

**INTERNATIONAL STUDIES**

**Honours Major, International Relations**

By the end of the Honours International Relations program, a successful student will be able to:

- I. Depth and Breadth of Knowledge
  - A. Identify and articulate the main theories, institutions, and issues in contemporary international relations;  
Describe and illustrate *in depth* the significant features of the international system in global history, with special emphasis on the rise of the Westphalian state system in Western culture;  
Distinguish and describe *in detail* the dominant worldviews and comparative models of international relations evidenced in rival cultural systems;  
Integrate, through collaborative interdisciplinary study, *high level* theoretical and practical content of the discipline of international relations with similar developments in collaborating disciplines (ex, political science, history, religious studies);
  - B. Give a *thorough* overview of the modern state system, as well as other non-governmental, political-economic, political-theological, and other global forces that continue to shape the international system;  
Identify *and critique* the philosophical and religious ideas that have revolutionized the international system, especially in early modern Europe, the Protestant Reformation, and the Wars of Religion;  
Identify *and critique* the major theoretical traditions of international relations, especially as they are found in practical and industry commentary, their worldviews and assumptions about human nature, the world, and God.
  - C. Describe the impact of major religious movements, with special emphasis on the Protestant Reformation and Reformed thinkers, on the international system;  
Clearly connect the worldview of the Reformation with reformed thinkers in contemporary international relations;  
Articulate *in some depth*, and with independent analysis, how contemporary debates and issues in international relations stand in relationship to this tradition
  - D. Identify and describe in detail a(n) *critical* understanding of key concepts of contemporary international relations, including the state, sovereignty, security, globalization, and others;  
Identify major recent issues in IR, and the how theories and institutions of IR shape the processes and outcomes of global politics;  
Identify major theoretical traditions in IR, and detail and enlist their various methodologies;  
Articulate *and defend in detail* their own critical perspective on theories and approaches in IR.
  - E. Give an understanding of many of the major fields in IR, including security studies, religion and IR, development, and others depending on offerings;  
To integrate these understandings with correlative issues in other disciplines, such as secularism in Canadian history, or issues in community development.
  - F. Connect the academic study of the discipline of international relations to practical, industry experience via the requisite internship program;  
Develop in a vocational setting the skills of writing, research, or field work as appropriate in IR, and reflect back critically on that experience.
  - G. Have the ability to understand, summarize, and evaluate complex political and international processes in a clear way, as it relates to issues of concentration such as poverty, development, foreign policy, religion and IR, and provide a non-reductive account of the simultaneous realization of norms necessary for complex systems to flourish;
  - H. *High level* critical engagement which demonstrates empathy, imagination, and creativity between the different, and at times rival, approaches of different disciplines to similar issues.

- II. Knowledge of Methodologies
  - A. Detail the assumptions behind major theories in IR, and how accounts of human nature and God shape those same theories;  
Articulate the story of Creation-Fall-Redemption-Consummation as it relates to major approaches in IR, the insights as well as challenges of these approaches.
  - B. Give *critical* appreciation for both thesis and anti-thesis as found in dominant theoretical approaches in IR, especially as it relates to accounts of anarchy and sovereignty in the international system.
  - C. Make *sophisticated and substantial* use of these theoretical traditions, as well as a distinctively and independently articulated Christian approach, to IR, its contemporary issues, and its practice in the form of a relevant internship.
  
- III. Application of Knowledge
  - A. Develop arguments in systematic, verbal as well as written, fashion;  
Make discriminating choices between relevant methodologies and data, especially in the presence of the substantial availability of digital media;  
Make proper methodological and concept choices, and refine those concepts as research suggests revision, especially in the form of major research papers;  
Use newly developed concepts and/or paradigms to demonstrate a new understanding of an issue or problem in IR.
  - B. Critically choose between alternative methodologies and concepts and articulate a coherent rationale for such choices;  
Develop clear research questions, with an understanding of the methodologies that are most appropriate;  
Propose and defend solutions to clearly articulated research puzzles, using the understood methods of IR;  
Use the above skills to resolve, and clearly present in written and verbal form, that resolution to peers and experts;
  - C. Have a wide and comfortable familiarity with good research practice in IR, including relevant journal databases, major library usage for scholarly texts, and discriminating while substantial use of digital media.
  
- IV. Communication Skills
  - A. The ability to reason, write, and argue, in publicly accessible language concepts and ideas of substantial depth and sophistication;
  - B. The emotional and logical intelligence necessary to read, respond, and constructively engage a diversity of settings, ranging from classrooms, to field work (via internships), to higher level experts (conferences, guest speakers).
  - C. The basic ability to comprehend and converse in a modern-second-language other than English (ex, French, Italian, Spanish, Russian, Mandarin, Arabic), and the awareness of the limits and contextual nature of language that accompanies knowledge of a second language.
  
- V. Awareness of Limits of Knowledge
  - A. A special and profound awareness of the enormous complexity of global problems, the often irreducible complexity of major social and political issues, especially as they relate to their global dimensions, and the humility of scholarship and action that accompanies;
  - B. Sustain a proper humility which devolves into neither nihilistic fatalism, or triumphalist fundamentalism, but audaciously confesses in full view of the brokenness of the globe that “Our World Belongs to God.”

- C. A sure and growing conviction of the importance and relevance of a diversity of epistemological and religious traditions, as “treasures of the Egyptians”, and part of human kind’s response to God the Creator, while;
- D. Confessing standards of creation order and its mandate, for which God’s revealed Word provides a tradition of both religious and scholarly thought, and a confidence through which to engage and appreciate his broader world, whether it recognizes him or not.

**VI. Maturity and Professional Capacity**

- A. A personal initiative and formed desire for taking proper responsibility in the context of both Church and society, and a prophetic stance against both the idols of sloth and workaholism;  
The ability to work with and relate to people of very different backgrounds and understandings, evidenced in a practical internship;  
The capacity for integrity in decision making in unfamiliar or undesirable circumstances;
- B. Connecting both beliefs and behavior, felt calling with the needs of the community and the world, and the skills required for flourishing in that context;
- C. Virtues and disciplines of discipleship and scholarship reflective of the Christian tradition, such as prudence, justice, moderation, and fortitude, in service of neighbor and the glory of God.

**Honours Major, International Development**

By the end of the Honours International Development program, a successful student will be able to:

**I. Depth and Breadth of Knowledge**

- A. Identify and articulate the main theories, institutions, and issues in ID;  
Describe and illustrate *in depth* the significant features of the development of the global economy in history, with special emphasis on the rise of market capitalism and the globalization of Western culture;  
Distinguish and describe *in detail* the dominant worldviews and comparative models of ID evidenced in rival cultural systems;  
Integrate, through collaborative interdisciplinary study, *high level* theoretical and practical content of ID with similar developments in collaborating disciplines (ex, political science, history, economics);
- B. Give a *thorough* overview of the modern global economy, as well as other non-governmental, political-economic, political-theological, and other global forces that continue to shape concepts and practices of development;  
Identify *and critique* the philosophical and religious ideas that have revolutionized development, especially interrogating what anthropological assumptions underlie defining the concept;  
Identify *and critique* the major theoretical traditions of ID, especially as they are found in practical and industry commentary, their worldviews and assumptions about human nature, the world, and God.
- C. Describe the impact of major religious movements, with special emphasis on the Christian tradition, on the international development;  
Clearly connect the worldview of the Reformation with reformed thinkers in contemporary development;  
Articulate in some depth, and with independent analysis, how contemporary debates and issues in ID stand in relationship to this tradition.
- D. Identify and describe in detail a critical understanding of key concepts of contemporary ID, including development itself, globalization, political-economy, markets, capital and capitalism, and others;  
Identify major recent issues in ID, and how theories and institutions of global politics shape the processes and outcomes of ID;  
Identify major theoretical traditions in ID, and detail and enlist their various methodologies;

- Articulate *and defend in detail* their own critical perspective on theories and approaches in ID.
- E. Give an understanding of many of the major fields in ID, including foreign aid, community development, gender, and others depending on offerings;  
To integrate these understandings with correlative issues in other disciplines, such as political economy, or issues in foreign policy.
  - F. Connect the academic study of the discipline of ID to practical, industry experience via the requisite internship program;  
Develop in a vocational setting the skills of writing, research, or field work as appropriate in ID, and reflect back critically on that experience.
  - G. Have the ability to understand, summarize, and evaluate complex political and international processes in a clear way, as it relates to issues of concentration such as poverty, development, foreign policy, religion, and provide a non-reductive account of the simultaneous realization of norms necessary for complex systems to flourish;
  - H. *High level* critical engagement which demonstrates empathy, imagination, and creativity between the different, and at times rival, approaches of different disciplines to similar issues.
- II. Knowledge of Methodologies
- A. Detail the assumptions behind major theories in ID, and how accounts of human nature and God shape those same theories;  
Articulate the story of Creation-Fall-Redemption-Consummation as it relates to major approaches in ID, the economy, and the insights as well as challenges of these approaches.
  - B. Give *critical* appreciation for both thesis and anti-thesis as found in dominant theoretical approaches in ID, especially as it relates to accounts of foreign aid and the meaning of development.
  - C. Make *sophisticated and substantial* use of these theoretical traditions, as well as a distinctively and independently articulated Christian approach, to ID, its contemporary issues, and its practice in the form of a relevant internship.
- III. Application of Knowledge
- A. Develop arguments in systematic, verbal as well as written, fashion;  
Make discriminating choices between relevant methodologies and data, especially in the presence of the substantial availability of digital media;  
Make proper methodological and concept choices, and refine those concepts as research suggests revision, especially in the form of major research papers;  
Use newly developed concepts and/or paradigms to demonstrate a new understanding of an issue or problem in ID.
  - B. Critically choose between alternative methodologies and concepts and articulate a coherent rationale for such choices;  
Develop clear research questions, with an understanding of the methodologies that are most appropriate;  
Propose and defend solutions to clearly articulated research puzzles, using the understood methods of ID;  
Use the above skills to resolve, and clearly present in written and verbal form, that resolution to peers and experts;
  - C. Have a wide and comfortable familiarity with good research practice in ID, including relevant journal databases, major library usage for scholarly texts, and discriminating while substantial use of digital media.

- IV. Communication Skills**
- A. The ability to reason, write, and argue, in publicly accessible language concepts and ideas of substantial depth and sophistication;
  - B. The emotional and logical intelligence necessary to read, respond, and constructively engage a diversity of settings, ranging from classrooms, to field work (via internships), to higher level experts (conferences, guest speakers).
  - C. The basic ability to comprehend and converse in a modern-second-language other than English (ex, French, Italian, Spanish, Russian, Mandarin, Arabic), and the awareness of the limits and contextual nature of language that accompanies knowledge of a second language.
- V. Awareness of Limits of Knowledge**
- A. A special and profound awareness of the enormous complexity of global problems, the often irreducible complexity of major social and political issues, especially as they relate to their global dimensions, and the humility of scholarship and action that accompanies;
  - B. Sustain a proper humility which neither devolves into nihilistic fatalism, or triumphalist fundamentalism, but audaciously confesses in full view of the brokenness of the globe that “Our World Belongs to God.”
  - C. A sure and growing conviction of the importance and relevance of a diversity of epistemological and religious traditions, as “treasures of the Egyptians”, and part of human kind’s response to God the Creator, while;
  - D. Confessing standards of creation order and its mandate, for which God’s revealed Word provides a tradition of both religious and scholarly thought, and a confidence through which to engage and appreciate his broader world, whether it recognizes him or not.
- VI. Maturity and Professional Capacity**
- A. A personal initiative and formed desire for taking proper responsibility in the context of both Church and society, and a prophetic stance against both the idols of sloth and workaholism;  
The ability to work with and relate to people of very different backgrounds and understandings, evidenced in a practical internship;  
The capacity for integrity in decision making in unfamiliar or undesirable circumstances;
  - B. Connecting both beliefs and behavior, felt calling with the needs of the community and the world, and the skills required for flourishing in that context;
  - C. Virtues and disciplines of discipleship and scholarship reflective of the Christian tradition, such as prudence, justice, moderation, and fortitude, in service of neighbor and the glory of God.

**General Major**

By the end of the major international studies program, a successful student will be able to:

- I. Depth and Breadth of Knowledge**
- A. Identify and articulate the main theories, institutions, and issues in international studies;  
Describe and illustrate the significant features and processes of global order, with special emphasis on Christian calling as culture makers in the Western world;  
Distinguish and describe the dominant worldviews and comparative models evidenced in rival cultural and political systems;  
Integrate, through collaborative interdisciplinary study, theoretical and practical content of international studies across a range of collaborating disciplines (ex, political science, history, religious studies);

- B. Give an overview of international studies, with special choice in emphases on non-governmental, political-economic, political-theological, literary, artistic and other global forces that continue to shape global order;  
Identify the philosophical and religious ideas that have revolutionized global order, in a variety of cultural, economic, and political forms;  
Identify the major debates and disciplines in international studies, especially as they are found in practical and industry commentary, their worldviews and assumptions about human nature, the world, and God.
  - C. Describe the impact of major religious movements, with special emphasis on the Protestant Reformation and Reformed thinkers, on global order;  
Clearly connect the worldview of the Reformation with reformed thinkers in practices of global order;  
Articulate in some depth, and with independent analysis, how contemporary debates and issues in international studies stand in relationship to this tradition.
  - D. Identify and describe in detail a critical understanding of key concepts of international studies, including globalization, sovereignty, development and others;  
Identify major recent issues in international studies, and how theories and institutions shape the processes and outcomes of global order;  
Identify major theoretical traditions in international studies, and detail and enlist their various methodologies;  
Articulate their own critical perspective on these theories and approaches.
  - E. Give an understanding of many of the major fields in international studies, including international relations, international development, and world cultures;  
To integrate these understandings with correlative issues in other disciplines, such as secularism in Canadian history, or issues in community development.
  - F. Connect the academic study of international studies to practical, industry experience via the requisite internship program;  
Develop in a vocational setting the skills of writing, research, or field work as appropriate in cultural studies, and reflect back critically on that experience.
  - G. Have the ability to understand, summarize, and evaluate complex cultural processes in a clear way, as it relates to issues of concentration such as literature, world religions, political-economy, and provide a non-reductive account of the simultaneous realization of norms necessary for complex systems to flourish;
  - H. Critical engagement which demonstrates empathy, imagination, and creativity between the different, and at times rival, approaches of an interdisciplinary setting on similar issues.
- II. Knowledge of Methodologies
- A. Detail the assumptions behind major theories in international studies, and how accounts of human nature and God shape those same theories;  
Articulate the story of Creation-Fall-Redemption-Consummation as it relates to international studies, and its insights as well as challenges.
  - B. Give critical appreciation for both thesis and anti-thesis as found in dominant approaches to international studies, especially as it relates to accounts of key concepts like development, international relations, and world cultures.
  - C. Make use of these theoretical traditions, as well as a distinctively and independently articulated Christian approach to world cultures, contemporary issues in international studies, and practice in the form of a relevant internship.

- III. Application of Knowledge**
- A. Develop arguments in systematic, verbal as well as written, fashion;  
Make discriminating choices between relevant methodologies and data, especially in the presence of the substantial availability of digital media;  
Make proper methodological and concept choices, and refine those concepts as research suggests revision, especially in the form of major research papers;  
Use newly developed concepts and/or paradigms to demonstrate a new understanding of an issue or problem in international studies.
  - B. Critically choose between alternative methodologies and concepts and articulate a coherent rationale for such choices;  
Develop clear research questions, with an understanding of the methodologies that are most appropriate;  
Propose and defend solutions to clearly articulated research puzzles, using the understood methods of cultural studies;  
Use the above skills to resolve, and clearly present in written and verbal form, that resolution to peers and experts;
  - C. Have a wide and comfortable familiarity with good research practice in cultural studies, including relevant journal databases, major library usage for scholarly texts, and discriminating use of digital media.
- IV. Communication Skills**
- A. The ability to reason, write, and argue, in publicly accessible language concepts and ideas of substantial depth and sophistication;
  - B. The emotional and logical intelligence necessary to read, respond, and constructively engage a diversity of settings, ranging from classrooms, to field work (via internships), to higher level experts (conferences, guest speakers).
  - C. The basic ability to comprehend and converse in a modern-second-language other than English (ex, French, Italian, Spanish, Russian, Mandarin, Arabic), and the awareness of the limits and contextual nature of language that accompanies knowledge of a second language.
- V. Awareness of Limits of Knowledge**
- A. A special and profound awareness of the enormous complexity of global order, the often irreducible complexity of major social and cultural issues, especially as they relate to their global dimensions, and the humility of scholarship and action that accompanies;
  - B. Sustain a proper humility which devolves into neither nihilistic fatalism, or triumphalist fundamentalism, but audaciously confesses in full view of the brokenness of the globe that “Our World Belongs to God.”
  - C. A sure and growing conviction of the importance and relevance of a diversity of epistemological and religious traditions, as “treasures of the Egyptians”, and part of human kind’s response to God the Creator, while;
  - D. Confessing standards of creation order and its mandate, for which God’s revealed Word provides a tradition of both religious and scholarly thought, and a confidence through which to engage and appreciate his broader world, whether it recognizes him or not.
- VI. Maturity and Professional Capacity**
- A. A personal initiative and formed desire for taking proper responsibility in the context of both Church and society, and a prophetic stance against both the idols of sloth and workaholism;  
The ability to work with and relate to people of very different backgrounds and understandings, evidenced in a practical internship;

- The capacity for integrity in decision making in unfamiliar or undesirable circumstances;
- B. Connecting both beliefs and behavior, felt calling with the needs of the community and the world, and the skills required for flourishing in that context;
- C. Virtues and disciplines of discipleship and scholarship reflective of the Christian tradition, such as prudence, justice, moderation, and fortitude, in service of neighbor and the glory of God.

**Minor**

By the end of the major international studies program, a successful student will be able to:

- I. Depth and Breadth of Knowledge
  - A. Identify the main theories, institutions, and issues in international studies; Distinguish and describe the dominant worldviews and comparative models evidenced in rival cultural and political systems;
  - B. Give an overview of international studies, with special choice in emphases on non-governmental, political-economic, political-theological, literary, artistic and other global forces that continue to shape global order; Identify the philosophical and religious ideas that have revolutionized global order, in a variety of cultural, economic, and political forms; Identify the major debates and disciplines in international studies, especially as they are found in practical and industry commentary, their worldviews and assumptions about human nature, the world, and God.
  - C. An understanding of key concepts of international studies, including globalization, sovereignty, development and others; Identify major recent issues in international studies, and how theories and institutions shape the processes and outcomes of global order; Identify major theoretical traditions in international studies;
- II. Knowledge of Methodologies
  - A. Detail the assumptions behind major theories in international studies, and how accounts of human nature and God shape those same theories;
- III. Application of Knowledge
  - A. Develop arguments in systematic, verbal as well as written, fashion; Make discriminating choices between relevant methodologies and data, especially in the presence of the substantial availability of digital media; Make proper methodological and concept choices, and refine those concepts as research suggests revision, especially in the form of major research papers;
- IV. Communication Skills
  - A. The ability to reason, write, and argue, in publicly accessible language concepts and ideas of depth and sophistication;
- V. Awareness of Limits of Knowledge
  - A. A special and profound awareness of the enormous complexity of global order, the often irreducible complexity of major social and cultural issues, especially as they relate to their global dimensions, and the humility of scholarship and action that accompanies