

PUAWAI



Puawai – Midland Regional Forensic Psychiatric Service

A universal spiral with two distinctive streams representing PUA and WAI. The central koru represents the tāngata – the destination point to and departure point from. The logo is simple in its interpretation. It is the parent design for the other logos to be incorporated into, portraying flow, progression and movement from dark into light.

Puna is the WAI theme in the following names:

Puna Maatai – Acute admission/assessment



He Manu, representing an all seeing bird in flight from above, and also the relationship they have with Te Ngahere, Taane and propogation. Maatai is to watch closely as parents do for their child.

Puna Awhi-rua – Sub acute/rehabilitation



Symbol representing an encompassing arm. Awhi-rua as a firm hug so that the child releases their anger and a sense of calm ensues.

Puna Poipoi – Rehabilitation



Symbols representing two arms cradling and supporting He Tāngata safe within the arms. Poipoi is to foster and care for as a parent would nurture their child. Supportive care is based on when the tāngata whai ora is ready and longer stay may be necessary.

Puna Taunaki – Integrated rehabilitation



Two koru represent nga matua me nga tamariki, the portrayal of whanau. Taunaki is 'support'. The intent is that the tāngata whai ora maintain their own daily routine and have more interaction/support with their whānau.

Puna Whiti – Integrated rehabilitation



A symbol representing the crossing of borders portrayed like the Harakeke where the flax crosses similar to the weave on a kete. Whiti is to cross borders, crossing into the community, crossing out of the dependence of the system, crossing back into the system for more support.

Te Puna-a-Taane – Whare



An image of Taane with legs extended like tree branches and head and arms like a root system. Puna is synonymous with WAI and Taane represents the Maaori forest god. All iwi within the Midland region can associate with a body of water, similarly all iwi can associate with a forest, a special tree or a stand of trees.

Te Puawaitanga – Kokiri



A bloom with the petals opening to reveal te rito, the heart in the centre. The name incorporates both PUA and WAI themes, while highlighting the end goal - the blossoming of the tāngata whai ora.

Special thanks to those who made this become a reality.

E RERE KIA PUAWAI, E TUPU KIA PUAWAI, HUIA KIA PUAWAI

PUAWAI



Midland Regional Forensic Psychiatric Service



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Overview

The service's new name and facilities are a result of planning that started in 2005. The Midland Regional Forensic Psychiatric Service, funded by Waikato DHB, provides forensic mental health services to people of the Bay of Plenty, Lakes, Taranaki and Waikato district health boards.

Health Waikato, Waikato DHB's hospital and health services provider arm, and Hauora Waikato provide the service.

Rebranding and metaphor development

Rebranding the service and establishing a new and common identity was not a straight forward exercise.

The establishment of the 'one service, two provider' model (with an independent governance and executive clinical leadership structure) and the redevelopment presented a prime opportunity to do this.

Such a rebranding requires the development of a service metaphor with origins in the Midland region that represents its people and the service's work.

From this metaphor must come an appropriate name for the service that incorporates both providers, names for each of the service's units and stories about the functioning of each, which have their origins in the metaphor.

An appropriate process of iwi consultation was conducted across the Midland region. From this consultation came iwi endorsement for the proposed service changes and support for the service metaphor, unit names and new model of care.

Metaphor / Pepeha

A new metaphor for the service needed to provide a connection for all service users, and reflect their journey from admission to discharge/wellness.

PUAWAI represents the Health Waikato and Hauora Waikato partnership.

Literally, the term means the blossoming of human kind.

PUA is a term of new growth; it represents the buds as they bloom in a notion of beauty, of new beginnings and is a testament to the work of Taane (The Forest God).

Health Waikato adopted Waiora Waikato as one of its themes, a name given by Te Arikinui Te Atairangikaahu in 1989.

Waiora means the life giving properties of water.

WAI is important to all tribal groups that reside in the Midland catchment and beyond.

WAI in itself has life giving qualities and assists in the growth of forest flora. The root system of the forest aids in the purification of the waterways with a system of filtration that cleanses the water to maintain its quality.

PUA provides the essential oxygen that mankind needs to exist. WAI provides another essential ingredient without which the demise of man would ensue.

Together, these two themes complement each other while they maintain their uniqueness.

PUA (Hauora Waikato) and WAI (Health Waikato) combined gives a dual environmental meaning that resounds as a powerful life giving fundamental nature for humans.

The tāngata whai ora (service user) journey

Assessment

PUA and WAI can at times begin acting in ways that are seen by others as irregular and a general consensus is that some type of action is required for the eco balance to be restored.

Immense pressure has built where creating bizarre growth patterns in the forest flora or the pressure similar to a waterfall where one feels overwhelmed.

This is the beginnings of treatment initiated via the courts, prisons, family concern, doctor's recommendation or by the person themselves seeking a remedy to provide balance.

Once an assessment has been made they are referred to Hauora Waikato (PUA,) or to Health Waikato (WAI).

Nature would take a special interest in these unbalanced patterns and with focussed help would strive to provide a solution to bring some balance.

Treatment occurs based on the severity of the irregularity and both systems recognise the healing qualities of pleasant environs..

Treatment

As nature recognises the pressure subsiding and a balance being restored, the PUA and the WAI are supported to regain some independence.

Whānau contact is encouraged to aid and assist the specialist support and to add a sense of balance.

Reintegration

As the balance is restored more independence is encouraged. Support is still available but only engaged as and when required. The WAI re-enters the flow of the waterway and the PUA rejoins the forest flora.

Assessment + treatment + reintegration = PUAWAI

Within the person a blossoming of independence has taken place. A reflection of where one has come from.