Abstract
This session is a collaboration between a scholar/practitioner and a clergy person, who work together to develop pedagogies to engage collegiate women in vocational discernment. This presentation will depict a dialogue between us about our collaborative journey to develop a vocational discernment program that is relevant to and reflective of the epistemologies of women from all walks of life. We strive toward a pedagogy of religious education as vocational discernment that facilitates the authentic humanity of all participants and believe that this cannot be done before naming the normativity that is often present in discourse around vocational discernment. We want to name the white, middle-class, and male normativity that is often operative in spaces where discourse arises around pedagogies for vocational discernment. In such spaces, we have encountered the trope that vocational discernment is more “difficult” for people who experience marginalization or oppression vis a vis their gender, race, or social class. We want to name this “difficulty” as something that can only be named as such because of the white/middle-class/male normativity that is operative in such spaces. We want to suggest that vocational discernment for marginalized people is, perhaps, qualitatively different from dominant models. The dialogue in this session, then, is a confessional reflection upon our attempts to find a new way. We want to share the hunches we have identified thus far in crafting pedagogies for vocational discernment that might be meaningful to all people, and we want to open a dialogue with session participants that challenges them to name meaningful pedagogies for their own contexts.

1. Draft Outline of session
This session depicts a dialogue between Alexis and Anne, and then will invite a broader dialogue amongst session participants. As such, what is offered below is an outline of our session with a spirit of dialogue driving it, rather than a precise indication of who will say what and when.

I. Our story/ How did we get here?
   A. Our context: Working with women, in Oklahoma, at Oklahoma State University
   B. Our intersectional identities
      1. Our distinct, and different, identities vis a vis race/ethnicity, class, gender. What these identities mean to us as we navigate our relational space and our work together.
      2. Where we intersect: Women working to provide a space for vocational discernment with other women.

II. Questions of Vocation
   A. What is vocation? Is vocation difficult or different?
   B. What middle class norms are we perpetuating on our engagement with students?
   C. What cultural norms about women and purpose are we perpetuating?
D. What white norms have we encountered as we’ve become exposed to discourse about vocational discernment?

III. Our hunches toward a different (not more difficult) way
   A. Instead of putting the onus of difficulty on our students, perhaps we make the work more difficult for ourselves
   B. Making space to do your homework: becoming exposed to other narratives
   C. Taking the risk to try new things: not tweaking your pedagogy, but overhauling it completely
   D. Hearing the narratives of our students without driving with our agenda/overriding concept of vocation
   E. Stopping ourselves/resisting dismissal of another’s story of vocation: If a student is asking questions about vocation that challenge normative assumptions—even if those questions challenge your own norms—find someone who can help provide hospitality for the asking of those questions.
   F. Allow the discernment process to continue to unfold, take risks, expect missteps.
   G. Allow people to come and go: If what you’re doing isn’t working for somebody, allow them to find a more meaningful space.
   H. Calculating where we are willing to take risks in relation to the spaces where we receive reward—with colleagues, in our engagement with students, relating to our boards, donors and funders.

III. Naming Potential Directions -- An open dialogue

2. Theories informing presentation
We will engage dominant theories of vocation to identify ways they might reflect white, middle class, male norms when applied to discourse about and pedagogies for vocational discernment. We will discuss theories of white normativity in relation to these pedagogies. We will mine theologies as expressions of identity and vocation from people who are claiming particular intersectional identities as a starting point for theological reflection, to begin to understand how narratives of vocation might arise from a different starting point, and perhaps for a different purpose, than dominant theories.