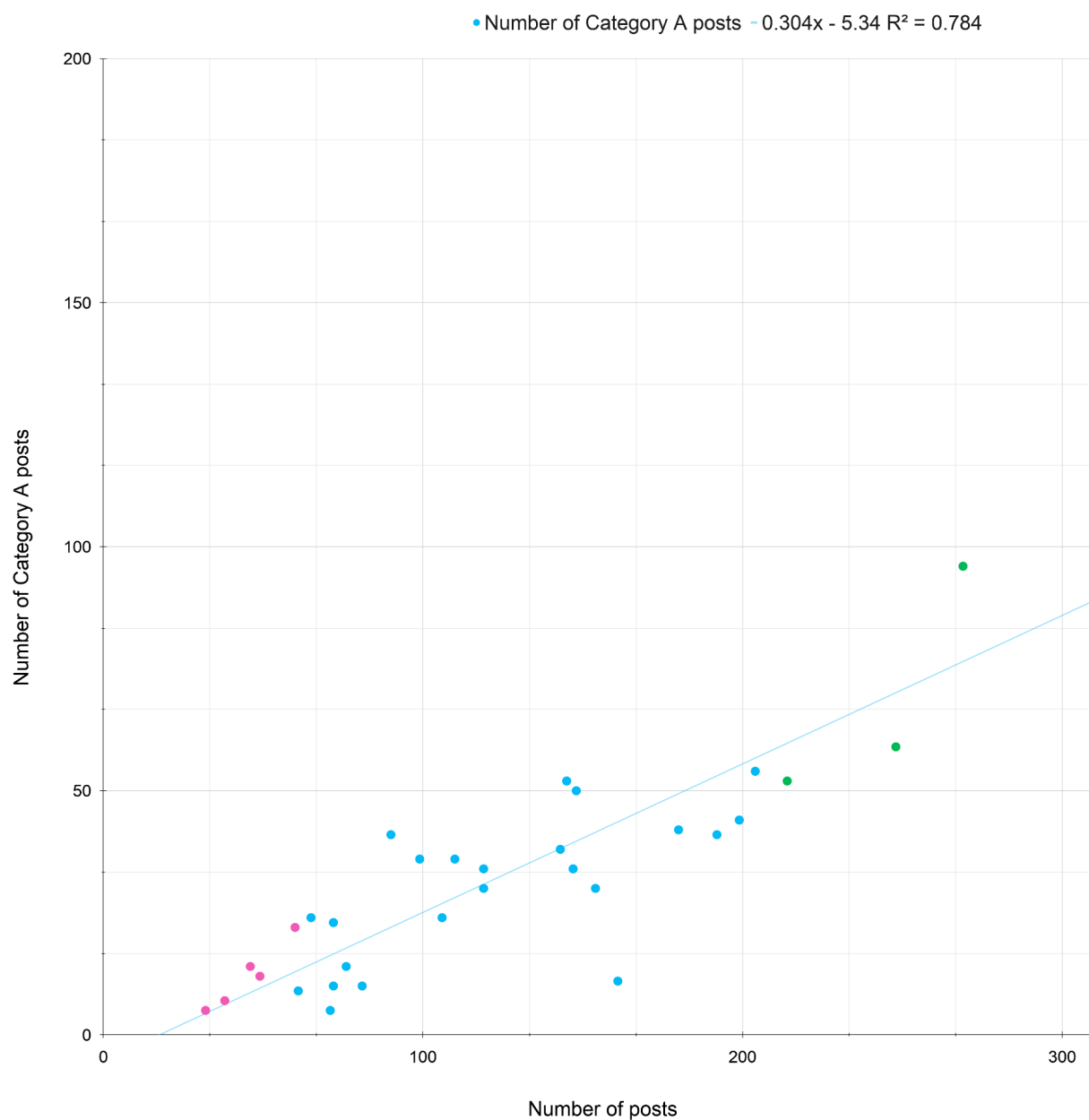


Table 6 below are the averages of all Category A posts across all 33 libraries, separated by month. The average ratios of Category A posts are about 35% and the average ratios in December 2025 and January 2026 are 8.19% and 15.30% respectively. *Table 7* shows the average number of posts across all libraries by month.

Table 6

Average ratios of Category A posts by month across all libraries

	Feb 2026	Jan 2026	Dec 2025	Nov 2025	Oct 2025	Sep 2025
Averages of ratio of Category A posts by month across all libraries	34.82%	15.30%	8.19%	28.61%	35.47%	36.91%

Table 7

Average number of Category A posts by month across all libraries

	Feb 2026	Jan 2026	Dec 2025	Nov 2025	Oct 2025	Sep 2025
Average number of posts across all libraries by month	18.94	21.91	23.03	17.39	23.39	27.33

4.2.9 Tying the content analysis together

Figure 3 depicts the number of posts per month by library. Total counts per library varied greatly across all libraries, with the lowest total count being 32 posts (Glen Innes Library) and the highest total count being 310 posts (Highland Park Library). This suggests that each library has a different approach or level of resourcing when utilizing Facebook as a communication channel. Libraries posting least often are more likely to have the least amount of Category A (multicultural posts) overall (*Figure 5*).

While there is variation in total posts between months (i.e., Albany Village Library posted much less in February 2025 than in September 2025), overall, libraries roughly posted within the same ballpark amount each month, and their averages (*Table 5*) support this observation. One example that illustrates this is the Māngere East Library, which posts less than 10 times a month, with the exception of February 2026, where they posted 16 times. In contrast, Highland Park Library consistently posts about 40-60 times a month, except in November 2025, when it

posted 30 times. This consistency suggests that libraries have some form of strategy in place for their Facebook publishing behaviour.

Figure 4 color-codes the library totals by the hundreds. The chart shows that 19 libraries (58%) of the 33 libraries are fairly active posters on Facebook, posting at least 100 times in total across the six-month timeframe. Observed against the findings in *Figure 7*, where libraries are all posting about 30% Category A (multicultural) content, these findings suggest that these particular libraries are not only using Facebook as a communication channel, but are actively using it to communicate with their multicultural audiences.

Table 4 depicts the number of Category B posts by month. Category B was developed when I noticed that some content was more ambiguous to code. Therefore, Category B was created for posts that had multicultural elements but not necessarily a clear focus on multicultural audiences specifically. Overall, Facebook posts that were slotted under Category B were largely from January 2026 and February 2026. The reason for this was that many of these posts highlighted Waitangi Day. Waitangi Day holds great significance to New Zealand as it is the day the founding document of New Zealand was signed (NZ History, 2014). Thus, there is strong cultural significance for both Pākehā Kiwis and indigenous Māori. Some of these posts may have been unclear about whether they were celebrating the founding of the country, a day that marks the beginning of formalised colonisation, or the people of New Zealand. Furthermore, I am a Chinese American and cannot speak to the cultural significance that Waitangi Day holds for Māori people. The existing literature also seems to be actively discussing this as well. Therefore, Category B couches these Facebook posts in ambiguity to allow for researchers with more appropriate expertise to define this categorization in a future study.

In *Figure 7* and *Figure 8*, when the Number of Multicultural Posts (Category A) was plotted against the Number of Posts, a relationship between the two variables was shown. Specifically, the trendline showed a positive slope ($0.39x - 13.5$) with an R^2 of 0.665. Furthermore, when the Waimāhia (Clendon) Library was removed from the chart as an outlier, the slope of the trendline steepened ($0.304x - 5.34$) with an R^2 of 0.784, suggesting a strong correlation between the two variables.

The second scatterplot shows that for every three posts a library publishes, roughly one post is a multicultural post. The relationship is linear, which tells us that this proportion remains consistent regardless of the number of posts.

While this data is only correlative, it suggests – but does not prove – that the number of multicultural posts a library has is determined by the library's overall posting volume. We see no evidence that multicultural posts are prioritised first (which would show values above the best-fit line for libraries with few total posts), nor are multicultural posts what a library focuses on once it has communicated other information (which would show values above the best-fit line for libraries with a large number of total posts).

Assuming this relationship is causal, the more a library posts, the more likely it is that the library is going to roughly proportionally publish more multicultural content.

Waimahia (Clendon) Library was an outlier in some of the findings. Specifically, the library is highly active on Facebook, posting 276 posts across the six-month period, with 67.03% of those posts slotted under Category A. When looking closely at the map of libraries included in the content analysis (*Figure 3*), we can see that the Waimahia (Clendon) Library is the only library in the Manurewa Local Board Area, servicing a population of 98,784 residents (Auckland Council Social and Economic Research and Evaluation Team, 2023). Manurewa Local Board is the fourth most populated local board in the region and hosts the highest population of Māori descended residents compared to any other local board in Auckland (Figure.nz, 2023 & Auckland Council Social and Economic Research and Evaluation Team, 2023). Additionally, the population of Pacific Peoples in Auckland is 16.6% - Manurewa Local Board hosts a population of 29.9% Pacific Peoples (Auckland Council Social and Economic Research and Evaluation Team, 2023). Finally, the population of Manurewa Local Board is also fairly young, about 24.3% of its population is under the age of 15 (Auckland Council Social and Economic Research and Evaluation Team, 2023). This suggests that Facebook communication is fairly successful for this population.

For this study, I found that every Auckland Council Library publishes about 30% multicultural (Category A) content. The content analysis also revealed that the 33 libraries consistently post about the same number of times each month.

4.4 Thematic analysis

Purposive sampling is a nonprobability sampling method where the researcher selects subjects that satisfy the objectives of the study (Obilor, 2023). The libraries identified for thematic analysis were not exclusively informed by the content analysis - meaning that having the highest number of posts and the highest average multicultural posts did not automatically gain selection into the thematic analysis. I also selected libraries based on the geographic location of the library. Specifically, I attempted to identify libraries spread across five general, informal areas of Auckland - the North, South, West, East, and the central city.

Therefore, libraries were selected because:

- They posted 90 or more Facebook posts within the six-month span of this study
- Across all of their posts in this study, at least 20% of their Facebook posts fell under Category A
- Their Facebook content was information-rich - featuring valuable content that was also clear
- The library's physical locations were in very different areas across the Auckland Region, which allowed for more variety across the data

The following five libraries were refined and selected for this study:

- Papatoetoe War Memorial Library
 - Number of posts: 269
 - Category A posts: 35.69%
- Avondale Library
 - Number of posts: 199
 - Category A posts: 22.11%
- Highland Park Library
 - Number of posts: 310
 - Category A posts: 35.81%
- Waitākere Central Library (Henderson)
 - Number of posts: 119
 - Category A posts: 25.21%
- Glenfield Library
 - Number of posts: 90
 - Category A posts: 45.56%

Then, I applied Braun and Clarke's (2006) thematic analysis process.

4.4.1 Familiarizing yourself with the data

I revisited the data from the content analysis for this thematic analysis. Facebook posts from 1 September 2025 to 30 November 2025 that were identified as “Category A” were examined.

The research question that this thematic analysis aims to understand is:

- How do Auckland public libraries communicate with their multicultural audiences on Facebook, and what is the significance of the choice(s) made by Auckland public libraries when they communicate with multicultural audiences?

The quantities of Category A Facebook posts that have been examined are in *Table 8* below:

Table 8

Number of Category A posts by library

Library	Number of Category A posts
Avondale Library	44
Glenfield Library	41
Waitākere Central Library (Henderson)	30
Highland Park Library	111
Papatoetoe War Memorial Library	96
Total	322

Initial observations

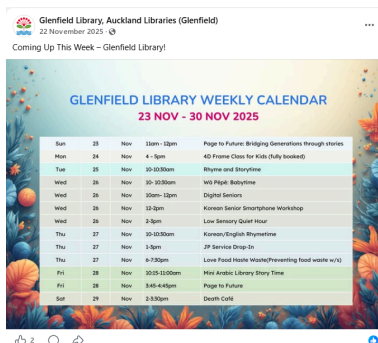
- Overall, the Facebook content had consistency in what was posted.
 - Events, workshops, classes
 - Cultural celebrations (Niuean Language Week, Diwali)
 - Community services (Justice of Peace, breast screenings, funeral planning workshop)
 - Youth and families (Busy Spidertown Drawing Day, Bricks4Kids Engineering, storytimes)

- Adult (Tea ceremonies, gardening classes)
 - Community calendars (Lists events and programming for the week or month)
 - Post-workshop recaps (Usually a photograph from an event with some note about it)
 - Just for fun (joke of the day, comic strips, Te reo word of the day, encouraging learning)
 - Other (celebrating librarians or community members not tied to a specific event, contest winner, cover photo or profile photo changes without context, public service announcements)
- The tone of the copy tends to be family-friendly, warm, happy, and cheerful
- Colors of the images lean more bright, vibrant, and colorful
- People in the images seem happy, friendly, and often are not depicted alone
- Graphically, the designs are very simple, the images do not seem to adhere to a particular branding under the overarching Auckland Libraries brand, nor do they seem necessarily connected to each other or other library branches.
- Objects that are pictured tend to be crafts made by community members, be it by kids that had just taken a workshop or by the teachers and community representatives showcasing a craft.
- Event calendars tend to be very colorful. They also showcase all of the events or programs happening at the library, rather than organised by certain themes.
- Where they can, they appear to use images that show real people rather than graphically illustrated images of people

4.4.2 Generating initial codes

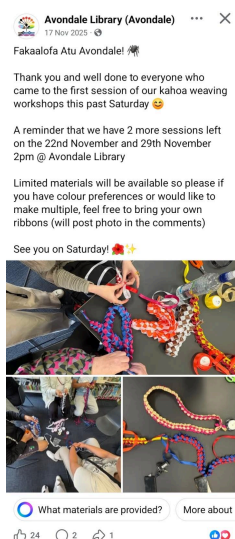
The following screen captures represent the bulk of how the libraries in this analysis communicate with their multicultural audiences in Figure 9 below. Please note that the images are serving as thumbnails in the table. Larger images are available in the next section.

Selected screen capture



Explanation of selection

Calendar of events.



Showcasing a craft as part of a culture. Content will show a culture-specific craft.

4.4.3 Searching for themes

The following images (*Figures 10-14*), highlight messages and images that are featured in the Facebook posts.

Figure 10

Content promoting multicultural events for people of all backgrounds



Figure 11

Content promoting events with a stronger focus on the multicultural community it features.



Figure 12

Support for multicultural community members.

Highland Park Library (Highland Park) 29 Sept 2025 · 🌐

Solicitor Hou, from James G Donovan Solicitors, delivered a legal workshop yesterday in our library, covering a range of topics relevant to the daily lives of Chinese immigrants. The workshop was well attended. If you need legal support, Solicitor Hou also offers free one-on-one consultations on a monthly basis.

More formal introduction

Explains purpose and content of workshop. Generally more serious in tone. Refers to Chinese immigrants, but is written in English.

Language reads more like a recap of what happened, not educational about legal support

Refers to next steps outcomes, but does not give instructions on how to contact Solicitor Hou

Image of Solicitor Hou smiling, sitting at a table. Shows formality and warmth

Group of chairs surround Solicitor Hou, audience intently listening. Workshop hosted in open space of library, rather than a closed room. Audience looks to be more senior.

Messenger
Contact Highland Park Library [Send message](#)

6

Like Comment Share

Figure 13
Calendar of events

Content provided in all English, very little explanatory copy; more logistical information

Light, vibrant, happy background foliage

Calendar is posted weekly

Events hosted for multicultural populations such as "Korean seniors", but featured on English events calendar

Glenfield Library, Auckland Libraries (Glenfield)
 22 November 2025 · 🌐

Coming Up This Week – Glenfield Library!

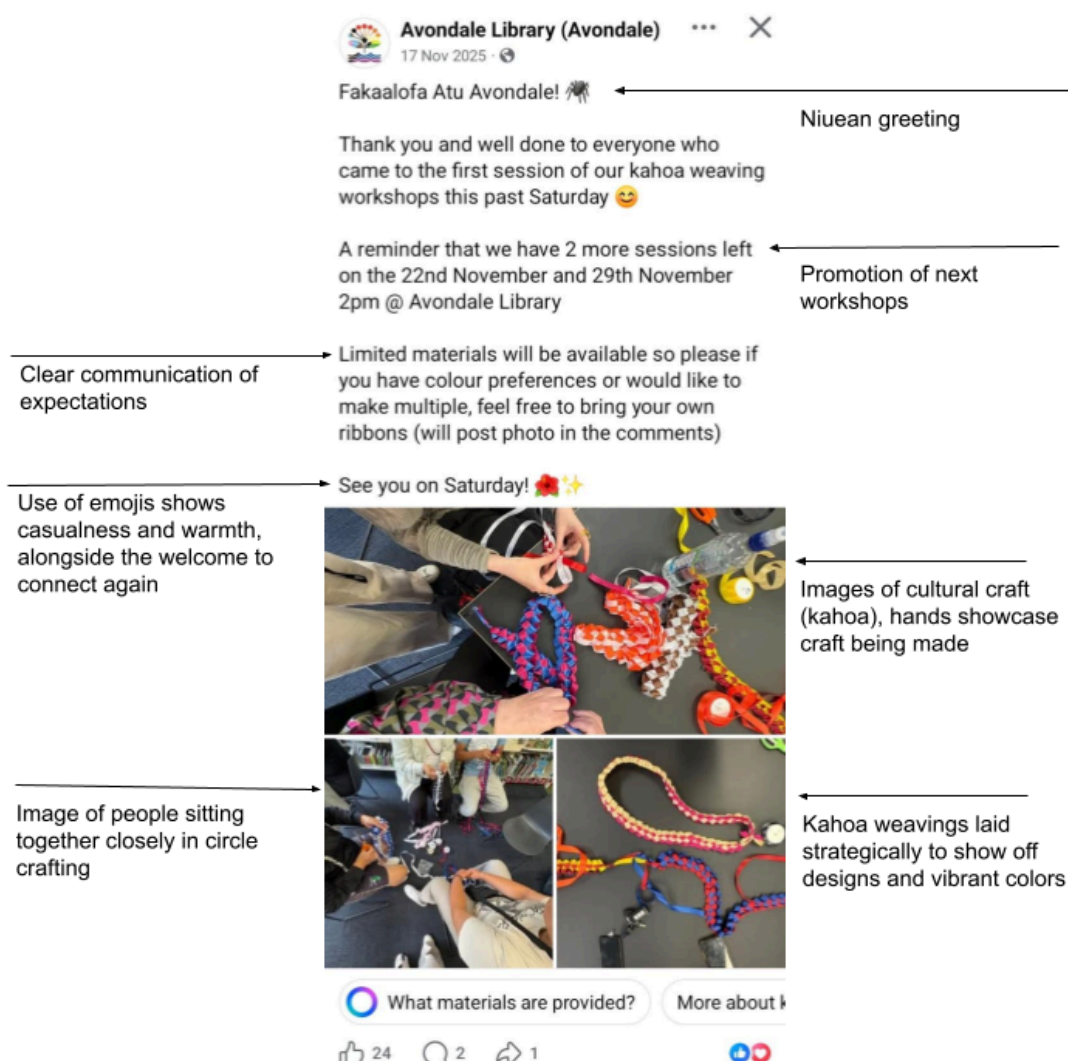
GLENFIELD LIBRARY WEEKLY CALENDAR
23 NOV - 30 NOV 2025

Sun	23	Nov	11am - 12pm	Page to Future: Bridging Generations through stories
Mon	24	Nov	4 - 5pm	4D Frame Class for Kids (fully booked)
Tue	25	Nov	10-10:30am	Rhyme and Storytime
Wed	26	Nov	10-10:30am	Wā Pēpē: Babytime
Wed	26	Nov	10am- 12pm	Digital Seniors
Wed	26	Nov	12-2pm	Korean Senior Smartphone Workshop
Wed	26	Nov	2-3pm	Low Sensory Quiet Hour
Thu	27	Nov	10-10:30am	Korean/English Rhymetime
Thu	27	Nov	1-3pm	JP Service Drop-In
Thu	27	Nov	6-7:30pm	Love Food Waste Waste(Preventing food waste w/s)
Fri	28	Nov	10:15-11:00am	Mini Arabic Library Story Time
Fri	28	Nov	3:45-4:45pm	Page to Future
Sat	29	Nov	2-3:30pm	Death Café

👍 2 💬 ➦ 🔔

Figure 14

Showcasing a craft as part of a culture



4.4.4 Reviewing themes

The following assessments of the codes detail the interpretations of the figures in the section above (4.4.3)

4.4.4.1 Figure 10 Assessment

In *Figure 10*, the Facebook post features a mix of Japanese and English copy, in both the caption and the graphic image. The way that the copy is featured prioritises English over Japanese, but Japanese is still prominently featured. Furthermore, the copy also uses words

like “try on beautiful yukata” and “beginner-friendly origami.” The undertones of these messages convey that the audience for this Facebook post is somewhat broader. The inclusion of Japanese in more than just a few words - logistic details are also in Japanese - communicates that someone who can read Japanese is welcome at the event. The English-dominance of the caption and the graphic image conveys that, while the event centers on a Japanese theme, the event is intended for everyone in the community.

The photograph used in the graphic image is a person smiling in the library wearing a vibrant yukata. The existence and usage of the photograph suggests that the library may have either hosted a similar event in the past or they had someone in the library wear a yukata. Either way, the image conveys that the library has prepared to host an event featuring this piece of Japanese culture.

The graphic image features a few elements that suggest the image was not necessarily created by a professional graphic designer, but someone who does have a good sense of design and image balance. Firstly, the brush stroke frame is typically used in more user-friendly design tools like Canva as the frame would be more work to create within a professional tool like Adobe InDesign. Secondly, the origami crane image is laid in a somewhat awkward spot, in that it is hard to notice initially without closer examination as the color somewhat blends into the background of the photograph. Finally, the Auckland Council Libraries logo is somewhat small and awkwardly placed - almost like an afterthought - whereas no inclusion of the logo or a placement that was more harmonious with the branding may have been a stronger decision. Thus, the overall graphic image, while very lovely to view overall, suggests that it may not have been created by a dedicated graphic designer.

The considerable effort and thought that went into the pleasing layout of the social media graphic and the inclusion of Japanese translations suggests that the Waitākere Central Library (Henderson), was thoughtful and intentional in their Facebook promotional effort for this event. This level of effort and intention may further suggest that Waitākere Central Library (Henderson) may have decent responses to similar types of posts. However, determining outcomes of Facebook promotions falls outside the scope of this study.

Overall, this Facebook post communicates an invitation for all to attend their cultural event. Its friendly tone and use of emojis lowers mental barriers that would otherwise suggest the event

may not be for everyone.

4.4.4.2 Figure 11 Assessment

In *Figure 11*, the Facebook post features a bilingual poster with an all-English caption. The majority of the post is written in English. The colonisation of South Asian countries and the incorporation of them into the Commonwealth (The Commonwealth, 2022) also means that many of them feature English as an official language. Therefore, the post can be intended for a variety of audiences, including South Asians.

The caption of the post is more educational, whereas the image is about the logistics of the event. Furthermore, the caption appears to condense a few different points into one paragraph, which is not very easy to read. However, the tone of the caption is neutral, which seems to reflect the tone of the poster below, despite the usage of words like “celebrate” and “happy” in both. This conveys a sense of social awareness and cultural competency on the creator of the Facebook post.

Additionally, the caption leads with introductory educational information about the holiday, which suggests that the writer assumed that some readers are unfamiliar with the holiday.

The poster itself appears to be made by someone who is unfamiliar with graphic design or visual content development. The alignment of the white copy is inconsistent, and the information requires close reading in order to assess logistical information. The image of the person is free-floating with borders on all four sides, and the logo is skewed, overly-prominent, and placed in a way that does not appear consistent with typical Auckland Council branding. This suggests that the person that created the poster is not trained in graphic design, and perhaps does not have a lot of practice in it either.

The warm, muted colors suggest a cosy and warm event, which aligns with the more serious caption, the religious figure having a more serious or neutral facial expression, and the calmer tone of the writing overall.

The caption features the phrase “Everyone welcome.” which is a very inviting opportunity, but given the religious context of the holiday and the one-sided performances in the event lineup, this particular event may not be as accessible for a non-Sikh or non-South Asian audience.

Overall, this post seems to convey several messages, both overt and subtle.

4.4.4.3 Figure 12 Assessment

In *Figure 12*, the caption reads much like a recapitulation of the event, and seems to be more formal in tone. This seems to reflect the tone of the event itself. The call to action, which is to reach out to Solicitor Hou, does not give the reader instructions or contact information to follow through with the call to action. This could mean that the writer of the caption forgot to include it or the barrier to contacting Solicitor Hou was intended to limit the number of people reaching out to him.

While this post talks about providing legal support to Chinese immigrants, the post is entirely written in English. Furthermore, the attendees appear to be middle-aged or older, rather than young adults or youth. This suggests that the audience of this Facebook post is not intended to be the same as the attendees of the event.

The images featured in this Facebook post show a smiling Solicitor Hou behind a desk facing a group of people, positioning him as an expert. The group of people surrounding him are also seated, and the event was hosted in the open space of the library. They are all sitting at about the same level, which suggests a more welcoming tone, despite the more formal information. These images showcase a sense of community, support, and connection.

Overall, this post seems to celebrate the success of the workshop, showcasing the programmatic diversity the library offers, and serve as an end-cap to the event. It does not seem to really focus on the actual legal support that Chinese immigrants may be able to access.

4.4.4.4 Figure 13 Assessment

Figure 13 features the Glenfield Library's weekly events calendar. The caption is short, and the focus of the post is on the attached image. The graphic of the image looks custom-created for this post, featuring sunny, joyful colors and foliage in the background. The calendar seems to feature all of the events neutrally and equally, without necessarily highlighting one event over the other. Furthermore, the post is entirely in English and written in a logistical manner. Content like "Korean Senior Smartphone Workshop" are presented in the calendar as more of a notification.

Overall, this post seems to be a weekly task of notifying their audience about the upcoming schedule, rather than seeking engagement on the post itself. It is unclear if there is a specified audience, based on the content in this Facebook post. Rather, this post presents as a weekly task without specific strategy behind it.

4.4.4.5 Figure 14 Assessment

The Facebook post in *Figure 14* opens with a Niuean greeting, which showcases inclusion at the top of the post. The images are of people actively creating the featured Niuean craft - kaho weaving. This action-oriented imagery supports the call to action in the caption, which is to attend the next two sessions of this workshop.

The caption uses cheerful emojis, like a flower, smiley face, and sparkle - conveying a friendly tone.

The pictures show people crafting together in a close circle, which conveys a sense of connectedness, intimacy, and community.

Overall, this Facebook post conveys a celebration of Niuean culture and community connection, while promoting the series of workshops.

4.4.5 Defining and naming themes

Across these Facebook post samples, the following themes seem to emerge from how Auckland Libraries communicate with their audiences:

- **Theme 1: Cultural communities as intended audiences**
 - These posts are directly intended for the culturally diverse audience, and often include complete, full sentences written in the language as an identifier. These posts may require more effort as they require a specific skill (language and culturally competent capabilities) to create the relevant content, which may or may not be the person coordinating and/or creating the Facebook content and posting it.
- **Theme 2: Culture as an invitation to participate**
 - These Facebook posts are intended to share knowledge about another culture or community. They often feature content imagery tied to art or a craft that a

beginner can easily understand. The writing might feature some content written in another language, but oftentimes, the writing would not be comprehensive. It may also be something that can be easily translated and not laced with too many cultural nuances.

- **Theme 3: Culture as public information**

- These types of posts are not necessarily directed to a particular cultural community, so much as featuring them as part of their Facebook Timeline. These types of Facebook posts tend to celebrate a culture and educate the broader public about that culture, rather than speak directly to that cultural group. The notifier for this would be if it featured introductory-level information about a culture, which, if you are a part of that culture, would mean, you may already understand. Therefore, these types of posts are usually not intended for the people of that culture. These types of communications differ from *Theme 2* in that the tone of the Facebook post is to educate about a culture, whereas a Facebook post from *Theme 2* tends to include a clear call to action.

- **Theme 4: Multiculturalism as everyday library programming**

- These types of posts feature multicultural programming. These posts are sometimes presented as neutral notifications to the community. They feel like a standardized task across all libraries. Some libraries choose to translate some content or feature specific icons or events in these posts.

4.4.6 Producing the report

The following section breaks down the narratives of each theme.

4.4.6.1 Theme 1: Cultural communities as intended audiences

Posts from *Theme 1* speak directly to a multicultural audience. This content tends to communicate something that primarily people from that community can understand. For example, a post that is written largely in Chinese that offers no English translations. These posts do not necessarily need to be written in a language other than English. They can also be written in a way that directly addresses a certain cultural community or uses nuanced language that primarily a member of that community would be able to understand. Facebook posts that fit under *Theme 1* tend to be the least common but high-value for an intended community.

Two likely reasons that these types of posts are the least produced are resource limitations and audience limitations.

- Resource limitations: This type of content, ones that speak directly to a cultural community, often requires a certain level of cultural intimacy and knowledge, ranging from knowing the language, to understanding elements, images or phrases that resonate with the community, to understanding unique needs of the community. For these reasons, Facebook posts that fall under *Theme 1* often need to involve at least one person from the community, or closely connected to it, in its development.
- Audience limitations: By its very nature, this type of Facebook post has an element of exclusivity that the other types of Facebook posts do not. This type of Facebook post is intended for a specific audience. Therefore, creating too many of these types of posts, especially consecutively, would be bad social media practice as it can begin alienating a library's broader social media audience. This could risk creating mental access barriers for other audience members.

However, these types of posts are high in value to the audiences they are written for. Because they do not always have English counterparts, it suggests that these posts were written exclusively for the cultural audience.

Oftentimes, these posts are associated with a piece of programming happening at the library, and those types of programming fill a specific need for that part of the community. For example in the screenshot below (*Figure 15*), the programming offered is exclusively for a Chinese audience, for intergenerational connection. Of the data reviewed, including in the content analysis portion of this study, this was the only post that featured this programming, suggesting that this Facebook post and the associated reading program was designed intentionally for this community.

Figure 15

Glenfield Library poster and caption written in Chinese



Another way that this theme of Facebook posts presents itself is through nurturing the first generation New Zealand youth as part of the cultural community. For example in *Figure C1* (see *Appendix C*), the image features a poster of a Sikh-specific event for people ages 5-16. It is largely written in English. This conveys that the event creators assume that the audience is English-speaking but also Sikh. Given the age range that the event is hosted for, the event suggests cultural immersion for Sikh youth.

Sometimes, the posts suggest that the person facilitating a Facebook post does not necessarily speak the language nor perhaps are a part of the cultural community, but still needs to communicate directly with the community. For example, an image or poster with copy that is almost entirely in Chinese, but the caption is written in only English, while explaining that the event is hosted in only Mandarin (see *Figure C2, Appendix C for example*). While it is not a best

practice to write copy in a language that your intended audience may not be able to read - or would likely require them to be bilingual to fully comprehend the full post, this example shows a good-faith effort on the library to promote this event to their community. While these posts require additional labor to develop, social inclusion literature emphasizes that there is intention, thought, and investment to allow every person to participate in a society (Liamputtong, 2022).

Theme 1 encompasses an intentional effort by libraries to communicate with cultural audiences and create programming that is culturally specific that attempts to meet specific needs of a given community. For example, teaching technology to a senior, limited-English audience, which is a problem specific to aging people that could lead to challenges in navigating the aging process in our current society (Di Giacomo et al., 2020).

In order to create these posts, a person that is part of the given culture would typically need to be involved at some stage in the development of the post. This is because design elements and how audiences may respond to a piece of content differs across cultures (Cyr et al., 2010).

Because the Facebook content - and the associated programming - appear to be designed with intention, Theme 1 demonstrates a social inclusion effort done with authenticity rather than just compliance to a specific policy. It illustrates an investment of resources into populations that are typically marginalized in society. This is important work because immigrants are pressured to speak English in New Zealand, but are not given enough support in the transition to New Zealand society (Cunningham & King, 2018).

Events in Theme 1 are for a particular cultural community that is inherently exclusive, as it intends to engage, gather, and/ or communicate directly with specific diasporas in Auckland. However, this also means carving out a space for community members, like immigrants, that may feel isolated from home countries. This practise therefore supports the acculturation of a group of immigrants into society (Audunson et al., 2011; Khoir et al., 2015).

4.4.6.2 Theme 2: Culture as an invitation to participate

These posts occur the most frequently in the available data. This is likely because this type of post usually promotes an event or workshop happening in the future. These types of posts almost exclusively revolve around a cultural event yet to happen. The call to action is a push to gather as a community around a certain culture. The size of the cultural focus can vary, from the

event being about making one craft for the entire event to a whole festival, performance, or party. The purpose of these posts are to activate people and get them to go to the library.

The audience for these posts can include people from the culture (*so the audiences in Theme 1*), as well as the broader community. These types of posts (and the events that they promote) serve as a cultural bridge: connecting, celebrating, and educating about cultural diversity and richness in the library's community.

These Facebook posts are time-bound - they look to the future or illustrate the immediate present and then push to promote a future event. If a call to action pushes for independent learning or for an individual to do something themselves, then those types of posts do not belong in this theme. *Theme 2* Facebook posts are tied to the goal of activating and gathering their communities, which tends to be challenging (Rutherford et al., 2013). Therefore, the calls to action are stronger than those in *Theme 3* or *Theme 4*.

The events tend to celebrate and educate about a culture, and are very happy and positive in tone. Events like immigration services or technology education for a senior group would not go into *Theme 2* as they are meant to serve a specific cultural audience, rather than having the culture itself be the central subject of the event.

“🌺 Fijian Masi Making Activity 🌺

Join us this Friday at 3:30pm as we celebrate Fijian Language Week through our masi making activity. Come along and express [your] creative side whilst learning more about the beautiful culture and traditions of Fiji 🎨🇫🇯

Vinake Vakalevu and See you there 🇫🇯🌟”

This post from Papatoetoe Library is a good example of its cross-cultural welcoming nature. The caption and poster center (see *Figure C3* in *Appendix C*) around a physical craft (masi making) to bring people together as an enrichment and engagement activity. But, beyond that, there is an educational component that suggests that the level of education provided is very introductory and for people in the outgroup. Specifically, the use of the word “culture” is an indicator in these types of Facebook posts that the event or educational component is not necessarily for the cultural ingroup (in this case Fijians). This could be because people would not typically refer to their everyday and home activities as “culture”, as they would likely refer to the elements of their

culture itself. Whereas, if you are part of the outgroup, you may use the word “culture” or “cultural” to broadly refer to the group of activities, customs, beliefs, or behaviours.

Figure 16 illustrates the usage of the word “cultural” as an example of the cross-cultural nature of the theme. The caption uses the phrase “cultural presentation”, which is a broad term that feels introductory by nature. This seems to tie in well with some of the activities of the event, which included a step-by-step guided session for dancing to South Asian music and a sari draping. The attendees of the event were a mixture of young children and adults, so the educational, cross-generational, and cross-cultural components of the event itself are reflected in this Facebook post.

Figure 16

Highland Park Library post about Diwali celebrations.



Thus, Facebook posts of this nature serve to drum up excitement for an upcoming library programme, invite people to sign up for the programme, and provide introductory education about cultures prior to a programme. This means that the libraries are using Facebook as a promotional channel for their programmatic work.

Overall, *Theme 2* is limited in variety in the types of Facebook posts that fall within it. However, variation occurs more so in the programming themselves that these posts promote.

The nature of these posts are not passive information, they tend to be straightforward and communicate a call to action to participate in an activity at the library. It is an element of cross-cultural education, connection, and celebration that supports their work of social inclusion.

4.4.6.3 Theme 3: Culture as public information

Facebook posts in Theme 3 address a broader audience similar to announcements, reporting, or an encouragement for an individual to do some self-learning about a culture. The purpose of these types of posts can be to talk about a culture, but not necessarily promote a gathering. Calls to action in these posts that encourage mobilisation tend to lean towards smaller groups or individuals, for example, inviting people to visit a museum exhibit.

The tone of these types of Facebook posts can range from serious to more lighthearted, depending on the nature of the subject. This is likely because, unlike *Theme 2*, these posts offer an opportunity for intimacy and self-reflection.

“A huge thank you to Mindful Peace Academy for hosting Tea & Tranquility sessions at our library today 🙏 We are thankful to the attendees as well, your presence truly makes these moments special 😊😊 We hope you left feeling refreshed, centred and a little more tranquil 🧡🧡🧡”

The caption quoted above reads a lot like a Facebook post after a friend’s birthday party. It thanks their community partner and attendees for the event, includes joyful emojis, and references the outcomes of the event. It documents the event. It does not invite people to take any action. It can serve as a reporting-adjacent type of post to highlight the resource investments that this particular library branch takes, and positions the library as hosting

successful events. See *Figure C4* in *Appendix C* for full image.

“🥰 Look at those swirls! Some gorgeous henna done yesterday and by the wonderful Jina”

Adjacent to these types of posts are posts that are reflective but do not necessarily credit the library branch directly for the work (even if the library may have been involved). In the quote above, the caption to a post is from the Avondale Library’s Diwali celebrations. It just references their enthusiasm for their henna artist and showcases the art. These variants of Facebook posts are more lighthearted and feel less strategic, which feels more approachable and can suit well for the more social nature of Facebook. See *Figure C5* in *Appendix C* for the full image.

Another way that Facebook posts under Theme 3 can present themselves is as purely educational information. For example, in *Figure 17* below, the post is a short feature of their Pasifika Specialist. Its sole purpose is to highlight this individual. It does not encourage action, like reaching out to talk to them or attend an event. These posts themselves are the engagement piece and serve as a digital education piece, practically extending an exhibition that may typically be hosted in the library building itself into a digital space.

Figure 17

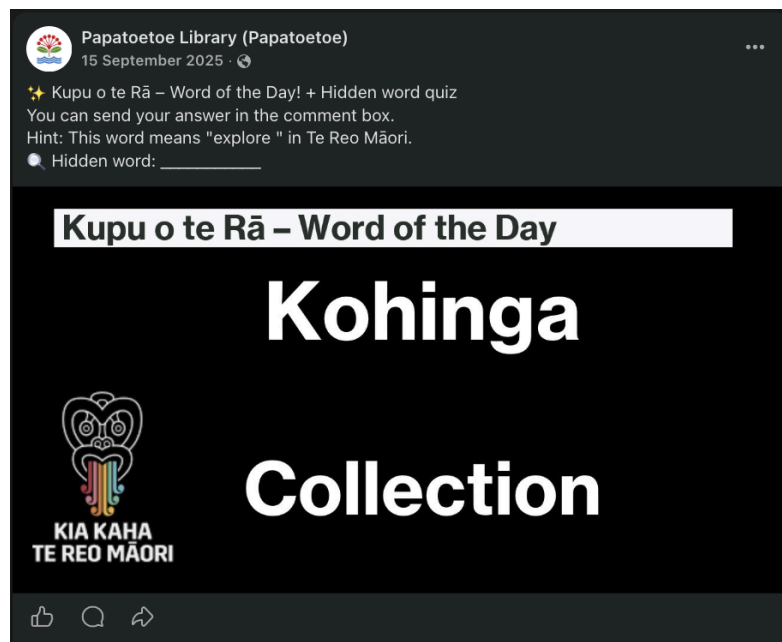
Papatoetoe Library feature of Pasifika Specialist, Marcus Tuiasosopo



An extension of this type of post that does include a more active role on the audience are quiz-like posts that encourage learning and critical thinking. They are much like riddles that you may find in a kids' magazine. *Figure 18* is an example of this. These types of posts are lighthearted and encourage audiences of all ages to participate. They add to the richness of a library Facebook Timeline by being an engagement tool, similar to the example above, but there is an audience participation element to it.

Figure 18

Papatoetoe Library Te Reo Māori word of the day



And finally, the last variant to Theme 3 posts is the type that has a call to action for the audience member, but does not encourage a form of gathering. *Figure C6* exemplifies this type of post. It provides educational information about a Tongan craft and ends with a call to action to visit the library to see the exhibit. There is an encouragement to engage with a piece of enrichment, but it does not encourage this engagement in a social way. An alternative to this type of post may be a book recommendation or an online self-guided learning opportunity. See *Figure C6* in *Appendix C* to view the Facebook post with more context.

These types of posts serve to show the library has taken action to be more culturally diverse and inclusive, subtly showcasing the library's stance on multiculturalism.

Because posts in *Theme 3* act like notifications or information in a community newsletter, and there is not a strong need to track the responses to these posts in the same way as those in *Theme 1* and *Theme 2*. Many posts in *Theme 1* and all of the posts in *Theme 2* are time-bound - the posts in *Theme 3* are less so. Specifically, a community gathering requires staff attention and the tracking of responses to an event announcement, whereas an exhibit sits passively in a space, where library staff do not need to be fully present for the activation, and thus is the passiveness and one-directional nature of *Theme 3* posts.

Theme 3 posts are not inherently less efforted create, but more so they do not require a direct response from community members, and therefore can be posted with less urgency and more passive calls to action.

4.4.6.4 Theme 4: Multiculturalism as everyday library programming

Theme 4 is noted by culture being part of the content, but not the central focus, or multiple cultures being featured in one post.

Where *Theme 1* has a highly narrow audience, *Theme 2* has a larger audience for those that are more active in the community, and *Theme 3* is for more focused highlighting of a specific culture, *Theme 4* can work well for a broad audience and the information serves almost as a weekly or monthly task that libraries must create and publish. It highlights that multiculturalism just exists as part of the library environment. Content in *Theme 4* has almost a “*For Your Information*” tone to it, and may not have a consistent strategy behind it.

These posts serve as a notification, but do not centrally feature a singular culture in the content. This does not mean that culture-specific communication efforts were not made, but that the cultural component is not central to the Facebook post. An example here is the Highland Park Library calendar in *Figure 19* below. Anything that is intended for a Chinese-literate audience is also translated into Chinese. However, the overall post is written for a broad audience, with the majority of content in English. While a Chinese audience is not explicitly the focus of the post, the library staff ensured that people who would benefit most from participating in the Chinese-specific events were able to learn about the events. This illustrates the intention behind ensuring that their materials are accessible.

Figure 19

Highland Park Library November calendar

Highland Park Library (Highland Park) ...
16 Nov 2025 · 🌐

Please find Event Next Week below. Highlights:
Mad Hatter's Tea Party on Saturday; Craftmas - Christmas Card and Deco and Robotic Club with James on Sunday. You are welcome to join us next week.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY
10:30 - 11:30 English Conversation 英文日常对话	10:00 and 11:00 Wiggle & Rhyme 儿童韵律时间	10:00 - 10:30 Songs and Stories for Senses	9:30 - 11:30 English Class by Lerato 基础英文由Lerato老师教
12:30 - 14:30 English Class by Ashley 基础英文由Ashley老师教	14:00 - 15:00 Learn English Fast for Adults Beginners taught by Amos 快 速掌握英语由Amos老师教	11:30 - 12:30 Drawing for Adults 12:30 - 14:30 English Class by Ashley 基础英文由Ashley老师教	17:00 - 18:00 Beginner French with Blondine
15:30 - 17:00 Chinese Stories & Performance Class 故事与表演课	15:30 - 17:00 Game On		

FRIDAY	SATURDAY	SUNDAY	NOTES:
10:30 and 11:30 Steady As You Go 老人力量和平衡教程	10:00 - 11:30 JP Service 太平绅士时间 10:00 - 12:00 Everyday English by Mr. Tang 唐老师正法英语 15:00 - 15:00 Mad Hatter's Tea Party	10:30-11:30 Craftmas - Advent Calendar (Family) 11:00-12:00 Robotic Club with James	

Messenger Send message

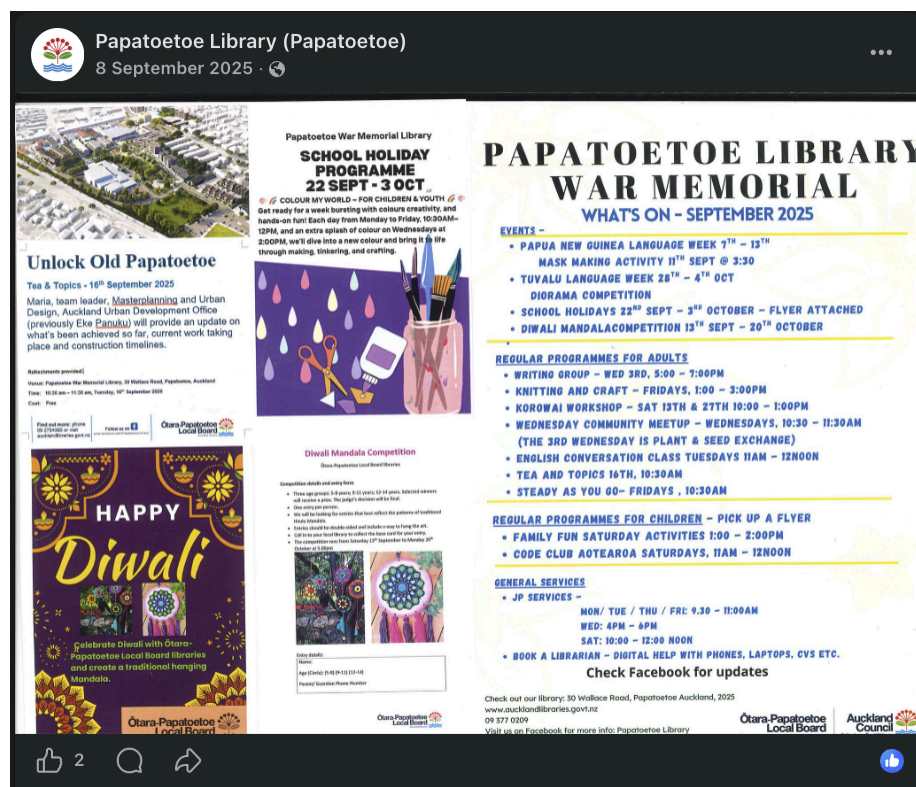
1 1 share

Like Comment Share

Another example of where culture and inclusion is intentionally incorporated into these Facebook posts, but is not central to it is the following Papatoetoe Library post in *Figure 20*. The library is a calendar of events and also prominently features flyers with information about Diwali. The cultural element is included, but it is not the focus of the Facebook post. Other cultural content is also included, such as Papua New Guinea Language Week and Tuvalu Language Week, but they are listed in a way that shares space with the other events on the flyer.

Figure 20

Papatoetoe Library events with Diwali poster



Almost all of the Facebook posts that are featured in *Theme 4* are some sort of calendar of events. In some cases, some content can be for more than one cultural community, or it is not clear if the event or Facebook post is intended for a specific community. For example, a Facebook post can be just an event card with the simple caption “Free Visa and Immigration One-on-One Consultation.” It is not clear if the event is for a specific population of immigrants or if it is for any immigrant, but it is a post meant for a multicultural audience. Culture is also not a central message of this post. Instead, it is promoting a service to multicultural communities. See *Figure C7* in *Appendix C* for example.

The event calendars overall seem formulaic across libraries. For example, all of Highland Park Library’s calendars tend to have some Chinese written into it; Glenfield Library tends to favour lists for their event calendars, without highlighting any specific event; and Avondale’s calendars tend to feature a legend to help different audiences locate events relevant to them.

A benefit of the calendars is that they showcase the diversity in programming that libraries offer.

This is meaningful in that the programming reflects the makeup of their community members, and offers opportunities for people to better embed themselves into their communities. For example, if there is a “Practice Korean” type of class being offered, parents can choose to bring their non-Korean children to this programming and gain new skills and community. Furthermore, by showcasing that their programming reflects their community and users, libraries illustrate that they are part of the local community, and not just a part of the Auckland Council.

While the *Theme 4* posts tend to not show a direct strategy behind each post, what the library posts do showcase are that they provide a window into the larger positioning that the libraries take in regard to the types of programming that are resourced.

4.4.6.5 Across themes

As mentioned earlier, *Theme 1* content is inherently exclusive in that they are intended to be for a specific cultural audience, whereas *Theme 2* is more inclusive, everyone is welcome to access the engagement opportunity. Both types of Facebook content are necessary for social inclusion as they serve different purposes. Furthermore, *Theme 3* content is typically written for an English-speaking audience, which is the dominant language in New Zealand (Cunningham & King, 2018). In that right, content from *Theme 3* elevates cultures and gives them a platform. Content in *Theme 4* subtly and passively presents multicultural content as part of the library's culture and programming and therefore pushes a digital space that highlights the cultural placemaking within each library branch.

Therefore, together, these themes showcase that Auckland Council Libraries are taking a multipronged set of strategies in their Facebook content to engage community. This illustrates a deep understanding of complex and nuanced social inclusion and public engagement practices.

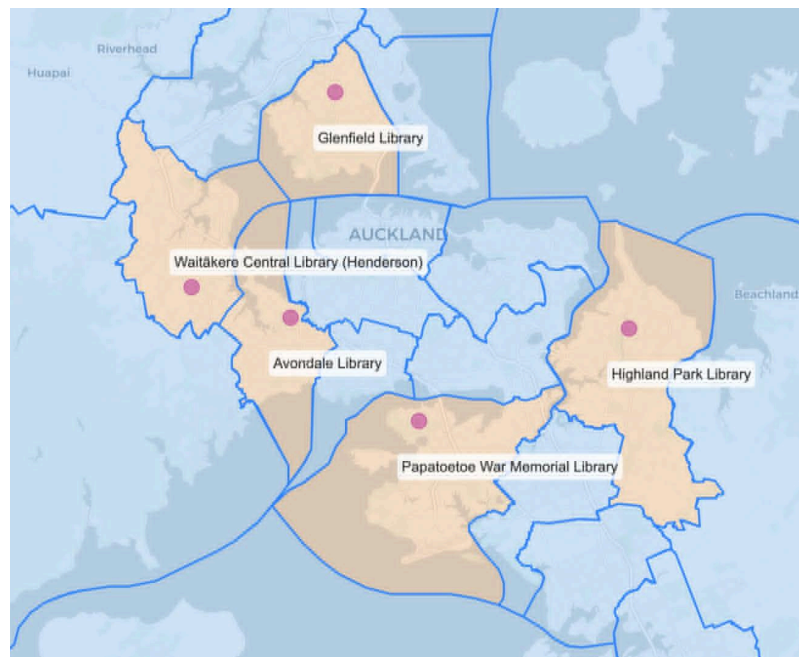
Furthermore, there is a layer of documenting their breadth of multicultural communications where their content contributes to an ever-growing portfolio of successful multicultural communications that the Facebook pages serve as.

The libraries selected for this thematic analysis were selected for the spread of their locations and the general variety in multicultural populations of their surrounding neighborhoods. *Figure 21* shows where the libraries and their local boards are located. The pink points indicate the libraries, which are labeled, and the orange areas indicate the local boards that they are located

in.

Figure 21

Map of libraries and their local boards



Going off of the understanding that libraries are diagnostic windows to their surrounding communities, I investigated roughly how close the percentages of Category A Facebook posts align with the ethnic makeup of their local boards. While there are lots of variables to consider, such as the fact that a library serves a far smaller geography than their local boards, the question is more exploratory. I calculated the rough percentages of cultural posts and charted them in *Table 9* below. Then, accessing 2023 Census data from Stats NZ (Stats NZ 2023 Census, 2024), the percentages of ethnic identities within a 1 kilometer radius were collected.

The percentages of ethnic/cultural posts are rough estimates. In order to create a more reliable percentage, a new coding scheme specifically for this calculation would need to be developed, which falls outside of the scope of this study.

To review the populations by counts (rather than percentages), see *Figure B1* in *Appendix B*

The results do not perfectly match the percentages of ethnic residents, however, the results are

reasonably close and worth acknowledging. This seems to align well with the consideration that Auckland Council Libraries are fairly effective in publishing Facebook content that matches the makeup of their local boards, reflecting a solid understanding of their audiences, and the type of content and programming worth developing.

Table 9

Ethnic populations of library surrounding areas by 1 kilometer

Library		Māori	Pacific Peoples	Asian	Middle Eastern Latin American African
Glenfield Library	Percentage of ethnicity in 1km radius	7.58%	6.02%	48.84%	3.94%
	Percentage of posts	11.54%	0.00%	26.92%	3.85%
Waitākere Central Library (Henderson)	Percentage of ethnicity in 1km radius	12.20%	16.51%	31.82%	0.00%
	Percentage of posts	27.27%	36.36%	18.18%	0.00%
Avondale Library	Percentage of ethnicity in 1km radius	8.30%	17.71%	34.91%	1.49%
	Percentage of posts	5.26%	52.63%	26.32%	0.00%
Highland Park Library	Percentage of ethnicity in 1km radius	7.48%	7.32%	43.86%	2.64%
	Percentage of posts	20.00%	3.33%	68.33%	0.00%
Papatoetoe War Memorial Library	Percentage of ethnicity in 1km radius	11.13%	29.20%	4.75%	0.00%
	Percentage of posts	20.75%	54.72%	50.94%	0.00%

Chapter 5 Discussion

5.1 Overview

This chapter discusses the study's findings. Under section 5.3. *Interpretations*, the chapter walks through the implications of the study's findings in order of phase. Next, 5.4 *The limitations* detail areas of improvement, and finally, 5.5 *The recommendations* cover future research opportunities and the practical implications of my findings.

5.2 Summary of key findings

I found that every Auckland Council Library publishes about 30% multicultural (Category A) content. The content analysis also revealed that the 33 libraries consistently post about the same number of times each month. The thematic analysis revealed that libraries have multiple approaches and strategies to communicating with and about multicultural communities. This is because they have a nuanced, sophisticated understanding of their audiences and provide programming that reflects the needs of their audiences.

5.3 Interpretations

5.3.1 Identifying libraries for content analysis discussion

The process of this exercise yielded some unexpected results. First, plotting the libraries on the map in *Figure 1*, the library locations clustered around where the 13 local boards included in the study. Therefore, while the elimination process for libraries based on the Census data was a useful exercise in reducing more than 50 library locations, it only reduced the library selections down to 33 (again, noting that there were actually 35 libraries, but Papakura Local Board's two libraries were missed in the process). This is likely because the library branches were partially expanded over the years based on where people were located (Auckland Council Libraries, 2025a). Interestingly, while the orange parts of the map in *Figure 1* are more densely populated overall than the areas in blue, the expansion and development of Auckland's urban form was relatively underplanned (Arbury, 2005), so the residential density seems to be a natural phenomenon.

5.3.2 Content analysis discussion

The study has concluded that all 33 Auckland libraries in the content analysis consistently post about 30% multicultural content. Furthermore, the content posted is a direct reflection of the programming at the libraries (the libraries are posting about their services). This suggests that

Auckland libraries have multicultural programming embedded across their operations and programming, rather than having multicultural communications dedicated to a specific piece of the library. Furthermore, as part of the Auckland government and a large institutional system situated across the region, Auckland Council Libraries represent a large part of Auckland Council's sustainability and development plan (Auckland Plan 2025), where "Belonging and participation" is one of six outcomes (Auckland Council, 2025).

As previously described, public libraries have shifted towards equity-focused programmes and services. This mirrors the New Zealand Public Libraries strategic framework. The findings in this study illustrate that Auckland libraries reflect these strategic focuses. From their community partnerships to their services and programming, Auckland Libraries are embedding immigrant-centered communications in their work.

5.3.3 Thematic analysis discussion

The thematic analysis unearthed four themes that represented how libraries engage their Facebook audiences. Overall, these themes represent a nuanced, multipronged approach to multicultural communications on Facebook by the libraries. From directly communicating with diverse audiences to shaping their programming and overall brand voice to be inclusive. Across all Facebook posts in this thematic analysis, the tone and content felt natural to each library, as if they had a strong, long-established voice, rather than as if they were writing as outsiders. This is demonstrated by the diverse approaches to each audience that are encapsulated in this study's themes. This is because they have a nuanced understanding of their audiences and provide programming that reflects the needs of their audiences.

Libraries in Auckland (and New Zealand) have made intentional investments into equity, access, inclusion, and diversity (Public Libraries of New Zealand, 2026a). These intentional and authentic resourcing actions shape the fabric of the libraries, and this gets reflected in the Facebook content that is thoughtfully and inclusively developed. Thus, the libraries use effective language, cadence, tone, and style with their Facebook audiences, not necessarily because they are expert communicators, but because they are effective community builders. Something that this study did not assess is whether Auckland Council Libraries are competent social media managers and strategists. As the Chapter 2 Literature Review suggested, this is an area where libraries generally can improve. However, what the thematic analysis revealed is that, whether or not the libraries apply best practices in social media management, they all have

consistently strong brand voices and communication styles that likely resonate with their audiences.

5.4 The limitations

This study was highly limited in scope and budget. Specifically, the research questions led to bigger questions about multicultural communication efficacy and the strategic (or not) expansion of the Auckland Libraries system.

5.4.1 Methodology limitations

Information access limitations

Auckland Libraries communication infrastructure

Without directly talking to the Auckland Council librarians, this study was only able to analyse publicly-accessible Facebook content and other publicly-available data. Having access to more information would have enhanced the findings in this study. Specifically, having access to Auckland Libraries's communications, social media, or community engagement plans. Having access to strategic and tactical communication planning would have greatly improved my confidence in determining how intentional the communication outcomes were, how effective their communication decisions were, and if their investment in Facebook communication was reaching desired outcomes. Furthermore, it would have helped to elucidate questions about whether or not Auckland Libraries's social media management was consistent with previous research suggesting that public libraries do not have a clear social media strategy in place.

In addition to that, any understanding of their internal programmatic outreach goals, the staff that manage the social media content, their internal processes for developing and publishing Facebook content, and the multicultural event attendees would help with evaluating end-to-end success in multicultural communications for Auckland Libraries. Some assumptions were made in this study based on the quality of the Facebook content that was produced, and having access to the internal Facebook communication workflows would have helped solidify some of these assumptions. Particularly around the level of Facebook expertise and the intimacy with multicultural populations that Auckland Libraries staff have with the identified populations.

More specific and granular Census data

For this study, I was only able to access Census data that shared ethnic makeup, whereas the programming that the libraries offered featured a mixture of both ethnic and cultural

programming. Additionally, the data was only delineated by local boards. Accessing more granular data for both cultural makeup and surrounding geographies around the many different library branches would have yielded findings that were more nuanced to the different libraries' Facebook communications and audiences that smaller geographical boundaries would offer.

While cultural communication is observable, such as languages, verbiage, and images religious in nature, ethnicity is not. Because of this, I could not confidently name an ethnic communication from a Facebook post, nor would I have felt comfortable doing so. Ethnicity and culture share a lot of similarities, a simple delineation between the two are that ethnicity is based on your ancestral birth roots, and culture is based on your values and beliefs (Ochs et al., 2024). Therefore, ethnicity and culture both inform this study, using one to influence the other or vice versa. In the context of this study, which is to understand how Auckland Libraries communicate with communities that are not only Pākehā or White New Zealander, there is little impact to the overall outcome.

Timing constraints

I was very limited in time to produce this project. Therefore, I could not invest in the level of complexity in the methodology of this project. Specifically, I used local board data to help identify libraries. If I had more time, I would have reversed the method and identified the population makeup surrounding the library branches and also would have access to more details about the populations studied. This would have been similar to the method used in *Table 9*.

Additionally, I selected a six-month timeframe for Facebook posts to collect. Because so much of the Facebook content (and programming) produced by libraries is tied to holidays and school schedules, a full year of Facebook content would have been a stronger representative sample, since holidays and school schedules typically repeat annually. However, for the limited timeframe of this project, a full year of Facebook content would have been too large for this project.

5.4.2 Findings limitations

Table 9 compares the ethnic makeup of the surrounding geography of the five libraries in the thematic analysis. The results are suggestive, but given the methodology and small sample size of five libraries, I could not confidently conclude that Auckland Council Libraries are producing a generally proportional multicultural (Category A) content. However, this portion of the study

could be expanded to a larger sample size in a future study to help understand how Auckland Council Libraries's multicultural Facebook communications may align with their neighborhood makeup.

Because this study is localized to only Auckland Council Libraries, the findings are specific to Auckland public libraries. However, this study overall contributes to the academic body of knowledge in that it expands on the efficacy of public library communications. Replicating or producing similar studies in other major public library systems could provide insights on contemporary public library equity-focused communications and how that fits into larger strategic missions and goals in public libraries.

5.4.3 Direct cultural knowledge constraints

My curiosity in this project focused on a broader question around how Auckland Libraries communicates with multicultural audiences. While I have some knowledge in communicating with multicultural audiences, from this process, I learned that that is very different from assessing how to deeply engage more niche audiences. Particularly, I am not closely familiar with every single culture, particularly Māori and Pākehā, to assess the impact of bicultural celebrations. In this case, there was a missed opportunity to excavate this more nuanced relationship. Future research can seek to understand how bicultural celebrations interrelate with focused multicultural celebrations and the impact on neighborhood-level knowledge and community.

5.5 The recommendations

Because the findings illustrate a unique suite of communication styles and strategies by Auckland libraries that reflect the programming offered by the libraries, the findings showcase insights into how to engage different multicultural communities in the Auckland Region.

5.5.1 Public engagement strategies

If professionals in public participation spaces, such as public affairs, public engagement, and community engagement are trying to engage a community in a targeted geography, they can begin researching engagement strategies by looking to the Auckland public libraries in the surrounding areas. Furthermore, because Auckland Council Libraries are trusted community leaders, given their vibrant relationships with their communities, public participation practitioners should look at partnering with those Auckland library branches as part of the public participation

process. This is especially helpful given that marginalized communities, especially ethnic minorities, mistrust the government and resist engagement (Arriola & Grossman, 2021). The Auckland public libraries system, while technically part of the government, has established solid relationships with their communities. One example of a partnership that is already happening in the public participation process is where Auckland Council libraries has partnered with local elections to disseminate information and provide informational workshops to community members (Public Libraries of New Zealand, 2026a).

5.5.2 Areas for future research

Conducting similar research in other major cities in New Zealand

As illustrated in the limitations of this study, future research can attempt more direct engagement with Auckland Libraries to gain a better understanding of their multicultural public engagement strategies directly. Furthermore, this study is geographically bound by the Auckland region. Repeating this methodology in other major cities in New Zealand can excavate more confident results and be compared against the Public Libraries of New Zealand's next strategic framework for success.

Expanding the populations studied

Another area to expand this research is to look at other disadvantaged groups that were outside of the scope of research, particularly disabled people, as Auckland Council Libraries offer a variety of programs and services to support their learning. Additionally, future research could also analyse other populations that public libraries also prioritise in their programming in engagement strategies and compare that against engagement success. This questioning can help to determine how effective resourcing is for public libraries. Other populations that could be investigated can include but are not limited to: tamariki (children) education, senior education, and workshops for disabled people.

Physical accessibility of libraries

Additionally, selecting libraries for a future study can be refined by taking in factors such as socioeconomic status, proximity to economic hubs like Central Business Districts (CBDs), and access to public transportation hubs can help define how physically accessible the public libraries are. Against these factors, excavating how active libraries are in digital communications (like publishing content on Facebook) are compared the physical accessibility of their sites can

provide answers to how integrated social media and digital communications are to public libraries' communication strategies.

Furthermore, these potential research questions can help investigate the success of Auckland Council's ability to effectively forecast and invest in infrastructure development - particularly in determining the sites for public libraries, which are large public investments.

Expanding on this, understanding the population densities of surrounding libraries and if there is a potential relationship with this and the communication channels that public library branches choose and the implications behind this would be an interesting investigation.

Investigating engagement metrics

This study examined one-directional Facebook communication to the public. A future area of research could include observing engagement metrics by libraries. If possible, accessing back-end social media metrics could provide better insights on how successful libraries are at engaging audiences on Facebook. Then, comparing the engagement metrics against their social media strategies and plans can help gain insights on how successful Auckland Council Libraries are in adapting to digital-age communications. This can expand and build on the existing body of research that has previously found that libraries are not effective in their social media strategies (Tan et al., 2012)

Investigating outcomes of Facebook event promotions

A question that continued to arise during this study was "How many people actually show up to these events? And how many of them do so because of the Facebook posts?" A future study could survey and investigate success metrics, from Facebook event posts raising awareness to public library community members to how many people actually attend events from seeing a Facebook post about the event. This could tie back to understanding Facebook communication efficacy for public libraries.

Conclusion

By analyzing how Auckland public library branches communicate with their multicultural audiences, this study has supported existing academic literature that public libraries are shaped to reflect the communities they serve, in this case, multicultural ones. Furthermore, that shape influences how they communicate with their multicultural communities. Auckland public libraries have honed their communication with their audiences. With such high ethnic diversity, the Auckland Council will need to invest intentionally in engaging the public by segmenting engagement strategies when planning public participation around diverse cultures in order to have meaningful and useful participation outcomes.

While the process of selecting public libraries for thematic analysis was long and difficult, and a simpler purposive sampling technique could have made the thematic analysis process a lot faster, the additional labor of accessing census data on ethnic populations and the content analysis of a large sample of Facebook content led to a higher quality set of libraries assessed in the thematic analysis. Furthermore, the census data refinements and the content analysis excavated unexpected findings that added intricacy to the overall narrative and findings of this study.

This study reinforced my initial hypothesis that libraries have sophisticated strategies for communicating with all of their audiences, and future research in this space could affirm these conclusions with public libraries more broadly than just in Auckland libraries.

Research on library outreach and engagement is still relatively nascent in New Zealand and Auckland, and research specific to this content can help to elevate and expand how people engage with and use libraries in New Zealand. Furthermore, this study has demonstrated that Auckland Council Libraries have been heavily working under the guidance of the Public Libraries of New Zealand's 2020–2025 strategic framework (Public Libraries of New Zealand, 2019).

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Appendix A

P-value results for scatterplots

The following figures are the probability value (p-value) calculations for scatterplots in *Figures 7* and *8*. A p-value is “the maximum probability of getting the observed outcome by chance.” (Das et al., 2019). A p-value of 0.05 or less is considered to be statistically significant, and a p-value of 0.01 or less is considered to be more stringent (Das et al., 2019). A linear regression analysis was performed to determine the p-value. See *Figure A1* and *Figure A2* to view the results.

Figure A1

P-value for the R^2 value in Figure 7

OLS Regression Results						
Dep. Variable:	num_catA_posts		R-squared:		0.665	
Model:	OLS		Adj. R-squared:		0.654	
Method:	Least Squares		F-statistic:		61.52	
Date:	Tue, 16 Jun 2026		Prob (F-statistic):		7.49e-09	
Time:	09:35:41		Log-Likelihood:		-146.24	
No. Observations:	33		AIC:		296.5	
Df Residuals:	31		BIC:		299.5	
Df Model:	1					
Covariance Type:	nonrobust					
	coef	std err	t	P> t	[0.025	0.975]
Intercept	-13.4879	7.516	-1.795	0.082	-28.817	1.841
num_posts	0.3903	0.050	7.843	0.000	0.289	0.492
Omnibus:	38.531	Durbin-Watson:		1.212		
Prob(Omnibus):	0.000	Jarque-Bera (JB):		157.762		
Skew:	2.368	Prob(JB):		5.53e-35		
Kurtosis:	12.607	Cond. No.		311.		

Figure A2*P-value for the R^2 value in Figure 8*

OLS Regression Results						
Dep. Variable:	num_catA_posts			R-squared:	0.784	
Model:	OLS			Adj. R-squared:	0.776	
Method:	Least Squares			F-statistic:	108.7	
Date:	Tue, 16 Jun 2026			Prob (F-statistic):	1.72e-11	
Time:	09:38:02			Log-Likelihood:	-122.65	
No. Observations:	32			AIC:	249.3	
Df Residuals:	30			BIC:	252.2	
Df Model:	1					
Covariance Type:	nonrobust					
	coef	std err	t	P> t	[0.025	0.975]
Intercept	-5.3432	4.243	-1.259	0.218	-14.009	3.322
num_posts	0.3042	0.029	10.424	0.000	0.245	0.364
Omnibus:	2.106	Durbin-Watson:		1.893		
Prob(Omnibus):	0.349	Jarque-Bera (JB):		0.968		
Skew:	-0.270	Prob(JB):		0.616		
Kurtosis:	3.659	Cond. No.		302.		

Appendix B

Ethnic makeup of library communities by count

Table B1 below is the population count of each ethnicity in a 1 kilometer radius from each of the libraries used in the thematic analysis. This data was used to calculate the percentages overall.

Table B1

Population counts by ethnicity in library surrounding areas

Library	Asian	Maori	Middle Eastern African Latin American	Pacific Peoples	Ethnicity (Total)
Avondale Library	10,062	2,391	429	5,103	28,821
Glenfield Library	11,604	1,800	936	1,431	23,757
Highland Park Library	11,475	1,956	690	1,914	26,163
Papatoetoe War Memorial Library	489	1,146	0	3,006	10,296
Waitākere Central Library (Henderson)	7,236	2,775	0	3,753	22,737

Appendix C

Thematic analysis figures

Figure C1

Papatoetoe Library Sikh poster



Figure C2*Highland Park Library Border Inspection Presentation post*

 **Highland Park Library (Highland Park)** · 14 Oct 2025 · 🌐

Not sure what is allowed (or not) to bring into New Zealand? How to make a proper declaration when you pass NZ border? We will have this Border Inspection Talk (mandarin) tomorrow (Wednesday) by staff from relevant organisations.



Border Inspection Presentation
解读新西兰入境物品携带规定

邀请新西兰海关及资源部为大家解读那些物品可以携带入境，掌握相关法规要求，避免不必要的风险与处罚

Wednesday, 15 October 2025
10:30 am - 12:00 pm
10月15日 周三 上午 10:30
Highland Park Library

Messenger [Send message](#)

👍 2

👍 Like 💬 Comment ➦ Share

Figure C3

Papatoetoe Library Fijian Language Week promotion

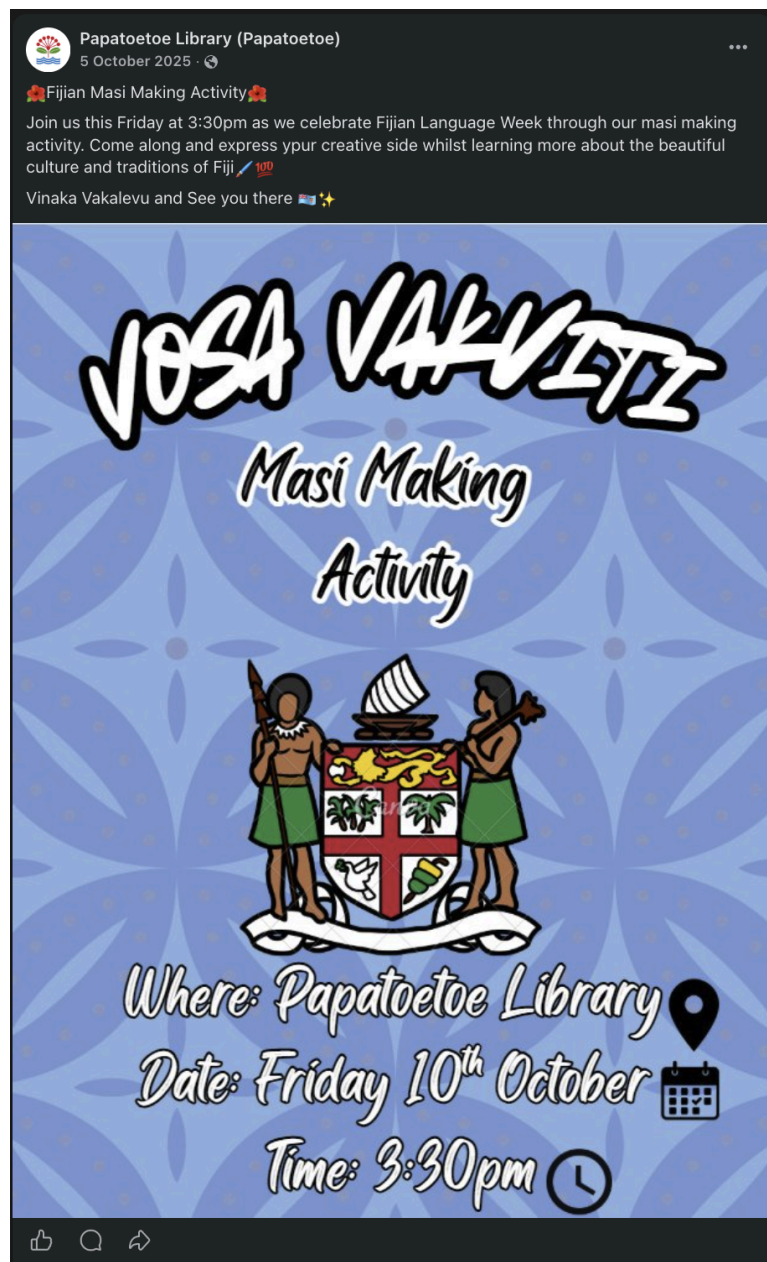


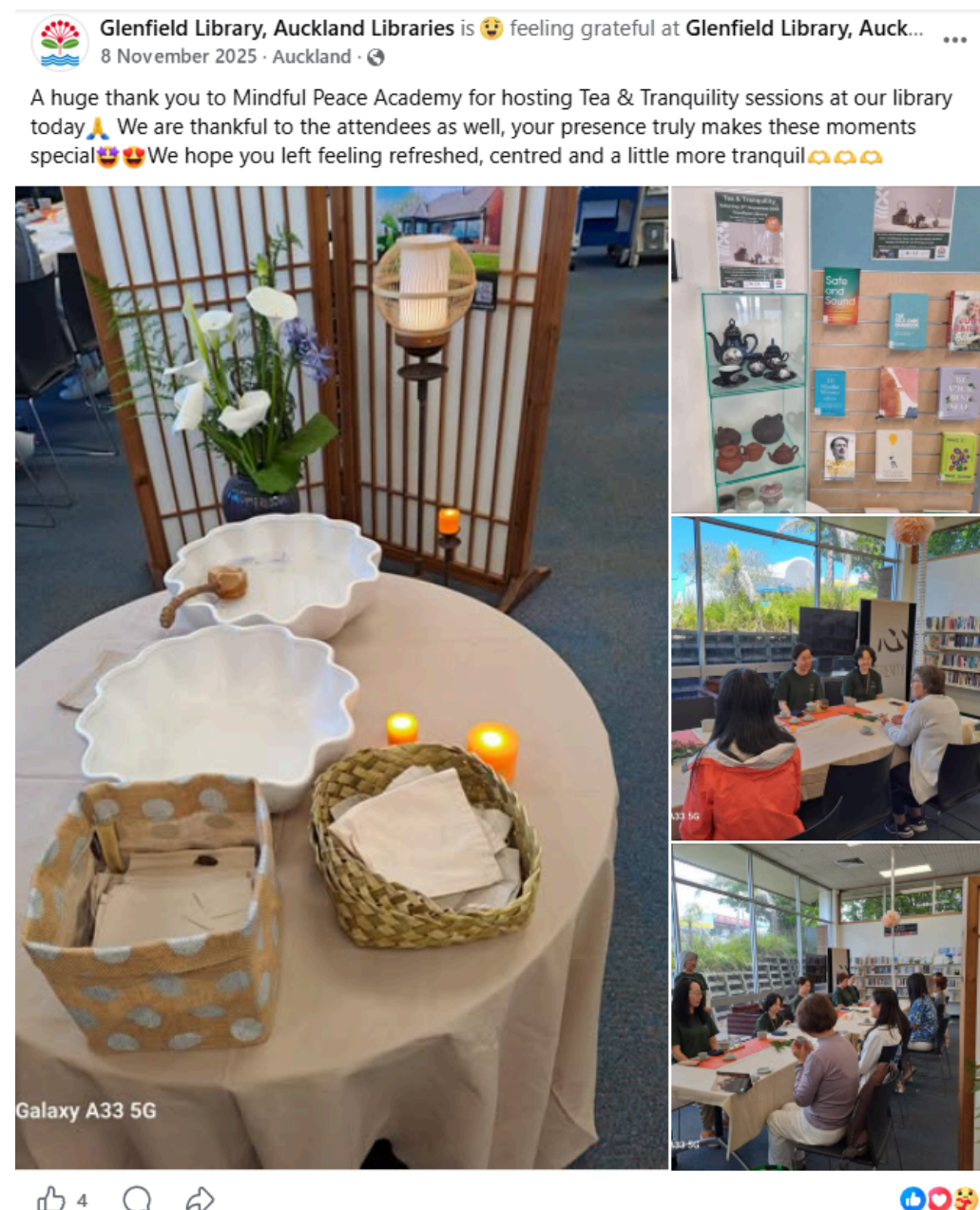
Figure C4*Glenfield Library post after a Tea & Tranquility session*

Figure C5

Avondale Library post about henna art



Figure C6

Avondale Library carvings exhibit



Avondale Library (Avondale)

26 Oct 2025 · 🌐

Thankful to Langi @[Vava'u Carving House](#) for adding this beautiful vaka/waka to his collection of carvings being displayed here.

Title: FOHE 'A KOLULU, KALIA 'O LATU.

Description: KOLULU and LATU are one of the many ancient deities/gods of Tonga. Their names are mentioned in our Tongan faiva (performance) of ME'ETU'UPAKI. Kolulu and Latu are gods of navigation at sea. They are responsible for the winds, tides, currents, and navigational stars (sea/weather/sun). If they are pleased, there's a guarantee of a calm and safe passage/journey at sea; the opposite if they are not.

Before the chant of the ME'ETU'UPAKI became a faiva, it was an ancient prayer/prayer-chant. Navigators/seafarers/warriors sung this chant, praying, asking the good will of Kolulu and Latu for a safe passage/journey across the freeway of the vast tahi moana.

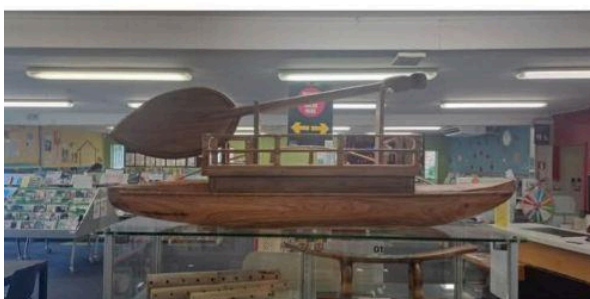
Fohe 'a Kolulu is a Pasifika shaped fohe with a lulu (owl) face carved on the tip of the handle depicting Kolulu.

Kalia 'o Latu is the double hull vaka (kalia/ tongiaki) in which fohe-'a-Kolulu sits.

These art pieces together are dedicated to the two ancient gods, Kolulu and Latu. It's a reminder to the era of Tonga's maritime empire. It also pays respects to our ancestors/ forefathers; the greatest of navigators spread across the vastness of Moana-nui-a-Kiwa.

(This piece is not for sale. Langi can make-to-order on request. Fohe-'a-Kolulu can be sold at \$3,500.)

Holding these pieces here at least until the end of the month, so don't miss your chance to see them!



Messenger

Contact Avondale Library

[Send message](#)



Tonga's maritime empire history

Tongan go

👍 16



👉 2



Figure C7
Highland Park Library immigration consultation



Highland Park Libr... created an **event**.

26 Nov 2025 · 

Free Visa and Immigration
One-on-One Consultation



Wed, Jan 14

**Visa and Immigration one-on-one
Consultation**

16 Highland Park Drive, Highland Park,...

 Interested

 1

 Like

 Comment