

**Chapter 1 : Writing a Philosophy of Teaching Statement - UCAT**

*Teaching - Sanctifying - Governing. From the Catechism of the Catholic Church, Simplified Â«prev: nextÂ» Infallibility in Faith and Morals () As teachers of the apostolic faith, bishops must "preach the Gospel to all."*

Print As institutional performance, outcomes and effectiveness become a major focus in higher education, the conversation regarding the accountability of historically Black Colleges and Universities HBCUs and HBCU leadership has increased. Historically and contemporarily, this conversation has centered on the HBCU presidency. Along with the president, this team includes senior-level administrators and the board of trustees. In recent years, the rapid presidential turnover at a number of HBCUs has gained increased attention. Presidents at HBCUs serve an average of six years as opposed to the national average of 8. The reason for this high turnover at HBCUs range from resignations to poor president-board relations. However, as this age of accountability continues, it seems SACSCOC is placing special focus on evidence of functioning governance as an indicator of a healthy institution. For HBCUs that aim for sustainability and success, ensuring healthy, stable and high functioning governance models is priority. This begins with the president and the board of trustees seeing each other as teammates and not opposing players. Issues of cultural fit and poor board-presidential relations can create both frequent turnover and turmoil in HBCU administrations. Board members should not overstep by micromanaging the president or becoming overly involved with day-to-day operations. Likewise, new presidents must become intimately knowledgeable of their campus and organizational cultures and keep these cultures in mind when they are communicating change. Additionally, institutions need to not only have well-drafted governance policies but documents and evidence that show policy and practice are the same. Clear policies should exist that show a distinction between the policy-making functions of the board and the responsibility of the administration and faculty to administer and implement policy. Shared governance and the minimization of conflict of interests and external influences on the board of trustees, should also be present in both policy and practice at HBCUs. Establishing a diverse board of trustees at an HBCU can contribute to an increased trust in the decision-making process Commodore, When discussing board diversity at HBCUs it would be irresponsible to simply focus on race. Rather, HBCUs have a variety of areas to consider increasing diversity, including but not limited to gender, age, and professional background. LaToya Owens Also, to be considered is achieving a balance of board members who are alumni and non-alumni. Boards lopsided in alumni members can run the risk of insular and groupthink decision-making. Additionally, church-affiliated institutions should strive for a balance of trustees who are clergy or affiliated with their respective church and trustees who are not. This proves important for institutions affiliated with churches which possess their own strong governance structures. An imbalance within board composition also creates the possibility of a strong external influence from the practices and politics of the affiliated church Commodore, Though public HBCUs have less control over board member selection, institutions and their advocates should still push on state legislatures and governors to appoint competent and diverse trustees who also have the best interest of the institution central to their motivation for service. This will prove important in an era of shrinking resources for higher education institutions. There have been some exemplary board and president models that have been able to stand out in the HBCU community. These institutions seem to have been able to curate diverse and dynamic boards while maintaining positive president-board working relationships. HBCU presidents have an opportunity to not only strengthen their leadership teams in the most senior levels of the institution but also within the staff, faculty and administrators that ensure that daily operations are successfully accomplished. Many faculty, staff and administrators find themselves having to create and implement initiatives, facilitate and administer programs, and overall just ensure that departments and offices are engaging in practices that ultimately produce measurable student success. Faculty, staff and administrative leaders should also have presence and voice in a formalized shared governance model that is used for institutional decision-making. Furthermore, collaboration between these various groups and actors should not only be encouraged, but also institutionalized and incentivized at HBCUs. Since their inception, HBCU leaders have figured out how to do more with less. Though many have

been successful in doing so and in finding innovative ways to facilitate student success within tight budgets, the funding environment continues to be one of shrinking resources. HBCU leaders that consider collaborating with other HBCUs on programming and offerings stand to bode well in accessing these limited resources. A number of HBCUs have already engaged in this process. Institutional leaders who are able to find ways to successfully partner with other HBCUs and minority-serving institutions MSIs position themselves well for the current and future higher education marketplace. Strong institutions often have strong leadership teams. HBCUs who not only have visionary, exemplary and stable presidents, but also healthy relationships with various governing bodies at the institution, as well as an optimally performing board of trustees, position themselves well to be able to meet the various accountability challenges laid before them. Overall, HBCU leadership that is able to see the connection between governance policies and practices, strong cross-campus professional development, and collaborative efforts to the facilitating of student success place their institutions on the path to continued success in the accountability era of education policy. The university will purchase at least one more airplane a year for a decade to accommoda Savannah State Announces Layoff of 26 Faculty Members due to Declining Enrollment Savannah State University SSU announced plans to lay off 26 non-tenured faculty members due to budget cuts tied to declining student enrollment and state-allocated funding. Cheryl Davenport Dozier The affected faculty members will stay o

**Chapter 2 : Serving English Learners: Laws, Policies, and Regulations | ColorÃ-n Colorado**

*The Governing Body of Jehovah's Witnesses is the ruling council of Jehovah's Witnesses based in the group's Warwick, New York headquarters. The body formulates doctrines, oversees the production of written material for publications and conventions, and administers the group's worldwide operations.*

The early works agreed by textual authorities to be relatively reliable sources of biographical material are: Many of the stories found in these three sources as well as the legends surrounding Confucius at the end of the 2nd century were included in a biography of Confucius by the Han dynasty court historian, Sima Qian c. 100. Nothing of certainty is known of his mother; she may have been a daughter of the Yan family. Confucius was born in the walled town of Zhou in the state of Lu in or in according to the earliest sources that preserve such information about him. If the year of his birth was "the date most scholars favor" then, since that year was a gengxu year according to the traditional system of cyclical designations for years, Confucius was born under the sign of the dog. There are many important figures in early Chinese history about whose youth we know even less. We do not know how Confucius himself was educated, but tradition has it that he studied ritual with the fictional Daoist Master Lao Dan, music with Chang Hong, and the lute with Music-master Xiang. In his middle age Confucius is supposed to have gathered about him a group of disciples whom he taught and also to have devoted himself to political matters in Lu. When he entered the Grand Temple he asked about everything. The first of these has to do with Duke Jing of Qi r. These are strong signals that in the eyes of the authors of the Zuo zhuan, Confucius was by this time in his life established as a person of significance in Lu. Meng Xizi went on, however, and declared that what another Lu nobleman named Zang Sunhe had once said was true in the case of Confucius: In Duke Zhao of Lu moved against the head of the most powerful "and the wealthiest" of the families: According to Sima Qian, when Duke Zhao was first forced into exile, Confucius also went to Qi to serve as a retainer in the household of the nobleman Gao Zhaozi. He was no doubt commenting on politics in Qi where "as was also the case in Lu" power rested not in the hands of the ruler but instead in the hands of the powerful ministerial families who were supposed to serve him. And it seems that back home in Lu he was fairs poorly in locating employment. So noteworthy was this failure that a passage in the Analects comments on it: Be friendly toward your brothers and extend this to governing. Why must one be in office to govern? As noted earlier, what mattered to the Confucius of the Analects was not winning an official position but remaining faithful to the moral behavior he valued. The Zuo zhuan confirms that he held the post starting sometime around 500. Given what one might expect a director of crime to do "to enforce the law and impose corporal punishments on those found guilty of crime" it is odd to think that Confucius served in the role given his famous opposition to the use of fines and punishments, dismissing them as ineffective and counterproductive in governing people: Perhaps the claims that Confucius served as director of crime are fictional. Perhaps he did serve in the role and learned from the experience the ineffectiveness of punishment in maintaining order in society. Or perhaps the Analects passage is an interpolation "something Confucius himself never said" added by a branch of his school that wanted to represent their master as strongly opposed to legalistic measures in spite of his having served as a law enforcement officer in Lu. To formalize a peace agreement between Lu and Qi, the rulers of the two states met at Jiagu and signed an oath promising to abide by certain terms and conditions lest they be harshly dealt with by the gods and spirits. The Confucius of the Zuo zhuan is shown as adroit and skilful in dealing with these dangerous circumstances. However, the Meng family simply refused to tear down the walls that protected their family fortress at Cheng. Duke Ding led an army to lay siege to Cheng and level its walls but he failed to do so and his weakness and ineptitude were made all the more obvious by this failure. It seems rather that, at least according to the Zuo zhuan, his disciple Zi Lu, in the employ of the Ji family, played a more significant part. Whatever the case may be, in the stories that follow this dramatic tale, Confucius, along with Zi Lu and other disciples, departed Lu late in and went into exile. In the company of his disciples, Confucius travelled in the states of Wei, Song, Chen, Cai, and Chu, purportedly looking for a ruler who might employ him but meeting instead with indifference and, occasionally, severe hardship and danger. Later on, in the state of Song, Confucius just

barely escaped with his life from an attack by Marshal Huan, a formidable Song nobleman, who for unknown reasons was intent on killing him. Both passages are meant to suggest that Confucius found the duke lacking in virtue and learning. Followers fell ill and none was able to rise to his feet. Confucius is drawing the distinction when all were in straitened circumstances and as such his words should be read as a pointed reminder to Zi Lu and the other disciples traveling with him at the time that, in spite of the difficulties they were facing, they should adhere to the highest standards of ethical behavior. Either inspired by this story or informed by tales and traditions that are lost to us, a passage in the *Mozi*—a text that preserves a political and social philosophy greatly at odds with the teachings of Confucius and the *Ru* school—claims that Confucius, who had a reputation for being scrupulous about his meals, ate pork given him by Zi Lu even though he had reason to believe that Zi Lu had stolen it. While he had some interaction with the head of the Ji family as well as with the reigning Lu ruler, Duke Ai, Confucius appears to have spent the remainder of his life teaching, putting in order the *Book of Songs*, the *Book of Documents*, and other ancient classics, as well as editing the *Spring and Autumn Annals*, the court chronicle of Lu. Our best source for understanding Confucius and his thought is the *Analects*. While none of us comes to such an enterprise without deep-laid assumptions about necessary logical relations and compatibilities, we should at least hold before ourselves the constant injunction to mistrust all our unexamined preconceptions on these matters when dealing with comparative thought. Some have argued that these passages were originally more general prescriptions on how a gentleman should dress and behave that were relabelled as descriptions of Confucius. Traditionally, Book X has been regarded as providing an intimate portrait of Confucius and has been read as a biographical sketch. The following passages provide a few examples of why, more generally, it is difficult to glean from the *Analects* a genuinely biographical, let alone intimate, portrait of the Master. Confucius, at home in his native village, was simple and unassuming in manner, as though he did not trust himself to speak. But when in the ancestral temple or at Court he speaks readily, though always choosing his words with due caution. When the ruler is present he is wary, but not cramped. If he halts, it must never be in the middle of the gate, nor in going through does he ever tread on the threshold. He must change his food and also the place where he commonly sits. He does not object to his rice being thoroughly cleaned, nor to his meat being finely minced. By the fourth century, Confucius was recognized as a unique figure, a sage who was ignored but should have been recognized and become a king. Indeed chapters twenty-eight to thirty of the *Xunzi*, which some have argued were not the work of Xunzi but compilations by his disciples, look like an alternative, and considerably briefer, version of the *Analects*. Confucius and his followers also inspired considerable criticism from other thinkers. The anecdote quoted earlier from the *Mozi* is an example. The authors of the *Zhuangzi* took particular delight in parodying Confucius and the teachings conventionally associated with him. We can do little or nothing to alter our fated span of existence but we determine what we accomplish and what we are remembered for. Confucius represented his teachings as lessons transmitted from antiquity. Confucius pointed especially to the precedents established during the height of the royal Zhou roughly the first half of the first millennium BCE. Certainly his claim that there were antique precedents for his ideology had a tremendous influence on subsequent thinkers many of whom imitated these gestures. But we should not regard the contents of the *Analects* as consisting of old ideas. Much of what Confucius taught appears to have been original to him and to have represented a radical departure from the ideas and practices of his day. Confucius also claimed that he enjoyed a special and privileged relationship with Heaven and that, by the age of fifty, he had come to understand what Heaven had mandated for him and for mankind. Confucius was also careful to instruct his followers that they should never neglect the offerings due Heaven. Rather they show that Confucius revered and respected the spirits, thought that they should be worshipped with utmost sincerity, and taught that serving the spirits was a far more difficult and complicated matter than serving mere mortals. This meant being sure to avoid artful speech or an ingratiating manner that would create a false impression and lead to self-aggrandizement. For Confucius, such concern for others is demonstrated through the practice of forms of the Golden Rule: Central to all ethical teachings found in the *Analects* of Confucius is the notion that the social arena in which the tools for creating and maintaining harmonious relations are fashioned and employed is the extended family. Among the various ways in which social divisions could have been drawn, the most important were the vertical lines that bound

multigenerational lineages. And the most fundamental lessons to be learned by individuals within a lineage were what role their generational position had imposed on them and what obligations toward those senior or junior to them were associated with those roles. In the world of the Analects, the dynamics of social exchange and obligation primarily involved movement up and down along familial roles that were defined in terms of how they related to others within the same lineage. But the extended family was at the center of these other hierarchies and could be regarded as a microcosm of their workings. The Mohists shared with Confucius and his followers the goal of bringing about effective governance and a stable society, but they constructed their ethical system, not on the basis of social roles, but rather on the self or, to be more precise, the physical self that has cravings, needs, and ambitions. The Confucian emphasis on social role rather than on the self seems to involve, in comparison to the Mohist position, an exaggerated emphasis on social status and position and an excessive form of self-centeredness. While the Mohist love of self is also of course a form of self-interest, what distinguishes it from the Confucian position is that the Mohists regard self-love as a necessary means to an end, not the end in itself, which the Confucian pride of position and place appears to be. The Mohist program called for a process by which self-love was replaced by, or transformed into, impartial love—the unselfish and altruistic concern for others that would, in their reckoning, lead to an improved world untroubled by wars between states, conflict in communities, and strife within families. Confucius taught that the practice of altruism he thought necessary for social cohesion could be mastered only by those who have learned self-discipline. Learning self-restraint involves studying and mastering *li*, the ritual forms and rules of propriety through which one expresses respect for superiors and enacts his role in society in such a way that he himself is worthy of respect and admiration. A concern for propriety should inform everything that one says and does: Look at nothing in defiance of ritual, listen to nothing in defiance of ritual, speak of nothing in defiance of ritual, never stir hand or foot in defiance of ritual. Confucius and many of his followers teach that it is by experiencing desires that we learn the value of social strictures that make an ordered society possible. See Lunyu 2. Confucius taught, on the contrary, that if one did not possess a keen sense of the well-being and interests of others his ceremonial manners signified nothing. He sacrificed to the spirits as if the spirits were present. It seems apparent that in his own day, however, advocates of more legalistic methods were winning a large following among the ruling elite. Most troubling to Confucius was his perception that the political institutions of his day had completely broken down. He attributed this collapse to the fact that those who wielded power as well as those who occupied subordinate positions did so by making claim to titles for which they were not worthy. I should claim for myself only a title that is legitimately mine and when I possess such a title and participate in the various hierarchical relationships signified by that title, then I should live up to the meaning of the title that I claim for myself. Elsewhere in the Analects, Confucius says to his disciple Zilu that the first thing he would do in undertaking the administration of a state is *zhengming*. But for Xunzi the term referred to the proper use of language and how one should go about inventing new terms that were suitable to the age. Confucius believed that this sort of rectification had to begin at the very top of the government, because it was at the top that the discrepancy between names and actualities had originated. In a conversation with Ji Kangzi who had usurped power in Lu, Confucius advised: The moral character of the ruler is the wind; the moral character of those beneath him is the grass. He disparages those who have faith in natural understanding or intuition and argues that the only real understanding of a subject comes from long and careful study. Study, for Confucius, means finding a good teacher and imitating his words and deeds. A good teacher is someone older who is familiar with the ways of the past and the practices of the ancients. He never discourses at length on a subject. Instead he poses questions, cites passages from the classics, or uses apt analogies, and waits for his students to arrive at the right answers. Confucius finds himself in an age in which values are out of joint. Actions and behavior no longer correspond to the labels originally attached to them. Moral education is important to Confucius because it is the means by which one can rectify this situation and restore meaning to language and values to society. He believes that the most important lessons for obtaining such a moral education are to be found in the canonical Book of Songs, because many of its poems are both beautiful and good.

### Chapter 3 : BIBLE VERSES ABOUT TEACHING THE WORD

*Other accrediting agencies that serve HBCUs, such as the Higher Learning Commission (HLC) and the Middle States Commission on Higher Education (MSCHE), also have accreditation criteria regarding shared governance and exemplifying stability in resources, governance and leadership.*

What is a Philosophy of Teaching Statement? A philosophy of teaching statement is a narrative that includes: Faculty and graduate teaching assistants are increasingly being asked to state their philosophy of teaching. This request may be in conjunction with the submission of a teaching portfolio for seeking academic positions, or as a regular component of the portfolio or dossier for promotion and tenure. Philosophy of teaching statements are also requested of candidates for teaching awards or grant applications. Why do teachers need to articulate their philosophy of teaching? What purposes does a philosophy of teaching serve? It has been recognized by many teachers that the process of identifying a personal philosophy of teaching and continuously examining, testifying, and verifying this philosophy through teaching can lead to change of teaching behaviors and ultimately foster professional and personal growth. In his book *The Skillful Teacher*, Stephen Brookfield points out that the development of a teaching philosophy can be used for several purposes: Knowing clearly what kind of dent you want to make in the world means that you must continually ask yourself the most fundamental evaluative questions of all – “What effect am I having on students and on their learning? A clear vision of a teaching philosophy provides stability, continuity, and long-term guidance. A well-defined philosophy can help them remain focused on their teaching goals and to appreciate the personal and professional rewards of teaching. There is no right or wrong way to write a philosophy statement, which is why it is so challenging for most people to write one. It is generally 1–2 pages in length. For some purposes, an extended description is appropriate, but length should suit the context. Use present tense, in most cases. Writing in first-person is most common and is the easiest for your audience to read. Most statements avoid technical terms and favor language and concepts that can be broadly appreciated. A general rule is that the statement should be written with the audience in mind. It may be helpful to have someone from your field read your statement and give you some guidance on any discipline-specific jargon and issues to include or exclude. It is not possible in many cases for your reader to come to your class to actually watch you teach. By including very specific examples of teaching strategies, assignments, discussions, etc. Help them to visualize what you do in the classroom and the exchange between you and your students. For example, can your readers picture in their minds the learning environment you create for your students? Make it memorable and unique. If you are submitting this document as part of a job application, remember that your readers on the search committee are seeing many of these documents. What is going to set you apart? What about you are they going to remember? Even in your own experience, you make choices as to the best teaching methods for different courses and content: Examples The following samples are written by winners of the Graduate Associate Teaching Award at OSU, and are examples of various formats you may choose to use.

**Chapter 4 : Learning Theories and Models summaries - Educational Psychology**

*Teaching Affiliate (TF): A TF is an advanced graduate student with substantial teaching experience and has full responsibility to deliver a course under the mentorship of a faculty member. A TF awards the final grade and is listed as the primary instructor for the course.*

God knows children and He knows what you need to do to bring them up right. Parents are either going to prepare their children to follow Christ or to follow the world. A child will trust his parents and believe the awesome stories in the Bible. Have fun while reading Scripture to them. They will be fascinated by Jesus Christ. So give them something great to imitate. Take to heart these words that I give you today. Repeat them to your children. Write them down, and tie them around your wrist, and wear them as headbands as a reminder. Write them on the doorframes of your houses and on your gates. Be careful never to forget what you yourself have seen. Do not let these memories escape from your mind as long as you live! And be sure to pass them on to your children and grandchildren. Never forget the day when you stood before the Lord your God at Mount Sinai, where he told me, Summon the people before me, and I will personally instruct them. Then they will learn to fear me as long as they live, and they will teach their children to fear me also. But the disciples scolded the parents for bothering him. For the Kingdom of Heaven belongs to those who are like these children. Teach these things and insist that everyone learn them. Talk about them when you are at home and when you are on the road, when you are going to bed and when you are getting up. Discipline is a form of teaching your child. If you spank him, he will not die. You teach them by the way you conduct yourself. In the same way let your light shine in front of people. Then they will see the good that you do and praise your Father in heaven. But if you cause one of these little ones who trusts in me to fall into sin, it would be better for you to have a large millstone tied around your neck and be drowned in the depths of the sea. Signup today and receive encouragement, updates, help, and more straight in your inbox.

**Chapter 5 : Nurse progress notes quickly and efficiently. | Nurse Teachings**

*provisional license issued pursuant to the Department's Rules Governing the Non- Traditional Licensure Program. "Reciprocity" means the recognition of a teaching license from another state or.*

History[ edit ] Since its incorporation in , the Watch Tower Bible and Tract Society of Pennsylvania has been directed by a president and board of directors. Rutherford , encountered opposition from directors in , he dismissed them. In , the editorial committee was dissolved. A organizational handbook stated that "the visible governing body has been closely identified with the board of directors of this corporation. On October 1, , Watch Tower Society vice-president Frederick Franz addressed the annual meeting of the Pennsylvania corporation in Buckingham, Pennsylvania , stating that the legal corporation of the Watch Tower Society was an "agency" or "temporary instrument" used by the Governing Body on behalf of the " faithful and discreet slave ". According to former Witnesses James Penton and Heather and Gary Botting , internal dissatisfaction with official doctrines continued to grow, leading to a series of secret investigations and judicial hearings. Consequently, dissenting members were expelled from the Brooklyn headquarters staff in the same year. The Watch Tower Society responded to the dissent with a more severe attitude regarding the treatment of expelled Witnesses. In view of the tremendous increase worldwide, it seems appropriate at this time to provide the Governing Body with some additional assistance. Therefore it has been decided to invite several helpers, mainly from among the great crowd, to share in the meetings of each of the Governing Body Committees, that is, the Personnel, Publishing, Service, Teaching, and Writing Committees. Thus, the number attending the meetings of each of these committees will be increased to seven or eight. Under the direction of the Governing Body committee members, these assistants will take part in discussions and will carry out various assignments given them by the committee. This new arrangement goes into effect May 1, For many years now, the number of the remnant of anointed Witnesses has been decreasing, while the number of the great crowd has increased beyond our grandest expectations. Governing Body meetings are held weekly in closed session. It oversees arrangements for the personal and spiritual assistance of Bethel staff, as well as the selection and invitation of new Bethel members. The Publishing Committee supervises the printing, publishing and shipping of literature, as well as legal matters involved in printing, such as obtaining property for printing facilities. It oversees communication between the international headquarters, branch offices, and the congregations. It examines annual reports of preaching activity from the branches. It supervises preparation of material to be used in teaching, and oversees the development of new audio and video programs. The Writing Committee supervises the writing and translation of all material published by the Watch Tower Bible and Tract Society , including scripts for dramas and talk outlines. It responds to questions about scriptural, doctrinal, and moral issues, specific problems in the congregations, and the standing of members in congregations. It comprises the coordinators, or a representative, from each of the other Governing Body committees and a secretary who is also a member of the Governing Body. It is responsible for the efficient operation of the other committees. Representatives[ edit ] Initially, the Governing Body directly appointed all congregation elders. Kenneth Cook [78] Samuel F. All members served until their deaths unless specified.

**Chapter 6 : Recent Teaching and Teacher Education Articles - Elsevier**

*I don't get frustrated as often and the children are governing themselves much better. Thank you for sharing these key pieces of information. I've been passing it on to everyone who will listen.*

Diabetes Teaching SN taught patient that diabetes is a life-long disease. You will always have it, so education about your diabetes is very important. The more you learn about diabetes, the better you can control your blood glucose level and avoid complications. To learn how to manage your diabetes, work closely with your health care team. Diabetes Teaching SN taught patient on diabetes. To control your blood glucose level, you must have healthy eating habits. A healthy diet has other benefits too. Healthy eating can lead to weight loss. Losing small amounts of weight can often make a big difference in your health. Healthy eating can improve your blood glucose, blood pressure, and cholesterol levels. Diabetes Teaching SN instructed patient on Diabetes. When you have diabetes, a meal plan is important. A meal plan tells you when to eat, how much to eat, and what kinds of food to eat for meals and snacks. You need to eat a variety of vegetables, fruits, and whole-grain foods. The meal plan can include sugar, salt, and saturated fats, but in a way that fits into the overall plan. Diabetes Teaching SN explained that the Diabetes can affect the small blood vessels of the body that supply the skin with blood. Changes to the blood vessels because of diabetes can cause a skin condition called diabetic dermopathy. This appears as scaly patches that are light brown or red, often on the front of the legs. Diabetes Teaching SN instructed patient on the diabetes. Make wise food choices. Choose fruits, vegetables, whole grains, fish, lean meats, and low - fat dairy products. Learn when to eat and how much to have. Be physically active for 30 to 60 minutes most days, such as taking a brisk walk as tolerated. Two times a week do activities to strengthen muscles and bone, such as lifting weights or sit - ups. Reach and stay at a healthy weight. Making wise food choices and being active can help you control your weight. Diabetes Teaching Sn instructed patient on diabetes management. Physical activity helps to decrease blood sugar levels and monitor your food intake such as carbohydrates and fats. Diabetes Teaching SN instructed patient on diabetes and kidney problem, that diabetes mellitus DM is one of the leading cause of kidney failure in the United States. Approximately one-half of people who need dialysis have kidney disease from diabetes. With that, tight control of blood sugar must be done by avoiding concentrated sweets and high-carbohydrate content foods. Diabetes Teaching SN instructed that if you have diabetes, your body cannot make or properly use insulin. This leads to high blood glucose, or blood sugar, levels. Healthy eating helps keep your blood sugar in your target range. It is a critical part of managing your diabetes, because controlling your blood sugar can prevent the complications of diabetes. Diabetes Teaching SN instructed that Janumet is used with a proper diet and exercise program and possibly with other medications to control high blood sugar. It is used in patients with type 2 diabetes. Instructed that common side effects include, nausea, vomiting, stomach upset, diarrhea, headache, weakness, or a metallic taste in the mouth may occur. Diabetes Teaching SN instructed patient about Glimpiride is an oral blood sugar-lowering drug in a class of medicines for controlling diabetes. Glimpiride lowers the sugar level in the blood by stimulating insulin to be secreted from the pancreas into the blood. Nausea and upset stomach may occur.

### Chapter 7 : Teaching Quotes ( quotes)

*A clear and simple statement of the important factors governing the art of teaching, it has been especially successful as a handbook for Sunday school teachers. In recognition of Dr. Gregory's great service to the University of Illinois, two members of the School of Education undertook the revision of the book which is here presented.*

Courses that meet those criteria are normally approved for a TA. A number of GSE courses are listed in Education and in another department s. Students in the course register under either listing. Cost-sharing between departments or schools occurs by agreement made with the faculty member, the Assistant Dean of Academic Services, and the Administrator of the other department. Special cases and exceptions: Under exceptional circumstances, courses that do not meet the above criteria may be approved for TA positions by the Associate Dean for Student Affairs. Examples of exceptions include special instructional needs for a class special pedagogy, or extensive student work to give feedback on, etc. Other factors that play into a decision for an exception are availability of funding, course enrollments past and present , and equity across faculty and areas. Students must be in good academic standing. Students should consult with the Doctoral Programs Officer for more information. A TA helps with course preparation and grading, holds office hours, and maintains course websites. The faculty member is the primary course instructor and awards grades. A TF is an advanced graduate student with substantial teaching experience and has full responsibility to deliver a course under the mentorship of a faculty member. A TF awards the final grade and is listed as the primary instructor for the course. A TF receives instructor course evaluations from the University. TFs are usually hired to teach required or popular GSE courses when a faculty member is on sabbatical. All positions are part of the University permanent records. Courses that are not setup as lectures i. The deadline is usually in the Spring Quarter of the prior academic year. English Proficiency All international students must pass an English proficiency screening before being appointed to any teaching position i. Students in this situation who wish to work in a teaching position must contact the English for Foreign Students Office to arrange a English screening. The student receives salary in addition to tuition support. Check with Academic Services for specific deadlines. The University monitors faculty teaching loads, class sizes, and TA use on a regular basis. Therefore, it is important that all course and teaching activity is documented for all students.

**Chapter 8 : Powerful Quotes for Teachers (Printer Friendly Version) - Teachingcom**

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The library of Lincoln University, New Zealand The concept of governance in postsecondary education predominantly refers to the internal structure, organization and management of autonomous institutions. The internal governance organization typically consists of a governing board board of regents , board of directors , the university president executive head, CEO with a team of administrative chancellors and staff, faculty senates, academic deans, department chairs, and usually some form of organization for student representation. In the United States, state institution governing boards often emphasize the concept of citizen governance in recognizing that board members serve a civic role for the institution. Management structures themselves have become increasingly complex due to the increasing complexity of intraorganizational, interorganizational and governmental relationships. Whether college and university education, adult education, technical or vocational education, educational administration presents complex challenges at all levels of private and public education. As universities have become increasingly interdependent with external forces, institutions are accountable to external organizational relationships such as local and federal governments, equally in managing business and corporate relationships. The nature of the managing relationships characterize whether governance is corporate and business oriented or defined more by a collegial shared form of governance. In this way, governance is sometimes defined at difference to the internal management of institutions. Throughout the world, many national , state and local governments have begun to establish coordinating and governing boards as both buffer and bridge to coordinate governance and institutional management. With the complexity of internal structures, the external relationships between institutions and local, state, and national governments are evidently equally differentiated given the different forms of government in the international system making the concepts of governance for postsecondary education pluralistic in its broadest sense and usage. External governing relationships depends much on institutions, government policy, and any other formal or informal organizational obligations. Generally, institutions are recognized as autonomous actors with varying degrees of interdependence with, and legislated commitments to the external stakeholders, local and national government. Administrative building at University of Agricultural Sciences, Bangalore Due to the influences of public sector reforms, several authors Kezar and Eckel ; Lapworth ; Middlehurst point out that next to the concept of shared and participative governance a new form of governance has emerged, i. According to Lapworth, the rise of the notion of corporate governance and the decline of the shared or consensual governance can be seen to be a result of the decline in academic participation, a growing tendency towards managerialism and the new environment where the universities are operating. Refinements to the statement were introduced in subsequent years, culminating in the Statement on Government of Colleges and Universities. Rather, it aimed to establish a shared vision for the internal governance of institutions. Student involvement is not addressed in detail. The statement concerns general education policy and internal operations with an overview of the formal structures for organization and management. In process and structure, the meaning with the end result is an organizational philosophy for shared governance in higher education. While institutions internationally do not directly have the same genealogy with the idea of shared, collegial governance, universities worldwide are loosely organized by similar structures and based on comparable models. McMaster notes the different cultures in universities and the traditional relationships between faculty and administration, characterizing historical transitions and suggesting that universities today are undergoing transitions in culture. With debates over the recent trends, university organizations, governing associations, and numerous postsecondary institutions themselves have set forth policy statements on governance. The policy maintains that faculty involvement in governance is critical. Providing research support, the organization states faculty should advise administration in developing curriculum and methods of instruction. Faculty is responsible for establishing degree requirements, takes primary responsibility in tenure appointments and the award of promotion and sabbatical. The policy concludes with the assertion: State and

federal government and external agencies should refrain from intervening in the internal governance of institutions of higher education when they are functioning in accordance with state and federal law. Government should recognize that conserving the autonomy of these institutions is essential to protecting academic freedom, the advance of knowledge, and the pursuit of truth. Unlike the NEA, the AAUP elaborates more on the role of governing structures, including the role of the president to ensure "sound academic practices", as the NEA suggests faculty rights to appeal flawed and improper procedures. In summation, where the AAUP discusses the organizational structure for governance and management in more detail while touching on student involvement, the NEA statement differs by detailing primarily faculty rights and responsibilities in shared governance. Where the AAUP statement discusses policy on students and their academic rights, with the community college statement the NEA does not address student involvement. Accordingly, six principles affirm standards of academic freedom, faculty participation in standards and curriculum, and faculty decisions on academic personnel as the AAUP first established principles of governance. In conclusion, the AFT emphasizes affirmation of the goals, objectives and purpose for shared governance in higher education. Statements from associations of governance[ edit ] Association of Governing Boards: External Influences on Colleges and Universities. The board should establish effective ways to govern while respecting the culture of decision making in the academy. The board should approve a budget and establish guidelines for resource allocation using a process that reflects strategic priorities. Boards should ensure open communication with campus constituencies. The governing board should manifest a commitment to accountability and transparency and should exemplify the behavior it expects of other participants in the governance process. Governing boards have the ultimate responsibility to appoint and assess the performance of the president. System governing boards should clarify the authority and responsibilities of the system head, campus heads, and any institutional quasi-governing or advisory boards. Boards of both public and independent colleges and universities should play an important role in relating their institutions to the communities they serve. AGB statement on governing in the public trust[ edit ] With their statement on governing bodies, the AGB then provides statement on governing in the public trust, iterating many of the same points concerning recent external pressures. The statement defines the historic role and rationale behind the principles of citizen governance upon which state institutional boards operate. Again, addressing the nature of external influences in university governance, the AGB defines specific principles in maintaining accountability and autonomy in the public trust, including the primacy of the board over individual members; the importance of institutional missions; respecting the board as both buffer and bridge; exhibiting exemplary public behaviour; and In conclusion, the statement asks for the reaffirmation of a commitment to citizen governance to maintain the balanced and independent governance of institutions. Acknowledging the diversity of governing structures and believing a balance is necessary between internal and external forces, the organization maintains: The recommendations address practices by which internal governing structures operate and how they can improve institutional governance for the Commonwealth of Australia. Additional perspectives[ edit ] University governance in Africa[ edit ] The Pan-African Institute of University Governance is a project set up by the Agence Universitaire de la Francophonie and by the Association of Commonwealth universities, in support of the Ministry of the higher education of Cameroon. Based physically at the Yaounde - Cameroon, it is about a unique structure of support which aims at improving all the practices which contribute to the smooth running of higher education in Africa. Its vocation is to accompany the modernization of the governance of higher education thanks to the implementation of expertise, the modules of training, seminars and workshops and especially specific tools of management, analysis and evaluation. It spreads his actions on the whole domain of governance academic, administrative, financial, social, numerical and of the research and has a function of observatory of higher education in Africa. At this effect, the Institute founds its methods of work on its role of observatory of higher education, on its expertise in evaluation of mechanisms of functioning and decision-making in establishments, and thus on its capacity of analysis of the modes and tools of management of higher education. The activities of the Institute in " are articulate around three types of actions: The Institute works in partnership with stakeholders and international institutions to accompany initiatives and realize actions which can contribute to the improvement of the functioning of

higher education and more widely education in Africa. This is a will to work for the emergence of Africa of tomorrow. View and missions of the Pan-African Institute of University Governance[ edit ] The philosophy of this Institute expands dialogue and shared experience between African university leaders on issues related to university governance. African Universities can only develop if they succeed in inventing their own policies and procedures, all by taking into consideration international standards. To assist universities in the accomplishment of their missions in an efficient and modern way, the Pan-African Institute of University Governance shall make use of the relationship it has with partners such as the Agence universitaire de la Francophonie AUF and the Association of Commonwealth Universities ACU. It consists of two joined visions. Rounding on common objectives and shared missions, Anglophones, Francophones, Lusophones and Arabic-speakers will better enrich discussions on how to develop higher educational system. Therefore, our approach is that of the exchange of experience and good practices likely to be widespread within the framework of our institutions that most frequently lack real communication. The first one is current. It consists of rationalizing, valorizing and modernizing both the university foundations and their various systems of functioning. It supposes to put on better the whole university structure: The second approach of governance fundamentally questions the efficiency of the systems of functioning of universities, too much centered on the hierarchical authority of the State, and on that of the university and academic administration, whether it is to define the financing, programs, the qualifications and even the courses of training. The governance of higher education will succeed only if it allows creating a common space of meeting between the actors: With the South African transition to democracy in , the national government and institutions of postsecondary learning envisioned the cooperative governance of higher education. Nonetheless, where the concept of conditional autonomy remained vague with its vision in , the authors suggest that given the direction the government and NCHE have taken, there need be a rethinking of the relationship between institutions and the newly established democratic government. Efficiency in finances with stronger managerial controls and deregulation of the labor market, i. Downsizing and Decentralization , breaking up large institutions into smaller periphery units with a small centralized managerial core and a split between public and private funding. Excellence , the In Search For Excellence Model, which focuses on a more human resource approach to institutional change with a mix of top-down and bottom-up organization Public Service , with the merging of both public and private managerial practices. The European countries of Norway and Sweden are provided as additional examples of the new managerialism in tertiary education. New organizational forms for governance and leadership with the diversification of higher education have emphasized maintaining institutional autonomy , harmonizing institutional standards, and expanding higher education with goals related to the neoliberal market model of education. Significant among these changes is the establishment of governing and coordinating boards with decision-making structures for collaboration in external and internal governance of higher education as done in many states within the United States. Believing that there will be either a convergence or divergence between a strong administrative managerialism and faculty involvement in governance throughout Europe, the UK and U. In conclusion, Sporn believes the new governing structures provide stronger leadership and management, but that institutions "should pay close attention to the role of faculty and shared governance. Supreme Court case *Dartmouth College v. Woodward* before the Yale Report of where the former was catalyst from the later, each of which upheld the separation of church and state private universities in the United States generally maintain remarkable autonomy from local, state, and federal government. Questions might be raised over the role of shared governance in private education. Quinn notes the way in which Catholic colleges and universities adopted principles of shared governance throughout the s. The findings of the report detail the method with summary of the present state of shared governance. The findings include the state of the locus of authority and reforms as well as the analysis of the challenges facing Liberal Arts Colleges with the pressures of the current economic climate. The survey did not include participation from any population of students.

*Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.*