

‘Ehara taku toa i te toa takitahi engari he toa takitini’

I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors.

Aroha

“Aroha defines great leadership, ensures personal success, and **inspires** us to go the extra mile.” Makuini Ruth Tai.

“Aroha is essential for the survival of the world community”

Dr Rangimarie Turuki Pere

Aroha is a compound word, the parts of Aroha include Aro, Ro, Hā, Oha. These words give many layers of meaning offering a **profound message of love** and connection.

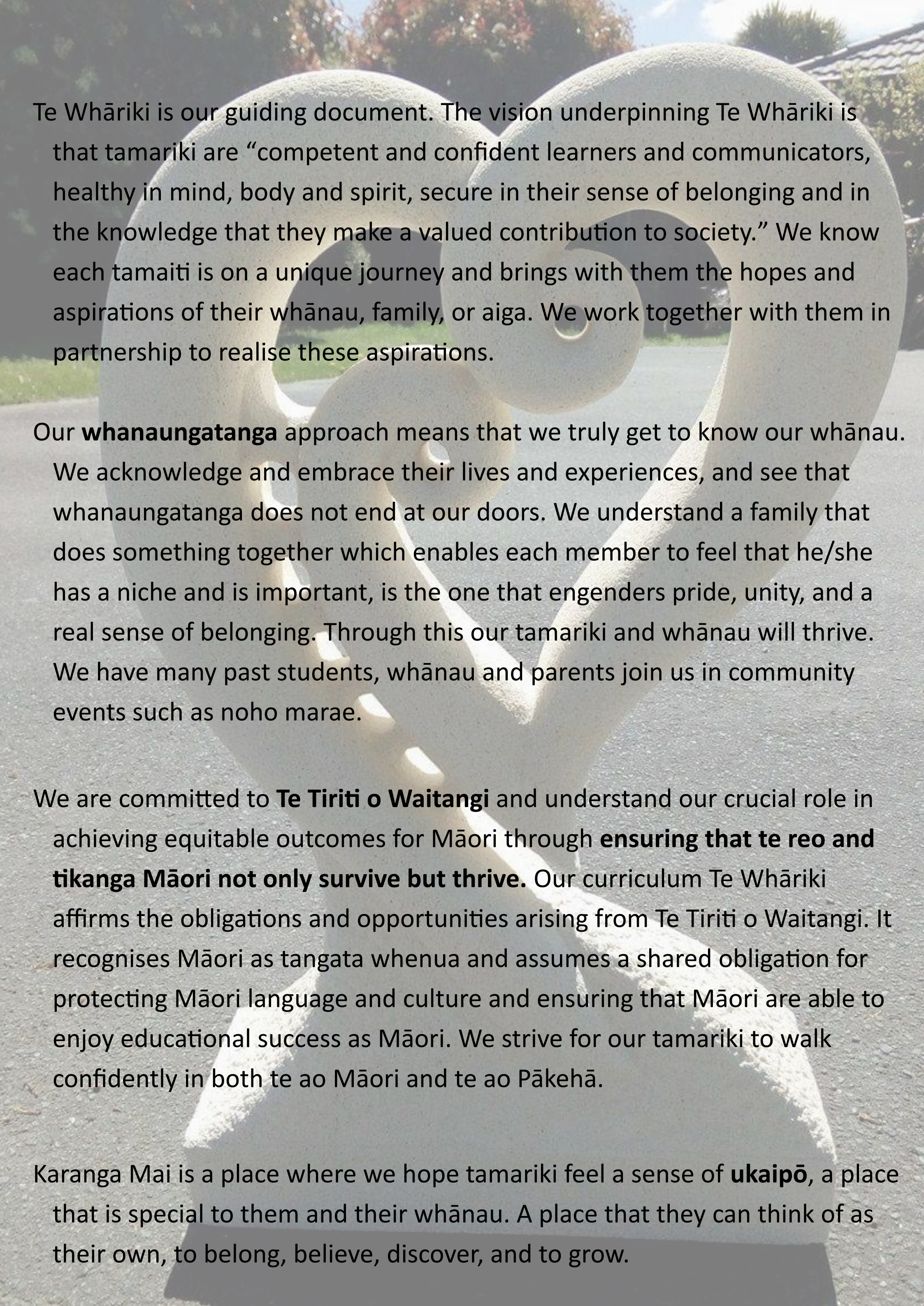
- ARO is thought, life principle, paying attention, to focus on, to face or front
- RO is inner, within, introspection
- HA is life force, breath, energy
- OHA is generosity, prosperity, abundance, wealth

It is giving of oneself without the expectation of it in return and to better the person you are giving to. Aroha is to have concern for others, to empathise, to feel compassion, to show sympathy, loving, affectionate, caring.

In our special setting **aroha** works alongside **manaakitanga**. We care for our whānau, kaiako, and community. We understand people’s complex lives and welcome whānau to our centre with no judgements, our home is your home.

Karanga Mai is a place to instill a love of lifelong learning. We are committed members of the learning community and everyone involved directly shifts between being the learner and the teacher, this encapsulates the true essence of ako.

Our community take on the role of kaitiaki, to be guardians of and to care for the mauri of our environment – of plants and animals, of water and land. We practice **kaitiakitanga** through providing opportunities for our tamariki and whānau to engage in and learn about our environments.



Te Whāriki is our guiding document. The vision underpinning Te Whāriki is that tamariki are “competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.” We know each tamaiti is on a unique journey and brings with them the hopes and aspirations of their whānau, family, or aiga. We work together with them in partnership to realise these aspirations.

Our **whanaungatanga** approach means that we truly get to know our whānau. We acknowledge and embrace their lives and experiences, and see that whanaungatanga does not end at our doors. We understand a family that does something together which enables each member to feel that he/she has a niche and is important, is the one that engenders pride, unity, and a real sense of belonging. Through this our tamariki and whānau will thrive. We have many past students, whānau and parents join us in community events such as noho marae.

We are committed to **Te Tiriti o Waitangi** and understand our crucial role in achieving equitable outcomes for Māori through **ensuring that te reo and tikanga Māori not only survive but thrive**. Our curriculum Te Whāriki affirms the obligations and opportunities arising from Te Tiriti o Waitangi. It recognises Māori as tangata whenua and assumes a shared obligation for protecting Māori language and culture and ensuring that Māori are able to enjoy educational success as Māori. We strive for our tamariki to walk confidently in both te ao Māori and te ao Pākehā.

Karanga Mai is a place where we hope tamariki feel a sense of **ukaipō**, a place that is special to them and their whānau. A place that they can think of as their own, to belong, believe, discover, and to grow.