

## **January 2021 On Campus Interim Courses (revised 10/20/2020)**

What follows is a list of all the on-campus courses offered during January 2021. For interims that are not regularly offered, therefore not in the university catalog, the course descriptions are included below. The other courses can be found in the catalog or in self-service.

### **ACCT 210 A Computerized Accounting**

### **ACCT 521 A Advanced Topics in Auditing and Assurance Services**

**BIOL W80 Ecotoxicology.** Today's modern industrialized society uses approximately 60,000-80,000 different chemicals, including 1000-2000 new chemicals every year, in the form of pesticides, pharmaceuticals, personal care products, plastics, energy sources, and industrial chemicals and wastes. Some of these chemicals are significant environmental contaminants, presenting potential risks to individual organisms, including humans, and entire ecosystems. Ecotoxicology is the study of the effects of environmental contaminants on aquatic and terrestrial organisms, including relationships between chemical effects on the biochemical and physiological levels to impacts individuals, populations, and ecosystems. Ecotoxicology examines the local and global fate and transport of environmental contaminants as well as current approaches for assessing toxicity and chemical risks. Ecotoxicology provides important data to inform the development of environmental policies that promote safe and sustainable of chemicals.

Ecotoxicology is an important sub-discipline of environmental science and public health, and as such this course is intended to benefit students interested in these fields as well as ecology, natural resources, pharmacology, medicine, environmental chemistry, and environmental policy. This course will serve as an upper-level elective in the environmental health and conservation, biology, and biotechnology programs, and, with advisor approval in the environmental sciences, environmental studies, and public health programs.

Prerequisites: BIOL 160, BIOL 161, and CHEM 253 or 261. Instructor approval is needed for students who have not taken these or equivalent courses. K. Grasman. 8:30 a.m. to noon.

### **CHEM 101.2 General Chemistry 1; Second Half**

### **COMM 500 A Basics of Media Production**

### **ENGL 374 English Grammar**

**ENGL W40 Reading/Rewriting Moby Dick.** Herman Melville's *Moby Dick* is the great nineteenth-century American novel that everyone knows but few have actually read. In this fifteen-day course, our ambition is to swallow the whole fish—hook, line, and sinker—all four hundred and ten pages! No small task, but a generative one. Henry David Thoreau once said, "Decayed literature makes the richest of soils." If he is right, then this whopper of a book will produce fine compost; from it, we will be able to grow our own garden, our own thoughts, our own art. The course encourages a new kind of reading where students draw creative inspiration (rather than information) from the text. True, they will probe the narrative and seek earnestly to understand it, but the goal is to germinate and compose, not merely appreciate. To accomplish this, the class will be invited to keep a sketchbook—blank pages for observations, questions, sketching, doodling—the rough beginnings of poems, stories, essays, songs, pictures, and other kinds of compositions. Class periods will not only provide opportunities for the mind to roam in but also hands-

on exercises to play (seriously) with Melville's tome. Students will be evaluated on the quality of the sketchbooks (25 page minimum), quizzes, and a short reflection paper on the reading process (4 page minimum), as well as their level of engagement with the assigned readings and class activities. There are no prerequisites for this class. In consultation with the student's faculty advisor, the course may count as an elective in the Writing Minor or a line in the Writing Major. This course is primarily designed for, but not limited to, readers and writers interested in understanding literature as a creative process as well as looking for inspiration for their own creative endeavors. L. Klatt. 8:30 a.m. to noon.

**ENGL W41 The Brothers Karamazov.** An intensive reading of Fyodor Dostoevsky's masterpiece in its historical, theological, and critical contexts, using the novel to grapple with large questions relevant to Christian higher education: What is the right relationship between faith and reason? To what extent do grace and salvation need to make sense? When and how is suffering redemptive? What does it mean to be a follower of Jesus Christ in a fallen world? Lectures will provide various contexts, film clips will help to keep the novel somewhat accessible, and engagement with the themes will be driven by student-led discussion. Students will be evaluated on regular participation and a formal essay. C. Engbers. 8:30 a.m. to noon.

### **ENGR 250 A Introduction to Biomedical Engineering**

**ENGR W80 Robotics in a Competitive Setting.** Robotics is a growing field of engineering where a multidisciplinary team of engineers addresses a physical problem through the use of mechanical systems. The systems are linked and controlled with electric or electronic systems, including sensors, motors and computers. In this course, students will be provided a task for a robot to perform, and have 3 weeks to design and build a robot which can accomplish the task. Generally, successful completion of the task will require mobility, and manipulation of external objects under autonomous and user control. The task to be completed will be defined by First Robotics and is new every year. The specifics of the task will be unknown to the faculty and students at the start of the course. This course will require participation on the first Saturday after the course has started. R. Tubergen. 2:00 to 5:00 p.m.

**ENGR W81 Mobile Robotic Systems.** Mobile robotic systems are becoming more commonplace and are now handling some of the most dangerous tasks, allowing humans to stay at a safe distance. In this course, students will learn about the historical development of mobile robotic systems, including some ethical issues surrounding such systems. Students will also analyze and design the electrical, mechanical, and control aspects of robotic systems. The final project will involve the construction and implementation of a mobile robotic system. Through this hands-on experience, students will learn about the mechanical structures needed to build the system, the motors and gears to drive the system, the sensors to guide the system, the wireless modules to communicate with the system, and the control algorithms and hardware to manage the system. Students will be evaluated on in-class discussions, lab write-ups, design project presentations, design project reports, demonstration, and their participation in the team design projects. Prerequisites: C Language Programming or equivalent, Engineering 307 & 311, and Metal Shop Training. Preference given to senior-standing ECE engineering students. M. Michmerhuizen. 8:30 a.m. to noon.

**ENGR W82 Advanced Chemical Engineering Special Topics.** This course addresses essential advanced topics for design. Topics build on the foundational concepts from several earlier chemical engineering courses. The course includes advanced topics from separations, heat transfer, and non-elementary kinetics. An introduction to mathematical modeling for advanced transport is considered. In addition,

fundamental concepts of environmental, health, and safety issues, as well as corrosion and materials of construction for design are presented. This course fulfills the Engineering special topics requirement. Prerequisite: ENGR 331 and ENGR 335. J. VanAntwerp. 8:30 am to noon.

**ENGR W83 A Masonry Design.** In this course the student will become familiar with basic masonry materials, including clay brick, concrete block, mortar, grout and reinforcing accessories. The student will be able to analyze and design unreinforced masonry structures using engineering methods. The student will understand the behavior of reinforced masonry structures and be able to design for flexure, shear, axial forces, combined flexure and axial forces, and in-plane shear forces. Problem sets and a final design-project report are required. Prerequisite: Engr 326 or permission from instructor. L. De Rooy. 8:30 a.m. to noon.

**ENGR W84 A Sustainable Energy Systems.** Renewable and sustainable energy systems are providing increasingly large fractions of the energy mix worldwide. In this course, students consider fundamental engineering principles, economic factors, and Energy Return On Investment (EROI) for a wide variety of renewable and sustainable energy technologies. Special focus is given to performance and design of wind and solar systems, and data from demonstration systems at Calvin College are analyzed extensively. Several software packages that aid renewable energy system design are introduced. Daily assignments and several design projects are required. Prerequisite: Engineering 333 or permission of the instructor. M. Heun. 8:30 a.m. to noon.

**ENTR W40 Entrepreneurship Finance.** This course examines processes by which startups and small businesses finance their entrepreneurial ventures. Students learn how startups can identify and obtain financing to develop, test, and grow their ventures. Students also examine the process for acquiring an existing company. Students learn methods for valuing an opportunity and different types of debt, equity and hybrid financing, such as venture capital, loans, and bootstrapping, including the rationale and benefits for each. The course employs different methods of learning including lectures, readings, cases, discussions, and several guest speakers. Fulfills a 3-credit hour requirement for the minor in Entrepreneurship. P. Snyder. 8:30 a.m. to noon.

**FIN W40 Personal Finance.** All of us have been forced to make decisions that impact our future economic well-being. What is the best type of loan to finance college? How much college debt is too much? Can I afford to study abroad next semester? How will I pay for a car to get to my job? Are there any issues in signing that lease agreement for my off-campus house? Personal finance is a specialized area of study focusing on individual and household financial decisions: How much should I save? How much should I spend? How much should I give? Do I need life and health insurance when I get out of college--what type would be best for me? How much do I need to save for retirement and when should I start? How do I decide what to invest in? How do I negotiate a job offer I receive—what benefits should I be expecting? Financial planning is a process of setting financial goals and organizing assets and making decisions to achieve these goals, in an environment of risk. This class will consider financial goals for Christians and will provide information and techniques to help students be good stewards of what God entrusts to them. Topics covered will include: financial planning tools, goal setting and budgeting, tax planning, cash management, consumption and lifestyle choices, credit strategies, charitable giving, automobile and housing decisions, insurance needs, concepts of investing, estate planning and retirement planning. Class sessions will include lectures, presentations by various professionals in these disciplines, video, and group exercises and discussion. Students will be evaluated on the basis of regular

attendance and participation, participation in team exercises, regular quizzes from text and other reading material, a short paper and related presentation on a book of their choosing and a final exam. D. Pruis. 8:30 a.m. to noon.

**FREN 112 A Multisensory Structured French II**

**FREN 132 A Intermediate French I**

**GERM 150 A Intermediate German I Intensive**

**IDIS 103 A Oral Rhetoric for Engineers**

**IDIS 103 B Oral Rhetoric for Engineers**

**IDIS 206 A Intro to Medieval Studies**

**IDIS 290 A & B Members of One Another: The Cultural Self and Others.** As its title implies, this CCE course relies on the belief that we learn about ourselves as human beings through shared experiences with people from diverse backgrounds and of diverse perspectives and persuasions. We take as our point of departure David Smith's *Learning from the Stranger: Christian Faith and Cultural Diversity*. Smith applies biblical mandates to engage with and learn from culturally diverse neighbors as cultural beings ourselves to a transnational context, reminding us that local and global cultural awareness are interconnected and inform one another. From within this frame, all students are invited to lend their multi-cultured voices to the class. We will relate what we learn from Smith to the context in which we all now live. The US application is deliberately broad, touching on groups such as recent immigrants, historical minorities, older Americans and persons with disabilities, to give all class members an opportunity to gain awareness about and interact with human beings around several lines of cultural difference. As we learn together about various aspects of diversity (and, from there, commonality), class members will be encouraged to share their own individual sense of participation in or belonging to the United States cultural majority broadly speaking, or their identification with different cultural minorities or other home countries, or both. Requirements include class attendance at all six sessions, daily class participation, one worship service, two January Series events, regular brief response work, and a final reflection paper. This course is designated CCE-integral, 0 or 1-credit hours, pass/fail. A. Tigchelaar. A.m. and p.m. sections.

**IDIS 290 C Worship and Culture Worldwide.** Meet people from 5 continents. Learn about how theology comes to life in worship practices in a variety of cultural contexts. Learn how worship practices are a "means of grace" by which the Holy Spirit forms us as disciples of Jesus Christ. Explore tools for promoting cross-cultural understanding. Anticipate the joy of worship with people from all tribes and tongues in the fullness of God's coming kingdom. Counts for Calvin's Cross-Cultural Engagement core requirement. 0-1 credit hours. Kai Ton Chan. Mondays to Fridays, 11:00 am--11:50 am for synchronous online learners. For asynchronous learners, please contact the instructor for permission. Note: This course also requires students to attend several worship services and sessions at the 2021 Worship Symposium held concurrently with Interim (registration is free but required). Many of the assigned sessions are recorded; students can watch at their own pace.

**IDIS 290 D Emotional Resilience for Justice Seekers.** This course explores the role of emotional health in the life of faithful leader and justice seeker. Based on the fields of psychology (positive and neuropsychology), theology (Christocentric view of service and sacrifice, Kingian Non-violent activism

theory), leadership studies (economics, politics and sociology), students will learn the nuts and bolts of psychological and spiritual well-being as a prerequisite for enduring justice seeking leadership. The course includes cross-cultural engagement through learning directly from diverse cultural leadership styles and cultural self-examination and awareness and fulfills Calvin's Cross-Cultural Engagement requirement. Course assignments include an interview with a justice-seeking leader, the creation of a five-minute TED Talk and a final paper. Christina Edmonson. 0-1 credit hours. Hybrid asynchronous and synchronous discussion: you choose two of four times for discussion weekly. Times include Wednesday and Friday 10am and 6pm (EST), January 6-January 22.

### **IDIS 375 A Social Science Methods**

**IDIS W20 Sights, Sounds, Flavors & Fragrances.** Our senses provide more than simply a means of interacting with the world. They can inspire joy, provide warning of danger, and stir up old memories, or they can mislead us as with optical illusions. This course uses a hands-on approach to explore the ranges and limits of our senses. Through daily activities such as making and tasting salsas with a collection of spices, simulating multiple forms of color blindness, comparing the range of perceived sounds, tasting food without the benefit of smell or sight, and observing aromas used in sales and marketing, students learn to fully engage their senses. Students also gain an appreciation of the current chemical and biochemical understanding of their senses. Evaluation is based on class participation, daily blogs, and a final group project. This course assumes no prior knowledge of chemistry or biochemistry, though students who want to dig more deeply into the biochemistry of their senses will find plenty of resources to do so. E. Arnoys. 2:00 to 5:00 p.m.

**IDIS W22 Women's Health.** This course focuses on personal decision making in all dimensions of women's health. We investigate, discuss, and share women's health concerns ranging from cancer to sexuality. We focus on the unique physiology and anatomy of women, as well as on health care use and advocacy. Community experts, women's health videos, and women sharing their personal life stories add to our learning experience. Students are expected to complete assigned readings, make a class presentation, conduct a health interview, attend relevant January Series Lectures, and write reaction papers on each of the speakers. Course fee: \$20. D. Bakker & K. Berends. 8:30 a.m. to noon.

**IDIS W34 Inside the January Series.** The Award-winning January Series brings to campus world-class authorities in their fields to speak on a range of topics. Participants in this course encounter a diversity of issues and perspectives by attending the January Series programs. Students interact with these speakers during our morning class sessions. In response to the values and ideas they encounter from each speaker, students are challenged to clarify and articulate their own worldviews and to find ways to put their values into action. Course requirements include attendance at all January Series events, a short reflection paper on each presentation, an oral presentation on one of the presenters or topics, and a research paper on one of the Series speakers or topics. K. Saupe. 8:30 a.m. to noon.

**IDIS W35 Managing Diversity and Inclusion.** Why do we shy away from engagement or hospitality toward others who are very different from us in our working place? Would we like to love our neighbor as ourselves and yet we do not know we have offended our neighbor because of many implicit rules and assumptions? Would you like to use our differences to be the catalyst for creative breakthroughs and organization effectiveness? Would you like to implement an inclusive organization culture for Christ's kingdom on the earth? For example, managing a diversified, equitable, and inclusive workforce will be crucial to achieving health equity in the United States. Implementing an inclusive organization culture is

also related to the life and death issue. This course is designed to help students improve their ability to work effectively in diverse and cross-cultural organizational settings. It also offers students the opportunity to develop their critical thinking on topics such as identity, relationships across differences, discrimination and bias, equality, and equity in organizations and how they relate to organizational issues of power, privilege, opportunity, trust, compassion, inclusion, creativity and innovation, and effectiveness. It also helps students to discover how to be Christ's renewal agents when they know how to change an organization's leadership, organization systems and practices to maximize the potential advantages of a diverse work force and value diversity as an asset for organizations' learning and adaptive change. Class sessions will be experiential and discussion-based. Students are graded by quizzes of readings, tests, reflection papers, case analyses, and group projects. 3 credit hour course. This course fulfills the Cross-Cultural Engagement core requirement. M. Lam. 8:30 a.m. to noon.

**IDIS W36 Tolkien's "Lord of the Rings."** Part of the power of J.R.R. Tolkien's epic story The Lord of the Rings is the fully developed mythological world of Middle Earth in which it is set. Its development began long before The Lord of the Rings was written and was an intentional vehicle through which Tolkien could work out complex ideas about creation and art, evil and suffering, death, stewardship, service, friendship, and hope. Evidence of the power of the (nonallegorical) story is the degree to which readers find it an insightful commentary on current issues of faith, politics, and more. Students in this course read The Lord of the Rings in its entirety. Occasional lectures illuminate the biographical and literary contexts for Tolkien's work. Most class time, however, is devoted to discussion of the daily readings, with the themes and applications that arise from them. In the final week, a marathon viewing of the Peter Jackson film adaptations takes place, accompanied by discussion of how the themes from the book are treated. Students are evaluated on participation in class discussion, a reading journal and a creative final project. The workload for this course is heavy: reading assignments typically exceed 100 pages per day. Students registered for the course should read The Hobbit over the break and expect an extensive quiz on the first day. Fee: none. Prerequisite: none. L. Molnar. 8:30 a.m. to noon.

**IDIS W37 Chinese Medicine and Chinese Culture.** Half of this course focuses on Traditional Chinese medicine (TCM) and the other half focuses on Chinese culture. TCM with its practice in acupuncture and herbal remedies is becoming more and more recognized and popular in western societies including the US and Europe. With a holistic approach, TCM focuses more on improving the body's natural ways of healing rather than combating germs directly. Therefore it is very effective in dealing with chronic conditions such as migraine, asthma, depression and infertility. It has also been used to complement the use of western medicine (for example alleviating the side effects of Chemotherapy). Knowledge about and familiarity with TCM has increasing values for future healthcare professionals. In this course the students learn the theory and practice of TCM. Students will also learn about Chinese history, philosophy and culture in this class. As China becomes more and more influential on the global stage, understanding of Chinese values and culture is increasingly important. Through instructions by native Chinese instructors, as well as field trips to Chinese restaurant, stores, church and Chicago Chinatown, students will have first-hand experience of Chinese culture. The course consists of lectures, discussions, presentations, independent projects and field trips. An all-day field trip on Jan 16 2021 is required. This course will fulfill the Cross-Cultural Engagement core requirement. No prerequisites. Fee: \$200 to cover field trips, class materials and guest speaker fees. A. Shen. 2:00 to 5:00.

**IDIS W60 Clinical Experience in Healthcare.** This course is a combination of field experience in clinical healthcare settings and morning classroom-based discussion groups. Students in this course will

participate in healthcare related activities in a clinical setting to gain patient care experience in medically underserved areas. Students will spend 12 days (3.5 hours per day) at an area clinical healthcare setting working alongside of healthcare professionals and patients. Morning and afternoon placements are available. 2 mornings will be classroom discussion of patient scenarios. This course is by application only. Applications are available in the Biology Office and will be accepted until placements are filled (final cut-off date of November 15). Students will be required to be up to date on immunizations inclusive of the annual influenza vaccine and TB skin test due to clinical site placements (contact with patients). T. Crumb. 8:30 a.m. to noon.

**KIN W10 The Wild World of Sports: 15 for 15.** This course will critically examine 15 different topics and issues related to sport in today's world and will mirrored "ESPN's 30 for 30 series" but with an exploration through a faith-based lens. These topics will include issues and conflicts that are happening in and around sport today. Some examples of these topics are "E Sports- Aggression and Sexual Violence," "Gambling and Sports," "The Sport Spectator—the Decline in Attendance," "ESPN—Is it Good for Sport?," "Calvin Athletics—Future Direction and Challenges," "Sport and Social Media—The Positives and Negatives," "Coaches—What is Motivation and What is Crossing the Line?," "Officiating: Perspective from the Coach and the Official," and "NCAA—The Good, Bad and Ugly." The class will examine psych-sociological issues in sport and sports culture including race, social economic class, gender, and religion. Students will review videos including "ESPN's 30 for 30" and the documentaries Outside the Lines, and E60 to name a few. Students will talk with guest speakers to initiate discussion and dialogue among professors and peers. Class activities include writing blog entries in reaction to the topics, videos and speakers, and responding to classmates' blog entries. Students will also work in groups to create a written and oral presentation on one of the 15 topics. A. Warners. 8:30 a.m. to noon.

**MATH W84 Mathematics and Music.** There are many for whom music and mathematics both hold an innate appeal. Mathematical language is built into the basic language of music theory with terms like half-, quarter-, and eighth-notes, whole- and half-steps. The Pythagoreans knew of relationships between lengths of string under tension and perfect intervals (octaves, fifths), and Fourier analysis can flesh out the various overtones that distinguish the sound of a pure note played on one instrument vs. that same note played on another. Modern signal processing has led to efficient storage of music as strings of 0s and 1s. In this course we will explore the mathematics of analog-to-digital signal conversion and related topics such as quantization, aliasing, filtering. Other topics may include various types of tuning, and the geometry of chords. Students are graded on exercises and projects, generally involving software tailored to specific applications, often done in groups, and presentations of that work. Prerequisite: Mathematics 231 or Mathematics 255 or permission of instructor. Satisfies the Mathematics Interim requirement. T. Scofield. 8:30 a.m. to noon.

**MUSC W80 Digital Music Production.** This course focuses on creating music with a computer. The course introduces students to the digital audio workstation, MIDI sequencing, audio editing, and software-based samplers and synthesizers. Students will learn principles of electronic sound design, audio editing, composing, arranging, mixing, and mastering within the digital environment. Students will be graded based on a combination of daily assignments and two significant creative projects, one of which will be a collaborative project and one of which will be produced individually. Fee: \$50. Prerequisite: MUSC 100 or permission of the instructor. Course will meet in CFAC 224. F. Wakeman. 8:30 a.m. to noon.

**PER 137 A Bowling**

**PER 137 B Bowling**

**PER 173 A Basketball**

**PER 180 A Badminton I**

**PER 180 B Badminton I**

**PER 182 A Tennis I**

**PER 183 A Tennis II**

**PHIL W11. I Long, Therefore I Am.** One way of understanding this interim course is as a sustained reflection on an alternative to the Cartesian and Enlightenment notion of what is at the center of human nature. On this alternative view, we human beings are first and foremost—not thinking things—, but desiring, wanting, yearning, craving, longing, hungering beings. Put another way, if the Cartesian and Enlightenment view of human existence has it that at the center of being human are head and mind, this course explores the idea that at the center of human existence is heart and gut. This alternative view is not a new revelation or idea, but an ancient one reaching back at least to Saint Augustine who said at the beginning of his Confessions, “You have made us for yourself, Oh God, and our hearts are restless until they rest in you.” Our hearts are rest-less. They’re agitated. They ache. They yearn. They long. They want. It is this feature of human existence that we will explore in this course through film, fiction and non-fiction. It is the focus of nearly every Bruce Springsteen song ever recorded—Hungry Heart, Born to Run, 10th Avenue Freeze Out, to name just a few—and codified in U2’s anthemic, I Still Haven’t Found What I’m Looking For. Ultimately, we will want to consider the idea, again present in the quote from Augustine, that this restlessness is not a result of sin and the fall, but is instead part of our created nature: we are made to yearn, to long, to desire. And since this is part of our created nature, our heart’s deepest longings and yearnings have their ultimate aim or end in God. In a way, therefore, one task of a follower of Christ involves the realigning or re-aiming of our longings, our yearning for connection, wholeness, intimacy, and meaning. This course explores all of these things as they are captured and explored in cinema and literature, specifically, Nicole Krauss’s *The History of Love*; C.S. Lewis’s, *Surprised by Joy* and Jamie Smith’s *On The Road with Saint Augustine*. K. Corcoran. 10:30 a.m to 1:30 p.m.

**PHYS W80 Biophysics.** Biophysics is a growing discipline in which the tools of physics are used to elucidate biological systems. The course covers a broad spectrum of topics, including why ants can easily lift many times their own weight, how bees fly, why the cells of an elephant are the same size as those of a chipmunk, and why cats have a higher survival rate when dropped from taller heights. We also delve into looking at how biotechnology has and will impact the human experience, with a special focus on artificial intelligence, which we will delve into from both biophysical and ethical perspectives. An additional feature of the course is that no calculators are used. All results are achieved by estimation, with a focus on learning the art of approximation. The class is highly participatory and the hope is that students will make the application of physical reasoning to biophysical systems their own, so that they can draw on this skill in the future. In addition to the above items, there is also a section devoted to the construction of simple biophysical simulations using the open source software package Sage, though no previous experience is required. Students will be evaluated via homework assignments, tests, computer labs and a final paper that will be a group project. Note that Biophysics can serve as an interdisciplinary

cognate in Biology (B.S.) major. Prerequisites: One semester of university physics or a year of high school physics or permission of the instructor. P. Harper. 2:00 to 5:00 p.m.

**POLS W10 Women and Politics.** The United States has yet to elect a woman as President, and the United Nations has yet to be run by a woman. All around the world, women tend to be kept out of peace negotiations, judges' chairs, corporate boardrooms, and even schools. What does this mean for domestic and international politics? How did these stark inequalities emerge; how have women pushed back against them; and how might women "do politics" differently from men? In this course, we will examine the political thought and political activism of women across history and around the globe, from Mary Wollstonecraft (an 18th century British political theorist of women's rights) to present-day activists such as Pakistani Malala Yousafzi (a recent Nobel Peace Prize recipient and advocate for girls' education). We will also consider the vast diversity among women—how do race/ethnicity, class, religion, sexual orientation, ability, and other markers of identity mediate women's experiences with politics and with women's movements themselves? Students will be evaluated by their regular participation, reading responses, a research-based "un-essay" project, and a class presentation. Un-essays can take multiple forms, but they cannot be a standard research paper. For example, students might record a podcast on a current event that affects women in the political realm; they might design a campaign for social change around a relevant issue; they might draft a bill to send to the US Congress or to the UN General Assembly; or they might create an ad for a woman running for political office. K. Riddle. 8:30 a.m. to noon.

**PSYC W61 Psychopathology in Film.** From the advent of the motion picture industry, movies have attempted to capture the essence of human affect, behavior, and cognition. This course focuses on the attempts of the movie industry to capture the essence of mental illness. The course is divided into two parts. The first part of the course will trace historical changes in the understanding of mental illness and the perspective on the mentally ill and those who treat them, and in so doing emphasize how movies reflect the Zeitgeist of broader western culture. The second part will focus on various emotional disorders, emphasizing symptoms and perspectives on the development and the treatment of these disorders. Students view a variety of movies and are involved in critiquing them regarding perspective, accuracy, and realism. The goal is to develop critical-thinking skills in viewpoint film portrayals of psychological disorders. Students are evaluated on the basis of a group project and final paper. Please note: Some of these films may contain graphic portrayals including violent and disturbing content. Prerequisite: Psychology 212 or equivalent. S. Stehouwer. 8:30 a.m. to noon.

**REL W80 The Book of Revelation.** No writing in the Bible has been subject to a wider range of interpretations than the Book of Revelation. Many Protestant evangelicals claim to find in Revelation coded predictions about events that will take place in the modern world. But many Christian churches, including those in the Reformed tradition, recognize the highly symbolic nature of John's apocalypse. They also attempt to discern the book's message for its first recipients before considering its relevance today. This course begins by using a two-part documentary film on Revelation that devotes significant attention to the variety of ways in which the book has been interpreted through the centuries in Church history. Most class sessions will be devoted to working carefully through the text of Revelation chapter by chapter, with a focus on what the book would have meant to Revelation's first audience: Christians in first-century Roman Asia Minor (modern-day Turkey). Through group and general class discussion, however, attention is also given to the theological challenges raised by Revelation and to its relevance for Christian faith and life today. Students are evaluated on the basis of class participation, daily answers

to questions on the readings, a short reflection essay, and a brief oral report on their essay. Prerequisite: one course in Religion. The course is offered on a pass-fail basis. D. Harlow. 8:30 a.m. to noon.

### **SOWK 373 Generalist Practice with Groups and Families**

### **SPAN 122 Intermediate Spanish**

**SPAN W80 Society of Mexico and the Yucatan.** This course, conducted entirely in Spanish, focuses on the study of contemporary issues of Mexican society with a special emphasis on Yucatán. Class sessions consist of discussion of course readings as well as lectures (virtual and/or in-person) by Mexican guest speakers. Lecture topics include an overview of Mexican and Mayan history, health, education, the family, the current economic context, and the history of Catholicism and Protestantism in Mexico. Student learning objectives are to 1) improve oral and written proficiency in the Spanish language, 2) increase understanding of various cultural and religious phenomena of Mexico and particularly of Yucatán, and 3) grow in personal maturity and awareness of cultural differences. Evaluation is based on satisfactory achievement of course goals, including participation in course activities, and is assessed via reflection papers, cultural reports based on interviews (in person and/or virtual) with Mexicans, and a final oral presentation. This class includes field trips to (predominantly) Mexican neighborhoods and cultural sites in Grand Rapids, and thus offers students a unique opportunity to understand Mexico from a transnational perspective. For 2021 only, this course meets the interim abroad requirement for Spanish minors. It can also count as an elective for Spanish majors. Prerequisites: Spanish 201 and permission of the instructor. This course fulfills the Cross-Cultural Engagement core requirement. Fee: \$50. S. Lamanna and A. Ceballos. 8:30 a.m. to noon.

### **SPAUD 343 Principles of Communication Neuroscience**

### **SPAUD 512 Augmentative and Alternative Communication**

### **STAT 241 Engineering Statistics**

## **January 2021 Developing a Christian Mind (DCM) Sections (revised 10/20/2020)**

**HNRS 150 A Food, Faith, and Place.** People tend to think of their daily decision of what to eat as a matter of personal taste, but is it? In this course, students explore how food choices affect (and are affected by) food systems that have profound implications for public and environmental health, social justice, and community. By examining the social identity, ecological, and spiritual dimensions, students develop a rich interdisciplinary understanding of the act of eating. They also learn how to prepare, preserve, and enjoy wholesome foods. Field trips, team exploratories, readings, class discussions, and hands-on activities highlight options for eating well, promoting food justice, and reducing climate change. Grades are based on the quality of reflective writing, a team presentation, and a final exam. D. Koetje. 2:00 p.m. to 5:00 p.m.

**HNRS 150 B Grand Rapids: Race and Place.** This course examines the role of race and racism in Grand Rapids from the creation of the city to the current historical moment. According to data from the 2010 census, Grand Rapids was the 26th most black/white segregated major metropolitan area in the nation, and the 23rd most Latinx/white segregated. How did that segregation develop? What maintains it? In 2015 Grand Rapids was ranked by Forbes as one of the worst cities for African Americans economically, but in a separate piece Forbes ranked Grand Rapids the best city in the nation to raise a family in. How can this be? In addition to readings and lectures, this course looks to activists, religious leaders, elected officials, nonprofit organizations, and the business community to inform our understanding of this place.

An experiential approach to learning about Grand Rapids offers students the opportunity to both explore the city and wrestle with its history and identity, including the role of Calvin College. Race and racism will be examined through the lens of biblical justice. J. Kuilema. 2:00 p.m. to 5:00 p.m.

**IDIS 150 01 The Big Bang Theory.** This course is a scientific and historical account of the progression of humanity's understanding of the physical universe, from ancient history to the present. Important discoveries will be highlighted along the way, with fundamental scientific concepts introduced as needed in order to provide a clear picture explaining the popularity of the big bang theory. In addition, students will explore the varying Christian perspectives on the big bang theory, seeking to understand some of the conflicting interpretive frameworks that can lead to disagreement over the theory's plausibility and theological legitimacy. This is not a survey introduction to astronomy but will cover topics pertinent to understanding the big bang theory as a scientific model. It is designed to be accessible to anyone with a high school level education in science and a firm grasp of algebra. Student learning experiences will include short lectures complemented by group discussions and activities. J. Smolinski. 8:30 a.m. to noon.

**IDIS 150 02 World Christianity in Local Perspective.** With our world reeling from Covid 19 and its consequences, issues like globalization and the ideal of an interconnected world are once more under scrutiny. There is nothing like a pandemic to scare people into isolationist thinking. All of this makes the study of World Christianity all the more pertinent, both as potential antidote against xenophobia and as a reality check about what it means to have a Christian identity. We will consider World Christianity from the perspective of movement across borders by looking at historical case-studies focusing specifically on pilgrim, missionary, and migrant narratives over time and across geographical regions. The course will show that Christianity has always been a religion of movement across borders of various kinds, e.g. linguistic, cultural, conceptual, and of course physical borders. In addition to reading texts and learning via other types of media about these aspects of World Christianity in historical and contemporary perspective, we will consider the theological implication of developing a pilgrim identity as part of one's Christian mindset. Finally, an integral part of this course would be to emphasize that nowadays one does not have to travel far in order to encounter World Christianity. It is already in our midst. Time will be set aside to encounter local migrant and ethnically diverse churches in the Grand Rapids area. Such visits aimed at encountering the global within the local will stimulate students' understanding of the rich Christian diversity on our doorstep. Students will be assessed via a reflective diary assignment based on the church visits, an essay on the pilgrim character in and of World Christianity, and a presentation, either to be delivered in class or posted online, depending on the numbers of students enrolled. This course fulfills the Cross-Cultural Engagement core requirement. R. Muller. 8:30 am to noon.

**IDIS 150 03 Fizzy, Funky and Fermented.** Typically, we try to avoid exposure to microorganisms whenever we can – equating them with sickness and disease. But do you enjoy Cheese? Chocolate? Coffee? Kefir? Kombucha? Yogurt? Sourdough bread? Or, if you are of age, a taste of wine or sip of beer? All of these foods and many more owe their very existence to microorganisms! The microorganisms transform the food, preserving it, enhancing its flavor and nutritional benefits – true “real food.” In this course we will investigate how humans have harnessed microorganisms to make these foods by making these foods ourselves. Students will dig into the diversity of microorganisms used in making them, the nuanced metabolic processes that lend each food its particular flavor and health benefits, and how changes in microbe community structure and function over time participates in the development of flavor and texture. Additionally, the rich cultural values and societal impacts associated with the long history of many of these foods will be discussed and compared with mass production and artificial additives that dominate today's market. Students will perform hypothesis-driven experiments using different microorganisms, components, and preparation methods to create their own unique live

culture real food. These lab activities will be supplemented by guided visits to West Michigan companies producing some of these foods. Science and non-science majors are welcome; a science background is not assumed. Evaluation will take place through design and leadership of food-making experiments, reflection assignments, class presentation and integrative essays. A course fee of \$65 will be assessed to cover supplies and field trip expenses. K. DuBois & J. Wertz. 8:30 a.m. to noon.

**IDIS 150 04 Movies and Music: Theological Themes.** This course examines the expression of theological themes in select musical works and films. Compositions studied include works by Haydn (The Creation), Bach (St. John Passion), and Mozart (Requiem). Films analyzed include *Babette's Feast*, *The Mission*, *The Seventh Seal*, and *Amadeus*. Where possible, the relevant libretto or screenplay is read prior to listening to or viewing the work in question. Prerequisites: interest in theology, the arts, and their intersection; readiness to listen carefully and watch discerningly; and willingness to engage in discussion. Students will: 1) acquire a knowledge of select theological themes 2) become acquainted with certain sacred compositions (and their composers) 3) enhance their listening skills 4) become acquainted with certain films (and their directors) 5) advance their skills in film analysis 6) exercise their skills in discussion and oral presentation. Students will be required to do readings, keep a journal, write a paper, engage in discussion, and participate in a final exam. R. Plantinga. 2:00 - 5:00 pm.

**IDIS 150 05 Politics As Calling and Vocation: Possibilities and Tensions.** This is a DCM for all who are drawn to politics, either out of frustration or allure, and want to know better how Christians ought to operate within the two main activities of politics: making laws and running for office. The class will explore whether it is possible to think of work in government and politics, particularly in representative

democracies such as the United States, as a Christian calling. Politics involves the authoritative but usually peaceful allocation of power and is thus a coercive exercise that in normal times tries not to feel or look coercive. The ethical dilemmas in politics are many, involving both individual responsibility for imperfect action as well as the inevitably negative aspect of policy actions, even if mostly unintended. With its highly charged atmosphere, complex morality and ethics, and low public trust, is contemporary politics, particularly in the United States of America, something that Christians should avoid? Or is this precisely the time that calls for engagement? The class will examine the historic Christian understandings of the role of government and its offices and realistic Christian expectations for government and politics today, in the DCM framework of creation, fall, redemption, and vocation. Concepts to be explored include the main evangelical, Catholic (subsidiarity and solidarity) and Reformed/Protestant (sphere sovereignty) interpretations of the possibilities and obligations of Christian politics, expectations and hope for proximate public justice through politics, the questions of virtue and character by political actors, and other key markers of a thoughtful Christian discussion about politics and its processes and ends. D. Koopman. 8:30 a.m. to noon.

**IDIS 150 06 Christianity in Black and White.** Although the Scriptures call for the unity of the body of Christ, over the course of United States history the Christian church has been divided by race. This course examines the history of racial divisions within American Protestantism, with a focus on the Black/white racial divide. It explores dominant white Christian identities as well as the prophetic tradition of Black Christianity, both historically and in terms of the way this history shapes the contemporary religious and political landscape. And it examines these divisions within the tradition and theological framework of Reformed Christianity. Students are graded on the basis of reflection papers and exams. K. Du Mez. 8:30 a.m. to noon.

**IDIS 150 09 DCM: Disability, Community and Inclusion.** This particular section of DCM will explore the history, nature, unique culture, and social dynamics of disability. Two interconnected foci of the course will be (i) how individuals with disabilities have been regularly and systematically excluded from their communities, and (ii) how the inclusion of individuals in a community is good for the community itself. The course will thus involve critical reflection on what our practices reflect about our default understanding of community and how we should revise what community ought to be like. This course is open to all students who wish to explore society's and their own perspectives and responses to individuals who live with disabilities. Course requirements include readings, discussions, lectures, media. This course fulfills the Cross-Cultural Engagement core requirement. K. Timpe. 8:30 a.m. to noon.

**IDIS 150 10 DCM: Anthropology, Anime and Globalization.** The distinctly Japanese entertainment industry of anime is a worldwide phenomenon. The interim considers anime as a culturally specific product consumed in disparate cultural contexts. The interim begins with a study of the origins of and cultural significance through time of anime in Japan. Through this study, the interim considers anime as both reflective of larger Japanese cultural elements as well as anime as an active agent of cultural change in Japan. Beyond studying anime as a cultural force in Japan, the interim also considers how anime is consumed globally in diverse cultural systems. By looking at anime through this lens, the interim affords the study of cultural integrity in the face of globalization. T. Vandenberg. 8:30 a.m. to noon.

**IDIS 150 11 Dramatic Families: Dreams, Dysfunctions, and Occasional Solutions in Shakespeare and Modern Drama.** This DCM section will study a number of plays featuring families suffering from

maladies such as death, abandonment, and betrayal; these same families have members who each have their own dreams, desires, and aspirations. We will ask questions such as these: How do these families differ from what might be considered God's design for families? What has brought about these problematic situations? How do characters' dreams seek to rise above the dysfunction? How are they the cause of it? How is redemptive hope present (or absent) in the different families? How is all of this relevant to our own lives? How can the study of such material glorify God, draw us closer to Him and others as we become increasingly conformed to His image, and help advance His Kingdom? We will study Shakespeare's *\*The Tempest\**, Ibsen's *\*A Doll House\**, Williams's *\*The Glass Menagerie\**, Miller's *\*Death of a Salesman\**, and Hansberry's *\*A Raisin in the Sun\**, as well as Plantinga's *\*Engaging God's World\**. Students will have the opportunity to view video productions of the plays. Evaluation includes quizzes on each play and on *Engaging God's World*, several short integrative essays, a final take-home exam, class participation and Moodle Forums. D.V. Urban, 8:30 a.m. to noon.

**IDIS 150 12 Literature, Ecology, and the Climate Crisis.** Grappling with the climate crisis requires not only technological shifts and innovations but also a renewal of imagination and spirituality. This course engages fiction, poetry, and literary nonfiction connected to the climate crisis in order to challenge our conventional thinking and imagine possible futures. Readings include a novel about forest biology and ecoterrorism, selections of nature poetry, a volume of essays by a Potawatomi botanist, and a lyrical account of adventures in the earth's "underlands," among others. Selections from Christian ecotheology writings, meanwhile, help inform a reassessment of traditional Christian theology and practice in light of the "Anthropocene" era. Our goal is to explore anew the right relationships among God, humans, and the more-than-human creation. Students are graded on participation, written reflections, and a final project. D. Rienstra. 8:30 a.m. to noon.

**IDIS 150 13 The God-Dream in your Earbuds.** This course will explore the interconnectedness between our interaction with popular culture and our theological imaginations. We will do this by engaging a variety of popular art pieces (listening to music, watching films/tv shows, etc.) and asking how our listening/watching practices might be affecting our spiritual practices, and vice versa. This class will explore the belief that art, particularly good art, invites us to experience our own humanity more deeply. Within this way of thinking, the secondary question of both art and theology is, "what does it mean to be human?" This course will take time to listen to music and watching cinematic art, practice cultural discernment, discuss readings on general revelation, and explore how our cultural engagement practices might shape our desires. J. Dropper. 8:30 a.m. to noon.

**IDIS 150 14 God Rested; Why Can't You?** Living in a life of a 24/7 world, the notion of rest may come to our mind as an anachronism, a fantasy, or simply unimaginable. While we are created to worship God and rest in Him, we tend to worship our work, and rest in ourselves. These distortions affect our perceptions of ourselves, our relationships with others, and most importantly, our relationship with God. We may wonder, "Do I realize life while I live it, every, every minute?" This class will examine some of the personal and socio-cultural forces that drive us toward living a restless life. In addition, this class will assist students in developing a new perspective that will help rediscover leisure, work and rest. Y. Lee. 8:30 am to noon.

**IDIS 150 15 Faith and Sport.** This course will look at sport in our society through the lens of Christianity including how and why a Christian should play, spectate, and parent young athletes. Topics include youth sport, race and gender in sport, extreme sports, coaching, and leadership. Course methods will

include lecture, discussion, film, research, observation and reflection of an athletic contest, readings, quizzes, and a presentation. K. Vande Streek. 8:30 am to noon.

**IDIS 150 16 DCM: Kicks, Rides, and Digs: The Minutiae and Metanarrative of Environments.** When you sit down on the first day of class, your environment is screaming at you: the syllabus is in a serif font, your neighbor has on fly knit shoes, the seats all face the front of the room. Each of these tiny choices shapes how you interact with what you read, who you talk to, and what you wear tomorrow. To be an effective agent of renewal in the world, it is important to understand how your environment impacts you and learn how to inform these interactions for others. Design thinking requires all to thoughtfully consider the ramifications of creating or consuming something. It encourages one to have a broad perspective, to search for solutions in unusual places, and to develop an articulate process of exploration. Utilizing discussion, critiques, lecture, group presentations, design briefs, and object creation, students will examine design practices, debate the merits and pitfalls of design consequences, and develop a vocabulary surrounding design thinking and the objects that surround them daily. Open ONLY to students in the Artists Collaborative. B. Williams. 2:00 p.m. to 5:00 p.m.

**IDIS 150 18 Tensions of Tolerance. Case Study: The Netherlands.** This course explores the origins and multiple facets of tolerance and its limitations by using the Netherlands as a case study. The Netherlands has long presented a culture known for its tolerance and modern notions of freedom. Holland fought for eighty years (beginning in 1568) to liberate itself from Spain. The Treaty of Utrecht (1579) which that conflict brought forth was a precursor to the USA's own Declaration of Independence. In our own day, the Netherlands is still known for its liberalism—in multiple senses. Its social tolerances (e.g. euthanasia, soft drugs, regulated prostitution) are internationally well known. And in the classical liberal sense, the Dutch have championed free markets since the dawn of modern capitalism. Furthermore, the Calvinist tradition in the Netherlands has been influential in shaping a unique social pluralism. Recent tensions between native Dutch and immigrant groups have strained the multicultural project in the Netherlands, a development suggesting the limits of long-touted tolerance.

Applying categories of the Reformed tradition, we follow and examine the thread of tolerance (or intolerance) in Dutch culture. The tradition of Dutch Neo-Calvinism also gives us a framework within which to understand and evaluate social, political, religious, and artistic realities across the Netherlandic cultural landscape. Students gain in understanding social/cultural structures in the Netherlands, also acquiring a contrastive lens for pondering related issues in their home culture. H. DeVries. 8:30 a.m. to noon.

**IDIS 150 19 Norms and Gender Discrimination.** This course will explore, analyze various forms of gender discrimination and exclusion. Such discriminating and exclusive practices are rooted in inherited norms (beliefs, traditions, taboos, customs, and myths, etc.) especially in authoritarian/collectivist societies. Gender Discriminating norms continue to play significant roles in marginalizing women and discriminating against them by limiting their capabilities, participation, and functionings in many spheres of life. The course materials will be closely related to my book, "Norms and Gender Discrimination in the Arab World" (Palgrave Macmillan, October 2015) and C. Plantinga, "Engaging God's World" (Eerdmans, 2002). The instruction style for this short interim course will include regular lectures, students' led discussions, watching video clips and movies. Students will be evaluated based on their active participations, homework, short essays, and final exam. A. Abadeer. 2:00 to 5:00 p.m.

**IDIS 150 20 The Unbearable Lightness of Economic Decisions: Are We Really Rational?** How do human beings make choices? How do they make economic choices when their economic decision may involve substantial risk and uncertainty? Are those choices and decisions always rational? Mainstream economics has assumed that human beings and their behavior are fundamentally rational. However, many studies in behavioral economics suggest that human psychology plays an important role in economic decisions. These studies find that actual decisions people make are often seemingly irrational under the paradigm of the mainstream economics. Understanding our full humanity and the role of the human mind in economic decisions is important, as it helps to create better policies for our society and for the wellbeing of those who live in poverty. In this course, students will learn about the general thinking processes of human beings and psychology behind the processes. Students will also discuss the limitations, weaknesses, and dangers of our thinking processes using real world examples. Furthermore, students will extend the findings to Christian faith, seeking to explore the link between our full humanity and sovereignty of God through the lens of Christ. To this end, a significant portion of this course will also be allocated on inductive Bible studies. Overall, this course will use lectures, small group discussions, video clips, movies, and students' paper presentations. This course will also replicate some of the experiments behavioral economists used in class to test the rationality of human beings. S. Lim. 8:30 a.m. to noon.

**IDIS 150 21 Elie Wiesel, Prophet of the Holocaust: In Search of God and Humanity.** Among the challenges to the Judeo-Christian belief in an all-good, powerful, and loving Creator, the problem of evil (aka the question of theodicy) stands out. Among the atrocities of the modern world that aggravate the problem of evil for our times, the Jewish holocaust stands out. Elie Wiesel, an Auschwitz survivor and the 1986 Nobel Peace laureate, devoted his life and writings to the remembrance of this horrific event in the attempt to discern and publish its moral lessons—above all: “never again!” This course wrestles with the problem of evil (theodicy) as facilitated by Wiesel’s holocaust experience and subsequent quest to sustain faith in God and hope for humanity in that arduous task to build a just and humane society. Students journey with Wiesel by aid of documentary and film, but principally through his own writings, which include *Night*, *The Trial of God*, *The Town Beyond the Wall*, and selections from his memoirs. Beyond the inspiration of Wiesel’s own life journey, students will deepen their appreciation of the question of theodicy, and of the theological resources for persevering in a world with an Auschwitz, a world still dangerously poised for genocide and mass annihilation. More particularly, students will become conversant in the issues surrounding theodicy, the range of “answers” offered to the problem of evil, as well as how Jewish theological and ethical resources, as exemplified by Wiesel, both inform and are formally commensurate with Christian resources, even if materially differentiated by one coming of the Messiah. Quizzes, two papers, and a final help facilitate these major objectives. T. Thompson. 2:00 p.m. to 5:00 p.m.

**IDIS 150 22 Considering the Evidence.** People use data (big and small, but especially big) to gain insight about the world and make decisions. Evidence-based practices and decision-making are becoming the standard to justify choices and actions by individuals, schools, businesses, governments. But how does the process of learning from data happen, how can it go wrong, and how might a Reformed Christian engage with it? This course fulfills the DCM core; readings common to IDIS 150 sketch out biblical themes and help students begin to formulate a Reformed Christian frame of reference. The course will also introduce students to applied data-analysis techniques to present data, quantify relationships, estimate uncertainty, and classify observations, all from a statistical perspective. Students will consider

data analysis (hands-on in-class practicals and real-world case-studies) in light of DCM readings to gain additional perspective on themes of justice, truth, and revelation. Previous experience with statistics and/or computer programming is welcome but not required (the course does not meet the mathematics core or interim requirements). S. DeRuiter. 8:30 a.m. to noon.

**IDIS 150 23 Reading the Newspaper with Blaise Pascal: Gambler, Moralist, and Lapsed Mathematician.**

Pascal believed that the chief obstacle to happiness that humans face is our relentless, restless pursuit of happiness. And he evidently struggled with this himself -- at various points in his life mathematics brought Pascal great joy, but he also developed a great ambivalence about it, and questioned whether mathematics (and other kinds of scholarship) was just a diversion from knowing and loving God. Pascal's existential concerns were not original to him, but the mathematical depth he possessed informed his thought in a way that is distinctly modern. Pascal's mathematical work spanned three eras (classical geometry, calculus, and probability/statistics). This class will look at some of Pascal most beautiful mathematical work in each of these areas, and consider how Pascal assessed the strengths and weaknesses of mathematics in looking at some of life's deeper questions. We'll particularly consider questions like, What is certainty? What is risk? What does it mean to trust in God? How should you approach some of your most significant decisions in life (related to childbirth, medicine, finance, etc.) especially in areas involving both trust in experts, and substantial risk? The course will involve readings, journaling, daily in class problem solving, and a final paper. No prior mathematical background will be assumed beyond basic algebra. N. Sunukjian. 8:30 a.m. to noon.

**IDIS 150 24 Finding Refuge.** There were 79.5 million people displaced from their homes at the end of 2019, according to UNHCR, the UN's Refugee Agency. Among that number, there are 26 million refugees, people forced to leave their home countries because of threat to their lives.

In response to what is both a global and local reality, this course will offer space to consider what it means to serve and welcome refugees. In this course, you will listen to the stories of people forced from their homes; learn more about the historical and political events that force people to leave their homes; increase understanding of the organizations and processes with which refugees engage; consider what it means for you and your community to welcome refugees as neighbors.

This learning will be shaped by reflection on our identity as people who need refuge, the Bible's mention of sojourners, hospitable conversational practices, as well as interviews with & panels of experts – both refugees and welcomers. Evaluation for the class is based on engagement in class activities & discussions, reflective writing, and a researched presentation. This course fulfills the Cross-Cultural Engagement core requirement. S. VanderBie. 8:30 a.m. to noon.

**IDIS 150 25 Trail Blazing: Navigating College as a First-Generation College Student.** Are you blazing a trail in college? Are you a first-generation student? First-generation students (i.e., students for whom neither of their parents graduated from a four-year institution) bring a unique set of gifts and face a unique set of challenges as they transition to life at and beyond university. This course examines your story and others, research about first-generation college students, and the skills needed in and beyond college (e.g., resume building, networking, finance). And, we'll engage guiding principles of the Reformed Christian tradition to frame our exploration. Through interviews, readings, discussions, presentations, panels, meals out, and other practices we will seek to better understand the unique experience of first-generation students, tell our own stories, and develop resources to support future

students transitioning to Calvin. Preference given to first-generation college students. J. VanderMolen. 8:30 a.m. to noon.

**IDIS 150 27 Techophobia: The Fear of Technology in Fiction.** This course examines fiction (film, TV, short stories, novels) as an index of people's fears about technology. Students investigate the sources, contours, reasonableness, and possible effects of the technological fears expressed in fiction. The course will give special attention to deep-seated fears related to what it means to be human. Students will engage in class discussion, short group projects, analysis of film & TV, creative writing, and reflection on all readings and viewings. G. Pauley. 8:30 am to noon.

**IDIS 150 28 Banning the Imagination.** This course focuses on the ways in which North American culture handles books, films, and visual art that many in the culture may find disturbing and problematic. The course will examine the ways that imaginative art has been censored and banned for the sake of "safety," or as a response to perceived obscenity, or as a rejection of challenges to approved norms, or simply as a refusal to accept a given imaginative approach or work. Thus, for example, we will look at Craig Thompson's graphic novel *Blankets* and Madeleine L'Engle's *A Wrinkle in Time*—the novel and the film adaptation—to think about imaginative presentations of theological truth. With M. T. Anderson's *Feed*, we will look at issues of language, censorship, and social media. With Sherman Alexie's *Diary of a Part-Time American Indian* and Margaret Atwood's *The Handmaid's Tale*, we'll discuss issues of gender and sexuality. We'll consider racial assumptions as we look at *To Kill a Mockingbird* alongside Ernest Gaines's *A Lesson Before Dying*. In all of these areas, our focus will be on how people of faith read and view and interpret imaginative art. To this end, the course is conducted through reading and discussion and debate, through viewing of certain films and works of art, through written response papers, and through projects that engage with the questions at hand. Students will read several required works and will work on projects designed to give them opportunity to make their own explorations of the imagination in art and literature. D. Hettinga. 2:00 p.m. to 5:00 p.m.

**IDIS 150 29 The World of Jesus and the First Christians.** This course studies the historical, geographical, cultural, and religious contexts of Jesus and the first Christians, illustrating why contemporary Christians should interpret the New Testament within its own context and how this approach can deepen one's understanding of the Bible. It includes study of the history, beliefs, and practices of 1st century Judaism as the setting for the public ministry of Jesus, developments in the earliest church, and the mission of Paul. The course also studies the Greco-Roman world as the context for Paul's apostolic mission to the cities of the eastern Mediterranean. Students learn about relevant archaeological discoveries, view videos, and read excerpts from some ancient sources. Evaluation is based on class participation, a four-page report on a topic pertaining to the context of the New Testament, and a final exam. K. Pomykala. 2:00 p.m. to 5:00 p.m.

**IDIS 150 30 The Beatles, the Sixties, and the birth of Pop Culture.** Before the Beatles, pop music was something for teens only. They were expected to grow out of it. That music had almost no impact on the larger "adult" culture. That all changed with the advent of the Beatles. They did not originate popular culture but they made it an art form. This course will look at how we listen to and understand popular culture with a particular lens of where it began, in the sixties with the Beatles. We will do a lot of listening to their music and the music of their contemporaries. We will consider the historical setting in which they created their timeless albums and we will address the question of how our faith impacts how

we approach their music and the popular music of today. Students will be graded on the basis of reflective papers and class presentations. R. Keeley. 8:30 a.m. to Noon.

**IDIS 150 31 Black Girl Magic: Coming of Age Stories by Black Women.** Black Girl Magic is a movement created in 2013 by CaShawn Thompson. According to Huffington Post Fashion Editor Julee Wilson, “Black Girl Magic is a term used to illustrate the universal awesomeness of black women. It’s about celebrating anything we deem particularly dope, inspiring, or mind-blowing about ourselves.” This is a movement that focuses on images and portrayals of Black women to counter popular images of “beauty and femininity,” according to a 2015 Los Angeles Times article. Former First Lady Michelle Obama stated in a speech in 2013, that Black girls have to hear “voices that tell you that you’re not good enough, that you have to look a certain way, act a certain way; that if you speak up, you’re too loud; if you step up to lead, you’re being bossy.” Thompson stated that she is inspired by Black women who persevere despite adversity. Achievements by Black women are like “magic.” This movement is one that seeks to highlight the inherent human dignity of Black girls and women.

As a Developing the Christian Mind (DCM) course, “Black Girl Magic: Coming of Age Stories by Black Women” presents stories by Black women in the genre of Bildungsroman, or Coming of Age stories. These stories highlight the struggles, strength, and perseverance of Black girls and women despite societal challenges. In this particular course, we will read and discuss three novels written by Black women to listen, to learn, to empathize, and to help us think deeper about the lives and experiences of Black women of the past, present, and future. E. Washington. 8:30 a.m. to Noon.

**IDIS 150 32 The Church in the 21<sup>st</sup> Century.** Few institutions have undergone more change in the past twenty-five years than the local Christian church. Changes in worship style, music, the visual arts, and the role of lay leadership are just a few of the elements that have driven these changes. These shifts have challenged many Christians to reexamine the question: What is the role of the local church in the Kingdom of God? As we enter the 21st century, society is becoming more pluralistic, more secular, and more materialistic. Local churches must be ready to respond and speak clearly to these and other issues. This course will challenge students to think about their individual roles within the local church, and to think carefully about the nature and mission of the local church within a broad Kingdom context. Along with daily class discussions, debates, and small group exercises, students will be required to attend local church weekend worship services for the three Sundays of Interim. R. Scott Greenway. 2:00 p.m. to 5:00 p.m.

**IDIS 150 33 Understanding Racism in the Church DCM: History, Internalization, and Working Towards Change.** Racism has been described as America’s “original sin,” yet many white Christians rarely talk about it in their churches or personal lives. People of color, on the other hand, are all too familiar with the effects racism has on their daily lives. In this class we will survey the development of racism in the United States, look at how racism has affected our individual identities, and explore strategies for dismantling racism in ourselves and institutions. Using the architecture of a Reformed worldview, this class will look at the intersection of faith and antiracist activism through readings, videos, discussions, podcasts and group activities. E. Nykamp. 8:30 a.m. to noon.

**IDIS 150 34 Know the Bible, Know your World.** Why can people take the Bible and seem to make it say whatever they want? In a postmodern context, is it possible to read the Bible as a metanarrative with universal truths, and if so how do we apply them to today’s narratives? Through reading the Bible itself, discussions and written reflections, students will learn the overarching biblical themes of creation-fall-

redemption, learn to see them in a variety of biblical genres, and apply them to their own personal narratives. A. Vriesman. 8:30 a.m. to noon.

**IDIS 150 35 Nature in Culture.** Portrayals of nature are all around us. Ideas about the natural world can be found in music, movies, television shows, literature, and advertisements, as well as in physical spaces such as zoos, aquariums, and theme parks. This course examines how these popular representations influence our own understanding of the environment and our ideas about gender, race, and class. We will explore ideas about Native Americans as portrayed in popular movies like Avatar, how gendered language like the term 'Mother Earth' has shaped humanity's relationship with the natural world, and how these popular representations have influenced and been appropriated by the environmental movement. Throughout, we will pay close attention to how an historical understanding of nature in culture can shape our relationships with God's creation. N. Cunigan. 8:30 a.m to noon.