

## ON-CAMPUS INTERIMS

**ARTS W40 Poetics of Type.** This studio arts course will explore historical and contemporary typography in terms of design, use, and application. Students will be introduced to letterpress printing, letterform design, and expressive compositional studies. Studio assignments will include both physical and digital processes. The course is ideally suited not only for graphic design and visual arts students, but for anyone interested in type as an aesthetic vehicle in its own right. The curriculum will include offsite visits. This course will fulfill an elective credit in the Graphic Design major. Fee: \$25. *C. Fox.* 8:30 a.m. to noon.

**BIOL W81 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 impact 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 use 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 biology program, environmental science major, and biotechnology minor, as well as in the environmental studies program and public health program, with advisor approval. Prerequisites: BIOL 160, BIOL 161, and CHEM 253 or 261 or permission of instructor. *K. Grasman.* 8:30 a.m. to noon.

**BUS W80 Accounting for Small to Medium-Sized Enterprises.** Small to Medium-Sized Enterprises (SMEs) are a significant part of the global economy. This course examines accounting and reporting issues relevant to smaller entities. A key course component is experiential learning using QuickBooks™, the leading small business accounting software. Students will also interview a small business owner and make a group presentation on accounting standards overload. Prerequisite: ACCT 204. *D. Cook.* 8:30 a.m. to noon.

**CAS W10 Crime & Detective Fiction.** This course involves the close study of crime and detective fiction. The course focuses on reading novels (by American, British, and Scandinavian writers) but students also watch and analyze film and television adaptations. Learning objectives include an understanding of the history and development of the genre, the ability to engage in a close reading of literary and cinematic texts, and a basic facility in writing crime/detective stories. *G. Pauley.* 8:30 a.m. to noon.

**CAS 190 Intro to Video Production.** *G. Heetebrij.*

**CAS 230 Media Cultures.** *C. Plantinga.* 2:00 p.m. to 5:00 p.m.

~~CANCELED CS W80 Mobile App Development Using Swift.~~ People are increasingly doing their "personal computing" using apps running on mobile devices like smart phones and tablets. Apple's iPhone and iPad are popular mobile devices, and the ability to create apps for these devices is useful. Swift is a programming language from Apple for creating apps for its various operating systems. In this project-oriented course, students will design an original mobile app, and then use the Swift language and Apple's XCode integrated development environment to implement their design. XCode includes a Simulator that allows students to test and run their apps without owning an actual Apple mobile device. Students who own an iPhone or iPad will be able to deploy their apps on their device. Prerequisite: CS 112. *J. Adams.* 2:00 p.m. to 5:00 p.m.

**EDUC W40 Equity and Justice in Schools and Communities.** There is substantial concern in society about failing schools, low student achievement, and educational inequality. Urban education is a particular area of focus as many urban schools report low student achievement and graduation rates. Efforts to reduce educational and societal inequality highlight both the challenges faced by many students and teachers and the role that schools can play in increasing educational opportunities for all students. This course is designed to provide students with a greater understanding of educational inequities and the causes and impact of educational inequality. Students will explore the opportunities and challenges associated with urban schools and communities. Through readings, class discussions, group projects, activities, and visits to urban schools and community organizations, students will gain a foundation of knowledge, skills, and dispositions to better equip them to understand and confront inequities—as teachers and/or citizens—in school and society. *J. Walcott.* 8:30 a.m. to noon.

**EDUC W80 Teaching and Learning with Technology.** This course seeks to move students beyond the technology skills used in a classroom, to employing frameworks that examine issues regarding implementation, administration and evaluation of academic technologies. Students will explore face-to-face and online educational environments, theoretical frameworks, and a variety of software applications in order to develop knowledge and skill in managing the content and tasks of the teaching profession as well as making instructional decisions regarding digital technology use for student learning and formation. After two weeks of analyzing frameworks and becoming familiar with technologies ranging from educational games to course management software, students will spend three days in an educational environment putting into practice the knowledge and skills they have developed. Prerequisites: IDIS 110, EDUC 102. *M. Terpstra.* 8:30 am to noon.

**ENGL 374 English Grammar.** A study of traditional grammar, focusing on its history, its system, its applications, its competitors, and its place in the classroom; special emphasis will be given to the system and terminology of this grammar. Student work will be evaluated by means of daily assignments, in-class projects, and a final exam. *J. Vanden Bosch & E. Vander Lei.* 8:30 a.m. to noon.

**ENGL W41 Shakespeare's Tragedies.** An intensive study of Shakespearean tragedy in its literary and historical context. Readings will include Macbeth, Othello, and King Lear, along with select classical tragedies and other readings in the history and theory of the genre. Class time will be spent primarily in discussion and analysis of the readings, with some attention to film and stage versions of the plays. Students are evaluated on brief responses to each reading, class participation, and a final exam. *C. Engbers.* 8:30 a.m. to noon.

**ENGL W42 The Inklings: C. S. Lewis, J. R. R. Tolkien, and the Fellowship of Writers.** In this course, we will read selections from the famous and not-so-famous works of C. S. Lewis, J. R. R. Tolkien, Charles Williams, and Owen Barfield. These authors formed the nucleus of the Inklings, a group of Oxford intellectuals of the 30s and 40s who concerned themselves with myth and mythmaking. We will ask what spawned and sustained their fellowship, what problems they attempted to solve, and what legacy they left behind. We will look at their attitude toward Modernism, exemplified by T. S. Eliot, who converted to the Anglican Church about the same time as Lewis but whose poetry took a far different artistic direction. We will explore with them basic questions about the relationship between faith and the imagination. And as a class that is invested in reading and writing, we will consider the significance of their friendship for artistic and intellectual community. Class periods will focus on the assigned readings (primary and secondary works) and will involve short lectures, discussions, films, group projects, writing responses, creative exercises, and, as the opportunities present themselves, the occasional shared meal or field trip. Student performance will be evaluated on their regular attendance, enthusiastic participation, short writing exercises, a thoughtful final essay (1250 words), and a comprehensive final exam. *L. Klatt*. 8:30 a.m. to noon.

**ENGL W43 Introduction to Library and Information Sciences.** This course is an introduction to the library and information sciences (LIS) profession. Through class lectures and discussion, group presentations, individual projects, field trips, and other interactions with working librarians and information professionals, students will learn about the core principles, values, functions, and types of librarianship and other information sciences work, as well as address key issues and debates within the profession. Fee: \$25. *S. Kolk. K. Swart*. 2:00 p.m. to 5:00 p.m.

**ENGL W44. Media in Trump's America: Publics, platforms and the press.** The election and presidency of Donald Trump both exposed and provoked significant tensions over the role of media and journalism in American society. The term 'fake news' has entered the vernacular, trust in media has reached new lows, and the party in power has ramped up its criticism of outlets such as CNN. Meanwhile, platforms such as Facebook, Google and YouTube have found themselves in the hot seat as lawmakers, activists and journalists point the finger, accusing them of enflaming the problem of misinformation online. Who is really to blame for the state of our discourse? What will it take to fix it? What is the role of accountability press in Trump's Washington? What does it all have to do with Grand Rapids? This course explores those tensions and questions through readings (scholarly and news), daily discussions, writing reflections, a final paper, and oral presentations. Other learning tools will include videos and at least one field trip. *J. Holcomb*. 8:30 a.m. to noon.

**ENGR W80 Mechatronics.** Mechatronics is a growing field of engineering where a multidisciplinary team of engineers addresses a physical problem through the use of mechanical systems which are linked with control systems which often have electric or electronic systems. Mechatronics has been called a replacement word for electro-mechanical engineering. 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. Prerequisites: ENGR 322 and the Metal Shop Class. *R. Tubergen*. 2:00 p.m. to 5:00 p.m.

**ENGR W81 Mobile Robotic Systems.** Mobile robotic systems are becoming more commonplace and are 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 (or permission of instructor). 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 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. Prerequisites: Engineering 330, 331, 335, and senior standing. *J. Van Antwerp*. *J. Van Antwerp*. 8:30 a.m. to noon.

**ENGR W83 Site Development and Design.** The objectives of this course are for students to: first, to know the key elements used in the design of a civil engineering projects (e.g., topographical analysis, earth balances, infrastructure documentation and linkage, regulations and permitting, and integration of built and natural systems; preparation of contract documents Second, to understand and apply various land measurement applications (e.g., surveying, global positioning systems, and geographic information systems) that are typically used for SDD; and third: to learn sustainable SDD practices (e.g., LID and LEED) and Best Management Practices (BMP) and integrate these into course design projects. Fourth, learn from and interact with practicing professional engineers, scientists, developers and contractors Methods of teaching and learning: In addition to the class instructor, guest lecturers that are practicing engineers, scientists, surveyors and agency representatives will provide lectures and class assignments on tools and resources used in the site development and design process. Students will be divided into teams of 3 or 4 students and each team will be assigned a site. Each site will have a property survey, topography, and soils information provided by local consultants and/or governmental agencies. Student teams will receive the site information the first or second class. Students will receive initial instruction and class assignment using AutoCad Civil 3D and a follow-up help session. Teams will develop their site design using tools and resources presented in class. Teams will have three meetings with instructor to present and discuss progress design concept/schematic, base plan, and final submittal. Teams will present their design to the class with questions from students and instructor. Final design with cost estimate

will be submitted to the instructor. Prerequisites : Engr 306, Engr 320, and Engr 326, or permission of the instructor. *R. Masselink*. 2:00 p.m to 5:00 p.m.

**ENGR W84 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 University are analyzed extensively. 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. *C. Hartemink*. 8:30 a.m. to noon.

**FREN 112 Multisensory Structured French II.** *Staff*. 2:00 p.m. to 5:00 p.m.

**FREN 132 Intermediate French.** *V. De Vries*. 8:30 a.m. to noon.

**GERM 150 Intermediate German Intensive.** 8:30 a.m. to noon. *A. Geiges*

**HIST W40 The Imperial Harem of the Ottoman Empire.** The Ottoman imperial harem has the stuff of legend and caricature, and it is not hard to see why. As an institution meant to ensure dynastic continuity in a patriarchal empire, the harem combined slavery and sex, women, sultans, eunuchs, power, and political intrigue. It was also a place of extraordinary beauty, quite ordinary birth and death, deep learning, and outstanding musical and artistic talent. This course takes up the challenge of defining and understanding this fundamental institution as a window into the culture of the Ottoman Empire, a great world empire that lasted from the fourteenth to the twentieth centuries. The centerpiece of the course is Leslie Peirce's new biography of Roxelana (ca. 1503-1558), the Ruthenian captive who became the wife of Sultan Süleyman the Magnificent, moved into the palace, and dramatically transformed Ottoman political life. For context, we will also study the lives of common men and women through translated Ottoman court records, and compare them with roughly contemporary non-Ottoman European records. Students will gain basic familiarity with Ottoman history and the place of the harem in that history, and thereby deepen their understanding of what the study of history involves and what it is good for. Students will make presentations based on group research about published Ottoman harem memoirs and other original accounts; create a bibliography of these primary sources; build an annotated bibliography of secondary and theoretical literature on the harem and on women and gender in the Islamic world; keep a journal of responses; and write a final, integrative essay. An off-campus field trip to a Grand Rapids mosque is planned. Prerequisite: one course in the Historical Foundations core category. *D. Howard*. 2:00 p.m. to 5:00 p.m.

**IDIS 103 A Oral Rhetoric for Engineers.** *M. Okenka*. 8:30 a.m. to noon.

**IDIS 103 B Oral Rhetoric for Engineers.** *M. Okenka*. 2:00 p.m. to 5:00 p.m.

**IDIS 206 Intro to Medieval Studies: The World of the Troubadours.** This course serves as an introduction to the musical and poetic imagination of the 12th and 13th centuries through the songs of the troubadours, the poet-musicians of Occitania (a region comprising portions of present-day Southern France, Northwestern Italy and Northeastern Spain). The class will examine the sources of the music and poetry, the lyric and musical genres of the songs, and the cultural and social contexts in which the musicians (both male and female) and their patrons flourished. Specific consideration will be given to ideas about love and war, perspectives on gender, sexuality, and social class, and the role of women in the

creation of a troubadour culture. The class will collaborate on a performance of troubadour poems, with and without music. Although it is important to study and perform the songs in the original languages, English translations will be used in class. This course fulfills the Introduction to Medieval Studies requirement for those students who have selected a minor in Medieval Studies, but any student with an interest in the Middle Ages may enroll. Some experience with music is helpful, but no previous study of music theory or music history is expected. Readings (primary and secondary sources), recordings, and musical scores will be examined. One oral presentation and one concise research paper are required. This is a graded course. *T. Steele*. 2:00 p.m. to 5:00 p.m.

**IDIS 290 A The Cultural Self & Other.** This course is designed with the potential diversities of participating students in mind. It takes as its point of departure David Smith's *Learning from the Stranger*: Smith applies biblical mandates to engage with and learn from others to a transnational context, reminding us that local and global awareness are interconnected and inform one another. Likewise, national and international students are invited to lend their voices to the class, applying we learn together to the context in which we all now live. The US application is broad, touching on groups such as recent immigrants, historical minorities, aging Americans and the differently abled, to give all class members an opportunity to gain awareness about human beings that are different from them. Requirements include class attendance, short response work, one worship service, two January series events, and a final reflection paper. This course fulfills the CCE requirement. *A. Tigchelaar*. TTH 9:45 a.m. to noon.

**IDIS 290 B The Cultural Self & Other.** This course is designed with the potential diversities of participating students in mind. It takes as its point of departure David Smith's *Learning from the Stranger*: Smith applies biblical mandates to engage with and learn from others to a transnational context, reminding us that local and global awareness are interconnected and inform one another. Likewise, national and international students are invited to lend their voices to the class, applying we learn together to the context in which we all now live. The US application is broad, touching on groups such as recent immigrants, historical minorities, aging Americans and the differently abled, to give all class members an opportunity to gain awareness about human beings that are different from them. Requirements include class attendance, short response work, one worship service, two January series events, and a final reflection paper. This course fulfills the CCE requirement. *A. Tigchelaar*. TTH 2:00 p.m. to 4:15 p.m.

**IDIS 375 A Social Studies Methods.** *S. Staggs*. TBD.

**IDIS W20 Inside the January Series.** The Award-winning January Series brings world-class authorities in their fields to Calvin 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 enjoy additional opportunities to interact with the speakers during our morning class sessions. In response to the values and ideas they encounter with 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 11:30 a.m. and 12:15 p.m. to 1:30 p.m.

**IDIS W21 The Beatles and the Sixties: Music and More.** In this course, students get an overview of the career of perhaps the most important artists in 20th century popular

music. They study the Beatles in both their musical and historical settings as well as other important music and culture of the era. The course includes an analysis of the Beatles recordings and films, videos, and concert recordings. Readings include recent books and articles that give context to their music and their careers. There is an emphasis on understanding the music in the context of the career path of the artist, other music of the time, and other things going on in the world that both influenced and were influenced by their art. Christian engagement with the music of the Beatles and the culture of the sixties is an important part of the discussions. Evaluation will be based on a presentation on one year from the decade focusing on events and cultural issues, a personal essay on an album by a member of Beatles after the band broke up, and a short presentation on some other music released in this decade. *R. Keeley*. 8:30 a.m. to noon.

**IDIS W23 Theology of Narnia.** Many Christians first encounter C. S. Lewis as children through reading his Chronicles of Narnia, but there is much in these books that children miss. Reading the books again as adults allows for a deeper exploration of Lewis' use of the Christian tradition, especially the medieval tradition that was his scholarly specialization. Students in this class are expected to read all seven of the Chronicles as well as one major secondary source. The class considers the theological and philosophical assumptions that drive these stories and the lessons - sometimes explicit, sometimes hidden - that Lewis intends to teach. Connections with Lewis' apologetic writing will be made throughout. Students are evaluated based on class participation and on in-class writing. *L. Smit*. 8:30 a.m. to noon.

~~**CANCELED IDIS W24 Fraud: Causes and Consequences in Business and Society.** The negative impacts of white-collar crime and fraud in business are significant. Its effects are felt locally, nationally and globally. There are financial and non-financial consequences of fraud. In financial terms, assets are stolen, sales are reduced, profits are lost, and individuals have their personal financial plans destroyed. As devastating as these financial realities are, there are also many non-financial consequences of fraud. Non-financial examples include broken relationships and families, emotional and mental health challenges, and incarceration. Fraud harms individuals and societies as a whole. The impacts of fraud do not discriminate on age, race, religion, geographic location, or any other attribute. Through readings, discussions, guest presenters and field trips, this course exposes students to how frauds happen, profiles of perpetrators, and consequences realized by the victims. Importantly, through exposure to the realities of fraud in business, students will be challenged to consider and develop an anti-fraud posture and position. Moreover, students will consider the connectivity between fraudulent behavior and sin. Students will reflect on how fraud breaks shalom and thus impacts human flourishing in God's kingdom. Many forms of white-collar crime and fraud have connections in, and through, the accounting function. As such, this course is centered in the domains of accounting and business. However, this course additionally navigates through matters pertaining to criminology (crime causation), the legal system, and law enforcement. *T. Bergsma*. 8:30 a.m. to noon.~~

**IDIS W26 Disability Arts and Culture.** Through exhibition reviews, film screenings, media analysis, and critical readings, students grapple with the creative and political tension between cultural difference and artistic representation/vision. Focusing specifically on how Disabled artists and media makers have represented the experience of disability throughout history, students will learn how to critically discuss the ways in which media

contributes to our cultural understanding of each other. In addition, students meet and interact with many scholars and artists working in contemporary Disability Art. Class sessions will include discussion, lectures, guest lectures, and media screenings. Students keep a reading blog, perform a museum accessibility audit, and make a final presentation. *C. Smit.* 2:00 p.m. to 5:00 p.m.

**IDIS W27 Doing Justice in the City, One Kitchen Cabinet at a Time.** Using Grand Rapids as example, the course combines the academic study of doing justice in central or inner cities with learning practical skills of stabilizing and improving stressed neighborhoods. On the one hand, the students will learn about the causes and history of deteriorating housing in stressed neighborhoods of concentrated poverty; on the other, students will learn practical skills of maintaining and improving houses, including building and installing kitchen cabinets. The students will study, by means of readings, videos, discussion, and writing, the history of redlining, home financing, and zoning practices to understand why certain areas of the city of Grand Rapids have deteriorating housing stock while other areas of the metropolitan area do not. Students will also examine the role of justice, as developed by Nicholas Wolterstorff, in responding to and participating in restoration in stressed neighborhoods. In the process, students will learn the difference between charity and justice, and be led to understand that issues of justice are involved in maintaining and improving stressed housing in the city of Grand Rapids. At the same time, the students will learn the practical skills of building and installing kitchen cabinets as one concrete and practical way of doing justice today in the city. The class will partner with Home Repair Services, an organization dedicated to strengthening vulnerable Kent County homeowners through improving their housing, with a vision of building strong communities. Part of the course will be spent on campus in academic study, and the rest of the course will take place at Home Repair Services, engaging the practical skills of cabinetry building and installation, at their Hall St and Division location. The culminating project will be, as a class, to build a set of cabinets and install them for a selected client of HRS, and reflect on that experience in the context of the what was learned about housing in Grand Rapids. *C. Joldersma.* 8:30 a.m. to noon.

**IDIS W29 Preparing for the Semester in Britain.** This course is open only for students enrolled in the 2019 Semester in Britain program. It will introduce historical and cultural contexts that will prepare students for living in York, studying at York St John University, and making the most of regional and international excursions. Students will learn about major periods and events in English history, become familiar with the grammar of British culture, discuss practical details with alums of the York program, and conduct research on specific topics. Students will read, write short daily responses, complete a group project, take a final examination, and build community identity with their classmates. 2 credit course. *S. Felch.* 8:30 a.m. to noon.

**IDIS W30 A Gendered Bodies.** We devote an incredible amount of time, energy, and money to our physical appearance and well-being. Yet, for all of that (or, perhaps, because of that) general dissatisfaction with our bodies is endemic – particularly with respect to how they measure up to gendered norms of attractiveness. This class focuses on radical body acceptance. The word “radical” in this context applies both to the level of acceptance involved and to the variety of bodies being accepted. We’ll be reading activist literature that challenges negative assumptions about disabled, non-white, fat, and female bodies, but we’ll be focusing especially on non-standard forms of gender expression: gender queer,

gender fluid, non-binary, etc. We'll be engaging and critiquing various approaches to positive transformation, including Queer Eye and Ru Paul's Drag Race. We'll be asking about the role Christianity and Christians currently play in these approaches, and we'll be dreaming about what role they could play. Keep in mind: this debate goes far beyond thinking about what our bodies are supposed to look like—at the heart of this debate is the question of what our bodies (and, as a natural extension, we ourselves) are good for. This course is aimed at any student interested in thinking carefully and deeply about the ways in which our attitudes towards our own and others' bodies are shaped in relation to culture, and practical ways to transform rather than culture. The success of this course depends in a variety of ways on student participation. Students will be required to read assigned texts, to research and present other relevant articles/texts, and to participate regularly in class discussions. Each student will be required to write six separate journal entries (responding to assigned course readings), and to complete a final project (the nature of which is largely up to you, but which must contain a written component that links the project to major course themes). *C. Van Dyke*. 2:00 p.m. to 5:00 p.m.

**IDIS W33 Leadership and Emotional Resilience.** This course explores the role of emotional health in the life of an effective Christian leader. Based on the fields of positive psychology, neuroscience, neuropsychology, leadership studies, economics, and sociology, students learn the nuts and bolts of psychological well-being as a prerequisite for effective leadership. A variety of practical exercises provide students with the opportunity for personal growth, self-awareness, providing resources for living "the good life"-a life full of purpose and meaning. This course was designed for first year Perkins Fellows but is open to non-Perkins fellows as well. *C. Edmondson*. 8:30 a.m. to noon.

**IDIS W34 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 higher education? 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? 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, 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.

**IDIS W35 Bridge, a Card Game for Life.** Bridge is arguably one of the best games ever, combining unmasterably complex strategy (like chess) with teamwork, analysis, and a very small dose of quantifiable luck, all with just 52 cards. Through this course, students study

all aspects of this rigorously challenging yet social game, including the bidding and scoring. They learn the intricate language of partnership bidding and ultimately adapt conventions for themselves. They also learn the etiquette and variations associated with tournament play. Ultimately, all members of the class play at least twice at the Grand Rapids Bridge Club (East Congregational Church on Wednesday afternoons) and possibly begin to earn Masterpoints. To begin to master the game, students train their logical problem solving, mathematical decision-making, and partnership building skills. More importantly, students develop an appreciation for a mentally invigorating game that they will enjoy for the rest of their communal lives. Students will also be encouraged to join the nearly 160,000 member American Contract Bridge League. Every day students will journal, take quizzes that promote problem solving and informational learning, and practice drills. For evaluation, class members compete against each other in informal tournaments, and write a cogent essay on the place of leisure activities in the life of a vibrant Christian. *D. Vander Griend*. 8:30 a.m. to noon.

**IDIS W48 Women's Health.** This course focuses on promoting women's health by investigating a variety of personal and family health needs. As we discuss a range of women's health concerns, from cancer to sexuality to domestic violence and more, we will focus on the unique physiology and anatomy of women, as well as on health care advocacy and societal factors that may limit women's access to health services. Guest speakers will include a cancer survivor, a spiritual health leader, a domestic violence survivor, a gynecologist, a financial advisor, a women's nutritional life coach, and a founder of a women's fitness community initiative. We will also hear from a panel of individuals sharing their decisions to live as a single adult, married couple with no children, stay at home mom, or working mother with children. Students will learn what knowledge is necessary for women to make informed health decisions for themselves and others. Students will research three scholarly journal articles related to a personal health interest and create a power point presentation for the class. Students will also interview a family member or acquaintance who has experienced a specific women's health issue relevant to the topics covered in the course. They will ask interviewees questions related to how their health concern impacted their personal, social, spiritual, vocational, and psychological health. These interviews will be shared with classmates in a small group setting. Finally, after each guest speaker, students will write a reaction paper that investigates how information they learned may impact their future decision-making. Fee: \$15. *D. Bakker, K. Berends*. 2:00 p.m. to 5:00 p.m.

**IDIS W50 Hairspray the Musical.** This course explores the history, musicology, and dance choreography of the Tony Award-winning musical *Hairspray*, a musical based on the 1988 film that examines themes of racial reconciliation and human equality. The purpose of the class is to prepare cast members for the production of *Hairspray* that will debut during the spring semester of 2019. Students will gain a rich understanding of the social, historical and cultural context of the 1960s through lectures and discussions and engage in experiential learning opportunities that focus on selected dances and musical numbers from *Hairspray* that are inspired by the era. The class will meet in the afternoons 2-3:30 pm, 4-6pm. Some additional rehearsals may be required. Participation in the class is limited to students that auditioned and were cast in the show. *C. Vander Well, N. Glasper*. 2:00 p.m. to 3:30 p.m., 4:00 p.m. to 6:00 p.m.

**JAPN W10 Opening a New Door to Hayao Miyazaki's World.** At present, Hayao Miyazaki is one of the most internationally recognized animation film creators. Why do you think his films are well received outside of Japan as well? Do you think how Japanese audience interpret and analyze each of Miyazaki's films would be the same with your own interpretation and analysis? In this course, some of fundamental values and principles that are ingrained in Japanese mindset as well as current social issues that Japan is dealing with are introduced through lectures in order to provide students with new resources for interpreting and analyzing Miyazaki's films. In addition, some of Japanese language expressions used in each film will be explained to provide "lost in translation" keys that may open hidden doors to Miyazaki's world. Then, we will view Miyazaki's films and discuss them in class. Students will be challenged to explore Miyazaki's messages based on a better understanding of Japanese mindset, some of current social issues in Japan, and Japanese language. Students will write a reflection essay on each film by incorporating what they have learned from lectures and class discussion. In the end, students will select a specific theme that is frequently expressed in Miyazaki's films and write a final organized reflection essay based on newly acquired knowledge of Japanese culture and language in addition to own Christian perspective. There is no prerequisite of this course. Any student who is interested in Miyazaki's work and Japanese language and culture will be welcomed. Learning outcomes will be assessed by short question-and-answer quizzes, active participation in small group and class discussions, reflection essays on films, and final organized reflection essay on own theme. *K. Schau.* 2:00 p.m. to 5:00 p.m.

**MATH 170 Calculus & Elem Functions II.** *J. Ferdinands.* 8:30 a.m. to noon.

**Math W82 Physics for Mathematicians.** Advances in mathematics have often foreshadowed advances in physics, often by centuries. And physics has repaid the favor with tools for mathematicians. This class will be a historical survey of some of the great mathematical techniques that led to breakthrough physical theories. Mechanics, optics, and electromagnetism will all be hit upon. Mathematically, particular attention will be paid to variational problems which will be motivated by analogies between mechanics and optics. We'll find paths of least distance, paths of least time, and minimal soap bubbles. Other highlights will include discussions of symmetry, conics and Kepler's laws, Fourier series (for solving Kepler's equation), and deriving Maxwell's equations of electromagnetism from Columb's law and Einstein's Special Relativity. Lectures will be supplemented by daily exercises. This course satisfies the Interim requirement for the Mathematics major.

Prerequisites: Math 172 plus one of 231, 255, or 270/271. *N. Sunukjian.* 2:00 p.m. to 5:00 p.m.

**Math W83 Nonlinear dynamics of discrete maps.** In Mathematics 331 students learn about the effect of nonlinearity on dynamics and solution behavior for primarily continuous time systems. In this interim class students will learn about dynamics and solution behavior for discrete time systems, which can be thought of as the study of the range of an iterated function. Students will learn about such things as chaos, fractals, and Julia sets. Applications arise in areas as diverse as population dynamics, lasers, and economic forecasting; indeed, in any problem where the physical process at the next stage is explicitly determined by the current status of the process. While there will be daily lectures, the students will be doing group work in solving the homework problems. Moreover, the students will give oral presentations on their solutions to some of the more interesting and difficult problems. This course satisfies the Interim requirement

for the Mathematics major. Prerequisites: Math 231 or Math 255. *T. Kapitula*. 2:00 p.m. to 5:00 p.m.

**PER 137 A Bowling.** *J. Sparks*. MW 10:30 a.m. to 12:00 p.m.

**PER 137 B Bowling.** *J. Sparks*. MW 1:30 p.m. to 3:20 p.m.

**PER 173 A Basketball.** *J. Ross*. TTH 8:00 a.m. to 9:45 a.m.

**PER 173 B Basketball.** *J. Ross*. TTH 1:00 p.m. to 2:45 p.m.

**PER 174 A Volleyball I.** *J. Kim*. MWF 10:30 a.m. to 11:45 a.m.

**PER 174 B Volleyball I.** *J. Kim*. MWF 1:30 p.m. to 2:45 p.m.

**PER 182 A Tennis I.** *J. Kim*. TTH 1:00 p.m. to 3:00 p.m.

**PER 182 B Tennis I.** *J. Ross*. MW 8:00 a.m. to 9:50 a.m.

**PER 183 A Tennis II.** *J. Ross*. MW 1:00 p.m. to 3:00 p.m.

**PHIL W10 Peaceable Kingdom: Transforming Our Relationships with Animals.**

Though stewardship of the animal kingdom is one of the primary responsibilities accorded to human beings in the Christian creation narrative, the question of how best to respect the creatures under our care is one that Christians too often neglect to ask. This omission is unfortunate, given the mounting evidence of fallenness in the social and commercial practices that presently govern our relationships to animals. While large-scale animal farming has increased consumer convenience, this convenience comes at a cost, and not just to animals. Our current food system is also proving to have negative, if unintended, consequences for the environment, local and global commerce and agriculture in both rural and urban communities, and public health. In view of these considerations, the purpose of this course is two-fold: first, to gain insight into the problem through a survey of the theological, moral, environmental, and socio-economic issues surrounding the treatment of animals and the allocation of natural and human resources by our current food system and other industries that use animals; and second, to take the initial steps toward becoming agents of renewal by discerning an array of concrete approaches to addressing these problems (e.g., legislating for less intensive, more sustainable food systems, community supported agriculture, cooking and eating lower on the food chain, exploring “locavorism,” urban farming and growing, vegetarianism and veganism, animal compassion advocacy, etc.). Students will be evaluated on the basis of their written responses to four reading-engagement assignments and a final position paper, as well as on their participation in class discussion and events. *M. Halteman*. 2:00 p.m. to 5:00 p.m.

**POLS W40 United Nations: Multilateral Diplomacy and Practice.** This course introduces students to multilateral diplomacy and the role of the United Nations Organization in international politics. Students will learn about the basics of diplomacy and the history, structure, and function of the United Nations Organization in addressing contemporary global threats, challenges, and opportunities. Students also will gain practical experience through participation in an on-campus simulation of the United Nations Security Council at the culmination of the interim term. In preparing for the simulation, students will learn about their assigned countries’ perspectives on global security issues and the role of the United Nations in addressing such issues. *J. Westra*. 8:30 a.m. to noon.

**~~CANCELED PSYC W40 Learning from Sexual Minority Christians: Biblical, Psychological, & Cultural Perspectives.~~** ~~Polarized thinking about Christianity and the LGBT+ community can obscure the fact that many sexual and gender minority persons are themselves Christian believers. This class will explore the landscape at the intersection of~~

~~faith and LGBT+, seeking to learn from those who identify with both communities. Starting from the CRC's theological position on same-sex sexuality, students will be introduced to a range of perspectives through readings, video, and personal narrative. The class will also engage pastoral questions affecting LGBT+ Christians, learn about LGBT+ youth homelessness, intersectionality, gender variance, the "ex-gay" movement, and the cultural history that shapes attitudes in the US. Practices of prayer and journaling will be integrated into the class, and the class will strive to create safe/brave space for all students to learn in an atmosphere of humility, curiosity, grace, and respect. We will attend the annual Q Christian Fellowship Conference January 10-13 in Chicago to learn from a diverse, Christ-focused community of LGBT+ people and allies. Course Trip Fee \$400. C. Beversluis, J. Smith. 8:30 a.m. to noon.~~

**PSYC W60 Practicum: Children at Risk.** This course is a combination of field experience and classwork. Students will spend 8 mornings in class considering (a) the neurological impacts of early childhood stress on brain development, (b) the social impacts of specific stressors including: poverty, neglect, abuse, orphanage/foster care, divorce, and remarriage and (c) evaluation of prevention programs. Students will spend 7 days (3.5 hours per day) at an area Head Start, a federally funded preschool for low income families. Morning and afternoon Head Start placements are available. This course is by application only. Applications are available in the Psychology Department and will be accepted until placements are filled through Nov. 15. This course meets the university's CCE requirement. This course is not open to students who have taken or plan to take PSYC 208. *M. Gunnoe.* 8:30 a.m. to noon.

**PSYC W61 Helping Skills.** This course presents fundamental skills and strategies that underlie many psychotherapies. In reviewing theory and research on therapy relationships, the course identifies basic principles of problem management, communication, listening, and helping. A workshop format is used to teach and practice skills. Students develop skills in practice interviews and small group exercises. Students are assessed with direct observation of skill development, behavior ratings, and written assignments. This course is appropriate for students in psychology as well as social work, pastoral counseling, or management fields. Prerequisites: Psychology 151 and Psychology to 212. *J. DeBoe.* 8:30 a.m. to noon.

**REL W40 Birth, Sex, and Death in the Biblical World.** Why is sexual intercourse "unclean" according to Lev 15:18? If the body is in the grave, where is the "person" after death? In recent years, anthropologists and other social scientists have begun to examine more closely the ways in which human cultures conceptualize and organize the ordinary events of the human life cycle. Biblical scholars, too, have begun to consider these things by using the Bible, not as a theological textbook, but as a window into the lives of ordinary people in ancient Israel and the early Church. This course looks at various aspects of the human life cycle as they are described or discussed in the Bible. Material from other ancient Near Eastern cultures is also used to illuminate the thought world of the Bible. Some of the aspects of the life cycle covered are the reasons why people wanted to have children, theories of conception and fetal development, birth and the postpartum period, the female reproductive cycle, the educational process, marriage, raising children, sexual activity and restrictions, celibacy, old age, death, and the afterlife. Students get to 1) study biblical texts as reflections of a particular moment in human culture; 2) look at and interpret various biblical texts for themselves; 3) think about how various biblical texts

might apply today. Students write a paper which is based on the material covered in class.  
*R. Whitekettle*. 8:30 a.m. to noon.

**REL W41 Elie Wiesel, Prophet of the Holocaust: In Search of God and Humanity.**

Among the atrocities of the 20th century that aggravate the problem of evil for our times, the holocaust stands out. Among those who write and reflect on what an Auschwitz means for belief in God and humanity, and our future together, Elie Wiesel stands out. Elie Wiesel, the 1986 Nobel laureate, is aptly called the prophet of the holocaust, devoting his life to the remembrance of this horrific event in the attempt to discern and publish its moral lessons. This course traces the life, times, and ethical vision of Wiesel, particularly through his holocaust experience and subsequent quest to sustain faith in God and hope for humanity in its ever-elusive task to build a just and humane society. We 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*, *Twilight*, and selections from his memoirs, *All Rivers Run to the Sea* (vol. 1), *And the Sea is Never Full* (vol. 2). Beyond the inspiration afforded by Wiesel's own life journey, students are expected to deepen their appreciation of the question of theodicy, and of the Jewish theological and ethical resources for persevering in a world with an Auschwitz, a world still dangerously poised. These Jewish resources for living will also be appreciated in their formal similarity to those available in Christian theology, which they therefore help to accentuate, even though they differ in content by one coming of the messiah. Two papers and a take home final help facilitate these major objectives. *T. Thompson*. 2:00 p.m. to 5:00 p.m.

**REL W42 The World of Jesus and the First Christians.** This course surveys the historical, geographical, cultural, and religious contexts of Jesus and the first Christians, offering students background knowledge that will enrich their reading of the New Testament. It includes study of the history, beliefs, and practices of 1st century Judaism to help understand the public ministry of Jesus, developments in the earliest church, and the mission of Paul. The course also studies the Greco-Roman world in terms of its impact on Judaism and as the context for Paul's apostolic mission to the Hellenistic cities of the eastern Mediterranean. Students learn about relevant archaeological discoveries, view videos, and read excerpts from some primary sources. The course also includes a field trip (Jan. 16-19) to the newly opened Museum of the Bible in Washington, DC, which displays artifacts and information on the world of the New Testament. Evaluation is based on class participation, a four-page report on some topic related to the course, and a final exam. Course trip fee: \$300. *K. Pomykala*. 2:00 p.m. to 5:00 p.m.

**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.

**SCES 214 Communication and Learning in the Natural Sciences.** This course provides a systematic examination of communication and teaching strategies for natural science at the middle and high school level, including oral exposition, visual imagery, demonstrations, technology, and laboratory activities. Theoretical components include the underlying educational theories, scientific literacy, and the unifying themes and practices in science. Practical components include methodologies for assessment, lesson and unit development, laboratory safety, and student presentations and response. Prerequisite: At least three courses in natural science. *C. Bruxvoort*. 8:30 a.m. to noon.

**SOC W40 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 Latin/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 University. Race and racism will be examined through the lens of biblical justice. This course can fulfill the university's CCE requirement. *J. Kuilema*. 2:00 p.m. to 5:00 p.m.

**SOC W41 Palliative and end-of-life care in prisons: Caring for dying inmates.** As the number of aging and ill inmates increases, prison hospice becomes crucial to prevent from dying alone, just waiting for death to come. Each year, more than 4,000 inmates nationwide die inside of prisons due to natural causes. In order to care for these inmates in a humane manner, the first prison-run hospice programs were initiated in 1987—one in Springfield, Missouri at the U.S Center for Federal Prisoners and the other at California Medical Facility, Vacaville. In 1997, a formal peer-care prison hospice program, which has inspired for other prison hospices, was built in Louisiana State Penitentiary at Angola. Since 2016, Michigan Department of Corrections has implemented a hospice and palliative care pilot program at two sites- Charles E. Egeler Reception and Guidance Center and Duane Waters Health Center. Through this course, students will learn about the needs, development, and status of prison hospice programs in the U.S. Students will also learn about the positive impacts of prison hospice programs and the challenges providing hospice care in prisons. Students will explore possible ethical and practical issues related to prison hospice programs. Students will understand the important role of social workers, public policy, and faith communities to address the palliative and end-of-life care needs of elderly, chronically ill, and terminally ill inmates. Students will understand these course contents by employing a Reformed, Christian perspective. *J. Han*. 2:00 p.m. to 5:00 p.m.

**SPAN 122 Intermediate Spanish.** *Staff*. 8:30 a.m. to noon.

**SPAUD 343 Principles Human Neuroanatomy.** *P. Goetz. E. Oommen.* 8:30 a.m. to 12:00 p.m.

## DCM

### Developing a Christian Mind

**IDIS 150 02 Honors DCM: 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. *D. Urban.* 8:30 a.m. to noon.

**IDIS 150 03 DCM: Eugenics and Personal Genomics.** Eugenics (the self-direction of human evolution through the promotion of desirable traits and the elimination of undesirable traits) is a philosophy we most commonly associate with Hitler and Nazi Germany. Would it surprise you to know that eugenics programs (including mandatory sterilizations) were vigorously promoted in the United States well before Hitler by prestigious institutions such as the Carnegie Institute and the Rockefeller Foundation and by notable people such as H. G. Wells, Theodore Roosevelt, and J. H. Kellogg? Would it shock you to learn that the American eugenics movement, American funding, and American technology promoted Hitler's human extermination program? For obvious reasons, eugenics programs and their support fell into disfavor after WWII. However, the sequencing of the human genome and advanced technology have again made directed modification of the human species probable. Is the genetic modification or selection of embryos to prevent disorders an acceptable form of "treatment"? Is the unprecedented accessibility to personal genetic information leading us again down the slippery slope of hatred, discrimination, and devaluation of subsets of humanity, similar to the original eugenics movement? What decisions go into obtaining and interpreting this genetic information, who should have access to it, and what values should guide our use of it? This course will evaluate the rise of eugenics, its original hopes, subsequent fall, and re-energization in the genomic era. Students will learn to recognize eugenics in all of its forms and will evaluate its implications in political, socioeconomic, moral, and religious contexts. An all-day course field trip to the Holocaust Memorial Center (Farmington Hill, MI) requires a \$45 student fee. Students will be graded based on class participation/activities,

reflection essays, reading quizzes, and a final exam. Fee: \$45. *R. Bebej, D. Proppe*. 8:30 a.m. to noon.

**IDIS 150 04 DCM: Eugenics and Personal Genomics.** Eugenics (the self-direction of human evolution through the promotion of desirable traits and the elimination of undesirable traits) is a philosophy we most commonly associate with Hitler and Nazi Germany. Would it surprise you to know that eugenics programs (including mandatory sterilizations) were vigorously promoted in the United States well before Hitler by prestigious institutions such as the Carnegie Institute and the Rockefeller Foundation and by notable people such as H. G. Wells, Theodore Roosevelt, and J. H. Kellogg? Would it shock you to learn that the American eugenics movement, American funding, and American technology promoted Hitler's human extermination program? For obvious reasons, eugenics programs and their support fell into disfavor after WWII. However, the sequencing of the human genome and advanced technology have again made directed modification of the human species probable. Is the genetic modification or selection of embryos to prevent disorders an acceptable form of "treatment"? Is the unprecedented accessibility to personal genetic information leading us again down the slippery slope of hatred, discrimination, and devaluation of subsets of humanity, similar to the original eugenics movement? What decisions go into obtaining and interpreting this genetic information, who should have access to it, and what values should guide our use of it? This course will evaluate the rise of eugenics, its original hopes, subsequent fall, and re-invigoration in the genomic era. Students will learn to recognize eugenics in all of its forms and will evaluate its implications in political, socioeconomic, moral, and religious contexts. An all-day course field trip to the Holocaust Memorial Center (Farmington Hill, MI) requires a \$45 student fee. Students will be graded based on class participation/activities, reflection essays, reading quizzes, and a final exam. Fee: \$45. *K. DuBois, J. Wertz*. 8:30 a.m. to noon.

**IDIS 150 05 DCM: Prison Education, Outreach, and Re-Entry.** What programs are available to help inmates grow intellectually, emotionally, and spiritually during their time in prison, as well as after they are released? What difference can these programs make for everyone involved? In this course, we'll learn about prison programs across the country, devoting special attention to the Grand Rapids area and the Calvin Prison Initiative. Our guest speakers will include prison administrators, teachers, pastors, and community volunteers, as well as citizens who have returned from prison and are rebuilding their lives. Through their stories, we'll develop a better understanding of important social issues such as trends in mass incarceration, the value of higher education in prison, and the challenges of re-entry. If you've read scriptural calls to care about prisoners and wondered, "What would that look like?" or "How could I do that?," this course is an excellent starting point. It also lays a solid foundation for students who would like to serve as Calvin Prison Initiative tutors. The class will include an optional tour of the Charles Egeler Reception and Guidance Center in Jackson, to learn about Michigan's prison intake system; and an optional visit to Richard J. Handlon correctional facility in Ionia, to participate in a class discussion with CPI students. Participation in these trips is encouraged, but not required. Open only to transfer students. Fee: \$20. *K. Benedict*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 06 DCM: Sport Documentaries.** This course examines sport and its place in human life and culture through documentary films that feature sport. Students review several sport documentary films such as *Hoop Dreams*, *When We Were Kings*, *The Boxing*

*Girls of Kabul, Undefeated, and ESPN's 30 for 30 series*, identifying and evaluating why people play and watch sports, the interaction between sport and society, and the effects of sport on individuals and culture. In addition, the course explores common psychological issues in sport such as competition, motivation, leadership and aggression as well as sociological themes including race, gender, social class, youth development, and religion. Sport films serve as a catalyst for evaluation and discussion of sport in modern society and stimulate students to dig beneath the surface to explore the meaning of sport, including its intersections and contrasts with Christianity. While interacting with DCM and other sport readings, students work toward developing and articulating a Christian perspective on sport. The students review each film in online forums and comment on each other's reviews, fostering possibilities for class discussion. Class activities also include participating in some sport forms that are subjects in some of the films. Several films feature sports less known to Calvin students and sports that take place in international locations, which provides an opportunity to explore global similarities and differences in sport practice. Students also pair up to create their own documentaries that are revealed at the end of class. During this process they develop filmmaking and technological skills and learn how documentary films are influenced by the perspective of the directors and producers. *B. Bolt*. 8:30 a.m. to noon.

**IDIS 150 07 DCM: Women's Spiritual Memoir.** The vast majority of religious texts have been penned by men. This course will introduce students to a sampling of women's writings on Christian spirituality, vocation, and discipleship. By examining historical and contemporary writings, the course will explore how women have sought to understand and live out their faith in different times and places, including in the contemporary North American context. Students will have an opportunity to engage their own religious traditions, explore the Reformed tradition, and articulate their personal religious commitments by trying their hand at writing their own (brief) spiritual memoir. The course will include reading, discussion, daily writing, and conversations with select authors. Authors may include Julian of Norwich, Hildegard of Bingen, Esther Edwards Burr, Pauli Murray, Sojourner Truth, Sarah Bessey, Rachel Held Evans, Austin Channing Brown, Katelyn Beaty, Kate Bowler, Dorothy Day, Alice Walker, Annie Dillard, and Kathy Khang. *K. Du Mez*. 8:30 a.m. to noon.

**IDIS 150 08 DCM: Gen Z and the Church: Cause for Concern or Reason for Hope?** Gen Z (a.k.a. Digital Natives, iGen, or Post-Millennials) is the youngest generation, yet it is making a huge impact on our culture and changing the course of politics, economics, and education. This generation's presence, as well as its absence, is forcing the Church to think strategically about its Biblical mandate to pass on its faith to future generations. Through the lens of Generational Theory, this class will review the historical and sociological factors that shaped generations, including the differences and similarities present across cultural and socio-economical lines. The spiritual profile of the multiple generations that are present in our churches will be surveyed. Through discussions with pastors, church visits and case studies, the impact of generational demands for community, as well as GenZ's demand for diversity, flexibility, and innovation upon congregational life and worship will be explored. Students will develop an understanding of unique characteristics of faith development for each generation, as well as best ministry practices addressing these issues. Evaluation for this course will be based on participation, reflection papers, a presentation and an exam. *L. Elliott*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 09 DCM: Thinking Beautifully about Mathematics.** Mathematics is typically perceived as a tool for scientific or technological purposes, or as a lofty enterprise, having a sense of living in some Platonic realm of forms. In this course, we will engage with both of these perspectives by viewing it as primarily a human activity engaging with the world as a creation. As such, we will develop the idea that a mathematician's profession is an example of developing a craft that seeks to view her or his subject matter through the lens of the Transcendentals: Truth, Goodness, and Beauty. We will see how this view of developing a craft engages with the Reformed perspectives on Creation, Fall, Redemption, and Vocation. With respect to the craft developed by the mathematician, we will explore various aspects of mathematics in order to investigate such themes as: the distinction between invention and discovery; formal versus contemplative reasoning; the ways beauty is seen in mathematics by mathematicians. Students will engage with these themes through group discussions, exploring various ideas in mathematics, and written papers aimed at developing their own approaches to thinking beautifully. *J. Turner*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 12 DCM: The New Urbanism.** This course delves into the current cultural debate over the way we build cities. After the Second World War, the US embarked on a historically unprecedented pattern of development: low-density, auto-oriented suburbs. As the limits of that pattern of development became apparent in the 1990s, the "New Urbanist" movement was born—a movement of architects, planners, environmentalists, and citizen activists that has tried to recover more traditional ways of putting cities together, cities that are compact, walkable, transit-oriented, and filled with mixed-use neighborhoods. Students will review the history of city-building in the west; in teams of four or five design a town for 30,000; and read articles and view video documentaries that explore different aspects of urban design. Several guest speakers from the development and planning community of Grand Rapids will address the class. The overall goal of the class is to gain a deeper understanding of our shared built environment. Evaluation will be based on reading worksheets, participation in the design project, two short papers, and a final exam. *L. Hardy*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 13 DCM: Music and Politics.** This course explores the complex relationship between music and politics: how governments, institutions, and special interests groups have influenced the kinds of music made (or not made) in a given context, the variety of ways music has been used to meet political objectives, and the many different ways music has been understood to carry political meaning. By examining several case studies from the 20th century onward, the course will probe the positive and negative social functions for music in political contexts, considering when and how music can be a tool for expression, teaching, solidarity, identity-formation, and satire, but also oppression, control, dehumanization, and even torture. Case studies will include: worker's music from the North American labor movement (1920s and 30s), music in Nazi Germany and the Holocaust, Soviet music during the Cold War, the civil rights movement in North America, music during Apartheid in South Africa, censorship and regulation of popular music in the US (especially the Parents Music Resource Council), and uses for music by American soldiers in the Global War on Terror. Using Plantinga's *Engaging God's World* as a backdrop, we will probe theological and philosophical queries about music that arise out of these case studies: how can music be considered good or evil? how is music implicated in negotiations of power? What factors allow it to act as a redemptive or oppressive force in society? No musical training required. *B. Wolters-Fredlund*. 8:30 a.m. to noon.

**IDIS 150 14 DCM: 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. With *The Kite Runner*, we’ll discuss the effects “own voices” movement. 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. *G. Schmidt, D. Hettinga.* 8:30 a.m. to noon.

**IDIS 150 15 DCM: Seeing Photographs.** Why do we take photographs? How do we take them? Are there times when we should put our cameras and smartphones away? How should we think, as Christians, about photography? This class will ask us to become more intentional about the photos we take and more discerning about the photos we view. We will learn to become more imaginative in how we think about and produce photos. Readings and image presentations will inform class discussions, written reflections and photo production assignments form the majority of course work. A smartphone and instagram account are required. Fee: \$50. *J. Steensma Hoag.* 8:30 a.m. to noon.

**IDIS 150 16 DCM: 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 restless life. In addition, this class will assist in developing a new perspective that will help rediscover leisure, work, and rest. *Y. Lee.* 8:30 a.m. to noon.

**IDIS 150 17 DCM: Climate Changes: Science, Policy, and Rhetoric.** This DCM section explores global climate change. What is the scientific basis? What predictions does the science make? How much confidence should we have in the various predictions? What are the policy options? What are the alternatives to fossil fuels? In this course students practice reasoning skills needed to sift through the predictions to define which issues are pressing and to sift through the policy options to identify what alternatives are feasible. Further, students consider related moral questions, such as stewardship of a common earth or justice when the actions of one group affect the livelihood of another. Finally, students consider the rhetoric of discussing climate change. In what ways are the rhetoric of the

media and of interest groups appropriate or misleading? What rhetorical approaches can be used that would be both honest and effective? Students will read in entirety Cornelius Plantinga's "Engaging God's World: A Christian Vision of Faith, Learning, and Living" and Elizabeth Kolbert's "Field Notes from a Catastrophe" in addition to a variety of short essays. Students will also view several documentaries and dialog with invited speakers. Class discussions will probe all of these things plus occasional lectures. Quizzes and short writing exercises will be used to evaluate understanding of key concepts. A term paper and presentation will assess either a form of renewable energy generation or a means of adapting to rapid climate change. *L. Molnar*. 8:30 a.m. to noon.

**IDIS 150 18 DCM: Detroit and the Challenges of Urban Renewal.** Since the rebirth of American cities in the late 1990s, the debate regarding gentrification and the impact of common forms of urban renewal on economic equity within the city has grown in intensity. While cities increasingly cater to wealthy residents and tourists in close proximity to the city center with more and more amenities, those less fortunate residents needing affordable housing, economic opportunity, and health care appear to be falling further and further behind. This course examines the challenges associated with urban renewal by observing the contours of this process in the City of Detroit. After decades of decline and a recent bankruptcy, Detroit is the beginning stages of a comeback story of sorts. Downtown and midtown have seen considerable investment and redevelopment and certain neighborhoods are becoming increasingly attractive destinations. At the same time, it is difficult to assert that most Detroiters have directly experienced the benefits of this urban renewal. The fundamental question then for Detroit and other rising cities is how can the all residents be served by policy, particularly those at the economic margins that are most susceptible to displacement from the city. This course will explore this question by studying the shifts in urban politics toward the latter half of the 20th century and applying this literature to the unfolding story of Detroit. Moreover, students in this course will understand both the promise and peril of contemporary urban renewal through the Reformed Christian tradition. This course will spend the first two weeks of interim examining theories of urban politics and developments in Detroit. The final week of interim will be spent in Detroit where students will meet with various decision-makers in the city, tour different neighborhoods throughout the city, and observe the contradictions of urban renewal for themselves. Fee: \$500. *M. Pelz*. 8:30 a.m. to noon.

**IDIS 150 19 DCM: 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 p.m. to 5:00 p.m.

**IDIS 150 20 DCM: Why Did I Do That? Social Cognition in Everyday Life.** Why do we do the things we do? How much of our decision making operates at a conscious vs. unconscious level? What factors really decide our level of happiness? These are just a few of the questions that the field of social cognition addresses. This DCM course focuses on factors that influence our everyday behavior and decision making. This course follows three themes: 1) How do we process and utilize social information in our daily lives? 2) How do these processes both benefit us and how might they be distorted and harmful? 3) How can we use this knowledge to make better choices and behave in a more redemptive way? Specific topics include, psychological theories of decision making, Biblical views on human nature and behavior, factors that determine our level of happiness, how cognitive processes impact our relationships, and why humans are predictable. In addition to exams, students are evaluated through reflection papers which will include applications of the themes learned during the course. *D. Tellinghuisen, B. Riek.* 8:30 a.m. to noon.

**IDIS 150 21 DCM: The Big Bang Theory.** This course will be 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 evidence supporting 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 scriptural interpretive frameworks and scientific 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. Evaluation will be through homework, tests, and participation in in-class discussions and assignments. *L. Haarsma.* 8:30 a.m. to noon.

**IDIS 150 22 Documentary Film & the Christian Worldview.** Documentary films have become increasingly popular over the last decade with the growth of online exhibition and streaming services. What is it about non-fiction media that compels us? What does this tell us about human nature? What do ideas and values rooted in Christianity suggest? This course examines documentary film as a creative medium to explore the beauty of our world and engage with its sorrows. We explore our own role both as embodied viewers, engaging our senses, and also as co-creators of our own non-fiction narratives. How should the Bible's call for us to love God and love our neighbor as ourselves shape viewing and producing documentaries? Our experience watching documentary films and videos will culminate with the production of our own short videos over the last two days of class. *S. Smartt.* 2:00 p.m. to 5:00 p.m.

**IDIS 150 23 DCM: Politics as Christian Calling and Vocation: Possibilities and Tensions.** This is a DCM for all who enjoy politics, or who are frustrated by politics but can't quite let it go because it seems too important. 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. And 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 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. Learning will be through a variety of methods including readings and their discussion, movies and videos, interviews with practitioners, and participation in simulations and games. Evaluation of learning will be from pre- and post-tests of the question of Christian faith and politics, and written responses to readings, interviews, and simulations. *D. Koopman*. 8:30 a.m. to 12:00 p.m.

**IDIS 150 24 DCM: Disability, Community, and Inclusion.** This course will explore the history, nature, kinds, 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, as well as a two-day conference at Calvin required of all students enrolled in the course. *K. Timpe*. 8:30 a.m. to noon.

**IDIS 150 25 DCM: Minecraft Geographies.** The Minecraft gaming world allows users to build complex and almost infinitely vast virtual worlds. We will explore the connections between Minecraft's virtual geographies, real-world geographies, mapping, and Christian faith. Students will explore mapping methods of old (those made with pen & paper) and new cartographies (those made with bits & bytes) in an effort to understand at various geographic scales and connections the challenges of poverty, terrorism, politics, health, water scarcity, population growth, surveillance & slavery, Christian missions, urban development, and refugee movements. Activities engage students in paper mapping, geospatial technology mapping, and the popular game of Minecraft. No previous mapping or gaming experience required. *J. Van Horn*. 8:30 a.m. to noon.

**IDIS 150 26 DCM: Utopias, Dystopias, and Apocalypse.** Political philosophers have told stories about perfect and imperfect communities and what we can learn from them since antiquity. Utopias offer us a picture of what should be and, perhaps, can still be. Dystopias warn us about how ambitious political and social projects can go horrendously wrong. And tales of apocalypse unveil a vision of a reality that truly lies behind all that we have taken for truth thus far. There is more than a passing resonance between these literary categories and the traditional Reformed emphases on Creation, Fall, and Redemption. In this course we will explore various examples of utopias, dystopias, and apocalypse through both the written word (books) and visual depiction (films), and how these works of imaginative political philosophy relate to the Reformed "accent" and structure that informs the educational mission of Calvin University. *M. Watson*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 27 DCM: Reading the Word and the World.** Many educators regard Paulo Freire as one of the most influential educators of the 20th –and even now 21st—century for his contributions to literacy studies. His concept of reading the word and the world in particular has ushered in a view of literacy toward socio-cultural perspectives and away from cognitive/developmental ones. Such a paradigm shift has challenged the ways in which educators teach learners how to read basic alphanumeric texts in primary school and content area texts in such subjects as music, math, and Spanish at the secondary level. In this course, we will explore whether and how this concept of reading the word and the world is in harmony with a Reformed perspective. We will look at how the home, church, and social institutions into which each of us is born influence how we communicate and make sense of various academic language and texts we encounter in the K-12 schooling system. We will watch popular movies, tour local schools, engage in small and whole group discussions, participate in literacy activities such as read aloud, and write our way to a transformed understanding of a Christian perspective on reading the word and the world. How might Reformed theology inform our view of the literacy practices of learners? How does Reformed theology help us to assess and ultimately celebrate the ways in which each learner reads the word and the world? Fee: \$20. *N. Westbrook*. 8:30 a.m. to noon.

**IDIS 150 28 DCM: 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.

**IDIS 150 29 DCM: The Church in the 21st 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. *R. Greenway*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 30 DCM: Exploring France, Quebec, and West Africa Through Film.** This course explores French-speaking countries through cinema. Films chosen for the course cover a variety of genres (comedy, drama, animated feature) and include classic films as well as recent productions that earned popular and critical acclaim. The main goal of the course is to study through a Christian worldview how cinema has presented French-speaking societies chiefly in France but also in the province of Québec and in West African countries such as Senegal and Burkina Faso. In considering the ties between French and American cinema, the course also studies how French-language and American directors

differ in their use of film narrative to present faith-related and social issues such as race, gender, poverty, power, and violence. The course aims at examining the degree to which our worldview is based on our cultural background and the manner a powerful genre such as film shapes and reflects our vision. Knowledge of French is an asset but not required as all films have subtitles. Note: while great care is given to the choice of films, many present issues, situations, and language are meant for a mature audience. *O. Selles*. 8:30 a.m. to noon.

**IDIS 150 31 DCM: 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.” The movement seeks to counter popular images of “beauty and femininity” that frequently place Black girls and women on the margins, 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. This course presents stories by Black women within the literary genre of Bildungsroman, or Coming of Age stories, including those written by Paule Marshall, Chimamanda Ngozi Adichie, and Jacqueline Woodson. These stories highlight the struggles, strength, and perseverance of Black girls and women despite societal challenges. As a DCM course, the concepts of creation, fall, redemption form the framework to understand and appreciate these stories. In the course, we will read three such stories by Black women representing the African Diaspora. The format will be discussion of assigned readings. Students will also write short journal entries, and write an integrative examination at the end that brings the various themes together coherently. *E. Washington*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 32 DCM: Justice Together: Exploring the Partnership Between Communities and Churches.** This course introduces Christian community development approaches and beliefs using theological, cultural, and historical frameworks. Sunday morning has famously been called the most segregated hour in America. How should churches address problems of segregation to more accurately reflect their communities? What should churches do when they discover some of their well-intentioned help has hurt under-resourced communities? How can churches and communities mutually seek justice? We use assigned readings, podcasts, videos, and hands-on experiences to explore these questions. Students meet church leaders and community development workers of West Michigan, visit two local churches who partner with their communities, keep a journal, take a quiz, and write one integrative examination. Fee: \$10. *K. Carter*. 8:30 a.m. to noon.

**IDIS 150 33 DCM: dis/Ability: Beyond Suffering.** Students in this course will investigate a faith-filled view of disability. They will explore stereotypes of disability, definitions of disability, and historical responses to disability. In addition, course participants will develop a theology of disability and will describe a response to disability for both schools and worship communities. 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.

Following completion of this course, students will demonstrate understanding of: what it means to be identified with a disability, society's typical view and response to disability, schools' and churches' responses to individuals with disabilities, ethical considerations of one's response to individuals who live with disabilities. Readings, media presentations, interacting with those who live with disabilities, and class discussions will form the primary course format. Class participation, including in class discussion and written reflections, will be a primary method of student evaluation. In addition, students will prepare a synthesis project at the conclusion of the course. *P. Stegink*. 8:30 a.m. to noon.

**IDIS 150 34 DCM: 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 DCM: Rythms of Grace: Living out of Rest not Crazy.** Life comes at us hard. Pressures abound: pressure to succeed, pressure to measure up, pressure to pick a major... pressure! But what if who you are becoming is more important than what you're achieving? What if knowing yourself and God is as important as all the knowledge a college education can buy? In this class we'll ask things like what makes you, you? What experiences, passions, gifts, dreams, personality, etc shape you? What wounds, insecurities, memories, & fears threaten to silence you? How do you see God's redeeming work extending to even the areas of pain and suffering? What is Grace and what does it look like to live out of it? What does it look like to live a life of worship? What kinds of practices help you live out of Rest? Through reading, journaling, art, music, personality assessments, strength-finders tests, spiritual disciplines, guest speakers, movies, drum circle, and class discussions we will explore the various ways in which God shapes our lives in the context of the larger drama of Creation, Fall, Redemption, & New Creation. The class will culminate in a final project that asks students to look for key themes and threads in their life and represent them in a medium of their choosing (memoir, music, painting, poetry, etc). Grades will be based on class engagement, journal entries, a paper, the final project, and a final exam. *J. Bonnema*. 8:30 a.m. to noon.

**IDIS 150 36 DCM: Theatre and Identity: Exploring Race, Gender and Reconciliation.** Highlighting the Calvin University arts theme of this academic year—Create, Unite Renew—this course will examine plays that highlight race, gender and reconciliation. Theatre is “the stuff” of human behavior and human interaction. Theater allows us to see that a character can be much like ourselves, fallible and broken, yet searching for who they are in relation to the world around them. The class will examine how theatre texts and performances can help us understand identity both personally and in community. Using Christian practices of testimony, discernment and compassion, students will challenge themselves to see brokenness and reconciliation through a theatrical lens. The class will discuss the issues presented in the plays and contemplate how these plays can stir both understanding and action in its audiences. Dramatic literature studied in this class will include *Spinning Into Butter*, *The Piano Lesson*, *She Kills Monsters*, and *Proof*. During the course these plays will be analyzed and assessed against the theological material provided in *Engaging God's World*. Students will be assessed through quizzes and short response of

the readings and lectures. Moreover, in small groups, students will analyze and present dramaturgical research on *Spinning Into Butter*, the CTC winter production. This research will be on display in the lobby during the run of the production. *D. Freeberg*. 2:00 p.m. to 5:00 p.m.

**IDIS 150 37 Music as Therapy in Everyday Life.** Think of the myriad ways one engages with music through the course of a day. What needs in our lives does music fulfill? What needs in the world can be addressed by music? This course will explore the ways in which music can intervene in our lives, transforming us and reflecting God's redemption of the world. Through readings from contemporary musicology and the social sciences, films, and a variety of musical styles, students will explore the questions, 1) What is music? 2) How does music make us human? and 3) How might different musical forms and practices contribute to the healing of a broken world? The field of music therapy will be looked at as a "case example" of themes and concepts discussed. No formal music training is required, though students will have the opportunity to participate in group music-making experiences. Evaluation will be based on participation, reading responses, journal entries, an oral presentation/research paper, a take-home exam, and a final exam. *E. Epp*. 8:30 a.m. to noon.

**IDIS 150 AC DCM: Truth and Reconciliation: The Artists Response I.** The arts hold unique capacity for expressing and exposing complex social situations. In this course, students will explore what it means to be a Christian artist and collaborator responsive to injustice in today's contemporary, global society. Using the Developing a Christian Mind (DCM) Reformed Worldview as a framework, we will focus on how the arts can help us see and respond to forms to injustice in North America. In particular, we ask "How does an artist see injustice? How does an artist respond to injustice? And how does a Christian artist bring hope in the face of injustice?" We consider the general theme of water to focus on particular injustices related to sustainability, domination, and immigration. Music, visual arts, poetry, dance, film, architecture, & media provide multiple ways to consider how artists "do justice" in collaboration with others. We will create responses, engage in arts explorations, and hold discussions from readings, multi-media texts, film, installations, & guest artists. Collaborative work will anchor course activities and the culminating multi-media truth and reconciliation project. The concepts and learning activities will prepare students for their off-campus interim experience, Truth & Reconciliation: The Artist Response II. *D. Buursma*. 2:00 a.m. to 5:00 p.m.

**MATH 161: Calculus with DCM, II.** A continuation of Mathematics 160. Calculus topics include integration and applications of integration. This course also introduces students to the development of a Christian worldview and a broad, faith-based engagement with the ambient culture using the history and application of calculus as a case study. So topics also include classical methods of optimization as well as modern applications with its sometimes harmful consequences. Readings common to Interdisciplinary 150 sketch out basic biblical themes and help students begin to formulate a Christian frame of reference. This course fulfills the DCM core. Its completion also serves as a substitute for Math 171. Students are responsible for in-class activities (done in groups), daily problem sets, quizzes, a final exam, and final exam essay responses that relate a Christian worldview with mathematics. Pre- Requisite: MATH 160. *M. Bolt*. 8:30 a.m. to noon.

