UVU UTAH VALLEY UNIVERSITY™

Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: https://catalog.uvu.edu/

Semester: Spring
Course Prefix: ESFF
Course Title: Introduction to Emergency Services Leadership

Year: 2025
Course and Section #: 2100 X01-X51
Credits: 3

Course Description

Explores the aspiring and current emergency services learner's desire to serve and relates it to the theoretical constructs and characteristics of servant leadership. Discusses the roles and responsibilities of leadership/followership, internal and external, associated with the emergency services. Develops basic leadership/followership traits, based upon the philosophy of servant leadership.

ESFF 2100 is not a GE course. ESFF 2100 is part of the discipline core required courses and is required for the Bachelor of Science, Emergency Services Administration degree.

Course Attributes
This course has the following attributes:
☐ General Education Requirements
☐ Global/Intercultural Graduation Requirements
☐ Writing Enriched Graduation Requirements
☒ Discipline Core Requirements in Program
☐ Elective Core Requirements in Program
☐ Open Elective
Other: *Click here to enter text.*

Instructor Information
Instructor Name: Chris Lindquist

Student Learning Outcomes

- Define servant leadership and its characteristics
- Identify commonalities between servant leadership and the emergency services
- Describe the constructs of servant leadership and their relationship to the emergency services
- Explain the importance of the leader/follower relationship within the emergency services
- Explain servant leadership to other aspiring and current emergency services personnel

Course Materials and Texts

There are no required materials or fees for ESFF 2100. However, the technology requires a computer with access to Canvas is required to complete and submit all assignments.

ESFF 2100 has no optional materials, fees, or technology.

Course Requirements

Course Assignments, Assessments, and Grading Policy

Assignments:

Course assignments for *ESFF2100: Introduction to Emergency Services Leadership* is there to foster an appreciation of servant leadership. Each assignment is built around reflecting on the subject matter to enhance the learning experience by relating it to the learner's professional and personal life. The assignments for ESFF 2100 consist of Reflective essays that account for 50% of your grade, and discussions that account for 40% of your grade. Please see the descriptions below.

Reflective Essays:

There are three (3) reflective essays in this course (***due in weeks 2, 4, and 6***). Each essay coincides with the lessons and readings for a two-week period. Students need to provide rich reflection and thoughts on the subject, as well as use both literature citations and life experiences. Use the temple attached to each assignment; download it and save it to your computer (***make sure you delete comments***). This template is usable beyond ESFF2100 for all APA-required work.

Servant Leadership Discussions:

There are four (4) discussions in this course (***due in weeks 1, 3, 5, and 7***). Each discussion is meant to bring about the community in the class as well as a deeper understanding of how others in the course experience the servant leadership philosophy.

Discussions will be opportunities to explore topics together. Posts to the discussion should add significantly to the conversation and support your point of view. *Comments that do not add significantly to a discussion will receive **no credit**.* It is okay to disagree in a discussion. In fact, much learning happens when we disagree. However, we need to be respectful and keep our online classroom a safe place to learn.

Due dates for discussions correspond with the initial postdate which is usually a **Thursday**. Follow-up comments are due by Sunday. Follow-up posts are expected to be after the due date and are not marked late. Discussions will be concluded by the **Sunday** following the due date. After this, posts will be marked late.

Assessments:

The final exam for ESFF-2100 is a timed exam that involves the student's understanding of the philosophy of servant leadership, the exam is based upon the in-course lesson lectures and is made up of a combination of multiple-choice and true/false questions. The final exam accounts for 10% of your grade.

Required or Recommended Reading Assignments
None

General Description of the Subject Matter of Each Lecture or Discussion

Lesson One.

Welcome to Introduction to Emergency Services Leadership*!*

Asking oneself about personal roles within an organization as well as life is as personal and deep as one can reach. Asking what our place is and who we are, opens a personal reflection pathway that possesses the power to change us forever. Do we long to be the one that others wish to follow (Neuschel, 1998; Keith, 2008; Ren 2010)? A foundational approach to the possibility of one day measuring up to such standards comes through in a philosophy known as servant leadership. Coined by a Quaker in the 1970s, the philosophy holds at its nexus the notion of service before self, a concept quite difficult to comprehend in this narcissistic time that we live.

Greenleaf (1977) penned the philosophy of servant leadership over three decades ago. Such thinking revolutionized leadership thought and academics by bringing an approach to the world that is void of a desire to lead first. Greenleaf's (1977) work embeds a desire to serve others first, to meet their needs and wants more so than personal needs, that the path to true happiness comes from the idea of serving others (Greenleaf, 1977; Stramba, 2003; Keith, 2008). However, unlike current leadership theory, servant leadership philosophy bases itself on the notion that the servant leader is one that possesses specific characteristics (Spears, 2000) and thus a servant's pathway. The idea of servant leadership is not the weakening of leaders and subduing their legitimacy but rather, strengthening their role, a fact that stems from service (Greenleaf, 1977) and empathy (Spears, 2000) for others. The idea exists to give meaning to one's life (Keith, 2008)

When writing on the individual, Greenleaf (1977) discusses the notion of those that wish to serve and from that service comes leadership, a byproduct of serving. The theory places the individual within society, regardless of stature, as a servant to the needs of others (Greenleaf, 1977). Such a notion involves the improvement of others as the cornerstone. Spears (2000) held such a concept, committing oneself to the betterment and growth of others, as a core characteristic of the servant leader. Here is the individual, impressive, educated, and self-aware, committing their life to the service of others for their betterment (Greenleaf, 1977). The essential component of Greenleaf's (1977) theory is the individual and the power they hold in the service to others as well as the outcomes of the practice. Greenleaf (1977) poses two specific questions about servant leadership, the first involves whether the leader grows as an individual and the second involves the growth of the individual served.

From the individual comes the makeup of the institution, for they go together, for individuals are at the soul of an organization. Greenleaf (1977) places the idea of putting people first as the central tenant of success for an organization. Greenleaf (1977) argues that the institution that places the needs of its

people before all else will in fact see everything turn positive. Such an idea bases itself on the premise that if your people are taken care of then they in turn take care of everything else. Ren (2010) argued that the practice of servant leadership by individuals within an institution would in fact improve the environment and thus foster positive outcomes. Murray's (2008) research showed a direct correlation between the practice of servant leadership within an institution and positive atmospheres. This is Greenleaf's (1977) argument, that the institution that practices servant leadership flourishes because those served desire to make it so.

A trustee is a leader over an entire organization, one whose appointment comes with the notion that they in fact are in charge. Greenleaf (1977) specifically places the role of the servant leader-trustee as being the leader's leader. For Greenleaf (1977) this trustee is a steward of the organization and therefore holds the responsibility of fostering the institution for the good of society (Greenleaf, 1977, Spears, 2000, Keith, 2008). Moreover, this trustee is one that possesses a complete view of the organization. Stewardship is one of Spears's (2000) servant leader characteristics. In this function, the steward, who is one and the same as the trustee, plays a role of service to the organization.

Due to such service and seeing the effect that both positive and negative leaders can have, one should hold the leadership of the utmost importance. The fact is when Spears (2000) discusses the characteristics of the servant leader, the truth of such characteristics stand out to those that know the difference. As Stramba (2003), Murray (2008), and Ren (2010) show, leadership is powerful and long-reaching, it holds the key to improving environments yet the same needs to be said for the destructive power of poor leadership.

For the organization, the idea falls in line with Greenleaf's (1977), Spears's (2000), and Keith's (2008) writings that the role of the organization is to add to the greatness of a culture. The notion of a greater good (Greenleaf, 1977; Spears, 2000; Keith, 2008) is bigger than the organization itself. Personally, in the fire and emergency services, the role of the organization is at the very core, one of service to others for the greater good of all.

For society, it is the idea of having leaders who possess the skills that inspire others to follow (Neuschel, 1998; Keith, 2008; Ren 2010). In a society fraught with poor role models, the servant leader is breath of fresh air and sadly hard to find in popular culture. The idea of pushing back those once viewed as pillars of society to prop up those that contaminate society seems to be the accepted practice.

To be a servant leader one must desire to serve first (Greenleaf, 1977) and thus nothing can come before that. For as society teeters as to which direction it should go, there has never been a time where the need for servant leaders is greater. The possession of that inner desire to serve cannot simply come from lessons; such a trait exists in us to want more for others. For as Greenleaf (1977) states, it is a wanting to serve first.

Lesson Two.

Larry Spears, a student of Robert Greenleaf's philosophy, established 10 specific characteristics that make up the servant leader (Spears, 2010). Spear's (2010) work took Greenleaf's (1970) writings regarding servant leadership from a theory to a usable and identifiable model based upon ten characteristics identified in the works. Because of Spear's (2010) work, servant leadership now contained specific and measurable characteristics one could use to identify servant leadership qualities within individual leaders.

Derived from an interpretation of Greenleaf's (1970) original essay, the 10 characteristics of the servant leader are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 2010). Specific and yet not exhaustive, these characteristics are the modus operandi for describing the servant leader. Besides being able to use these characteristics to measure servant leaders, they also function to look inward into one's own leadership characteristics (Spears, 2010).

Lesson Three.

The first of Patterson's (2003) servant leadership constructs is *agapao* love, an unwavering moral and ethical commitment to others; all other constructs stem from *agapao* love. Love's embodiment within servant leadership philosophy is that *agapao* love exists simultaneously with one's desire to serve; they are in essence, one and the same. Love overcomes fear and hostilities within organizations (Caldwell & Dixon, 2010) and drives away negativity. Additionally, love cements a commitment to one's followers and a desire to see them succeed (Townsend, 1982).

The notion of love, at least from the standpoint of servant leadership, stems from the unconditional love that comes from morality (Winston, 2002). This love is unwavering, possessing the power to conquer a fear (Bryant, 2010) and establish an authentic (Kerfoot, 2006) leader-follower relationship. The desire to want one's people to succeed stems from love and it is through this love that the leader wants to foster people's abilities and recognize the potential of one's followers. Love recognizes the importance of successful people and understands that anything less is harmful to the organization, as well as the individual (Baer, 2007). It is love that seeks out the truth and stands on a solid foundation of honesty and openness (Caldwell & Dixon, 2010). It is a love for others that allows one to sacrifice life itself for a total stranger.

The love of a leader towards followers is not a weakness, nor a relinquishing of authority (Hunter, 2004), but rather, a compassionate practice (Gunn, 2002) that brings people together. Ferris (1988) argued that the practice of love, seeing the need to be committed both morally and ethically to one's followers, makes a stronger and more effective leader. By placing love at the forefront of leadership it becomes far more difficult for unethical practices to take hold (Williams, 2004). Furthermore, it is love that leads to the desire to serve and thus become a servant leader (Turner, 2000).

Love and the Fire and Emergency Services

Patterson (2003) placed *agapao* love as the first construct of servant leadership. For the fire and emergency services, it is a love for one's fellow man that brings the individual to the profession, and it is love that allows one to remain (Lasky, 2006). The conscientious decision to enter the fire and emergency services career field comes with an understanding of the inherent dangers associated with the profession (Salka & Neville, 2004). It is a love of serving others in their most vulnerable time of need that throughout history has called individuals to the profession (Morris, 1955).

For the fire and emergency services leader, this moral love for one's followers leads to meeting their needs (Spears, 2010). A leader that loves their people strives to keep them safe and seeks ways of supporting them so they can grow as professionals and one day become servant leaders themselves. Moral love for one's followers exists naturally within oneself; it is a part of one's desire to serve. As a fire and emergency services leader, you willingly step forward and swear to protect those

entrusted to your leadership. Therefore, if you do not love those who follow you, how can you willingly give your all to serve and protect them?

Lesson Four.

ALTRUISM: Altruism refers to giving of oneself and believing that adherence to the betterment of others is a noble practice (Patterson, 2003). The idea of altruism does not reduce the individual that is being altruistic, but rather, places the importance on giving oneself to others; it is in no way a relinquishment of position (Hunter, 2004). Monroe (1998) argued that altruism is an outward showing of one's humanity towards others and that the practice of being altruistic is an expression of compassion and love.

This construct does have the tendency to construe sacrificing oneself for the sake of others, meaning laying down one's life; in the extreme case, this is altruism. However, as Monroe (1998) explained, the notion of being altruistic in a day-to-day setting means that self-interest cannot be the only thing that matters. A love for self and a love for others can coexist. This means that there is a place for one's success and giving oneself to another.

Altruism flows from those with servant leadership tendencies that possess a desire and passion for serving others (Day, 2004). Moreover, it stems from a core belief that if one is committed to others, as Spears (2010) argued, then the organization thrives (Greenleaf, 1970, 1977, 2002; Moss & Barbuto, 2010; Patterson, 2003). An altruistic leader fosters community, possessing the ability to bring others together and empower people (Axelsson & Axelsson, 2009).

Moss and Barbuto (2010) found a direct correlation between a strong demonstration of altruism from a leader, a positive environment, and successful outcomes. Individuals can perceive whether a leader truly cares and willingly gives of themself to others (Lengbeyer, 2005). Altruism shows genuine happiness within the leader; it comes from an inner joy that creates a natural, outward expression of love that is simply unmistakable and unavoidable (Ribar & Wilhelm, 2002). Considered altruistic love (Reed, Vidaver-Cohen, & Colwell, 2011), happiness is encompassing and core to the leader's makeup and it comes naturally and shows outwardly through altruism.

Altruism and the Fire and Emergency Services

Invited into the life of others (Smith, 1972), the fire and emergency services responder become the humble servant, who when called upon, is willing to give their all (Useem, Cook, & Sutton, 2005). Such an act is altruism in its purest form, the giving of one oneself for another (Patterson, 2003). The altruistic nature of the fire and emergency services profession is one that reaches out to others through a willingness to sacrifice to save others. Altruism stems from those with a passion to serve others without question and in so doing, willing to give other people ones all (Day, 2004).   The same holds true for fire and emergency services leaders, they must be willing to give of themselves to their followers so that their followers can achieve their true potential.   The fire and emergency services leader must be wholly there both physically and mentally to properly serve their follower's needs.

VISION: Greenleaf (1998) wrote that a servant leader must have a commitment to the vision. Moreover, the idea of vision relates back to the original essay Greenleaf (1970) put forth regarding foresight and the true measure of the leader is that ability. Patterson (2003) placed vision as one of the constructs for the servant leader because vision leads to the future; moreover, one's future

existence and role. At the core of civilization lie visionaries, those willing to not only understand the present and past but also to look to the future to see the needs and trends, and the art of knowing the next step (Vinod & Sudhakar, 2011). This presence of vision again goes to the notion that the servant leader is committed to the growth of others (Spears, 2010). This growth cannot stop; it is an ongoing process pertaining to future needs.

Vision is not only a construct of servant leadership but also the desired quality that others seek to follow (Early & Davenport, 2010). The visionary leader does not suffer the status quo, but rather, looks to be in an ongoing state of positive change and growth (Bell & Habel, 2009). This focus is what Whetstone (2002) called moral leadership, the notion that the leader is committed to the betterment of the institution and an ongoing state of thriving, not just surviving. This leader defends the organization's future by holding firm to a commitment to its people, as well as understanding that people make up the organization, and thus, are one and the same (McCuddy & Cavin, 2009; Patterson, 2003).

Patterson (2003) argued that within the construct of vision is a leader's ability to both recognize and foster the strengths of others. Vision ensures that there is not a squandering of an individual's gifts, talents, and abilities but rather, that those attributes are honed and supported. This focus again becomes an issue of morality (Whetstone, 2002); to ignore a person's strengths and abilities is immoral. The visionary leader realizes where to use a person's abilities to benefit the organization and at the same time continuously cultivate this individual.

Vision and the Fire and Emergency Services

For the fire and emergency services professional, vision involves seeing the future needs of those services and in doing so ensuring those needs are met. As discussed in earlier works, the fire and emergency services profession has changed over time (Fleming, 2010; Smeby, 2005). Bell and Habel (2009) argued that the visionary rejects complacency and looks toward the future. Inwardly, vision protects the fire and emergency services profession, keeping the career field viable by meeting future needs (Whetstone, 2002). The fire and emergency services professional remains committed to being at the ready, which includes taking on different responsibilities for individuals within the organization, as well as the community in which they serve (Anglin, 2001; Fleming; 2010). The visional leader conceptualizes tomorrow with knowledge of the past and well as current trends within the industry. From there they have the proper foresight to set a successful vision for the future.

Lesson Five.

At the core of a relationship between individuals, groups, and organizations is trust (Caldwell & Clapman, 2003). The notion of trust is simple at its core and is the belief that the other party will act in a true manner. Trust itself binds relationships together and keeps them going (Caldwell & Dixon, 2010). Trust, therefore, creates an environment where parties involved have faith in one another to always do the right thing and never betray that principle (Caldwell, Davis & Devine, 2009). Trust directly relates to ethical behavior, doing what is right, always being honest, and being forthcoming (Hosmer, 1995).

When Patterson (2003) identified trust as a construct of servant leadership, the idea stemmed from integrity, a characteristic that encompassed the other constructs of servant leadership. However, it is trust that allows others to have faith in a leader's integrity; it is trust again that binds the relationship. Patterson (2003) looked to the argument that Fletcher (1999) made that the foundation of

leadership is trust and that the leader's actions lead to either a gaining of trust or a loss of trust (Caldwell, Hayes, Karri, & Bernal, 2008). Therefore, when a leader loses the trust of the people, the path to regain it becomes daunting and sometimes unachievable (Reina & Reina, 2007). As it is with power, trust becomes a gift that can be taken away.

Trust supports both leadership and followership; if leaders are trusted, others seek to follow (Caldwell & Hayes, 2007). Moreover, the relationship becomes simple, where leading and following are natural and unquestioned. The exact opposite exists where trust is lacking, because, in the absence of trust, organizations suffer, individuals falter, and thus failure becomes inevitable (Kramer, 1999). The leader must desire for others to trust them and gain that trust only through their behavior and ethical practices. One cannot demand trust; trust is earned. It is a gift from others (De Pree, 1997), and it is critical to successful leadership (Fletcher, 1999).

Trust and the Fire and Emergency Services

The nature of fire and emergency services operations is built upon trust. Individuals thrust into emergencies must rely on not only their own abilities but also the abilities of others (Klinoff, 2012). At the core of the operation is trust between leaders and followers, as well as coworkers. This trust involves believing in the abilities of those in command to make the right decisions and from this trust comes a willingness to carry out orders without question (Caldwell et al., 2009). A leader earns trust in the fire and emergency services; it does not come automatically with a position (Sargent, 2006). Instead, it comes over time through a leader's actions (Caldwell et al., 2008). Furthermore, trust must exist from the leader to the follower, where the actions, commitment, and abilities of the follower allow for the leader to trust them to operate without direct supervision (Caldwell & Hayes, 2007; Smoke, 2010). As noted earlier, trust in the fire and emergency services is a gift from one's followers that can be lost entirely through untrustworthy actions.

Lesson Six.

The servant-leader is committed to the growth of individuals and possesses a desire to build leadership qualities within others. Empowerment is the desire to gift others by empowering them to make decisions, thus developing them as leaders (Russell, 2001). Patterson (2003) argued that this commitment to individuals and the development of leaders is foundational to the practice of servant leadership. Moreover, empowerment is an outward expression of a leader's commitment to others.

When a leader chooses to empower others, they are moving away from centralized leadership tendencies that many leaders in power practice (Ndoye, Imig, & Parker, 2010). Instead, the leader is choosing to decentralize the leadership process, bringing individuals into the mix. Empowerment is trust; it is allowing people to make decisions and standing by them when the decision is called into question (Caldwell, Hayes, Karri, & Bernal, 2008).

Studies have shown that empowering the individual leads to higher job satisfaction, retention, motivation, and creativity (Cherif, Ofori-Amoah, Hanna, & Stefurak, 2010; Ndoye et al., 2010; Slack, Orife, & Anderson, 2010; Zhang & Bartol, 2010). Empowering individuals instill pride and ownership within an organization, creating an atmosphere where the individual has a say in the future (Ndoye et al., 2010). Through empowerment, the individual becomes a stakeholder, one that owns decisions that shape the organization.

Patterson (2003) argued that empowerment involves letting go of the reign and stepping aside, enabling followers to make decisions. Again, empowerment is not about relinquishing power (Hunter, 2004). Empowerment is about remaining in power through the responsibility of one's position as the leader while trusting in others to make the right decisions. Empowerment does not mean that the leader takes a back seat. Empowerment does not remove the leader's personal responsibility, but rather, serves as an act of trust (Caldwell, Davis, & Devine, 2009).

Buchen (1998) argued that the practice of servant leadership within an organization led to future success because the leader abandons some of their old ways such as centralized control. Polleys (2002) related this practice directly to those that lead institutions and found that servant leaders desire to serve others through the appropriate use of their power and authority. Polleys (2002) argued, instead of leading an institution as the individual in complete control, the servant leader needed to harness that gifted power and influence to foster others to lead.

Empowerment and the Fire and Emergency Services

The trust of the follower leads to a willingness of leaders to empower their followers. Ndoye et al. (2010) argued for removing centralized leadership practices, which already exist within the fire and emergency services profession. The very nature of the fire and emergency services response organization involves multiple independent companies controlled by junior officers (Smoke, 2010) who operate in designated strategic areas (Fleming, 2010). Companies and crews are empowered to respond to emergencies and make tactical and patient decisions, depending on the size and severity of the situation, free from the direct supervision of chief officers (Salka & Neville, 2004; Smeby, 2005). Therefore, the fire and emergency services profession operate in a continuous state of trust and empowerment. Fire and emergency services leaders must empower their officers to function.

Lesson Seven.

The first six constructs that Patterson (2003) established, including agapao love, humility, altruism, vision, trust, and empowerment, all lead to the seventh and most essential construct (Russell & Stone, 2002), service. Service is quintessential to servant leadership; it is the foundation of what Greenleaf (1970) put forth. Service is at the heart of what it means to be a servant leader and as Keith (2008) argued, it is that desire to serve that drives everything.

Service means giving oneself to others for something bigger than oneself (Patterson, 2003; Sipe & Frick, 2009). The service flows from agapao love, humility, altruism, vision, trust, and empowerment.

The constructs that Patterson (2003) identified become the building blocks for the individual to serve; it is a culminating effect showing outwardly through the act of serving.

The driving force surrounding that desire to serve stems from an individual wanting to do for others. Spears (2010) understood this situation and thus the reason for the characteristics of the servant leader. Each characteristic involves the selfless act of doing for the sake of others and by doing so rising to what Greenleaf (1970) argued is the position of leader. Within the servant leader, one finds the constructs as the driving factors leading to an individual's desire to serve (Patterson, 2003).

Service and the Fire and Emergency Services

As Patterson (2003) explained, the constructs come together to form the core construct of service, which Sipe and Frick (2009) argued was the absolute giving of self to service of others. Service is indeed the core value of the fire and emergency services responder; it is in that essential desire to serve that the individual steps forward. As Greenleaf (1970) wrote, it is from a desire to serve that the leader appears. Therefore, it is from that same desire to serve that the fire and emergency services professional comes forth and through that desire, leads. Servant leadership is at the core of the fire and emergency services profession, because the constructs that bring forth the individual and formulate their desire to serve, are the very same that make up the servant leader (Patterson, 2003).

Required Course Syllabus Statements

Generative AI

Artificial Intelligence (AI) Expectations and Requirements

AI programs are not a replacement for your human creativity, originality, and critical thinking. Writing, thinking, and researching are crafts you must develop over time to develop your voice. At the same time, you should learn how to use AI and in what instances it can be helpful to you.

The use of generative AI tools is permitted in this course for the following activities:

- Brainstorming and refining your ideas
- Fine-tuning your research questions
- Finding information on your topic
- Drafting an outline to organize your thoughts
- Checking grammar and style

The use of generative AI tools is not permitted in this course for the following activities:

- Impersonating you in classroom contexts, such as by using the tool to compose discussion board prompts/responses assigned to you or content that you put into a Teams/Canvas chat
- Completing group work that your group has assigned you unless it is mutually agreed upon that you may utilize the tool
- Drafting a writing assignment
- Writing sentences, paragraphs, or papers to complete class assignments

You are responsible for the information you submit based on an AI query (for instance, that it does not violate intellectual property laws or contain misinformation or unethical content). Your use of AI tools must be appropriately documented and cited to stay within university policies on academic honesty.

Any student work submitted using AI tools should indicate what is the student's work and what work is AI generated. In such cases, at most 10% of the student work should be developed by AI. If any part of this needs clarification, contact me for a conversation before submitting your work.

AI Options:

- UVU's AI instance of [Microsoft CopilotLinks to an external site.](#)

- o [Microsoft Copilot ResourcesLinks to an external site.](#)
  - o MS Copilot keeps your inquiries within the UVU AI system
- [ChatGPTLinks to an external site.](#)
- [GeminiLinks to an external site.](#)
- Other

Using Remote Testing Software

☒ This course does not use remote testing software.

☐ This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers' immediate surroundings, may require use of a webcam while taking an exam, may require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

Required University Syllabus Statements

Accommodations/Students with Disabilities
Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at accessibilityservices@uvu.edu or 801-863-8747.

Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at DHHservices@uvu.edu

DHH is located on the Orem Campus in BA 112.

Academic Integrity
At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their [rights and responsibilities](#). In each course, they are responsible for knowing the requirements and restrictions regarding research and

writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in UVU Policy 541: *Student Code of Conduct*.

Equity and Title IX

Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – TitleIX@uvu.edu – 800 W University Pkwy, Orem, 84058, Suite BA 203.

Religious Accommodation

UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.
To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at accessibilityservices@uvu.edu. If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a specially dedicated space for meditation, prayer, reflection, or other forms of religious expression.