



## Master Course Syllabus

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

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**Semester:** Spring

**Year:** 2025

**Course Prefix:** ASL

**Course and Section #:** 3510-X01

**Course Title:** History of Deaf People to 1817

**Credits:** 3

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### ***Course Description***

Explores chronologically to 1817 the formation and treatment of the Deaf community and culture. Emphasizes the rise of deaf education in a European setting and on the links to American Deaf education. Examines perceptions of deaf people and language across this period. Taught in ASL.

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### ***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.*

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### ***Instructor Information***

**Instructor Name:** Rachel Eldredge

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### ***Student Learning Outcomes***

Upon completion, successful students will be able to do the following:

- 1 - Outline the forces and events that lead to the formation of Deaf communities and language standardization in Europe which eventually lead to the American Sign Language and the American Deaf Community.
- 2 - Examine the impact of various persons and institutions who played significant roles in the education of Deaf persons and the spread of important signed languages.
- 3 - Describe the role of cultural and historical forces on the progress and impediment of deaf people, including prevalent philosophies and their impact on the formation of competing constructions of Deaf people.
- 4 - Demonstrate an understanding of the role of national politics, religious affiliations, and ideologies in the formation and maintenance of schools for Deaf people in Europe during the period.
- 5 - Describe how Americans seeking to educate Deaf people in America came into contact with and were impacted by European efforts.

6 - Trace the linguistic heritage of American Sign Language to its roots in European gestural and home sign systems through the formation of full-fledged languages and discuss the efforts of hearing people to make signing conform to spoken language structure.

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## ***Course Materials and Texts***

Lane, Harlan. 1984. *When the Mind Hears*. New York: Vintage Books.

Van Cleve, John Vickrey and Barry C. Crouch. 1990. *A Place of Their Own: Creating the Deaf Community in America*. Washington, D.C.: Gallaudet University Press. **HARDCOPY ON RESERVE IN THE LIBRARY**. This book is also used in ASL 3520.

Groce, N. E. (1985). *Everyone Here Spoke Sign Language: Hereditary Deafness on Martha's Vineyard*. Cambridge, MA: Harvard University Press.

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## ***Course Requirements***

### **Course Assignments, Assessments, and Grading Policy**

<u>AREA</u>	<u>WEIGHT</u>
Final Exam	20%
Midterm Exam	20%
Quizzes	20%
Group Project	15%
Assignments/Homework	15%
Discussion Participation	9%
<u>SRI</u>	<u>1%</u>
<b>Total</b>	<b>100%</b>

### Grade Level

A= Superior	93.3%+
A- = Superior	90.0-93.2%
B+ = Above Average	86.6-89.9%
B = Above Average	83.3-86.5%
B- = Above Average	80.0-83.2%
C+ = Average	76.6-79.9%
C = Average	73.3-76.5%
C- =Average	70.0-73.2%
D+ = Below Average	66.6-69.9%
D = Below Average	63.3-66.5%
D- = Below Average	60.0-63.2%
E = Failing	59.9% or below

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### **Required or Recommended Reading Assignments**

Aude de Saint-Loup. "Images of the Deaf in Medieval Western Europe." In *Looking Back* by Renate Fischer and Harlan Lane (eds.), pp. 379-400.

Bernard, Yve. "Silent Artists." In *Looking Back* by Renate Fischer and Harlan Lane (eds.), pp. 75-87.

Bézagu-Deluy, M. (1993). Personalities in the World of Deaf Mutes in 18th Century Paris. En R. Fischer y H. Lane (eds.). *Looking Back. A reader on the History of Deaf Communities and their Sign Languages*. pp. 25-42.

Hervas y Panduro, Lorenzo. "The Spanish School of Deaf-mutes, or Method of Teaching Them to Write and Speak the Spanish Language (1795)." In *Deaf History and Culture in Spain*, Benjamin Frazer, (ed.), pp. 101-115.

Lee, Raymond, and British Deaf History Society. *A Beginner's Introduction to Deaf History*. Feltham, Bdhs Publications, 2004. pp. 1-39

Miles, M. "Signing in the Seraglio: mutes, dwarfs and jestures at the Ottoman Court 1500-1700" *Disability & Society*, Vol. 15, No. 1, 2000. (pp. 115-134)

Plann, S. (1997). *A silent minority: Deaf education in Spain, 1550-1835*. Univ of California Press. Chapters 1-3.

Plann, S. "Roberto Francisco Pradez — Spain's first Deaf teacher of the Deaf" in *looking Back* by Renate Fischer and Harlan Lane (pp. 53-74)

Quartararo, Anne. "Constructing a Deaf Community in Revolutionary France, 1789 to 1799, Chapter 2 in *Deaf Identity and Social Images in Nineteenth-Century France* (pp. 36-48)

Quartararo, Anne. "Pierre Desloges and the Early Deaf Community" in *Deaf identity and Social Images in Nineteenth-Century France*, pp 100-107.

Scalenghe, Sara. "The Deaf in Ottoman Syria, 16-18th Centuries" in *The Arab Studies Journal*. Vol 12/13, No. 2/1 Fall2004/Spring 2005 (pp. 10-25)

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### **General Description of the Subject Matter of Each Lecture or Discussion**

"Introduction and Setting the Context"

"Genesis and The Status of the Deaf Throughout Early History" and "Sign Language: Early Development and Evidence"

"Deaf Teachers of the Deaf" and "Spain: On the Hands of Monks"

Spain: "Pedro Ponce de Leon" and "Out of the Monastery"

France -"The Shepherd and the Symbol," " High Theatre"

France-"Personalities" and "Eppe"

Group One (Spain) and Group Two (Revolutionary France) Presentations and discussions.

"The Secret" to a Successful Oralist Teacher

"Success and Failure"

"Everyone Here Spoke Sign Language"

Group Five (Italy, Ireland, Germany, and Holland) Presentation

"Fortune and Misfortune" and "Spreading the Word"

"Laurent Clerc"

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## ***Required Course Syllabus Statements***

### **Generative AI**

Artificial Intelligence and Natural Language Processing Tools are largely accessible to students and will be used by many in higher education for the foreseeable future. However, the skills taught in the humanities are unique. We aim to educate students in the careful reading of texts, the development of rigorous writing skills, the analysis and use of arguments, and to foster the thoughtful application of each of these skills in students' personal and social development.

The use of artificial intelligence is not prohibited in itself. AI has many beneficial uses, and you will do well to learn how to use AI tools effectively. Just keep in mind, that it is not appropriate to have an AI tool produce work that you submit as your own. It is appropriate to use AI tools to help you develop ideas, explore counter arguments, get feedback on areas your work might improve, and for many other uses.

If you find that you are using AI to help you learn (e.g., to take full advantage of your educational opportunity) rather than to do work for you so you can turn something in (e.g., educational obligation), you are probably doing it right. If you copy and paste something, it better have a proper citation. When you see school as an opportunity rather than as an obligation, you open the door to the full benefits.

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### **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.

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## ***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](mailto: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](mailto:DHHservices@uvu.edu)

DHH is located on the Orem Campus in BA 112.

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## **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](#).

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## **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](mailto:TitleIX@uvu.edu) – 800 W University Pkwy, Orem, 84058, Suite BA 203.

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## **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](mailto: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.