College of Liberal Arts

Faculty

Jenn Cianca,
B.A. (Bishop’s), M.A. Ph.D. (Toronto);
Full Professor
Chair of the Department

Bruce Gilbert,
B.A. (Toronto), M.A. (McGill),
Ph.D. (Penn.State); Full Professor
Coordinator for the Minor in
Social Justice and Citizenship

Program Overview

The Bishop’s College of Liberal Arts offers a dynamic, interdisciplinary major for particularly motivated students interested in the intensive study of the great themes and texts of Western civilization. The heart of the program can be found in the Liberal Arts Foundation Courses (LIB 210–218), each of which engages, in an interdisciplinary and historical way, with a key theme in the history of the human condition. Students enrolled in Liberal Arts are welcomed into Bishop’s with an introductory seminar (LIB 100) and culminate their experience with a final year seminar (LIB 300) or any LIB 300-level course. Liberal Arts majors also complete a series of requirements from other departments (see below), for a total of 63 credits. Students in the Liberal Arts Program are encouraged to complete a second Major in a discipline of their choice. Many courses may be counted towards the requirements of both Majors. The Liberal Arts Program also offers an Honours degree, which requires the completion of a comprehensive research thesis.

Programs

Liberal Arts Honours Degree

(69 credits)

Liberal Arts students may opt to complete an Honours Degree. In addition to fulfilling the normal requirements for a Major (see below), an Honours student must register in the fall of his or her final year for LIB 400 (fall) and LIB 401 (winter), the requirement of which is to write a supervised, interdisciplinary Honours thesis. In keeping with Divisional regulations, at least a 70% average, calculated on the best 60 credits in the program, would be necessary for graduation with an Honours degree.

LIB 400 Honours Thesis I 3-3-0
Each student researches, writes, and publically defends a comprehensive thesis proposal under the supervision of at least two faculty members who are from different departments. Students must receive a grade of 75% or higher in this course in order to be permitted to register for LIB 401.

LIB 401 Honours Thesis II 3-3-0
Based on the proposal completed in LIB 400, students draft, revise, and defend an honours thesis, as examined by all members of the Liberal Arts Program and relevant supervisors.
Prerequisite: LIB 400

Cognate Courses

Classics:
CLA 102, CLA 120, CLA 160, CLA 223, CLA 229, CLA 261, CLA 320, and CLA 336

Politics: Cognate courses must be selected in consultation with the Chair prior to registration in the course.

Psychology: PSY 342, PSY 443.

Religion, Society and Culture: RSC 257.

Sociology: SOC 207.

Students in the Major or Honours program may count a maximum of 12 credits in cognate courses toward the degree. Students in the Minor program may count a maximum of 6 credits in cognate courses toward the degree.
Liberal Arts Major (63 credits) MAJLIB

Required Courses

1. First Year Seminar Course
First year Liberal Arts majors enroll in this course in their first semester at Bishop’s, or the first time it is offered after they become a Liberal Arts Major.

LIB 100  Encountering Western Culture  3-3-1
By means of a study of classic texts in the Western cultural tradition, this class develops foundational skills in interdisciplinary education, reading, writing, conversation and seminar presentation.

2. Other First Year Requirements

• All Liberal Arts Majors must take CLA 100 or CLA 101 along with LIB 100, a Liberal Arts Foundation Course, and two electives in their first semester at Bishop’s.

• All Liberal Arts Majors must take an Introduction to Philosophy and an Introduction to Religion, Society and Culture course, as well as a Liberal Arts Foundation Course and two electives in their second semester at Bishop’s.

• All Liberal Arts Majors must take FIH 101 or FIH 102 and HIS 104 in their first or second year at Bishop’s. These classes help students get a sense of the broad scope of Western history (as opposed to more specialized historical topics).

3. Liberal Arts Foundation Courses

Normally Liberal Arts students are enrolled in one Liberal Arts Foundation Course in each semester of their degree. Majors must complete at least four Foundation Course credits. Each course has a “culture” or “social change” component that requires students to attend and discuss a selection of plays, musical performances, art exhibitions, social justice events, or lectures each semester.

LIB 210  Eros, Love and Desire  3-3-0
When Plato wrote that eros is “giving birth in beauty,” he sparked a debate that has lasted millennia. Does the erotic lead us upwards toward wisdom, truth, and love of thy neighbour? Or is eros the chaotic, anti-social, and even destructive force of Dionysian rapture? This course will explore these and other classic theories of eros, love and desire.

LIB 211  Empire and its Enemies  3-3-0
“The sun never sets in my empire,” said Spanish King Carlos I in the 16th century—a phrase adopted by the British to signal not only the planetary breadth of their imperial achievement, but also the divine, solar blessing conferred on their conquests by God. What is this imperial aspiration, the desire to dominate? Why is Western history in a sense the history of empires constructed and empires resisted and destroyed? This course will trace the imperial aspiration and its enemies from the Roman city-state to the British nation-state to the eclipse of the state altogether by the modern capitalist corporation. It will analyze the various forms and modes of dominance and resistance up to and including the non-state actors of today.

LIB 212  In Search of Justice  3-3-0
“Let justice roll down like water, and righteousness like an ever flowing stream.” So cried the prophet Amos, echoed thousands of years later when Martin Luther King insisted that “Power at its best is love implementing the demands of justice!” This course will explore the changing and always contested meaning of justice in its many forms in Western history. Is justice little more than the ancient Greek claim that one should “do good to one’s friends, and harm to one’s enemies”? Or is there a universal form of justice that recognizes civil rights and social justice for the poor, women, racial and ethnic minorities, gays and lesbians, and other marginalized peoples?

LIB 213  The Use and Abuse of Beauty  3-3-0
French writer Stendhal said in the 19th century that “beauty is the promise of happiness” and, upon seeing the beauty of Florence, he wondrously proclaimed, “I was in a sort of ecstasy… absorbed in the contemplation of sublime beauty. Everything spoke so vividly to my soul.” Yet only decades later his compatriot, poet Arthur Rimbaud, claimed that he wanted to “abuse” beauty, for he found it “bitter.” Dadaist and surrealist artist Tristan Tzara went even further, “I have a mad and starry desire to assassinate beauty…” Does Tzara signal not only a dramatic change in Western art, but the claim that all forms of harmony and beauty, including the personal and the political, are conservative. Or is the beautiful in some important sense still of what we might call “transcendent” importance to human life? This course will explore the fate of the beautiful, from the Greeks to 21st century life.

LIB 214  Ecological Crisis and the Struggle for Environmental Justice  3-3-0
Global warming, mass extinction and runaway pollution by toxic waste, plastics and other contaminants are only the most widely publicized aspects of what scientists agree is an ecological crisis that affects everyone and everything on the Earth. Paradoxically, nature and wilderness are not only necessary conditions for human well-being, but also have been amongst the greatest sources of our spiritual and artistic inspiration for centuries. Given that new generations will play a decisive role in addressing this crisis, this course will explore international dimensions of the historical, philosophical and cultural background of various forms of the human relationship with Nature, as well as examine some of the theories (agro-ecology, eco-feminism, deep ecology, emergence, etc.) and kinds of social movement organizing (Greenpeace, 350.org, Leap, etc.) that reply to the ecological crisis. The course will also introduce certain aspects of the experience and struggle of Indigenous peoples (e.g. Idle No More, Dakota Access, socio-environmental rights in Brazil, etc.), including of the Abenaki First Nation, upon whose unceded land Bishop’s University is built.

List of Courses

Liberal Arts Foundation Courses

LIB 210  Eros, Love and Desire  3-3-0
LIB 211  Empire and its Enemies  3-3-0
LIB 212  In Search of Justice  3-3-0
LIB 213  The Use and Abuse of Beauty  3-3-0
LIB 214  Ecological Crisis and the Struggle for Environmental Justice  3-3-0

8. Humanities Breadth/Depth Requirements

Liberal Arts Majors are required to take 6 credits from two of the following three departments: Drama, English, Music.

Liberal Arts Majors are also required to take three 300-level courses in the Humanities (including LIB capstone course).

4. Graduating Year Seminar

LIB 300  Interdisciplinary Seminar  3-3-0
A team-taught seminar which will explore a selected theme of interdisciplinary interest.

5. Language Requirement

Liberal Arts Majors are required to take three courses in any single language (ancient or modern) and must have begun their language requirements by their second year.

6. Social Sciences Requirement

Any two Social Science courses (6 credits).

7. Natural Sciences/Mathematics Requirement

At least one course (3 credits) from Natural Sciences or Mathematics.
LIB 215  Ecstasy and Excess  3-3-0
“Joy is the most comprehensive mind...and it is from the summits of joy alone
that each one will see the path to take.” American philosopher Alphonso Lingis
claims here that humanity is the “ecstatic” species. In Greek the ek-static means
literally to be outside, even beyond oneself—to transcend what and who one is. In
the last few hundred years, artists, writers, philosophers, and others have claimed
that ecstasy and excess are not merely temporary states, but the very condition
of human life. This course will explore a variety of theories, from the biological
to the philosophical and the virtual, inspired by the idea that there is no “human
nature” that we can’t exceed.

LIB 216 /
RSC 208  The Divine and Ultimate Concern  3-3-0
The divine is that about which we are “ultimately concerned”—so said theologian
Paul Tillich of Union Seminary in New York. Is it just a last-ditch attempt
salvage faith and spirituality in the midst of charges that religion is, at best, an
“opiate of the masses” (Marx) and, at worst, “patently infantile” (Friedrich)? Or
again, is the role of religion being taken over by its long time sister in spirit—art—
This course will explore the troubled and passionate place of religious experience
and the aesthetic in Western civilization.

LIB 217  Towards Spatial Justice  3-3-0
Building a just society is not only an ideological concern. Our bodies, our
landscapes, and our built environments all participate in the production of just
and unjust spaces. Inclusion and exclusion, belonging and exile, power and
disenfranchisement, home and homelessness: all of these modes of being play out
on the canvas of our place and our body. In this course, we will examine cultural
and social theories of placemaking and investigate the powerful relationship
between our politics and our places, with a view to understanding how we can
build justice into our environments.

LIB 218  The History and Philosophy of Science  3-3-0
Modern science has given us an unprecedented understanding of Nature - and
with it, the power to transform our natural environment irrevocably. This
interdisciplinary course will explore some key themes In the history and
philosophy of science: the origins and evolution of Modern science; its roots in
pre-Modern philosophy of Nature; its flowering in the Scientific Revolution; the
Modern era, in which science ad scientific method is often taken for granted as the
authoritative paradigm for all knowledge; the enormous contribution of science to
society, economy and culture; as well as some important criticisms of the extent
and character of scientific exploration of nature and human beings.

Liberal Arts Thematic Seminar Courses
These courses are in-depth, interdisciplinary seminar courses on
topics relevant to the program of study of Liberal Arts majors.
Instructors and topics are determined each year.

LIB 222  Citizenship and Democratic Practice I  3-3-0
Students learn not only the role and importance of civil society organizations, such
as social movements, community groups, NGOs, churches and so on, but also
commit themselves to an ongoing supervised internship in one or more of these
organizations in Lennoxville, Sherbrooke, the wider Eastern Townships or indeed
in other parts of Canada or the world. At least one or both of these internship
courses (depending on the demands of each internship) is required for the Minor in
Social Justice and Citizenship.

LIB 223  Citizenship and Democratic Practice II  3-3-0
Students learn not only the role and importance of civil society organizations, such
as social movements, community groups, NGOs, churches and so on, but also
commit themselves to an ongoing supervised internship in one or more of these
organizations in Lennoxville, Sherbrooke, the wider Eastern Townships or indeed
in other parts of Canada or the world. At least one or both of these internship
courses (depending on the demands of each internship) is required for the Minor in
Social Justice and Citizenship.

LIB 270 /
ITA 270  Venice And Its Mystique  3-3-1*
“As the Twentieth century draws to a close, no one knows quite what to expect, if
anything, of the future. There is a strong need for magic, for a place that is outside
of time, for a postponement of reality. For Venice.”—Gore Vidal
Once the crossroad of western and eastern civilizations, over the centuries Venice
has been seen as the symbol of freedom and cosmopolitanism, but also as the city
where artistic and cultural production can thrive. Venice surreal setting and
the lusciousness of its artifacts have become emblematic of the cultural production
of Western civilization, creating a unique landscape of unsurpassed aesthetic
richness. It is in this exceptional urban scenery, that blends together water, art
and culture, that this five-week course will take place. This language and culture
course will provide students with a basic knowledge of Italian and familiarize
them with the history and culture of one of the few cities that can fulfill our “need
for magic,” the “Serenissima.” This course will be taught in English. Students who
wish to count the course for Italian credit will submit their assignments in Italian
and participate in certain additional activities in Italian.

LIB 289 /
GER 289  History and Memory in Berlin  3-3-1
This interdisciplinary course will explore (re)writings of German history by
intellectuals and artists associated to Germany’s capital, (re)writings which expose
the flaws and fallacies of a nation’s narrative. We will focus on the Weimar Republic,
The Cold War and its aftermaths. Starting with a brief overview of Georg Simmel’s
sociological depiction of the metropolis, we will then look at how works from
Weimar Berlin revealed not only the instability of the nation’s founding myths
but also the conflicts and contradictions which plagued the Weimar Republic (in
literature, Benjamin, Brecht, Döblin; in visual arts, Dix, Grosz, Kirchner). We will
then turn to the Cold War and its aftermaths, to examine how memory gets (de)
constructed in literary texts and songs (Brussig, Grünbein, Bargeld), films (Wings
de Desire, Berlin is in Germany), and architecture (Jewish Museum, Holocaust
Memorial, documentary Berlin Babylon).
No prerequisite

LIB 290 /
GER 290  (De)constructing Identity in Vienna  3-3-1
In this course, we will examine how intellectuals and artists associated to Austria’s
capital have been, ever since the advent of Freudian psychoanalysis, enlightened
witnesses to their nation’s identity construction. Our interdisciplinary approach
will enable us to investigate our topic from a variety of angles, focusing on two
periods of Austrian history, namely the period around 1900 and the aftermaths
of WWII. Starting with a brief introduction not only to Freud’s psychoanalytical
theories but also to his sociological observations (Civilization and its Discontents),
we will look at how literature (Schmitz, Hofmannsthal, Zweig) and visual arts
(Klimt, Schiele, Kokoschka), in the Vienna of 1900, portrayed the individual’s
unconscious desires and torments. We will then turn to the aftermaths of WWII
and study literary texts (Bachmann, Bernhard, Jelinek) and films (Haneke) which
engage with Austrian history and culture, with a nation’s repressed feelings of
anger and guilt.
No prerequisite

GER 292 /
LIB 292  The Problem of Education  3-3-1
For Madame de Staël, a French contemporary of Goethe’s, Germany was das Land
der Dieterich and Denker, whereas for many of our contemporaries, Germany is
but the land of National-Socialism. How could the people who gave the world
the humanistic ideal of Bildung also be the people who devised concentration camps
and the final solution? It is impossible to avoid this question when engaging with
German Studies. This course will examine the pedagogical intent, philosophy of
education and critique of German education present in the works of some of the
most important German writers from the Enlightenment to the post-war period.
By means of discussions of fiction and non-fiction, we will explore the German
discourse on education, from the early bourgeois ideal of Bildung (Lessing,
Humboldt, Goethe, Schiller) to Nietzsche’s critique of educational institutions,
from Musil’s depiction of the joyless life of a Gymnasium to later explorations
(by Brecht, E. Mann, Arendt – but also in films by Riefenstahl, Schlöndorff and
Haneke) of the perversion of the ideal of education in 20th century Germany,
namely under National-Socialism.

GER 293 /
LIB 293  In Sickness and in Health  3-3-1
This interdisciplinary course will explore representations of sickness and health
in the German cultural tradition. Literary masterpieces from various epochs
will be analyzed: Hartmann von Aue’s Poor Heinrich (ca. 1190) will serve as
springboard for discussion of the human body’s vulnerability to sickness and
ultimate mortality. Poetical, philosophical and medical texts of the Romantic era

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mentalities towards health (Freikörperkultur, Lebensreform) as well as their darker
from a Madhouse) and dystopian state surveillance of humans’ health (Juli Zeh’s
Thomas Bernhard’s The Cold), cancer (Christa Wolf’s The Quest for Christa T.),
of narratives dealing with the topics of tuberculosis (Thomas Mann’s Tristan,
path to self-knowledge and creativity will be examined. Seminal essays such as
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journey through Inferno, Purgatorio and Paradiso.
will unfold some of the philosophical, poetic, religious, political and historical
"spiritual food" and that reading Dante is like "looking at the sun." This course
be a particular focus on the aftermath of the Hurricane Katrina disaster, including
be key to understanding the current fascination with walking as transformative
and artists whose works will be studied are Hildegard von Bingen, Alexander von
Humboldt, Joseph Beuys, W. G. Sebald.
This is an intensive spring course that takes place primarily in Brazil. It consists
of the study of Brazilian social movements, politics and culture in general and,
in particular, the Movement of Landless Rural Workers (Movimento de
Trabalhadores Rurais Sem Terra do Brasil, or MST). The course will include
studies of and meetings with Brazilian social movements, labour unions, political
parties, universities and other actors on the political scene in Brazil. The period in
Brazil would be preceded and followed by research and essay assignments. The
language of instruction is English, and all meetings in Brazil are translated.
This course will explore the philosophical, historical, political, social, and gender related issues that arise from this literary masterpiece.
We will also examine the enormous influence this text had on future visual and
performative arts, literature and music
Montaigne searches for moral examples that
can assist us in the conduct of our lives, he gives surprising new inflexions to
traditional wisdom on topics such as love, friendship, education, conversation,
health, and dying.
For William Blake beauty is not the delicate, the calm or the harmonious,
but the exuberant. For Blake the pathway to wisdom is not prudence or fear, but
excess. This extraordinary poet, visual artist and philosopher created a new world
of culture in which humans are fulfilled only in the creative imagination. His
poetry, engravings and paintings are unique and brilliant and his philosophy stakes
revolutionary claims that are usually credited to later thinkers like Hegel and
Nietzsche. In this course we will study Blake’s works with an eye to understanding
his philosophical originality. We will follow the great literary critic Northrop
Frye’s advice to “Read Blake or go to hell.”

Liberal Arts Independent Studies

Students pursue a course of directed, independent study on an interdisciplinary
theme under the supervision of a faculty member.

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Minor in Social Justice and Citizenship (24 credits)

A healthy democracy requires that its citizens have the insight and
skills to freely govern themselves. The university is therefore a
vital institution to democracy. Accordingly, Bishop’s University
is committed to help its students learn “to practice the respectful
and informed dialogue that sustains democracy [and] to exercise
the rights and responsibilities of good citizenship.”

While each department and program in the university imple-
ments this principle in its own way, the Minor in Social Justice and
Citizenship takes this goal as its explicit aim. Each student
enrolled in this minor completes eight courses (24 credits) made up
of a mandatory theory course (LIB 212 or LIB 217), an intern-
ship of either one or two semesters (LIB 222 and LIB 223) and a
further five or six courses chosen from the elective list below. In
LIB 212, “In Search of Justice,” students seek to understand the
nature of human freedom, the institutions and cultural practices
that seek to cultivate it, and the forms of power and manipulation
that threaten and undermine it. In LIB 217, “Space, Place, and the
Human Experience,” students explore questions of social justice inside a spatial framework, in an attempt to understand how place making and spatial structures play into the formation of society & culture. In LIB 222 and LIB 223, “Citizenship and Democratic Practice,” students not only learn about the agents of democratic practice in civil society (individuals, artistic and cultural communities, social movements, NGOs, churches, etc) but are also required to participate in supervised internships in local and regional community and civil society organizations. Students in the Minor are also encouraged to do at least one of the international courses affiliated with the Minor: LIB 370 Social Movements and Social Change in Brazil, LIB 371 New Orleans: Art, Activism and Culture before and after Katrina, and SLP 399 Praxis Malawi.

Elective Course List for the Social Justice Minor:

Students must take any five or six courses from this list, albeit no more than three from any one department (depending on their internship).

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<th>Course Code</th>
<th>Course Title</th>
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<tr>
<td>CLA 325</td>
<td>The Classic Tradition</td>
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<tr>
<td>CLA/HIS 201</td>
<td>Ancient Slavery and its Legacy</td>
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<td>CLA/POL 223</td>
<td>Democracy in the Ancient World</td>
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<td>EDU 305</td>
<td>Multicultural Education</td>
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<td>ENG 239</td>
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<td>ENG 342</td>
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<td>ESG 224</td>
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<td>Environmental Policy</td>
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<td>The United States Since 1945</td>
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<td>HIS 269</td>
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<td>LIB 211</td>
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<td>LIB 371</td>
<td>New Orleans: Art, Activism and Culture before and after Katrina</td>
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<td>PHI 100</td>
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<td>PHI 349</td>
<td>Topics in Feminist Philosophy</td>
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<td>PHI 366</td>
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<td>SOC 309</td>
<td>Advanced Seminar in Global Colonization and Decolonization</td>
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<td>SOC 340</td>
<td>Women: Theory and Ideology</td>
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**Modern Languages, Literatures and Cultures**

**Faculty**

- **Modern Languages, Literatures and Cultures**
  - **German Studies**
    - Sophie Boyer, B.A., M.A., Ph.D. (McGill); Professor
      - Chair of the Department
  - **Hispanic Studies**
    - Gilberto D’Escoubet, B.A., M.A. (U de Montréal), Senior Instructor
  - Jordan Tronsgard, B.A., M.A. (Calgary), Ph.D. (Ottawa); Professor

**Program Overview**

The Department of Modern Languages, Literatures, and Cultures offers an Honours program in Hispanic Studies, Majors in Modern Languages and Hispanic Studies, International Major in German, as well as Concentrations/Minors in German Studies, Hispanic Studies, and Japanese Studies (International Concentration).

**Major in Modern Languages**

**60 credits**

This major is equally divided between two language Concentrations (30/30), which will be specified on the student’s final transcript. The languages available for Concentrations are German, Japanese and Spanish, as well as English Language Studies and French (offered by the Département des études françaises et québécoises). Students may choose one of their Concentrations in English or French, but completing Concentrations in English and French is not permitted for the Major in Modern Languages. The requirements and courses for the Concentrations within the Major in Modern Languages are listed under each specific language.

* Please note:

1) MLA 101 is a graduation requirement for all Majors in the MLA department and will normally be taken in the first year of studies. The following students are exempt from this requirement: Students with an Honours in Hispanic Studies, students taking the Major in Hispanic Studies on a part-time basis, students with more than one major. Other students may...