

The Avanti PRE Curriculum

Teacher Resource Sheet 7.1.1b (1)

“The School’s Six Values”

1. Our Six Values

To uphold its ideals and purposes, the Avanti Trust promotes the prime value of humility, as taught by St. Chaitanya and as underpinned by six other core virtues, as follows:

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| 1. Empathy | 2. Self-discipline | 3. Respect |
| 4. Integrity | 5. Courage | 6. Gratitude |

Other virtues, as related to humility and the supporting six values, are outlined below. These values should cascade down throughout all curriculum areas, and can be used for planning and to evaluate all areas of school life.

Over-arching	Humility	Offers respect to all / Doesn't demand undue respect / Service attitude / Aware of own shortcomings / Understands own talents as God-given / Admits mistakes / Reflexive / Doesn't react with pride or anger/ Accepts destiny
1	Empathy	Empathic / Kind and Caring / Loving / Considerate/ Compassionate / Forgiving / Sharing / Sympathetic /Amiable / Self-accepting /Builds rapport with others / Concerned for animals and environment / Non-violent / Sees the real self within
2	Self-discipline	Well-mannered / Self-controlled / Disciplined / Punctual / Patient / Grave / Enjoys stillness, reflection, prayer and meditation / Introspective / Discerning Clean /Neat + tidy / Conscientious /Has foresight /Avoids compulsive habits
3	Respect	Likes and respects self / Polite / Well-behaved /Courteous to all and elders/ Respects other faiths +cultures / Aptly treats private and public property / Acknowledges other's needs, beliefs + boundaries / Sees the divine everywhere
4	Integrity	Honest / Truthful / Keeps promises / Responsible / Reliable / Loyal / Reflexive / Admits and rectifies mistakes / Content / Satisfied / Fulfilled / Magnanimous/ Authentic / Autonomous / Possesses self-worth / Keeps appropriate company
5	Courage	Self-assured / Self-reliant / Has esteem (in self, family and tradition) / Confident Meets own needs / Creative / Innovative / Leadership in group / Optimistic / Motivated / Determined / Perseverant / Fearless / Curious / Inquisitive
6	Gratitude	Says 'thank you' / Celebrates life/ Appreciates life; beauty; parents; teachers; others' talents & contributions; gifts of God and nature/ Feels awe & wonder / Reciprocates with others / Co-operative / Joyful / Playful / Humorous

2. Twenty-one Core Concepts

The Philosophy & Ethics Course is underpinning by both (1) the six shared values (*see previous page*) and (2) core philosophical concepts as derived from the teachings of Saint Chaitanya. These concepts have been mapped against the six values and corresponding strands of learning (*see table on page 7*).

The following chart lists the 21 Faith Concepts, classified into six main sections.

Over-arching	Chaitanya's Philosophy	'Achintya-beda-beda-tattva': inconceivable simultaneous oneness and difference
1	The Self (spirit)	<ol style="list-style-type: none"> 1. Atman (the eternal self) and Brahman (spirit) 2. Reincarnation and Moksha 3. The Law of Karma
2	The World (matter)	<ol style="list-style-type: none"> 4. The Three Gunas <i>and Prakriti</i> (matter) 5. Maya (the world as illusory) 6. Time and space
3	God (the Divine)	<ol style="list-style-type: none"> 7. God in Three Places (<i>everywhere, within and without</i>) 8. God with and without form (also 'the many deities') 9. Rasa-theology (loving relationships)
4	Dharma (moral duty)	<ol style="list-style-type: none"> 10. Dharma 11. Varnashrama-dharma (worldly duties) 12. Sanatana-Dharma (spiritual duties) 13. Mind and Sense Control 14. Sources of authority (holy people, sacred texts and inner voice)
5	Spiritual Practices (Linking with the Divine)	<p><i>'One goal, many paths' – the paths of:</i></p> <ol style="list-style-type: none"> 15. Selfless Action 16. Knowledge and Wisdom 17. Yoga and Meditation 18. Devotional service (worship)
6	Acting in this World	<ol style="list-style-type: none"> 19. <i>Yukta-vairagya</i> (engaging all material things in divine service)¹ 20. Ahimsa and Vegetarianism 21. Sadhu-sanga (keeping good company, the association of saints)

¹ This central concept attempts to resolve tensions between world-rejection and world-affirmation, avoiding the polarities of thoughtless enjoyment and dry renunciation.