



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: ASL

Course Title: Deaf People of the World

Year: 2025

Course and Section #: ASL 4530

Credits: 3

Course Description

Explores the lives of Deaf people in various places around the world. Considers the extent to which the deaf experience is cross-cultural and to what extent it is unique to specific locations. Explores the lifestyles, educational opportunities, political climate and level of community development of deaf people across the globe. Seeks to illuminate areas of overlap and of difference among the worldviews of various communities.

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: John Hill

Student Learning Outcomes

Upon successful completion of your coursework at Utah Valley University you should have acquired confidence and proficiency in the following areas:

- 1 Describe the general situation of Deaf persons in a number of countries scattered across all continents;
- 2 Describe the variation in social constructions of deafness around the world;
- 3 Describe the educational and employment/subsistence opportunities available in various locales;

- 4 Discuss the questions that arise from both the variation and overlap among Deaf communities around the world and their implications for a variety of disciplines;
- 5 Articulate the roles of religions and spiritual belief systems on the social constructions of deaf peoples;
- 6 Discuss the nature of signed languages and the ideologies that affect the promotion of forms that have gained or are gaining recognition of standardized forms.

Course Materials and Texts

- 1) *Signing and Belonging in Nepal* by Erika Hoffman-Dilloway.
- 2) *Buddhas In Disguise: Deaf People of Nepal* by Irene Taylor.
- 3) *Deaf in Japan: Signing and the Politics of Identity* by Karen Nakamura.
- 4) *Talking Hands* by Margalit Fox.

Course Requirements

Course Assignments, Assessments, and Grading Policy

Letter grades represent the following levels of achievement and are based on course work as indicated: (I do give + and – grades divided every 3.3%.)

Grade	Level	Percentage
A	Superior	93.4-100%
A-	Superior	90.0-93.3%
B+	Above Average	86.7-89.9%
B	Above Average	83.4-86.6%
B-	Above Average	80.0-83.3%
C+	Average	76.7-79.9%
C	Average	73.4-76.6%
C-	Average	70.0-73.3%
D+	Below Average	66.7-69.9%
D	Below Average	63.4-66.6%
E	Unsatisfactory	0.0-59.9%

AREA	WEIGHT
Exams	27%
Project Presentation	15%
Project Film	15%
Online Discussions	15%
Quizzes	15%
Reading Responses	10%
Video Collection	3%
Total	100%

Required or Recommended Reading Assignments

- Murray, J. J. (2008). Coequality and transnational studies: Understanding deaf lives. *Open your eyes: Deaf studies talking*, 100, 110.
- Hiddinga, A., & Crasborn, O. (2011). Signed languages and globalization. *Language in society*, 40(4), 483-505.
- Boyes Braem, P., Caramore, B., Hermann, R., & Hermann, P. S. (2003). Romance and reality: sociolinguistic similarities and differences between Swiss German sign language and Rhaeto-Romansh. *Many ways to be deaf: International variation in deaf communities*, 89-113.
- Dotter, F., & Okorn, I. (2003). EARLY DEAF HISTORY. *Many Ways to be Deaf: International Variation in Deaf Communities*, 49.
- Burch, S. (2000). Transcending revolutions: the tsars, the soviets and deaf culture. *Journal of Social History*, 34(2), 393-401.
- Shaw, C. (2015). “We Have No Need to Lock Ourselves Away “: Space, Marginality, and the Negotiation of Deaf Identity in Late Soviet Moscow. *Slavic Review*, 74(1), 57-78.
- O’Connell, N. P. (2018). ‘Confessing to wilful disobedience’: an ethnographic study of deaf people’s experience of Catholic religious schooling in the Republic of Ireland. *British Journal of religious education*, 40(1), 84-92.
- Fox, M. (2008). *Talking hands: What sign language reveals about the mind*. Simon and Schuster.
- Nakamura, K. (2006). *Deaf in Japan: Signing and the politics of identity*. Cornell University Press.
- Taylor, I. (1997). *Buddhas in disguise: deaf people of Nepal*. (No Title).
- Hoffmann-Dilloway, E. (2016). *Signing and belonging in Nepal*. Washington, DC: Gallaudet University Press.
- Taylor, I. (1997). *Buddhas in disguise: deaf people of Nepal*. (No Title).
- Graif, P. (2018). *Being and hearing: Making intelligible worlds in deaf Kathmandu*. Hau Books.
- Berenz, N. (1998). The case for Brazilian Sign Language: A deaf community finds its voice. In *Language legislation and linguistic rights* (p. 269). John Benjamins.

- Senghas, R. J. (1995). 14 New Ways to Be Deaf in Nicaragua: Changes in Language, Personhood, and Community. *Many ways to be Deaf: International variation in Deaf communities*, 260.
- Moges, R. (2012). Dichotomy of the deaf community in Eritrea. In *Proceedings of the Sixth World Congress of African Linguistics* (pp. 635-639).
- Aarons, D., & Reynolds, L. (2003). South African Sign Language: changing policies and practice. In *Many ways to be deaf: International variation in deaf communities* (pp. 194-210). Gallaudet University Press.

General Description of the Subject Matter of Each Lecture or Discussion

Deaf People, Cultures, and Nation States, Deaf in Europe, Deaf in Middle East, Deaf in Northern Asia, The Americas, Africa.

Required Course Syllabus Statements

Generative AI

Artificial Intelligence

A note on the use of artificial intelligence (AI) tools. 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. We will discuss this during the semester. 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., satisfying an educational *obligation*), you are probably doing it right. When you see school as an opportunity rather than as an obligation, you open the door to the full benefits.

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.