

THE EXAM ISSUE

Ladies and Gentlemen of Regent College, this is your editor. I write to you today to introduce you to the new, improved and condensed Exam Issue of the ETC... Due to the rapidly approaching exam period, not to mention the currently occurring comprehensive exams, also not to mention the term papers and assignments that everyone has due, there have been regrettably few submissions to the ETC... Your editor understands your situation. For this very reason, I present to you this Exam Issue, shortened for the sake of brevity, and condensed so as not to take your attention away from your studies. Enjoy, and happy studying.

Bryn Stephenson, ETC... Editor

Female Imposter Syndrome

By Melodie Rae Storey

Ever notice how God uses circumstances to drive home a particular point? Case in point: three weeks ago I was in Montreal attending a religious studies conference wearing my raggedy Sally Ann clothes surrounded by professional men on all sides trying to wrap my little mind around such big ideas. After five days of this, I chance upon a lecture entitled, "The Female Imposter Syndrome."

Needless to say, God had my full attention. I would like to share what I learnt that day with the women at Regent in the hopes that it might be of help. (Two disclaimers: I appreciate that these issues are not exclusive to women and I appreciate that the whole academic system is fallen. The problem is bigger, I know, but this brief piece will just take up one aspect of it).

In 1978, two psychologists, Pauline Clance and Suzanne Imes, published a study in which they identified and documented a common internal experience

among successful women in traditionally male spheres, such as the academic world. In this instance, the internal experience among female scholars is characterized by feelings of academic inferiority. The designated term they gave to the experience? "Imposter Phenomenon." A fitting name given that these women literally consider themselves frauds in academic environments due to the chronic self-doubt they experience. The inner dialogue includes such comments as "I feel like a fake," "I don't belong here" or "They are going to discover my stupidity." Other characteristics include a marked inability to internalize success. The psychologists document that women retain a strong belief that they are not intelligent, regardless of the earned degrees, scholastic accolades, and endorsements they may receive. Praise and affirmation are easily explained away: "That assignment was too easy," "Wow, I really fooled her," "The prof was off his game

when he marked my paper." As well, there is a tendency to attribute success to luck or external circumstances, instead of to internal abilities.

The psychologists attribute the syndrome to the gender stereotyping that is so strong in our world -so much so that if a woman were to acknowledge her intelligence, she would have to "go against the views perpetuated by a whole society" and then, in turn, face the negative consequences. The domination of the Old Boys Club in theology and history departments is the fruit of such attitudes (shocking fact of the day: there is currently just one tenured female professor in all the religious departments in all of Canada). Indeed, I did my entire undergrad history degree at a major Canadian university without once having a female history professor. Although I realize this is not every woman's experience, it was

See: Female Imposter Syndrome, p. 3

Quotable

"I took an exam on existentialism. I left the answer blank and I got an A."

-Anonymous

Female Imposter Syndrome continued from page 1

mine and I know it plays a part in why I do not feel I can fit in the field. Learning that other women do not feel there is a place in the academic world for them either was revelatory for me. By nature of the syndrome, secrecy is an important coping mechanism, so that wearing masks becomes part of survival. As women we often struggle with presentation issues anyways, so this only compounds the issue. But I am learning that it is a powerful thing to have this shared experience. Bringing secrets out in the open frees us from their hold. Also, it helps on a pragmatic level for how are we supposed to discern our calling when we have masks on? Of course, awareness of the phenomenon doesn't necessarily mean all women are meant to be scholars. I still need to sort out whether my intellectual insecurities are syndrome generated or are just good sense. In other words, the hard work of discernment still

needs to be done. But awareness does bring freedom from one more mocking voice. By naming the evil, we are more able to name the good.

The scant literature on Female Imposter Syndrome out there all suggest finding a successful woman who has gone before, knows the issues that are to be faced and can teach ways to deal – not the easiest of tasks in male centered academic institutions. If you are one of the lucky ones who have a measure of this relationship, rejoice! If you, like myself, have not been so fortunate, may I propose an alternative? We may not have the role models or the mentors we would like, but we have each other. Let us open our eyes, look around and realize that we have not been left alone. We can encourage, affirm, reinforce and care for one another as we work out these issues in community (and to the men of Regent: I don't know what to say to you. I know

that we, as women, need you to be at the table of reconciliation, but I don't know what that actually looks like. Perhaps a good place to start is seeing each other's pain and place of need: mutual recognition of brokenness alongside mutual affirmation).

So, in that light, female (and male, for that matter) students of Regent, stand and hear the charge:

Name the evil; name the good. Discern the voice of the enemy; discern the voice of freedom. Encourage one another. If you see talent, name it as such. Be honest and generous with your praise; be specific and repetitive with your encouragement. Let go of presentation and perfectionism; believe that God has made us enough.

May we serve each other well and may New Girls Clubs spring up all over the Kingdom in the rich mercy of God's economy.

Advent Poems (Part I)

A STUDENT'S ADVENT

By Jake Tucker

The season of Advent reiterates the importance of hope in the Christian faith. We remember when Israel was suffering in exile, and looked forward to a time when Yahweh would vindicate them through his servant messiah. During the Advent season we remember when that servant messiah came. This season also gives us a chance to reflect on the idea that we, like Israel, are suffering in an exile, and we, like Israel, look forward to the great morning when the messiah will come again: a time of great joy, over-abundance and celebration.

It is during this Advent season that we as Christians see the importance of hope, of looking past our current discomfort to a time when our sufferings will be vindicated. As students in the midst of finals preparation, I feel this season is of particular pertinence. This is a piece of prose I wrote about that pertinence.

My toe is tapping on the bus. It's still dark, but with the help of Otis Redding I'm wearing a half-grin. It is six in the morning. My body hurts. My hair is disheveled. I'm wearing a Seahawks hooded sweatshirt, a

size too large, and Simpson's pajama pants. I should not be awake. I should be asleep, under a big blue blanket. But the alarm clock wouldn't quit, and the homework was not about to be ignored.

With my headphones on, I put these thoughts aside, and I remember that there will be an end to the day. After the coffee does its job, and I've sat through 5 hours of lectures, read 55 pages of Calvin's Institutes and parsed a hell-of-a-lot of Greek; there is a table waiting for me in the corner of the pub. And there is a pitcher of beer that will never get warm. And the girls will be all smiles. And the friends will all have stories. And there will be dancing. Lots of dancing. And there in that pub my glass will never be empty and the juke-box will never play Journey (insert whatever band you hate).

So as I hide deep in my hood, I smile. Just a little bit. Because I know that while the coffee may last for the morning, the beer comes in the evening.

Amen.

A POEM FOR THE PAIN OF ADVENT

By Jonathan Reimer

You were found, below the snowline;
before the temples fell
in my Father's time.
And I, myself;
in old shibboleths sunk,
listen: for it is too late in the year for a king.

And yet, knowledge is breath, left
after a slew of adulterous words.

And amid the old kingdoms, fracturing forward,
a voice resounds:

Rejoice Evermore!

Of Myths and Kings

By Josh Courtts

Further thoughts in response to David Arndt

I have greatly appreciated David Arndt's recent article suggesting that the resurrection of Jesus may not be historical, but instead a significance-laden myth—an article I am sure took no small amount of courage to write here at Regent! I have since had several good conversations with people about this, and the implications of David's suggestion. Here I offer just a few reflections as a contribution to the discussion on this central issue.

As David himself is well aware, his suggestion is reminiscent of the challenge Bultmann posed to the historicity of the Gospels with his project of demythologization—attempting to get behind the mythical language and miracles of the accounts in the Gospels to the deeper meanings. In this regard, Bultmann offers a helpful corrective to the fixation we have had since the Enlightenment with the historical reality of things, as discrete isolated demonstrable entities in themselves, which has often led to the denigration of our confession of these realities. Here, David is, I think, pushing us to consider that perhaps the most important part of the resurrection is not the event as *bruta facta*, but its power in the life of the church. And to this extent, along with Rudi, I am grateful for the shift in emphasis, because to isolate the historicity of the resurrection and pin everything on the historicity in itself is to open the possibility of divorcing myself from that reality. Perhaps in recognition of this, David has been intrigued, in part, by the emphasis John Dominic Crossan places on power of the resurrection for the believer in the present, in living out the life of the Kingdom (a life which Crossan himself lives out in a way that would put many “orthodox” Christians to shame).

However, I cannot help but wonder if Bultmann's project, and similarly David's suggestion, does not give way to this very division between history and meaning that we may be guilty of. Perhaps David has given too much authority a priori to a particular view of science that leads him to question the ‘mythical’ elements of the Gospels, as Bultmann did, and I would be interested to hear his thoughts on this. This pre-commitment may push him to understand “myth” anachronistically in the first place, and so put him at odds with what he

otherwise agrees with—that to be truest to the Gospels, we must try to get as close as possible to how they understood events.

The modern practice of delineating between historicity and theological meaning which even creates the possibility of David's “correction” was non-existent in the ancient world. Theological and mythical language always went hand in hand with reiterations of historical events. So for instance, the Assyrian king, Sennacherib, records a portion of one of his military campaigns in this way: “the terrifying nature of the weapon of Ashur my lord overwhelmed his strong cities.” Of course this does not mean that the theological language is automatically true, and it is worth pointing out that no one questions whether there was a historical campaign. Yet at this point, it is helpful to point out the uniquely historical foundation of the Jewish faith. More than perhaps any other religion in the Old Testament period, the faith of the Jews was grounded in the belief that God had acted in particular events. This view of the world gave Judaism a uniquely linear view of history by which they showed a concern to trace this history. This is why there is nothing like the full-scale history recorded in Samuel-Kings in any other civilization of the ancient world. And this is why the prophets could preach to their own generations on the basis of what God had done in the exodus or for King David etc. So, for the Jews, the telling of history was inseparable from its theological significance.

In this world then, actions were theologically-laden, and likewise the interpretation of those actions. Jesus acted in certain ways, because he saw the world as the theater of God's action. And for the disciples then, when they retell these events as straightforward events (in contrast to Jesus parables etc.), the most natural explanation was both that there was theological significance in what had occurred (what David wants to call mythological language), but also that something occurred. For 1st Century Jews (and so also for us), resurrection cannot not be divorced from significance. I wonder if in light of this David would still want to retain an emphasis on mythological language (since in itself it may not be enough to arrive at his conclusion) and if so, on what basis (?)

Moreover, as the resurrection is

inseparable from its significance—both in Jesus intent, and in the subsequent interpretation of the event by the witnesses—so the subsequent action of the interpreters is inseparable from their interpretation of the event. Here I want to connect with what I think may be part of David's concern, that a de-emphasis on the significance of the resurrection leads to a denigration of Kingdom-living. However, I would argue that the climax of the Gospels and their message of the Kingdom is the enthronement of the King. The King is the center and foundation of the Kingdom. And for Luke in particular, the resurrection and ascension of Jesus is the enthronement of the King (Acts 2:22-36)—beginning with his introduction as the Davidic Son in the annunciation, and climaxing with the ‘fulfillment’ of Ps 16 in Acts 2. For Luke, because God raised Jesus, Jesus is the authorized agent of God, and so is able to forgive—which is the key element of salvation in the Kingdom for Luke. This is why, in Acts, the key message is the resurrection, and therefore why the witness of the apostles to the resurrection is so critical (eg. Acts 2:32). This is one instance of why the historicity of the resurrection is critical to the Christian faith, and yet also illustrates why mere historicity should not be divorced from confession and witness. And so in the end, as theology cannot be divorced from history, or confession, so also Kingdom-living itself cannot be divorced from any of these. In this context, the disciples proclaimed the resurrection of Jesus Christ. Thankyou David, for pushing me to think on this more intentionally.

DISRUPTION OF CLASSES BY SNOW

Certain extreme weather conditions may necessitate the cancellation of classes. The College's policy on cancellation of classes due to snow is to follow UBC. In other words, if UBC cancels its classes due to snow, then classes at Regent will also be cancelled.

In the event of overnight snow conditions, students are encouraged to listen to the local radio and television stations for news of class cancellations. UBC's policy is to make every effort to communicate any decision to cancel classes to the radio and television stations by 6.00 a.m. The College will also contact the radio and television stations to request them to announce cancellation of classes at Regent but students may assume that an announcement of class cancellations at UBC will also mean class cancellations at Regent College.

Artsy Stuff

December 10th Crafty Christmas Sale – Bring Cash By Duffy Lott Gibb

This Thursday, December 10th in the Atrium the RCSA Annual Regent Craft Sale commences. From 9am-5pm you can pick up great Christmas gifts (for yourself or for others) at great prices right here, just steps away from your study carol.

This year promises to be a great show with everything from visual arts, cards, framed photographs, custom jewelry, home décor and more, all from our Regent Community. Several local area craftspeople have also been invited to share their work including our good friends at JustPotters.

The Crafts Sale grew out of a group of incredibly creative Regent students who were repeatedly asked to sell their goods to their friends. So instead of trying to navigate the authenticity of a friend saying: "Hey I want one of those mugs," Or "I'd love for you to do one of those cool pendants for me," the crafty types got together and the RCSA supported them in holding a Crafts Sale – which is quickly becoming a tradition.

Don't have time to figure out what to buy your sister/friend/aunt for Christmas? There is a nice selection of student-priced jewelry at your fingertips. In between study breaks come up and buy your dad a great handmade mug that you can pack your (clean) socks around for the Christmas trip back home. Staying here this Christmas? Pick up a little pick-me-up vase or candle to brighten your basement dwelling.

Remember to bring cash to this one day sale – last time I checked Regent students don't take credit or debit card.

See you there~

(Almost) Annual Regent College Community Art Exhibition – Already?

By Duffy Lott Gibb

This is a notice for you artists out there – the (Almost) Annual Regent College Community Art Exhibition is on the horizon. The show, that happens almost every year, is due to open the first week of March. Which means that you need to get your work in no later than February 5th, 2010.

The show features work by all those in the Regent Community—students, staff, faculty and spouses and children of all the aforementioned. You can enter drawings, paintings, photographs, fabric art, mixed media, sculpture, quality crafts – in short anything you can conceive of belonging in the Lookout Gallery. The show is juried so while we try to include something from everyone, not everyone will automatically have all they submitted included in the show. You have nine paintings you want to submit you say? Great! But only give us three. Submissions are limited to three pieces per person.

This year we are combining the reading weeks together during the Winter Olympics, which may seem like the perfect time to touch up that watercolour, but we really need to have your work in before that. So take Christmas break and finish that masterpiece, dust off that picture frame, and bring your art work in to Duffy Lott Gibb (rm 228) any time before February 5th.

Please include the following secured somewhere on the piece of work (like taped on the back).

§ Your name
§ Title of piece
§ Medium
§ \$Price if for sale, NFS if not for sale
§ Phone/email address
We look forward to seeing your work!

Advent Poems (Part II)

ADVENT PRAYER By Melissa Doyle

In the crush of final papers and exams while Christmas hurries each day nearer and my list of projects and to-do's grows heavier while untouched time too, seems to shrink, to vaporize as my hands grasp at it desperately— There are never enough hours.

And yet,

this is what You've given us,

And it is gift.

O Christ

who never seemed to rush

who came at the

right time

though it may not have

seemed that way to

first-time parents

caught en route to fulfill a

civic duty

in a cold and lonely barn

Abide in me today

Bring Your

Peace—

Perfect trust in the Father's sovereign

will

Joy—

That we are loved beyond imagining and Quiet Wonder—

at the angels' Glorias that echo still

within this waiting world.

O Come, Emmanuel.

Loren Wilkinson Says...

Come this Wednesday, Dec. 9, to hear a reading of W.H. Auden's verse drama, *For the Time Being: A Christmas Oratorio*, performed by the Christian Imagination class (and directed by Tim Bratton). Auden was one of the twentieth centuries great poets, and became a Christian in mid-life. He poured all of the thinking which led him to his conversion into this complex, beautiful, challenging meditation on the meaning of the Incarnation. All the familiar characters are here, from Gabriel, Mary, Joseph, Herod. . . but reflecting on the events as though they happened in the twentieth century. (A good recommendation: when Eugene Peterson was a pastor he used to get members of his congregation together every Advent to read through this profound--and demanding--work). It will deepen your understanding of Christmas. Room 100, 7:00 pm, Wednesday. (Refreshments!)

corner on
the arts