

# Increasing adherence to Infection Prevention and Control (IPC) guidelines in Managed Isolation and Quarantine Facilities (MIQFs)

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Final report



**TE RAU ORA**



# Executive summary

## 1. Purpose of project

The purpose of this project was to: (a) investigate the factors that most influence experiences and adherence to Infection Prevention and Control (IPC) guidelines in Managed Isolation and Quarantine Facilities (MIQFs) amongst community cases and returnees; and (b) provide recommendations to improve MIQ experiences and increase adherence to IPC COVID-19 rules.



## 2. Māori-centred principles and behavioural science models underpinning the project

We used three models through which to understand our findings:

1. **Māori-centred principles** - views behaviour as a product of holistic experiences and the cultural safety of whānau.
2. **COM-B** - views IPC rule-following as a product of individuals' Capability, Opportunities, and Motivations
3. **Protection Motivation Theory** - views IPC rule-following as a product of individuals' appraisal of threat (COVID-19) and appraisal of preventive actions (i.e. the effectiveness of IPC rules)

## 3. Key research activities

We interviewed 22 MIQ guests to understand their MIQ experiences and the barriers and enablers to following IPC rules. 14 interviewees were community cases and 8 were returnees or new immigrants.



We conducted a KAP survey with 54 MIQ guests to understand Knowledge, Attitudes, and Practices associated with following IPC rules. 21 respondents were community cases or their close contacts and 28 were returnees/new immigrants or their close contacts (the status of the other 5 could not be ascertained).

## 4. Findings



**Overall** - The majority of participants were happy with their MIQ experience. Those who were dissatisfied with their experience had issues with the way information was communicated and seemed less likely to follow IPC rules.

**Pre-arrival at MIQ** - At this stage of the journey, several factors influenced IPC rule-following and MIQ experiences. These included: (a) having enough time to ask questions; (b) being given a choice whether to go to MIQ or not; (c) the transport to MIQ; and (d) being prepared ahead of time regarding expectations in MIQ.

**Arrival at MIQ** - Upon arrival at MIQ, the majority of participants felt culturally safe. Those that didn't feel culturally safe needed a longer kōrero, kanohi ki te kanohi, about the IPC rules in their own language. Several participants whose first language was not English also struggled to understand the written information.

**During MIQ stay** - Participants viewed the risk of infecting others as relatively serious and had good knowledge, capability and motivation to follow the IPC rules. IPC breaches were predominantly due to forgetting the rules and were more likely if a clear rationale for the rule hadn't been given or if tamariki were present. Nursing and MIQ staff, hotel facilities, and food all played a large role in participants' experiences of MIQ.

**Leaving MIQ** - Many participants did not have a clear idea of their leaving date for MIQ. This affected their mental health and potentially their ability to follow IPC rules.



## 5. Recommendations

We make a number of recommendations to improve MIQ experiences and increase adherence to IPC rules that relate to each stage of the MIQ journey. These can be found on the following page.

# Summary of recommendations for each stage of the MIQ journey



## RECOMMENDATIONS



### Overall

1. Aim to enhance the experiences of community cases and returnees in MIQ by offering more manaakitanga and tailoring of verbal communication for some whānau.
2. Ensure guests know the plan for preventing IPC breaches during events associated with a higher risk of IPC breaches, such as fire alarms.
3. Screen guests to identify those more likely to find it difficult to follow IPC guidelines, such as those who smoke or have issues with asthma, mental health or addiction, and put tailored supports in place to meet unique needs.



### Pre-arrival at MIQ

4. When phoning people to let them know they have tested positive for COVID-19, leave enough time for whānau to ask questions immediately upon notification, but also shortly after, and normalise that it is okay to have questions, and gently encourage questions.
5. Wherever possible, offer MIQ as a choice, rather than a mandatory place to quarantine.
6. Provide training to drivers to ensure they treat all whānau equitably, including whether they consistently help with luggage or not.
7. Provide more written and verbal communication to community cases *before* they arrive at MIQ to help them better prepare for MIQ, eg, phone community cases specifically to explain the MIQ expectations and email them the Welcome Pack in advance.



### Arrival at MIQ

8. Offer culturally meaningful welcome activities, such as karakia or prayers.
9. Proactively offer the Welcome Pack in the first language of guests.

# Summary of recommendations for each stage of the MIQ journey



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## RECOMMENDATIONS CONT.

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### During MIQ stay

10. Frame messages to follow the IPC rules as protecting not only whānau, but also MIQ staff, and have the messages come from MIQ staff.
11. Continue to use Welcome Packs, posters, leaflets and the hotel TV channel (in the appropriate language) to explain the IPC rules and prompt rule-following.
12. Ensure a clear rationale is given for following IPC rules, especially those rules that are specific to MIQ facilities, such as closing the window before opening the hotel door.
13. Ensure sufficient activities are provided to keep tamariki entertained and busy.
14. Ask guests on their first day in MIQ about food preferences and requirements.



### Leaving MIQ

15. Communicate clearer expectations for a discharge date to make it easier for whānau to make leaving plans and to reduce stress.
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# Outline of report

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# Purpose of project

- To investigate the factors that most influence experiences and adherence to Infection Prevention and Control (IPC) guidelines in Managed Isolation and Quarantine Facilities (MIQFs) amongst community cases and returnees
- To provide recommendations to improve experiences and increase adherence to IPC COVID-19 guidelines/rules



# Background to project

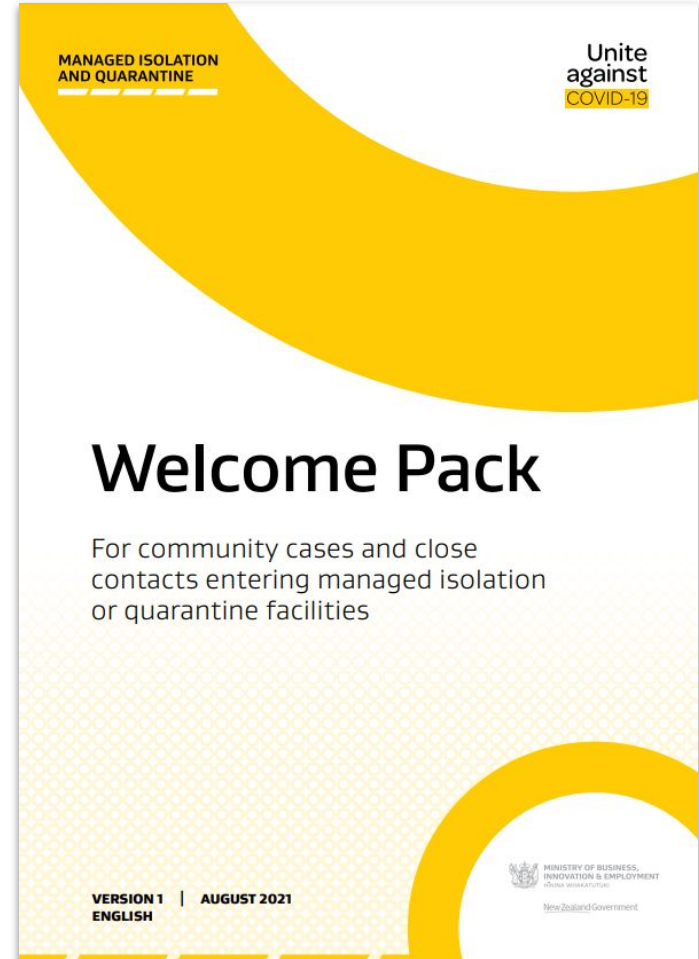
- MIQFs were NZ's first line of defence against COVID-19 entering the community
- Their success and safety depends on COVID-19 positive community cases and returnees and their close contacts adhering to IPC guidelines within MIQFs
- **Community cases** are people who were living in the community when they tested positive for COVID-19
- **Returnees** are people who have been overseas and have recently returned to New Zealand. Some people recently entering NZ were entering for the first time (new immigrants)
- Community cases typically live in more vulnerable circumstances than returnees and have fewer coping resources; community cases are often from a large whānau and/or have nowhere else suitable for them to self-isolate.



Jet Park, Auckland

# IPC guidelines/COVID-19 rules

- Stay in your room
- Wear a face mask
- Before opening your door, close windows and balcony door, wash hands, put on a mask
- Stay 2 metres apart from others
- No visitors at the facility or room
- Wash hands for at least 20 seconds when returning to your room and when donning or doffing a mask
- Sanitise hands after coughing or sneezing, before putting on or taking off face mask, before touching lift buttons or doorknobs or handrails
- Cough or sneeze into elbow
- Do not share lifts, items between rooms, lighters, cigarettes, vaping or cigarette equipment
- If exercising outside, do not engage in exercise that causes heavy breathing





# Māori-centred principles underpinning the project

We wanted to ensure that any findings and recommendations from the project were responsive to Te Tiriti and reducing inequities in Māori wellbeing related to COVID-19. The project was therefore underpinned by the following Māori-centred research principles:

- **Aroha ki te tangata** - respecting different roles, genders, cultures and ideas
- **Kanohi kitea** - being present and accountable with the aim of meaningful engagement, preferably face-to-face
- **Titiro, whakarongo, korero** - listening carefully, noting what is not said, allowing different perspectives and ideas to flow
- **Ngākau māhaki** - being humble, valuing everyone as an expert in their own right regardless of title or role
- **Kia tupato** - being careful in our conduct, exercising caution
- **Kaua e takahia te mana o te tangata** - making sure not to trample on the mana of people and be uplifting

These principles led not only to an interest in identifying the factors that influence IPC behaviours, but also to the holistic *experiences* of community cases and returnees in MIQ.

We know that having a sense of belonging, manaakitanga and cultural safety are essential to experiences in MIQ. Some of our findings relate more to these cultural factors than to elements in the COM-B or Protection Motivation Theory models described on subsequent pages.



# Behavioural science models underpinning the project

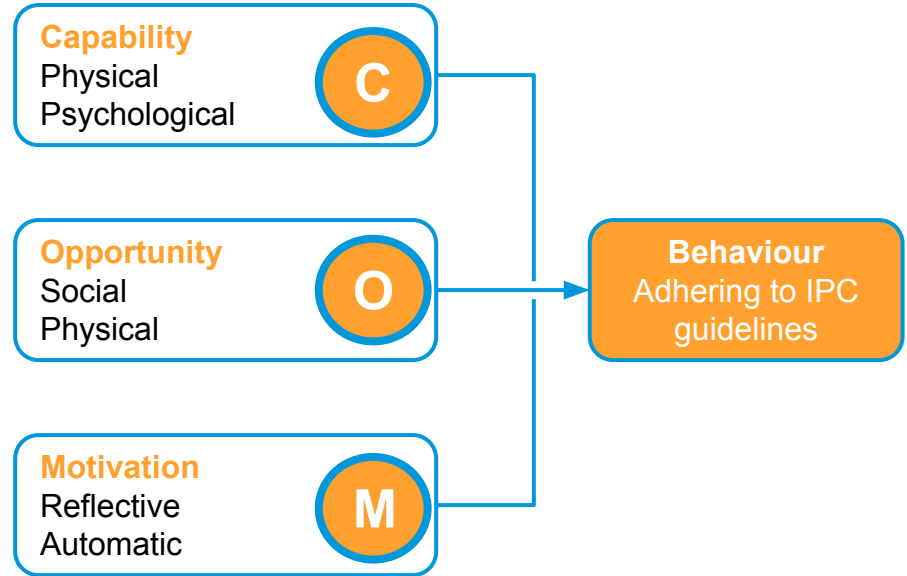
## COM-B Model of Behaviour Change<sup>1</sup>

The COM-B model indicates that a behaviour is the product of people's Capability, Opportunity and Motivation to undertake that behaviour.

**Capabilities** - refer to a person's physical or psychological ability to perform the behaviour.

**Opportunities** - refer to anything in the physical or social environment that may encourage or discourage a behaviour.

**Motivations** - refer to internal reflective and automatic mechanisms that activate or inhibit a behaviour.



1. Michie, S., van Stralen, M., & West, R. (2011). The behaviour change wheel: A new method for characterising and designing behaviour change interventions. *Implementation Science*, 6(42). Retrieved from: <https://doi.org/10.1186/1748-5908-6-42>.

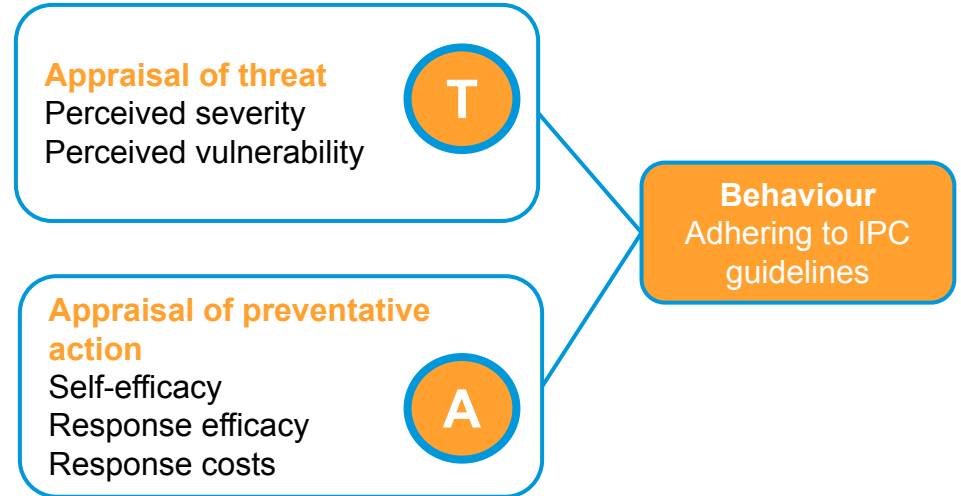
# Behavioural science models underpinning the project

## Protection Motivation Theory<sup>2, 3</sup>

Indicates that the adoption of health behaviours (such as adherence to IPC guidelines) is driven by:

**Appraisal of the threat** - (i.e. the perceived severity of COVID-19 and individuals' vulnerability to COVID-19)

**Appraisal of the preventative action** - (i.e. the perceived ability to follow IPC rules and the perceived effectiveness of the IPC rules to reduce exposure to COVID-19).



### Adapted from:

2. Rogers, R.W. (1975). A protection motivation theory of fear appeals and attitude change. *The Journal of Psychology*, 91(1), 93-114.
3. [COVID-19. Protection Motivation Theory and social distancing: The inefficiency of coronavirus warnings in the UK and Spain.](#)



# A note about the presentation of our findings

-  Māori-centred principles
-  Capability
-  Opportunity
-  Motivation
-  Threat appraisal
-  Appraisal of preventive action

For this project, our findings/insights are relevant to:

- **Kaupapa Māori principles** or
- the **COM-B model of behaviour change** or
- **Protection motivation theory**

We use the symbols to the left on the following slides to indicate findings relevant to elements of the different models.



# Key research activities



**Interviews with community cases and returnees.** We conducted 20 interviews with 22 MIQ guests. Of these, **14 were community cases** or their close contacts and **8 were returnees/new immigrants** or their close contacts. To ensure we could develop trust with interviewees, our interview team was made up of Māori, Tongan, Sāmoan, and NZ European interviewers.



**Knowledge, attitudes & practices survey.** We surveyed 54 community cases and returnees to allow for a quantitative analysis of IPC Knowledge, Attitudes and Practices. Of these, **21 were community cases** or their close contacts and **28 were returnees/new immigrants** or their close contacts. The status of the other 5 could not be ascertained.



**Clinical and Cultural Advisory Team.** To ensure we had adequate clinical and cultural input, we involved our Clinical and Cultural Advisory Team and multi-cultural interview team in designing our interview guides and KAP survey, interpreting our key findings, and providing quality assurance on our final report.

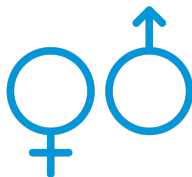
# Demographics of interview participants

We interviewed a total of **22 participants**:

**13** participants **had children**  
**9** did **not have children**  
staying with them in MIQ



**16 female** and **6 male**  
participants




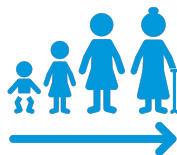
A diverse range of ethnicities:

**7 x Māori**  
**5 x Tongan**  
**2 x Sāmoan**  
**3 x NZ European**  
**3 x Asian**  
**2 x Latin American**



A broad age range:

**6 x 20-29** years  
**7 x 30-39** years  
**6 x 40-49** years  
**3 x 50-59** years



## YOU'RE INVITED

TO SHARE YOUR JOURNEY INTO MANAGED ISOLATION QUARANTINE (MIQ) AND IDEAS ON HOW TO HELP WHĀNAU STAY SAFE

### KIA ORA AND WARM PACIFIC GREETINGS

To take part, please contact:

Sarah Hayward  
s 9(2)(a)

Kirimatao Paipa, Ngāti Pōrou, Ngāti Whakaue, Ngāti Tukorehe  
s 9(2)(a)

Rosalina Sio  
s 9(2)(a)

We have a team of researchers who speak Māori, Tongan, and Sāmoan.

We are researchers who are interested in hearing about your experiences from when you or a whānau member tested positive for COVID-19 until now in MIQ.

Would you be prepared to take part in a 1 hour online kōrero / talanoa with us?

We will pay you a koha for your time and knowledge.

TE RAU ORA | MINISTRY OF HEALTH | MINISTRY OF SOCIAL DEVELOPMENT | EDUCATIONAL RESEARCH TEAM

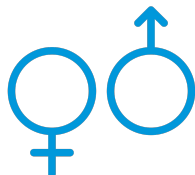
# Demographics of survey participants

A total of **54 participants** completed the KAP survey:

The majority of respondents had **tested positive for COVID-19** themselves



The sample was approximately **half male, half female**



**One third** of respondents identify as **Māori or Pacific**, and **40%** identify as **NZ European**



**Two thirds** of respondents were in MIQ **more than 5 weeks** prior to survey completion



**YOU'RE INVITED**

TO SHARE YOUR JOURNEY INTO MANAGED ISOLATION AND QUARANTINE (MIQ) AND IDEAS ON HOW TO HELP WHĀNAU STAY SAFE

**KIA ORA AND WARM PACIFIC GREETINGS**

We are researchers who are interested in hearing about your experiences from when you or a whānau member tested positive for COVID-19 through your journey in MIQ.

We invite you to complete a 15-minute online survey about your experiences.

At the end of the survey, you can choose to go into a draw to win **1 of 10 \$250 grocery vouchers.**

To take part, scan this QR code and follow the link to the survey:

TE RAU ORA | UNIVERSITY OF HEALTH | INDIGENOUS POSITIVE TEAM

# Findings

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Key insights: Overall

## Overall

The majority of participants were happy with their MIQ experience and reported receiving plenty of support, however there were a few significant exceptions

*"If I need anything I can literally pick up my phone and be on the line with someone in a few minutes and then be given some sort of support whether it's a nurse, mental health support, or someone in the hotel, room service, even the fact that I can give feedback as well by just contacting them. I know if I need anything I can just pick up the phone and call someone, I don't feel that I have not been heard."*

- Interviewee, returnee

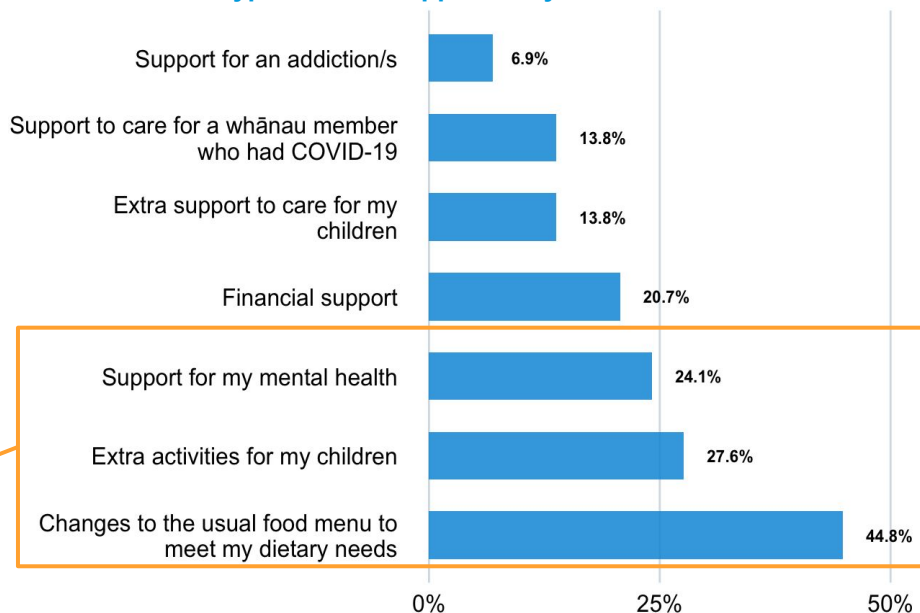
*"The facility is great; no complaints whatsoever."*

- Interviewee, community case

Almost half (44%) of survey respondents reported they received changes to the food menu to meet their needs, and approximately one in four reported receiving support for their mental health (24%) or extra activities for their children (27%).

Over half of the survey respondents (54%) indicated that they received extra supports in MIQ to meet their unique health or other needs. Of those who received this practical support:

### What type of extra support did you receive in MIQ?



## Overall

# K Individuals' experiences in MIQ and adherence to IPC rules seemed to be connected

Individuals' experiences and adherence to IPC rules seemed to be connected. We found that experiences themselves influenced individuals' feelings of wellbeing and motivation and, ultimately, their IPC behaviours.

For example, the small number of MIQ guests who did not feel well supported or culturally safe or who reported feeling like a 'number', experienced more stress in MIQ. We know that high stress levels and low motivation are likely to affect people's ability to think clearly and inclination to reciprocate and follow the IPC rules.

For example, to the right we **compare** Whānau X and Whānau Y who had contrasting insights to share about their experiences and the IPC rules they have to follow.

**On their experience:** *"The facility is great; no complaints whatsoever"*

**On IPC rules:** *"I feel fine about wearing a mask; no problems."*

Whānau X, community case

**On their experience:** *"Had the feeling that I wasn't been looked after. Ringing doesn't work."*

**On IPC rules:** *"Don't think the rules are culturally relevant. NO. Simplify it, talk the talk, we're not dumb people."*

Whānau Y, community case



## Overall



Those who were dissatisfied with the MIQ experience reported a lack of personal approach and manaakitanga, particularly with respect to *how* information was communicated

For some interview participants, there was a **lack of kanohi ki te kanohi** and associated kōrero. This meant they were less able to absorb the information.

**Language barriers** were significant for some interview participants. Although the Welcome Pack was available in Sāmoan and Tongan, participants had to proactively ask for a copy in their first language and many did not do this.

There was also a **lack of information coordination** between different groups of staff, meaning that participants often received differing or conflicting information.

When survey respondents were asked about the experience that influenced their stay negatively, the most common theme was the **uncertainty they felt as a result of poor or inconsistent communication**:

*“Uncertainty of schedule”* - Survey respondent

*“Inconsistencies in communication of leaving date”*  
- Survey respondent

*“They call you on the room phone and they don’t introduce themselves; sometimes you have to ask; you don’t know if they are calling from downstairs or from Auckland.”*  
- Interviewee, returnee

# The times and places of IPC breaches are predictable

### Where IPC breaches most likely to occur:

- Lobby
- Corridors
- Exercise and smoking areas

*“When first came, had a fire alarm at 4.30am on Monday. That was hard because everyone went out at the same time.”*  
- Interviewee, community case

*“I have shared the lighter. They didn’t say anything; they are pretty laid back here.”* - Interviewee, community case

### When IPC breaches most likely to occur:

- **Fire alarm** - when the fire alarm went off, guests came out into the corridor and were more likely to breach physical distancing rules.
- **During the first couple of days in MIQ** - guests were more likely to forget the IPC rules
- **Transitions** - when guests are transitioning to somewhere outside of their room, such as using the elevator to the lobby to go outside for a walk, there was a higher risk of IPC breaches
- **When guests need/want to smoke** - this involves a transition to another area, with potential opportunities to share lighters
- **When opening hotel door following a knock** - it is often instinctive to open the door to a knock, without thinking about what needs to be done first (such as closing the window or putting on mask).



# C Individual characteristics of guests affect their willingness or ability to follow IPC guidelines

## Whānau who may need more support to follow IPC guidelines:

- **Whānau who smoke** - are more likely to share lighters
- **Whānau with asthma** - are more likely to take their mask off because it is more difficult for them to breathe
- **Whānau with diabetes** - are more likely to breach the 2M physical distancing rule (within their own bubble) because they have to walk around the room to get blood sugar levels down
- **Whānau with mental health problems or addictions** - are more likely to breach IPC rules because of the stress of what they are experiencing, making it more difficult to think clearly
- **Whānau living with higher levels of deprivation** - are more likely to breach IPC rules because of the stress of what they are experiencing, making it more difficult to think clearly
- **Tamariki** - are more likely to breach IPC guidelines because they find it more difficult to remember and follow the rules

*"I'm asthmatic; so when I breathe it gets really hot when I breathe; sometimes I have to pull it (the mask) out straight so I can breathe the air and then put it back on."*

- Interviewee, community case

*\*We are aware that whānau with intellectual or physical disabilities may also be more likely to breach IPC rules if they don't understand the guidelines or if it is physically more difficult for them to adhere to the rules. However, we do not have any direct evidence of this from the current study.*



# The **journey** through MIQ

Pre-arrival at MIQ



Arrival at MIQ



During MIQ stay



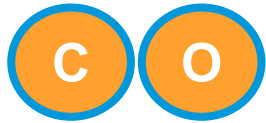
Leaving MIQ





## Key insights: Pre-arrival at MIQ





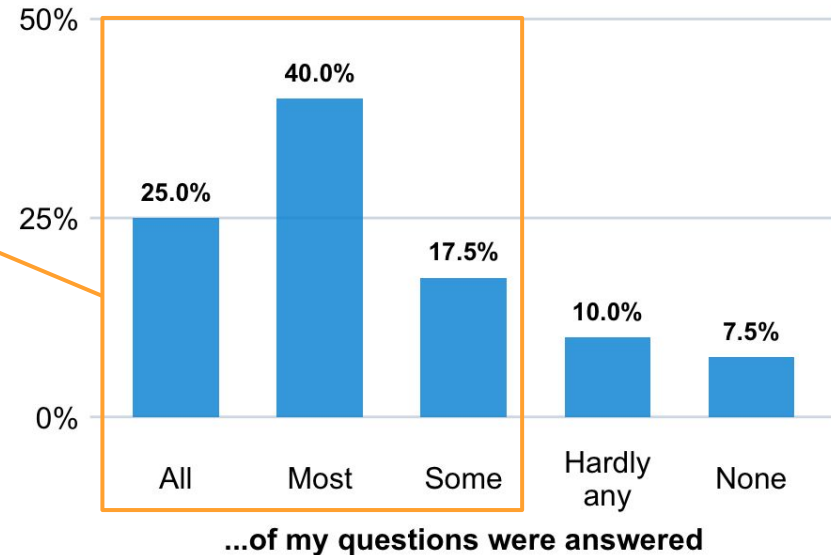
# When whānau first find out they have tested positive for COVID-19, they need enough time to ask questions

When public health nurses call whānau to let them know they have tested positive for COVID-19, this represents an important moment that helps to determine later experiences and behaviours. Key to the experience is whether whānau have enough time to ask questions.

Most survey respondents felt their questions were answered. However, in the interviews, some whānau reported feeling that they didn't have enough time to think through and ask questions. For example, some whānau thought that asking questions might be an imposition or a nuisance, or felt whakama about having COVID-19 and didn't ask everything they wanted to know.

*"You want answers; you want how and why and all those...it's a real shock; it's overwhelming; very overwhelming; I just dropped the phone, you know and went, 'What?'" - Interviewee, community case*

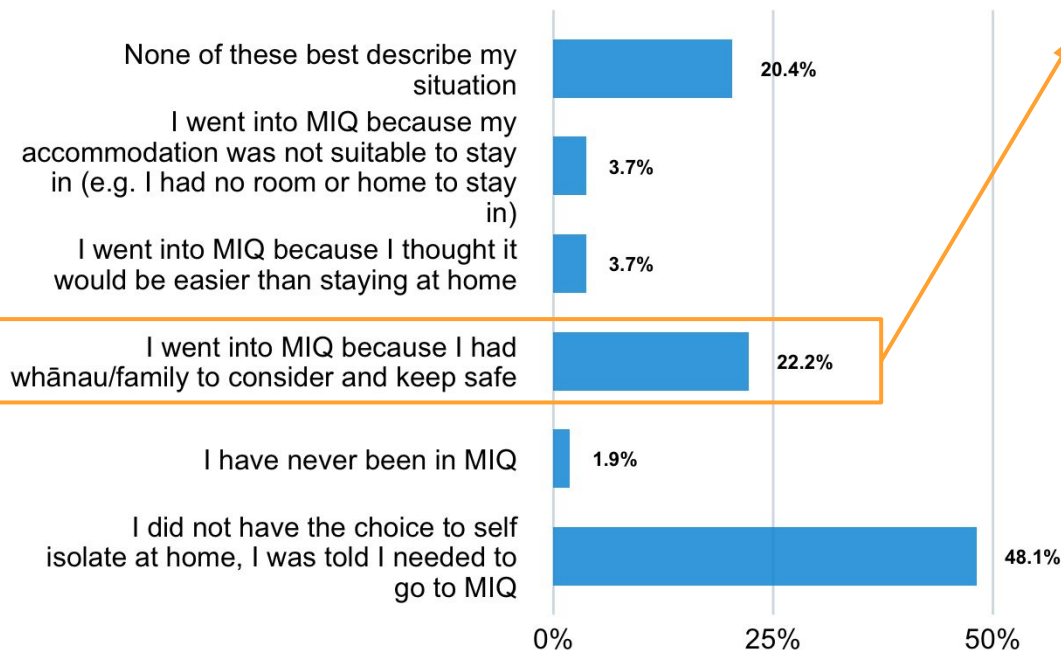
At the time you were notified you had tested positive (or were a close contact), do you feel you had the opportunity to have all your questions answered?



## Pre-arrival at MIQ

# M Many felt they did not have a choice about whether they went into MIQ or not

Which of the following best describes the decision process to enter MIQ?



Almost **half** of the survey respondents indicated that they did not have a choice to enter MIQ.

Approximately **one in five** survey respondents indicated that they chose to enter MIQ to keep their whānau and others safe.

*"I have had to budget for the cost of paying for MIQ even though I had a place I could of isolated back here." - Survey respondent*

*"They pretty much told us we have to go; which is all good; I don't care; but the way they went about it was pretty shit." - Interviewee, community case*



# 0 The transport experience to MIQ had an impact on some participants' sense of wellbeing

We heard from interviewees that the vans used to transport them to MIQ had plexiglass between them and the driver. While this physical barrier was important to keep the van driver safe, it resulted in some whānau reporting a sense of isolation or loneliness.

The service provided by drivers seemed to be variable. We heard that drivers helped some whānau with their luggage, but not others.

*"It was okay; it was embarrassing; driving through Auckland; rush hour traffic; every lights we stopped at was embarrassing."* - Interviewee, community case

*"It was like a van; all safe; really good. The thing I liked the most, it was really safe and they helped me take my luggage."* - Interviewee, new immigrant

*"... driver doesn't get out and help you with your bag or anything; they just tell you put your bag down the back and sit down the back and I said 'Sorry?'"*  
- Interviewee, community case

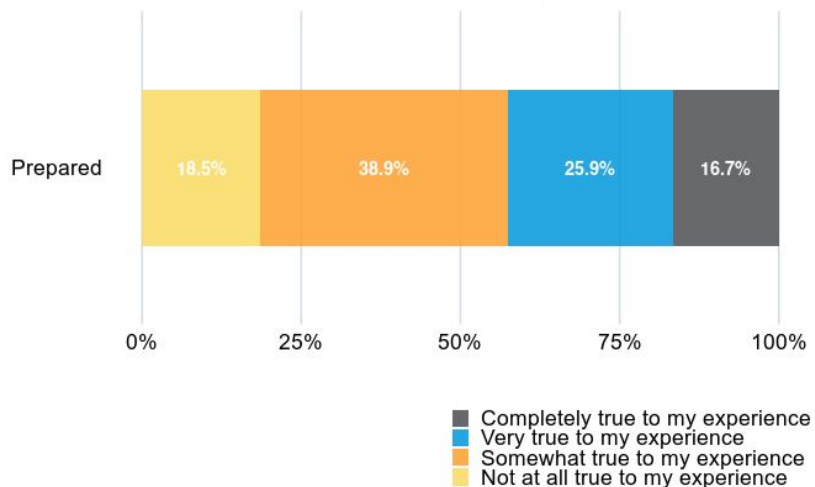
*"Driver had plastic all around him; like a horror show."*  
- Interviewee, community case

*"It is a bit lonely; it's just everything is coordinated off from the driver to yourself. So all the way there it's just - what's going to happen, you know; will I wake up tomorrow? Is my family alright?"*  
- Interviewee, community case



# Preparing for a stay in MIQ ahead of time facilitated participants' experiences and IPC behaviours

Thinking about how you felt when you arrived at the MIQ facility, which of the following best describes how true this statement is to your experience? I felt ...



Approximately four in five survey respondents (81%) indicated that they felt at least somewhat prepared for their stay in MIQ when they arrived.

In the interviews, we found that returnees were more likely to feel prepared for their stay in MIQ compared to community cases. This is because returnees usually had several weeks to prepare for MIQ before arriving back in NZ, while community cases typically only had 1-2 days to get ready to go into MIQ.

Overall, returnees seemed to have an easier time adjusting to MIQ and following the IPC rules compared to community cases.

*"I was well prepared but nervous / scared about how sick I would become. So it was just the unknown that was worrying me." - Survey respondent*

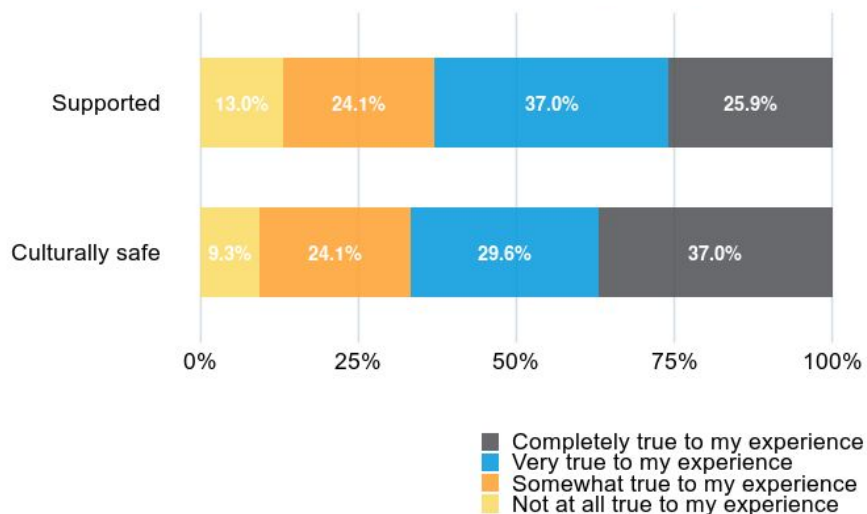


Key insights: *Arrival at MIQ*

## Arrival at MIQ

# K The majority of participants reported feeling culturally safe when they arrived at MIQ

Thinking about how you felt when you arrived at the MIQ facility, which of the following best describes how true this statement is to your experience? I felt ...



While the majority of survey respondents reported feeling culturally safe upon arrival at MIQ, one third of respondents suggested that cultural safety was not entirely true to their experience.

Interview participants revealed that this was partly due to not having Māori staff who were relatable or feeling like they were being treated in a very transactional way, like a 'number'.

87% of survey respondents reported feeling at least somewhat supported upon arrival.

*"Nothing to give you that feeling of being Māori, you don't even know who's who." - Interviewee, community case*



Those who did not feel culturally safe when they arrived at MIQ needed more opportunity for kanohi ki te kanohi communication to absorb relevant information and for culturally meaningful welcome activities

### Findings about verbal communication:

- The IPC guidelines were typically explained to whānau upon their arrival at MIQ, but several whānau needed a longer kōrero about the IPC rules and expectations and what they mean in practice.
- Most Māori and Pacific peoples reported a preference for having the IPC rules explained kanohi ki te kanohi, in addition to having the written IPC rules.
- The timing of information delivery was not optimal for some whānau who were feeling overwhelmed on the day of arrival.
- Some Tongan and Sāmoan parents relied on their younger children to explain the IPC guidelines and expectations.
- Several whānau would have liked more opportunities to express themselves culturally, such as the option to kōrero or karakia with other whānau.

*“No one can give me the full kaupapa to this - can't get my head around it.” - Interviewee, community case*

*“Yes, I think that (offering karakia) would be great. I think back to uncle being in the facility; or our kaumatua or kuia; having them go into a brand new place without whānau, it can be quite cold; anything that can ease their day; they do their own karakia, but even a facility that offers something, could warm you while you are there.”  
- Interviewee, community case*

*“I'm going in blindfolded and came out blindfolded with no information whatsoever.” - Interviewee, community case*



# Culturally appropriate written communication in the correct language is vital to understanding and accepting IPC guidelines

### Findings about written information:

- Most survey participants received the Welcome Pack upon arrival and read it in full (70% of survey respondents). Some also reported referring back to it as needed to understand the IPC guidelines (43% of survey respondents)
- Most survey respondents found the Welcome Pack moderately (26%) or very helpful (58%)
- However, insights from the interview indicate that the Welcome Pack is quite long and difficult to digest in one sitting for some whānau
- The Welcome Pack is automatically offered in English, with many whānau not aware it is available in other languages
- It was easier for some whānau to see the written IPC guidelines on the hotel TV instead of the Welcome Pack
- A range of other formats of written information, such as leaflets on handwashing and posters on the back of hotel doors, helped to remind whānau to follow the IPC rules.

*"I did a read through of the Welcome Pack and how things are done there. Took snapshots on phone and sent it back home to my daughter who was organizing everything. They will understand it better - instead of reading through it all."*

**- Interviewee, community case**

*"A one page highlight (sic) of major rules with reference page [of the Welcome Pack] to direct you to full explanation.... Be told what happens when you test positive."*

**- Survey respondent**

*"I didn't really use it [the Welcome Pack] at all; I just skimmed it for them; but after that didn't use it at all...they had it on the TV; I was always watching the TV. When you turn the TV on, the rules pop up."*

**- Survey respondent**

*"The information [in the Welcome Pack] was in English and it's very hard to understand most of it."*

**- Interviewee, community case**



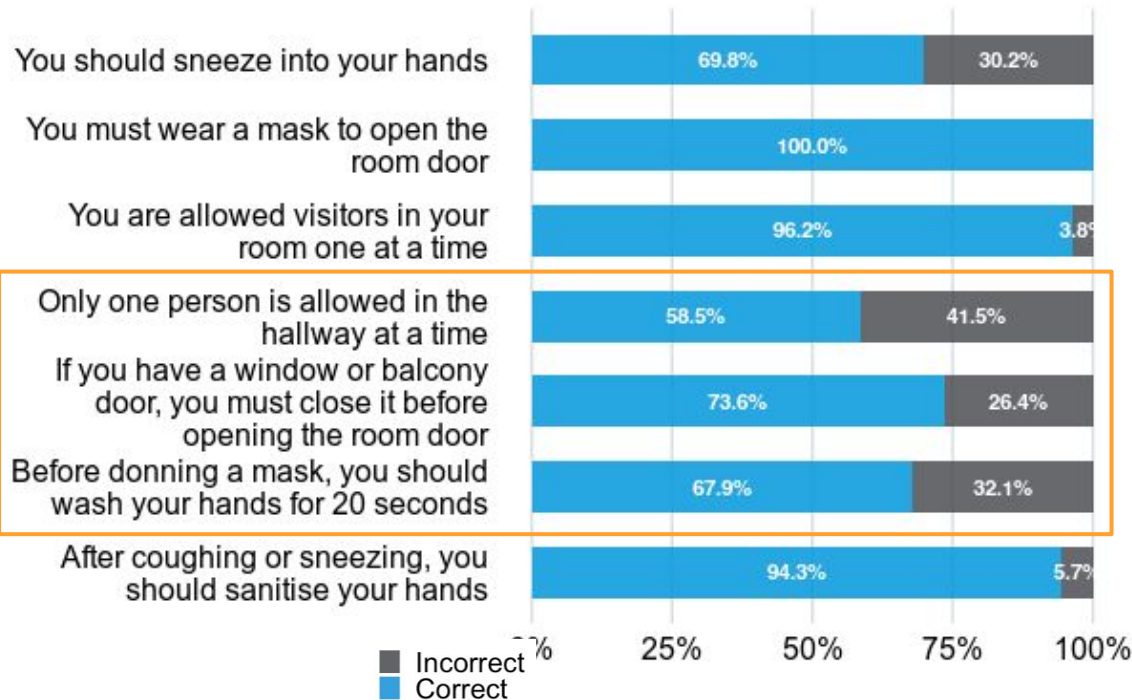


Key insights: **During MIQ stay**

## During MIQ stay

# C Most participants had good knowledge of the COVID-19 rules in MIQ facilities

Listed below are some statements about the guidelines in the facility. Please indicate whether each of the following statements is true or false.



Overall, knowledge of the IPC guidelines was relatively high; the average score on these questions for survey respondents was 84%. Interview participants could also recite the key IPC rules when asked.

However, misunderstandings of the guidelines were most prominent where there were rules that were specific to MIQ facilities (as opposed to broader, community-level rules or recommendations), and rules that were not publicised as often in community public health messaging.



# C Most participants were capable of following the IPC guidelines within MIQ

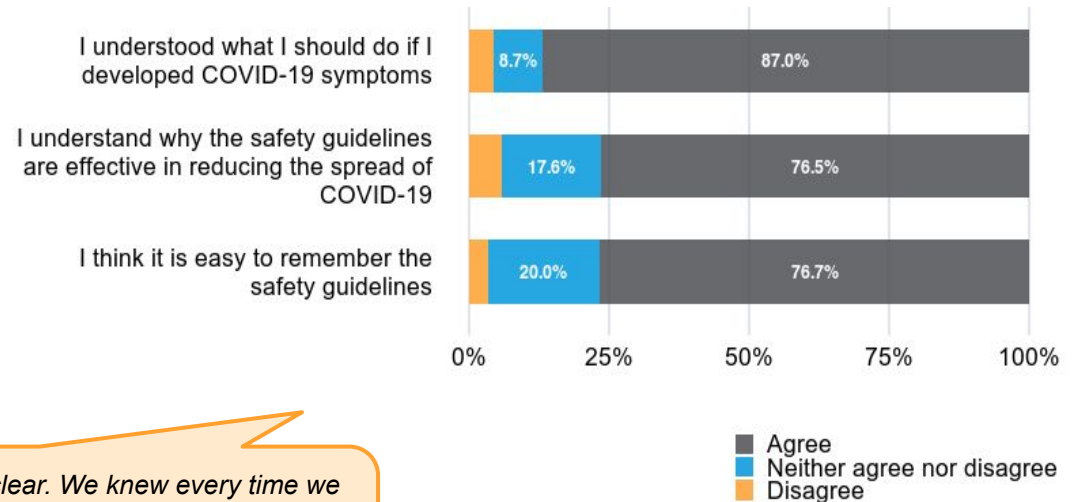
A majority of survey respondents indicated that they agree with statements pertaining to their *capability* to follow IPC behaviours in MIQ. Almost nine out of ten respondents indicated that they understood what to do if they developed symptoms common to COVID-19.

Most interview participants reported that they found it relatively easy to follow the COVID-19 rules.

*"I don't have difficulty in following the rules."*  
- Interviewee, new immigrant

*"They (the IPC procedures) were clear. We knew every time we had to leave or someone had to come and see us, we had to put our masks on. We put masks right near the door to make sure we put them on."* - Interviewee, community case

Thinking about your personal experience following the safety guidelines, to what extent do you agree or disagree with the following statements?

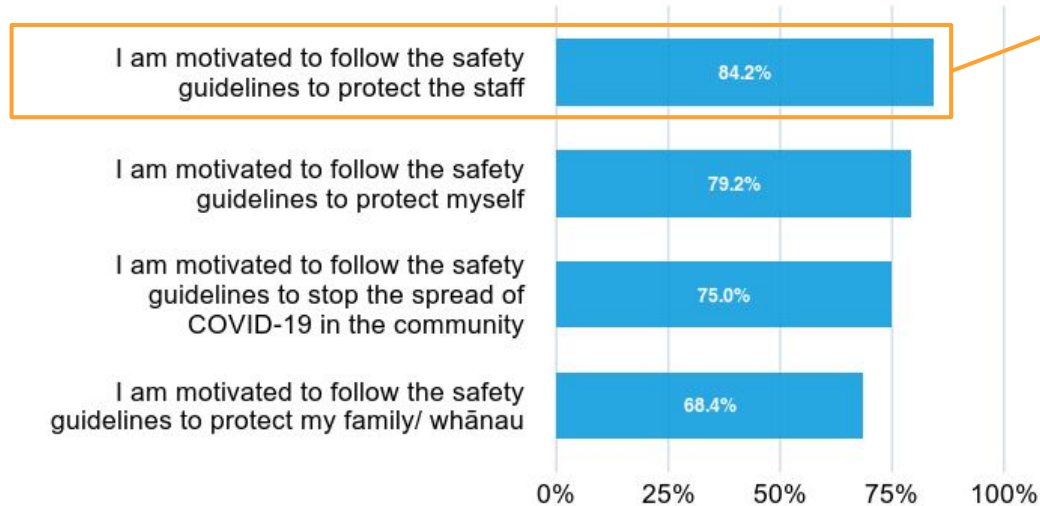


## During MIQ stay

M

Most participants were motivated to follow the IPC guidelines to keep MIQ staff, themselves, their whānau, and others safe

Thinking about your personal experience following the safety guidelines, to what extent do you agree or disagree with the following statements?



Note: Percentage of participants who agreed with the above statements

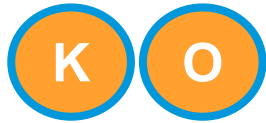
Many participants reported they were motivated to follow the safety guidelines to protect their family/whānau, the community, and themselves. However, the greatest number of participants agreed they were motivated to follow the safety guidelines to **protect staff in the MIQ facilities.**

*“being able to isolate in a safe place where there is supportive staff to cater to you while I’m unwell and isolating.”*

- Survey respondent

*“They are the reason I do everything in life; the reason I get up in the morning and work. Whānau is everything. We are very tight; very close.”* - Interviewee, community case



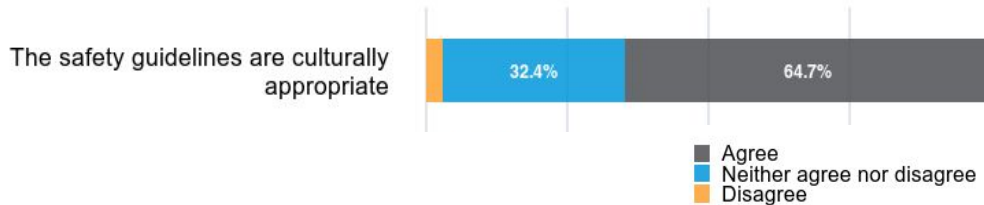


# The majority of participants thought that the COVID-19 rules were culturally appropriate

While two out of three survey respondents agreed the IPC guidelines were culturally appropriate, there is a substantial proportion of survey respondents (32%) who neither agreed nor disagreed.

Insights from the interview indicate that some whānau viewed mask wearing as insensitive, and others thought physical distancing went against social norms.

Thinking about your personal experience following the safety guidelines, to what extent do you agree or disagree with the following statements?



*"The rules are appropriate to the facility and what they're trying to do; I don't think they have any other purpose but keeping COVID down."* - Interviewee, community case

*"In a way, to me masks are insensitive. When I am talking to someone, I like to see their whole face; I like to see a smile and reactions. When you cover yourself with a mask you take all that away from that person.."* - Interviewee, community case

*"In a way, yes and no. Due to the fact - yes - you should be wearing a mask - but no - then it is like as humans, our natural way of getting a high besides doing drugs and shit like that, is bonding with other humans."* - Interviewee, community case

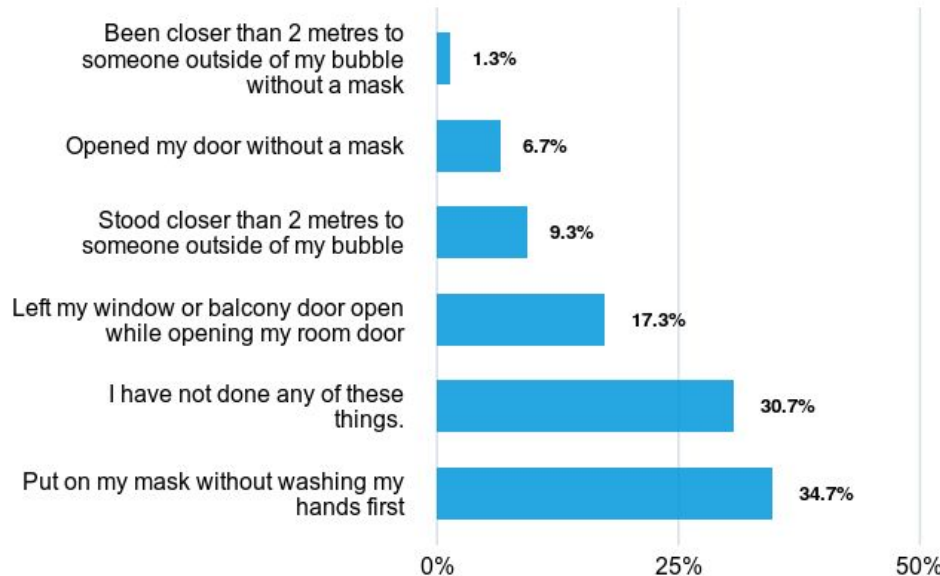
*"...Islanders - don't like social distancing; because we are social people."* - Interviewee, community case



## During MIQ stay

○ It was the norm to follow IPC rules - IPC breaches occurred relatively infrequently

During your stay, have you done any of the following things, either accidentally or on purpose?



*“Everyone is doing it. It is the norm in the MIQ; you have to cover when you go to the door. Kids know they have to wear a mask when they open a door. Even the one year old is wearing a mask.” - Interviewee, community case*

*“Just the fact that it (following the COVID-19 rules) is normal. So someone is outside, so mask up.” - Interviewee, community case*

*“It’s not a burden to sanitise, wear a mask and to distance. I think people who make a big deal about it don’t realise that the whole situation is not ideal, so obviously the things that we put in place to try and prevent it from worsening are also not ideal.” - Interviewee, returnee*



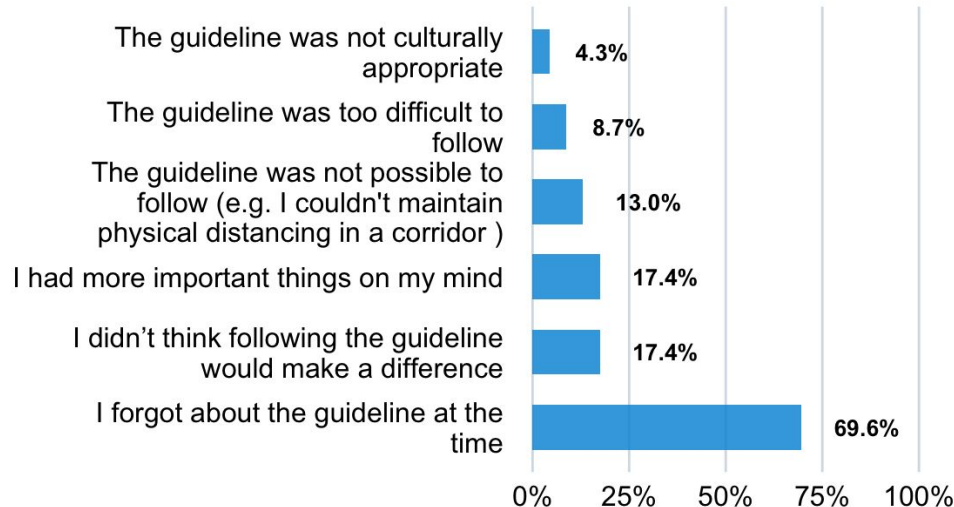


## IPC breaches were predominantly due to forgetting the rules

You said you did not follow one or more of the safety guidelines.

Why do you think this might be the case?

Please select as many reasons as apply to you.



Of those who reported an IPC breach, **two thirds (69%) indicated** that they did this because they **“forgot about the guideline at the time”**. This suggests that **the majority of IPC breaches were not intentional, but were a result of simply forgetting about them**. Interview participants confirmed that most IPC breaches were unintentional.

Other reported reasons for an IPC breach were having more important things on their mind (17%), not believing the guidelines would make a difference (17%), and feeling the guidelines were not possible to follow (e.g., physical distancing in a location that was too small; 13%).

**Very few participants indicated** the reason for their breach was that the **IPC guidelines were not culturally appropriate (4%)**, or were difficult to follow (13%).



## C Less obvious IPC rules were more likely to be broken if a clear rationale or explanation was not given for following them

Several IPC rules were less obvious or had no clear rationale. For example, many whānau did not understand why they needed to close the window or balcony door prior to opening their hotel room door.

Some whānau were confused about why they were asked to change their N95 or cloth masks for blue surgical masks.

Similarly, we heard that one whānau did not understand why they needed to walk in only one direction in the exercise area.

*"I know they are really accessible, but you want for them to explain the reasons why. Just explain why; I think people would comply even better. When people have questions, just answer."*

- Interviewee, returnee

*"The rule about closing your window first; at first I didn't understand, but then worked out that it was about the draft. No one explained the draft thing to me." - Interviewee, returnee*

*"The blue surgical masks are not the best; we were using N95 and we were asked to change to a blue one; a worse one; a blue one." - Interviewee, new immigrant*





## A large source of IPC rule breaking was tamariki

It is more difficult for tamariki to wear masks or to physically distance themselves and they are more likely to forget the IPC rules.

There were several reports of tamariki opening hotel doors at random times, usually without their mask on.

Chalk and colouring-in pencils were often provided to whānau with children. However, tamariki get bored quickly in MIQ and could benefit from a greater range of activities and games being provided.

*"Yes my daughter has opened the door; luckily she hasn't run out the door. You can put on the safety lock. But sometimes I forget to put the safety latch on."*

**- Interviewee, community case**

*"...there is a family with little kids. When they open the door, all the kids come out."* - **Interviewee, returnee**

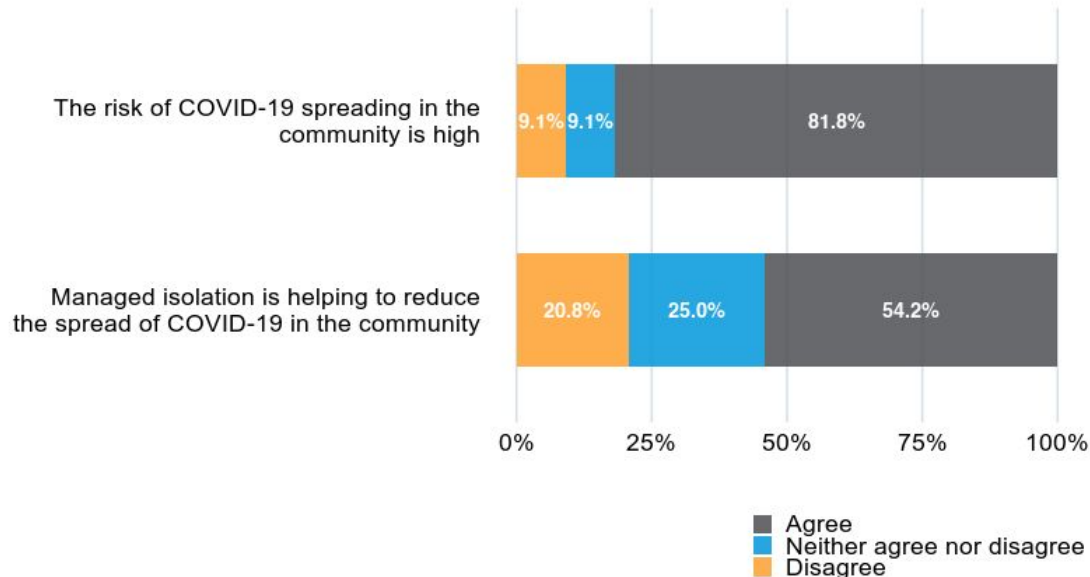


## During MIQ stay

T

Most participants saw the risk of infecting others as relatively serious or at least something to be avoided, and that MIQ helped keep the community safe

Thinking about your personal experience following the safety guidelines, to what extent do you agree or disagree with the following statements?



Four in five survey respondents agreed that the risk of COVID-19 spreading in the community was high, and half of respondents (54%) agreed that managed isolation helped to reduce the risk of COVID-19 spreading in the community.

*“(The risk of infecting others is) a major issue... because it is out in the community; we can’t help but follow the rules to stop the spread.” - Interviewee, community case*



## During MIQ stay



# Nursing and MIQ staff played a significant role in enhancing guests' MIQ experiences and adherence to IPC rules

Not only were participants highly motivated to follow the IPC guidelines to protect the staff, many survey respondents indicated that the MIQ staff were the single most positive influential factor in their MIQ experience.

Many nursing, wellbeing and MIQ staff went out of their way to provide practical support to guests. They gave verbal prompts and reminders to guests to follow the IPC rules, such as putting on a mask.

Nurses made daily calls to most guests, to check on their physical and mental health.

The Wellbeing Team and Poutiaki checked on their guests' holistic needs and helped to connect them with community services.

*"I was smoking before when I was in Berlin.... On the same day a nurse came up with a thing of nicotine patches for me, it was so nice, like I didn't even request them. That kind of support they understand how difficult it can be, that level of support that they offer to you to make sure you are comfortable. And they're aware of all the things you could be struggling with."*

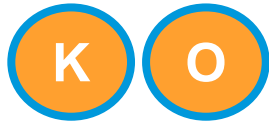
**- Interviewee, returnee**

# K O MIQ experiences and adherence to IPC rules were influenced heavily by the hotel facilities

- **Size of hotel room** - difficult to follow physical distancing rules within own bubble, especially with children
- **Lack of kitchenette** - many had to wash dishes in the small bathroom sink
- **Lack of proper play area** - for children
- **Laundry** - Voucher not big enough for larger whānau and having to wait 2-3 days to get item of clothing back
- **Yard** - interviewees highly valued being able to go outside for daily walks and fresh air
- **Windows that open** - interviewees highly valued being able to get fresh air. Some interview participants reported that they could not open their hotel window and suffered as a result.
- **Safety equipment** - guests were provided with masks, and sanitiser was available in shared areas. We heard from interviewees that some hotel rooms did not have sanitiser in them. Air purifiers were placed in hallways and hotel rooms to help keep the air fresh.
- **Non-adjointing rooms** - While efforts were made to place most members of large whānau in adjoining hotel rooms (so they could visit each other), some whānau members were not in adjoining rooms, particularly if they entered MIQ at different times. This contributed to IPC breaches.

*“When kids got here, they separated us. My children were escaping from their room to come and see me, they called the police on me. They could have been more empathetic or put us closer together so we could speak to each other.” - Interviewee, community case*





## MIQ adherence to IPC rules were also influenced heavily by the food

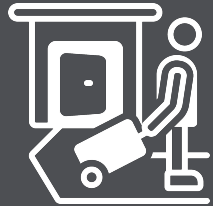
Food can be polarising but, not surprisingly, participants reported it as really important to their experience.

- There was a lack of culturally appropriate food for some whānau, especially Pasifika, leading them to come out of their rooms
- Many participants needed to adapt to food different from their home country
- Three big meals a day and limited exercise lead to weight gain for some whānau
- Some children got bored with the food, especially if had a long stay
- There was one example of breakfast being delivered with dinner, but children ate the breakfast at nighttime

*“For us the food standard is different. I am trying to adjust to it; it is better than before.” - Interviewee, new immigrant*

*“Beautiful - Five star; had lamb shanks the other night; pizza for lunch; Islander food the other day. Beautiful; and a different range.” - Interviewee, community case*

*“What they sent they thought was good for diabetics, but it was not actually good for diabetics. They did what they could for us. They gave a fruit salad, thinking it would be healthy.”  
- Interviewee, new immigrant*



Key insights: **Leaving MIQ**



# Communicating transparent and clear expectations for a discharge date is important for planning and stress levels

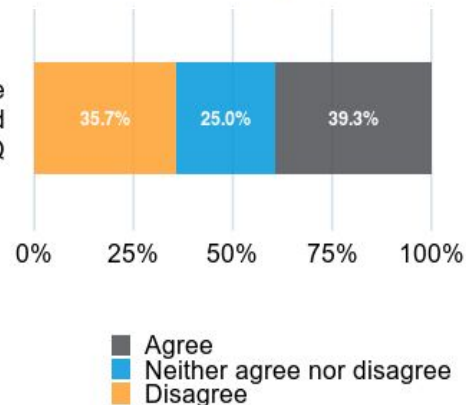
There was a distinct **lack of knowledge regarding expectations for when both interviewees and survey respondents could leave MIQ**. In the survey, 35% of respondents disagreed that they had a clear understanding of when they could be allowed to leave MIQ; for some some whānau, the lack of clarity about when they could leave was exacerbated by the length of their stay.

Further, in the interviews we uncovered confusion about the different isolation period rules for different facilities (particularly returnees).

This demonstrates the crucial role for communicating clear expectations to individuals regarding the length of their stay, and where this is unknown, the factors that could influence the length of stay.

Thinking about your personal experience leaving MIQ, to what extent do you agree or disagree with the following statements?

I had a clear understanding of the date I (and any whānau/family members) would be allowed to leave MIQ



*"Lack of clarity around leaving and getting answer to my questions. Knowing who to ask."*  
- Survey respondent

*"I can understand there are procedures they have to follow, but at least they can tell us proactively - this is our plan - we are reaching out to headquarters and waiting for a response; you will have answers later today; if no response I will call you back and let you know what is happening."* - Interviewee, returnee

# Recommendations

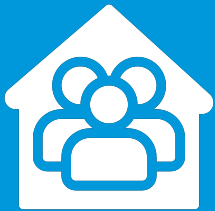
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# Recommendations to improve MIQ experiences and increase adherence to IPC rules

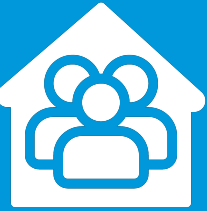
Recommendation	Supporting evidence	Māori concepts	BI concepts
1. Aim to enhance the experiences of community cases and returnees in MIQ by offering more manaakitanga and tailoring of verbal communication for some whānau.	<p>There was a connection between individuals' experiences and adherence to IPC rules. Those who were dissatisfied with their experience wanted more manaakitanga and kanohi ki te kanohi communication.</p> <p>The perceived lack of such efforts for some whānau impacted their <b>capacity</b> to understand and follow the IPC rules and reduced <b>opportunities</b> in their environment to support the desired behaviour.</p>	<p><b>Manaakitanga</b> - is central to tikanga Māori and helps whānau to feel cared for. The tailoring of verbal communication is important to achieve equity for Māori and Pasifika.</p> <p><b>Kanohi kitea</b> - being present and accountable with the aim of meaningful engagement. <b>Kanohi ki te Kanohi</b> is often a more culturally appropriate and effective way for Māori and Pasifika to absorb information.</p>	<p><b>Cognitive load</b> - Our capacity to think clearly and follow IPC rules is a limited resource that can be taken up by worry or stress. If we feel supported, we are less stressed and more easily able to follow IPC rules.</p> <p><b>Reciprocity</b> - Refers to the social norm of obliging repayment of favours or gifts. If we feel cared for by nurses or MIQ staff, we are more likely to want to do something in return.</p>



Overall

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
2. Ensure guests know the plan for preventing IPC breaches during events associated with a higher risk of IPC breaches, such as fire alarms.	<p>The times and places of IPC breaches are predictable. For example, every time there was a fire alarm, there were numerous IPC breaches, particularly in hotel corridors when everyone entered at once and were unable to maintain physical distancing.</p> <p>In the case of fire alarms, the physical environment reduced <b>opportunities</b> to follow IPC rules.</p>	<p><b>Kia tupato</b> - Being careful in our conduct, exercising caution (eg, before going into corridor); considering the impacts of wider decisions on others.</p>	<p><b>Implementation intentions</b> - These are plans that specify when, where and how a person intends to complete a goal. We are more likely to follow IPC rules if we have a specific plan in mind for when obstacles occur. An example of an 'if-then' implementation plan is: "When the fire alarm goes off, I will close the window and put on my mask and then open the hotel door, but only enter the corridor when I can maintain physical distancing." Of course in the event of a more deadly pandemic or real fire, guests will appraise the risk and it may make more sense to breach IPC rules.</p>



Overall

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
3. Screen guests to identify those more likely to find it difficult to follow IPC guidelines, such as those who smoke, have asthma or mental health and addiction issues; and put tailored supports in place to meet unique needs.	We found that guests with certain characteristics had lower <b>capability</b> to follow the IPC rules. For example, we heard that whānau with asthma sometimes found it more difficult to wear a mask because it reduced their physical ability to breathe.	<b>Aroha ki te tangata</b> - Having respect for people with different characteristics means being able to identify those with additional needs and providing tailored support or manaakitanga to them.	<b>Reciprocity</b> - Refers to the social norm of obliging repayment of favours or gifts. If we feel that our unique needs are being attended to by nurses or MIQ staff, we are more likely to want to do something in return.  <b>Cognitive load</b> - If our needs are taken care of and we feel supported, we are less stressed and more easily able to follow IPC rules.



Overall

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>4. When phoning people to let them know they have tested positive for COVID-19, leave enough time for whānau to ask questions immediately upon notification, but also shortly after, and normalise that it is okay to have questions, and gently encourage questions.</p>	<p>Some whānau felt they did not have all their questions answered when they were first told they had tested positive for COVID-19. This negatively affected their experience right from the beginning, with some not understanding the options available (<b>capability</b>) and others not having the resources or time needed (<b>opportunities</b>) to have clear expectations about what comes next.</p>	<p><b>Whakama</b> - We heard that some Māori and Pacific participants experienced a sense of whakama that they had tested positive for COVID-19, despite being careful to follow IPC rules. Having someone trusted such as a nurse provide reassurance that this is normal and leaving time to answer questions could help to improve experiences.</p> <p><b>Titiro, whakarongo, korero</b> - listening carefully for questions and answering them. Seeking clarity and repeating back to ensure accuracy of understanding if necessary.</p> <p><b>Kaua e takahia te mana or te tangata</b> - making sure not to trample on the mana of people during the stressful time of finding out they are COVID-19 positive and being uplifting.</p>	<p><b>Cognitive load</b> - Finding out that you are COVID-19 positive can be overwhelming for some whānau. Having their fears normalised and being given multiple explicit opportunities to ask questions could improve the experiences and understanding of whānau.</p>



Pre-arrival  
at MIQ

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

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Recommendation	Supporting evidence	Māori concepts	BI concepts
5. Wherever possible, offer MIQ as a choice, rather than a mandatory place to quarantine.	Many felt they did not have a choice about whether they went to MIQ or not. This potentially reduced their <b>motivation</b> to follow IPC rules.	<b>Tinorangatiranga</b> - is a core principle of Te Tiriti and provides for Māori self-determination and mana motuhake in key decisions that affect them.	<b>Change theory</b> - We cope better with change when we have some choice or control over what happens to us.



Pre-arrival  
at MIQ

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# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
6. Provide training to drivers to ensure they treat all whānau equitably, including whether they consistently help with luggage or not.	Some whānau experienced differential treatment by van drivers and were quite affected by the van ride to MIQ. We heard of single mothers having to carry all their own luggage whilst juggling children. This represents a barrier to their <b>opportunities</b> to be treated with dignity and respect, and heavily influenced their experience.	<p><b>Kaua e takahia te mana o te tangata</b> - Making sure not to trample on the mana of people and be uplifting.</p> <p><b>Manaakitanga</b> - Small offerings to carry luggage (if appropriate) show manaakitanga and can greatly affect the experiences of whānau.</p>	<b>Reciprocity</b> - If we feel respected and supported from the van ride to MIQ, we are more likely to want to do something in return.
7. Provide more written and verbal communication to community cases, <i>before</i> they arrive at MIQ, to help them better prepare for MIQ, eg, phone community cases specifically to explain the MIQ expectations and email them the Welcome Pack in advance.	We found that returnees were more likely than community cases to feel prepared for MIQ and that overall this facilitated their adjustment to MIQ. There are therefore fewer <b>opportunities</b> in the environment for community cases to mentally prepare for the MIQ experience.	<b>Mātauranga</b> - Sharing information as early as possible enables whānau to act from a place of knowledge.	<p><b>Timely</b> - Information can be digested more easily and acted upon if received at the right time.</p> <p><b>Cognitive load</b> - Having multiple opportunities to process information makes it easier to absorb and follow.</p>



Pre-arrival  
at MIQ

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>8. Offer culturally meaningful welcome activities, such as karakia or prayers.</p>	<p>Those who did not feel culturally safe needed more <b>opportunities</b> for <b>culturally meaningful activities</b>, such as mihi whakatau and karakia.</p>	<p><b>Tikanga Māori</b> - It is tikanga Māori to be welcomed onto a new whare with kōrero and karakia.</p> <p><b>Manaakitanga</b> - is central to tikanga Māori and helps whānau to feel welcomed cared for.</p>	<p><b>Social</b> - Our experiences are greatly influenced by our sense of belonging and identification with the people around us. Offering culturally meaningful welcome activities has the potential to enhance guest's sense of belonging and cultural safety.</p>
<p>9. Proactively offer the Welcome Pack in the first language of the guest.</p>	<p>Most participants read the Welcome Pack in full upon arrival, but many for whom English was not their first language did not have the language <b>capability</b> to understand it and also did not typically ask for the Welcome Pack in their own language.</p>	<p><b>Manaakitanga</b> - Offering guests the Welcome Pack in their own language is a sign of manaakitanga and respect.</p> <p><b>Tika, Mātauranga</b> - Sharing information in the correct language is the right and equitable thing to do and enables whānau to act from a place of knowledge.</p>	<p><b>Easy</b> - Simple communications in guests' first language improve understanding and information retention.</p>



Arrival  
at MIQ

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>10. Frame messages to follow the IPC rules as protecting not only whānau, but also MIQ staff, and have the messages come from MIQ staff.</p>	<p>Participants were <b>motivated</b> to follow the IPC guidelines to keep themselves and their whānau safe. However, the greatest number of participants were <b>motivated</b> to follow the IPC rules to protect staff in the MIQ facilities.</p> <p>In addition, whānau indicated that MIQ staff were the single most positive influential factor in their MIQ experience, suggesting they are likely to be <b>motivated</b> to follow IPC rules set by staff who they perceive as working hard to keep them safe.</p>	<p><b>Tiakitanga</b> - Framing IPC messages to be about protecting staff invites a sense of guardianship and trust.</p> <p><b>Aroha ki te tangata</b> - Framing messages to be about protecting MIQ staff is about having special respect for those involved in supporting MIQ guests.</p>	<p><b>Reciprocity</b> - In return for the perceived hard work of MIQ staff to keep whānau safe, whānau are more likely to follow IPC rules.</p> <p><b>Social</b> - Many whānau, especially those from collective cultures, are more motivated by messages to protect others than themselves. Adherence to IPC rules could therefore be further enhanced by specifically stating that following IPC rules helps to keep MIQ staff safe.</p> <p><b>Messenger effect</b> - refers to the tendency for individuals to give different weight to information depending on who communicates it to them. Having messages about IPC rules come from trusted MIQ staff could further enhance adherence to IPC rules.</p>

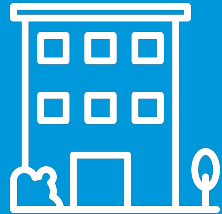


During  
MIQ stay



# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>11. Continue to use Welcome Packs, posters, leaflets and the hotel TV channel (in the correct language) to explain the IPC rules and prompt rule following.</p>	<p>Most participants had good knowledge of the COVID-19 rules (<b>capability</b>) so the current information strategy is working relatively well, with the exception of some whānau needing the written material in their first language. Important to the information strategy is the offering of IPC guidelines via the hotel TV channel. Most IPC breaches were due to forgetting the rules, rather than intentional breaches, which suggests that guests predominantly need reminders, especially during the first couple of days when the MIQ routine is not yet habitual.</p>	<p><b>Mātauranga</b> - Sharing information in culturally appropriate written formats enables whānau to absorb information and act from a place of knowledge.</p>	<p><b>Simple</b> - Short simple communications improve understanding and information retention.</p> <p><b>Attractive</b> - We are more likely to attend to a poster or reminder that our perceptual field is drawn towards. Bright colours and design features can be used to attract attention.</p> <p><b>Timely</b> - Information is more likely to be acted upon if it is seen at the right time. Continue putting posters on the back of hotel doors to act as a timely prompt to guests to close the window and put on their face mask before opening the door.</p>



**During  
MIQ stay**

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

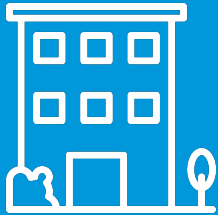
Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>12. Ensure a clear explanation is given, especially for rules that are specific to MIQ facilities, such as closing the window before opening the hotel door.</p>	<p>Less obvious IPC rules, such as needing to close the window before opening the hotel door or changing N95 masks for blue surgical masks, were more likely to be broken if a clear rationale was not given for following them. When whānau don't know why they need to follow certain rules, their understanding of the rules is compromised (<b>capability</b>).</p>	<p><b>Manaakitanga</b> - Taking the time to explain the reason behind IPC rules shows manaakitanga.</p> <p><b>Mātauranga</b> - Providing clear explanations for rules also enables whānau to absorb information and act from a place of knowledge.</p> <p><b>Titiro, whakarongo, korero</b> - Using safe and encouraging prompts and ensuring clarity; repeating back to ensure accuracy of understanding if necessary.</p>	<p><b>Understanding the 'why'</b> - We are more likely to be motivated to follow IPC rules if we understand the purpose or rationale behind them. For example, explaining that closing the window before opening the door prevents a draft of potentially contaminated air from entering the corridor, gives individuals a reason to follow this rule - to protect others.</p>
<p>13. Ensure sufficient activities are provided to keep tamariki entertained and busy.</p>	<p>One of the largest sources of IPC rule breaking was tamariki. This is not surprising as tamariki are less developed and hence less likely to have the <b>physical and mental capability</b> to follow the IPC rules. Although MIQ facilities provided colouring pencils and paper, this did not provide enough <b>opportunity</b> to keep many tamariki occupied.</p>	<p><b>Manaakitanga</b> - Providing age appropriate activities for tamariki is an act of understanding and manaakitanga.</p> <p><b>Aroha</b> - Tamariki are taonga and should be supported and protected, with compassion and empathy for them and their whānau.</p>	<p><b>Change theory</b> - Tamariki are more likely to misbehave or break IPC rules when they are bored. By providing tamariki with more age-appropriate activities, tamariki are likely to stay engaged, and be easier for whānau to manage.</p>



During  
MIQ stay

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

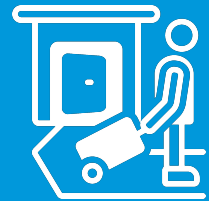
Recommendation	Supporting evidence	Māori concepts	BI concepts
14. Ask guests on their first day about food preferences and requirements.	The food available in MIQ also played a large role in shaping guests' experiences. We heard of Pasifika coming out of their rooms to get more or <b>culturally appropriate food</b> and children getting bored with the food. Several new immigrants had to adapt to a very different food style from the one they were used to due to a lack of <b>food opportunities</b> at the hotel. Many also had special dietary requirements, such as those with diabetes or allergies.	<b>Manaakitanga</b> - Providing culturally appropriate food is an important way of showing manaakitanga.	<b>Cognitive load</b> - Having food preferences taken care of reduces stress and makes it easier for whānau to relax and enjoy themselves, potentially also making it easier for them to follow the IPC rules.



During  
MIQ stay

# Recommendations to improve MIQ experiences and increase adherence to IPC rules

Recommendation	Supporting evidence	Māori concepts	BI concepts
<p>15. Communicate clearer expectations for a discharge date to make it easier for whānau to make leaving plans and to reduce stress.</p>	<p>Many participants reported confusion about when they would be allowed to leave MIQ. This was a particular issue for whānau with multiple children who often had much longer stays. Not knowing was a missed <b>opportunity</b> for the environment to support leaving plans, and to encourage hopefulness. Not knowing also increased negative emotions (<b>motivation</b>).</p>	<p><b>Kaua e takahia te mana o te tangata</b> - Ensuring that whānau know when they can leave MIQ upholds their mana and mental health.</p>	<p><b>Easy</b> - Having a concrete leaving date makes it easier for whānau to make leaving plans.</p> <p><b>Cognitive load</b> - Knowing the leaving date provides hope and reduces stress, especially for whānau who have longer stays. This can make it easier to follow IPC rules.</p>



Leaving  
MIQ