HIS 392 Research Internship 3-3-0
Unpaid internship under the supervision of a member of the department. The student will be responsible for undertaking research related activities in support of the research project of a faculty member. 
Prerequisite: Permission from the instructor.

HIS 399 Senior Research Paper in History 3-3-0
Individualized research project in consultation with a faculty advisor. Students will be expected to make an original contribution to a topic through primary source research in relation to existing literature. The final product will be an article-length paper and a formal oral presentation to department faculty and other students. 
Prerequisite: Permission from the instructor.

Independent Studies and Other Courses
HIS 286 Independent Studies for U2 Students
HIS 287 Independent Studies for U2 Students
HIS 299 Special Topics in History 3-3-0
A course that addresses the historical background of current headlines or special topics of contemporary interest for both History majors and other interested students. Topics vary from year to year and explore different regions, time periods, and methods.

Cognate Courses
Classics: CLA 102, CLA 120, CLA 160, CLA 223, CLA 229, CLA 261, 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.

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 is 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. 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. Up to two 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) HONLIB
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 publicly 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
Liberal Arts Major (63 credits) MAJLIB

Required Courses

1. 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
LIB 211 Empire and Its Enemies
LIB 212 In Search of Justice
LIB 213 The Use and Abuse of Beauty
LIB 214 Ecological Crisis and the Struggle for Environmental Justice
LIB 215 Causation and Creativity
LIB 216/ RSC 208 The Divine and Ultimate Concern
LIB 217 Space, Place & the Human Experience
LIB 218 The History and Philosophy of Science

2. 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 in their first or second year at Bishop’s. These courses help students get a sense of the broad scope of Western history (as opposed to more specialized historical topics).

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

4. 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.

5. Social Sciences Requirement
Any two Social Science courses (6 credits).

6. Natural Sciences/Mathematics Requirement
At least one course (3 credits) from Natural Sciences or Mathematics.

7. 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).

List of Courses

Liberal Arts Foundation Courses

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 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 “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.

LIB 215 Causation and Creativity 3-3-0
This course explores the emerging thesis that contingency, improvisation and creativity characterize not only human freedom but also nature as well. Reality, according to this diverse family of theories, continually transcends itself in unexpected and unpredictable ways. This course will thus require a detailed philosophical study of the relationship of causation, contingency, improvisation and creativity in specifically human spheres, like poetry, music, and ethics, but also as potentially operative in both inanimate and animate nature as well. We will test the idea, moreover, that even space and time are the products of contingency. Students will study philosophers, artists, historians, physicists, chemists and biologists who both explore and contest this thesis.
The divine is that about which we are “ultimately concerned”—so said 20th century German philosopher and theologian Paul Tillich. Is this just a last-ditch attempt to 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” (Freud)? 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.

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, Groz, 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 of Desire, Berlin is in Germany), and architecture (Jewish Museum, Holocaust Memorial, documentary Berlin Babylon). 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 Dichter und 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, 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, Schindlóff 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: Hartman 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 (Novalis, Heine, Schelling, Hahnemann) displaying how pathology opens the path to self-knowledge and creativity will be examined. Seminal essays such as Nietzsche’s The Case of Wagner and Susan Sontag’s Illness as Metaphor will serve as theoretical framework for the study of 20th and 21st centuries’ key examples of narratives dealing with the topics of tuberculosis (Thomas Mann’s Tristan, Thomas Bernhard’s The Cold), cancer (Christa Wolf’s The Quest for Christa T.), anorexia (Franz Kafka’s A Hunger Artist), depression (Christine Lavant’s Memoirs from a Madhouse) and dystopian state surveillance of humans’ health (Juli Zeh’s The Method). Social and political movements that have helped shape German mentality towards health (Freikörperkultur, Lebensreform) as well as their darker fascists counterparts (degenerate art, Aktion T4) will also be exposed.
GER 296 / LIB 296  Goethe’s Faust  3-3-1
In this course, students will read THE masterpiece of German literature: Goethe’s Faust, in Walter Kaufmann’s celebrated translation. We will read all of part I and excerpts of part II. We will look at Goethe’s sources – from the early Historia von Dr. Johann Fausten (based on a true story – that of a magician) to travelling puppet shows about Faust which Goethe enjoyed as a child. This discussion of sources will enable us to see just how modern Goethe’s Faust is – in its (for the time) subversive depictions of God, the devil, the quest for knowledge and the pleasures of the flesh. We will also examine how the story of Faust never ceased to inspire artists who created countless variations on the theme – from Gounod’s opera to Murnau’s expressionist film, from Mann’s novel Doktor Faustus to Kurosawa’s film Ikiru, to name but a few.

LIB 303 / CLA 303 / RSC 303  From Cosmos to Chaos: The Discourse on Nature in German Culture  3-3-1
The aim of this interdisciplinary course is twofold: to introduce students to the emergence and evolution of ecological thought in German culture from the Middle Ages to the present, and to reflect on the resonance of such thought in 21st century’s most pressing preoccupation: the destruction of our planet and the extinction of species. Particular attention will be given to the spiritual, artistic, and literary expression of humans’ relationship to nature. Among the famous thinkers and artists whose works will be studied are Hildegard von Bingen, Alexander von Humboldt, Joseph Beuys, W. G. Sebald.

LIB 387  Exuberant Beauty: The Poetry, Visual Art and Philosophy of William Blake  3-3-0
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

LIB 230 / ITA 384  Dante’s Divine Comedy  3-3-1
According to Dante Alighieri, none of us can save the wound in our souls without undertaking our own pilgrimage to hell, without purging our sins, and without letting go of ourselves so as to experience ecstatic union with the foundations of all reality. This is perhaps what James Joyce meant when he said that Dante is his “spiritual food” and that reading Dante is like “looking at the sun.” This course will unfold some of the philosophical, poetic, religious, political and historical richness of Dante’s allegorical masterpiece and lead each student on a personal journey through Inferno, Purgatorio and Paradiso.

Minor in Social Justice and Citizenship (24 credits)  MINSJC
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 implements 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 internship 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.
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).

- CLA 325 The Classical Tradition: the Use and Abuse of Classics
- CLA/HIS 201 Ancient Slavery and its Legacy
- CLA/POL 223 Democracy in the Ancient World
- EDU 305 Multicultural Education
- ENG 239 Feminist Literary Theory
- ENG 342 Romanticism and Revolution
- ESG 224 Human Impact on the Environment
- ESG 248 Geography of Food
- ESG 266 Environmental Policy
- ESG 268 Global Environmental Change
- ESG 350 Environmental Justice
- ESG 366 Ethical Perspectives on Environmental Problems
- HIS 108 A Global History of Indigenous Peoples
- HIS 217 The United States Since 1945
- HIS 269 First Nations/Settler Relations in Canada
- LIB 211 Empire and Its Enemies
- LIB 214 Human Will and Nature
- PHI 100 On the Way to the Good Life
- PHI 104 The Hopes and Conflicts of Social and Political Life
- PHI 349 Topics in Feminist Philosophy
- PHI 324 The Philosophy and Politics of Karl Marx
- PHI 240 Topics in Ethics
- PHI 342 Seminar in Social and Political Philosophy
- PHI 366 Critical Theory
- RSC 200 Politics and Religion
- SOC 207 Sociology of Indigenous-Settler Relations
- SOC 208 Criminology
- SOC 235 Women and Penal System
- SOC 250 Social Movements
- SOC 260 Community
- SOC 292 Social Policy
- SOC 298 Social Problems
- SOC 309 Advanced Seminar in Global Colonization and Decolonization
- SOC 340 Women: Theory and Ideology
- SOC 396 Post-Colonial Theory
- WOM 101 Introduction to Women’s Studies
- WOM 201 Women and Feminism in Canada
- WOM 305 Women and Feminism: Selected Topics

Modern Languages, Literatures and Cultures

Faculty

Modern Languages, Literatures and Cultures
German Studies

Sophie Boyer,
B.A., M.A., Ph.D. (McGill); Professor

Hispanic Studies

Gilberto D’Escoubet,
B.A., M.A. (U de Montréal), Senior Instructor

Jordan Trongard,
B.A., M.A. (Calgary), Ph.D. (Ottawa) Professor

Chair of the Department

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) MAJMLA

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 or 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 request an exemption if there is not sufficient space in their curricula.

2) Students registered in the Major in Modern Languages must declare their two languages by the end of their first year.