



The hale logo for Na Kama a Haloa represents our network – the foundation for the work, who we are, our relationships, and our vibrant work.

The pohaku kihi, the cornerstone of the foundation, is our belief in the potential of our children, youth and ‘ohana. *‘O ka hilina’i ‘ana i ka palena papaha o nā kamali’i, nā ‘ōpio a me nā ‘ohana.*

The kahua, the foundation of the hale, is our lawena, the behavior or way in which we carry out our work, the way we interact with others.

The ‘ili’ili, the smaller stones that make up the floor, are the hopes, dreams, aspirations and challenges of the indigenous ancestors of Hawai‘i. *‘O ka mana’olana, nā moemoea a me nā mea pa’akikī o nā kūpuna ‘ōiwi Hawai‘i.*

The poukihi are the cornerposts that ground the structure to the foundation.

- One poukihi represent the voices of the indigenous people of Hawai‘i (ancestors, present and future). *‘O ka leo ‘ōiwi Hawai‘i (o ka wā i hala, kēia wā, a me ka wā e hiki mai)*
- Another poukihi represents the voices of parents and caregivers. *‘O ka leo makua a me ka po‘e hānai*
- The third poukihi represents the voices of keiki and ‘ōpio. *‘O ka leo kamali’i a me ka ‘ōpio*
- The fourth poukihi represents the voices of professionals in this work. *‘O ka leo o ka po‘e ‘oihana i kēia hana*

The lohelau, the wall plates, provide strength and stability. These are the policies and processes that support well-being for families. *‘O ke kālai ‘ana a me ka holo ‘ana e kāko ‘o ai i ke ola no nā ‘ohana*

The ahopi‘o kuahui, the thatch purlins (external frame), support and embrace the main framework of the hale. These are the diverse opportunities, supports, and services for family, children and youth. *‘O ka like‘ole o ka manawa kūpono, ke kāko‘o a me ka lawelawe ‘ana no ka ‘ohana, nā keiki a me ka ‘ōpio*

The kua, the ridgepole, is our goal for the well-being of indigenous children and young people of Hawai‘i. *Ka Pahu Hopu - ‘O ke ola o nā kamali‘i a me nā ‘ōpio ‘ōiwi o Hawai‘i*

The o‘a, the rafters, are the people, organizations, and agencies in our communities that act as bridges to reach the kua. *‘O ka po‘e, nā ‘ahahui a me nā hui ‘oihana i nā kaiāulu, he uapo nō ia e ho‘opili ai i ke kua*

The puka ha‘aha‘a, the low door, requires one to have a humble attitude. The low door also keeps out adversaries, such as those mindsets, operations, policies and procedures that do not align with our goal. *He pono ka lawena ha‘aha‘a a he mea e pāpā ai i ka po‘e ‘enemi (ka no‘ono‘o hewa, ka hana, ke kālai ‘ana a me ka lawelawe ‘ana i kūlike‘ole ai me ka pahu hopu o ia hana)*

The lololua, the thatch, are the diverse relationships and experiences of parents, caregivers, families, children, youth and workers in the system of child welfare services to each other and the indigenous Hawaiian culture. *‘O ka like‘ole o ka pilina a me ka ‘ike o nā mākuā, ka po‘e hānai, ka ‘ohana, ke kamali‘i, ka ‘ōpio a me nā limahana no ka pono o nā kamali‘i kekahi i kekahi a me ka mo‘omeheu ‘ōiwi Hawai‘i.*

The kaupoku, roof, is the vibrant process that protects and ensures that families are empowered to build skills and connections to people and opportunities. *‘O ka holo ‘eleu ‘ana e ho‘omalū a ho‘oia i ka ikaika o nā ‘ohana e kūkulu ai i ka mākau a me ka pilina i ka po‘e a me ka manawa kūpono.*