**Love and Vulnerability: Reflections on the Work of Pamela Sue Anderson**

**Oxford, 16th-18th March 2018**

**Abstracts and Speaker Biographies**

**Laurie Anderson Sathe**

**A Place at the Table for Love and Vulnerability**

I am here as Pamela’s sister and an academic, exploring my own lived experience of vulnerability and love, and Pamela’s concepts of ontological becoming. Pamela’s most recent project, “Enhancing Capable Life: Transformative Change, Confidence and Creativity” started simultaneously with her cancer diagnosis. The aim of this project, as she described it, was, “to develop an ontology of becoming, with a transformed and transformative conceptual scheme, for creating new concepts to live by (April 2015).” Pamela always wrote about what she was trying to understand in her life, this was never more true than the last two years of her life. Through her own growing awareness of her loss of health and impending loss of life, she revealed to us wisdom to enhance our lives and advance an ontology of becoming through love and vulnerability. In my brief welcoming remarks, I use Judy Chicago’s work, The Dinner Party, as a metaphor. This seminal project was created to remember women in history and to embrace their creative spirit. Today we are here to remember Pamela, engage with her work, and nurture each other in our own becoming and creative expression with the goal of advancing her ongoing legacy.

Dr. Laurie Anderson Sathe is Associate Professor and Program Director for the Master of Arts in Holistic Health Studies at St Catherine University, Minneapolis, Minnesota.  Her research focus is on transformative learning and the intersection of the mind, body and spirit in health and healing.  She is published in The Journal of Transformative Education, The Journal of Qualitative Inquiry, Text Matters: A Journal of Literature, Theology and Culture, The American Journal of Occupational Therapy, The Journal of Research on Leadership Education and in the book New Topics in Feminist Philosophy, Transcendence Incarnate.

**Alison Assiter**

**Anderson and Vulnerability**

Two important aspects of the work of Pamela Anderson are her feminism and the attention she has drawn to an aspect of the lives of all of us that contrasts with the work of much philosophy – that of vulnerability, meaning our relationality and our connectedness with others. In a recent article she re-reads the story of *The Doll’s House* by Ibsen. She suggests that the male and female characters *equally* fail to read the relational context of their lives. The female character, Nora, borrows money (she had to forge her husband’s signature in order to do this as women were not allowed to borrow money) in order, she believes, to help her husband. But instead of being grateful, he decides she is a liar and a cheat. She realises that she has been a ‘doll’ virtually first in relation to her father and now to her husband and she leaves the latter. Both male and female characters, according to Anderson, fail to see the relational aspects of their lives – he falsely saw Nora as an innocent doll and she, after the moment when he accuses her, recognises that she has failed to recognise the power, first of her father, and then her husband, over her. In her decision to leave, on the other hand, Nora takes a step towards self-authorship or autonomy.

I think that Anderson’s recognition of vulnerability is important but I’d like to suggest a different way of thinking about this issue from Pamela’s. I have two reservations about her account. Firstly, it is important to distinguish those elements of vulnerability that are normatively desirable from those that are not. There is a difference between the desirable fact of vulnerability in the sense of corporeal and psychological openness to others, and forms of vulnerability, on the other hand, such as corporeal or psychological forms – e.g. rape and domestic violence - that are detrimental to the interests of certain social groups. Secondly, I think there are more difficulties than she recognises with Kant’s view of autonomy. It seems to me, in relation to the story above, that the problem is not that both characters fail to recognise their relationality but that the story illustrates the problem with a Kantian inspired conception of autonomy. Linked to this, I don’t think feminists need to take into account existing ‘narrative identities’ that may be detrimental to their interests. Subjects may be ‘constituted’ by injurious social norms. It seems to me that there is an ontological and normative dimension of the problem that is insufficiently articulated in Pamela’s account. Kant’s view of autonomy leaves no room for any form of vulnerability. I’d therefore like to sketch a normative model, derived from Kierkegaard, that allows relationality. But I will also suggest that we need a political challenge to certain, normatively undesirable, aspects of vulnerability.

Alison Assiter is Professor of Feminist Theory at the University of the West of England, Bristol. She has published a number of books and articles and her most recent book is Kierkegaard, Eve and Metaphors of Birth, with Rowman and Littlefield, 2015.

**Carla Bagnoli**

**Love's Vulnerability**

Pamela Anderson forcefully argues for a sort of transformation, which aims at liberating love and vulnerability from the myths of western philosophical imaginary. Spurred by Butler’s work, Anderson finds herself challenged to rethink her ontological assumptions, away from the Kantian conception of the self. In support of Anderson’s agenda, I distinguish different concepts of vulnerability, ontological and ethical, pathogenic and self-enhancing, inherent and circumstantial. I then argue for the relevance of ontological vulnerability and suggest that in a Kantian framework, this is the root of shared agency. I argue that this (largely unexplored) Kantian claim might offer resources to sustain Anderson’s general plan. Tied to embodiment, the ontological concept of vulnerability makes the temporal structure of human agency apparent. In this context, love’s vulnerability is valued as a distinctive mode of cooperative interaction and shared agency, which allows us to deal and cope with contingency through time. Focusing on its dynamic permeability, I defend the claim that love is not the luck’s knot source of burdens and constraints, but shapes identity, agency and integrity in deep, interactive and historical ways.

Carla Bagnoli is Professor of Philosophy at the University of Modena, and Professor II at the University of Oslo. Until 2010 she taught at the University of Wisconsin where she has served on tenure-track since 1998, tenured as Associate in 2004 and promoted to full Professor in 2008. She has held visiting positions at Harvard University, Université Paris 1 Panthéon Sorbonne, and at the Ecole Normale Supérieure -Lyon. In addition to articles in metaethics, Kantian ethics, and moral psychology, Bagnoli has published four monographs on moral dilemmas, the authority of morality, and responsibility. She is also the editor of *Morality and the Emotions* (Oxford University Press, 2011), and *Constructivism in Ethics* (Cambridge University Press, 2013). She is currently working on a book on normative fragility.

**Roxana Baiasu**

**Vulnerability and Resilience**

An adequate reconceptualization of vulnerability involves, as Pamela Sue Anderson points out, two main levels: a phenomenological level and an ethical level. I focus on the first, phenomenological level. I draw on existential phenomenology (more specifically, on Heidegger and Merleau-Ponty) to develop Anderson’s positive reconception of vulnerability as 'openness' in new directions in the areas of the metaphysics and epistemology of vulnerability. This approach brings to the fore the possibility and development of resilience in the face of serious adversities which affect our lives, and draws some ethical implications in relation to this. I engage with recent work in the area of the phenomenology of illness (pursued by philosophers such as Havi Carel and Matthew Ratcliffe) to elaborate certain parts of the investigation.

Roxana Baiasu is a Tutorial Fellow in Philosophy at the Stanford University Centre in Oxford and Member of the Philosophy Faculty, Oxford University.  She is writing in the areas of Post-Kantian metaphysics and epistemology, philosophy of religion and feminist philosophy. She edited (with G. Bird and A.W. Moore) *Contemporary Kantian Metaphysics Today: New Essays on Time and Space* (Palgrave Macmillan, 2012), and published in, among others, *The Southern Journal of Philosophy, IJPS, Research in Phenomenology and Sophia*. She is a member of the Editorial Board of *Studia Phaenomenologica*. Roxana is a Convener of the Oxford Forum which she co-founded with Pamela in 2008.

**Andrea Bieler**

**Human and Divine Affectivity. Theological Explorations**

The question of how love and vulnerability are intertwined will be examined by focusing on human and divine affectivity.  For this purpose, a variety of contradictory theological traditions will be presented by asking how they portray and value divine and human affectivity as a prerequisite to love of another. I will then turn to a constructive proposal how we might think about the issue today.

Andrea Bieler is Professor of Practical Theology at the Divinity School of the University of Basel in Switzerland. Between 2000 and 2012 she taught at the Pacific School of Religion and the Graduate Theological Union in Berkeley (California).

Most recently, she has published a monograph that focuses on vulnerability from a phenomenological, political and practical theological perspective: *Verletzliches Leben. Horizonte einer Theologie der Seelsorge*.

Further publications in English: *Religion and Aging. Interdisciplinary and Intercultural Explorations* (2017); *After Violence. Religion Trauma and Reconciliation* (2011); *The Eucharist. Bodies, Bread, and Resurrection* (2008); *Embodying Grace. Preaching Justification* (2010).

**Paula Boddington**

**“The city of dreaming spires looked like a dump – I didn’t notice the beautiful architecture, I saw the people taking crack in public toilets”: Vulnerability, invisibility, and child sexual exploitation**

The idea that ‘the vulnerable’ are targeted for child sexual exploitation not only eclipses the reality that victims come from all social backgrounds, but negates the sheer manipulative cunning of the abusers, as well as overlooking the spread of vulnerability. Exploitation floods outwards into a complex web of affected individuals, families, communities and relationships. Attempts by services to intervene often lead to worsening situations. Drawing on the model of ‘relational safeguarding’ as exemplified by the work of Pace (Parents Against Child Sexual Exploitation), this paper examines how vulnerability critically involves distortions of perception and of connection. There are multiple ways in which the abused and those around them are rendered invisible and inaudible, including the fracturing of relationships. Perceptual distortions are projected back onto the victims and their supporters, which then reinforces the abusive narrative. In some cases, what I call ‘pre-grooming’ by the surrounding culture both helps facilitate the abuse and is then also used by the groomers to ‘justify’ the abuse. Indeed, the very idea that ‘the vulnerable’ are targeted forms part of the problem. I argue for a process account of vulnerability as essentially involving the deliberate manipulation of perceptions to exploit victims; this helps to give a clearer account of the cascading effects of exploitation.

The quotation in the title comes from Lara McDonnell, *Girl for Sale*, Ebury Press 2015, p. 204.

Paula Boddington is a philosopher working in moral philosophy and applied ethics. Her teaching has included applied ethics and feminist philosophy. She is currently working on a research project based on Cardiff University, exploring issues of vulnerability and dignity in the care of patients with dementia. She is also a volunteer befriender with Pace (Parents Against Child Sexual Exploitation) (PaceUK.org).

**Nicholas Bunnin**

**Vulnerable Selves and Openness to Love**

How should we approach Pamela Anderson’s unifying grasp of our self-understanding, vulnerability to violence and need for and openness to love? I sketch an answer by tracing aspects of Pamela’s thought to her own ‘internal dialogues’ with Spinoza, Kant and Lévinas. From Spinoza, I focus on love in *The Ethics* as offering liberation from the bondage of the emotions. From Kant, I touch on the unity of the transcendental deduction of the categories and the ‘I think’ that accompanies all our representations in *The Critique of Pure Reason* and the unity of constructing the moral law and ourselves as moral agents in his moral writings. From Levinas, I explore the metaphysical priority of the Other in *Totality and Infinity* and the unity of his post-phenomenological deduction of subjectivity and saying in *Otherwise than Being, or Beyond Essence*. I argue that Pamela drew on all of these in her feminist philosophical vision of the unities of mind and body, reason and emotion, and fact and value that underlies this last profound phase of her thought.

Nicholas Bunnin is a member of the Faculty of Philosophy and Emeritus Associate of the China Centre, University of Oxford, and Associate of St Hugh’s College, Oxford. He co-founded the Philosophy Summer School in China and was the inaugural Chair of its British Committee. He was Visiting Professor of Chinese Philosophy, King’s College London. He has published widely on Chinese and comparative philosophy. He is co-author of *The Blackwell Dictionary of Western Philosophy*(2004)and co-editor of *The Blackwell Companion to Philosophy* (1996, 2nd edition 2003), *Contemporary Chinese Philosophy*(2002) and *Lévinas: Chinese and Western Perspectives* (2009).

**Beverley Clack**

**Wisdom, Friendship and the Practice of Philosophy**

This paper considers how the practices of friendship might shape the practice of philosophy in the twenty-first century. Considering the shape of philosophical practice allows for a challenge to be made to the practices of the twenty-first-century university. Shaped by neoliberal economic imperatives, it is difficult to consider the university as a form of conversation aimed at deepening understanding of one’s world. The aim of this paper is to suggest ways in which friendship might model, not just a way of practising philosophy, but also a way of rethinking the nature of the university. A renewed understanding of what it is to practise philosophy makes possible a reassertion of the university as a place for deep learning.

Beverley Clack is Professor in the Philosophy of Religion at Oxford Brookes University.  Her publications include *Freud on the Couch* (2013); *Philosophy of Religion: A Critical Introduction*, co-authored with Brian R Clack (a 3rd edition is to be published in 2019); *Feminist Philosophy of Religion: Critical Readings*, co-edited with Pamela Sue Anderson; *Sex and Death: A Reappraisal of Human Mortality (*2002); and *Misogyny in the Western Philosophical Tradition* (1999). She is currently completing a book on Failure and Loss for Bloomsbury. She is a Fellow of the Royal Society of Arts."

**Kristine A. Culp**

**Vulnerability and Enhancing Life**

This presentation takes up the relationship of vulnerability and “enhancing life” in two keys. First, interpreting vulnerability as susceptibility to *being* changed, for good or for ill, rather than solely as susceptibility to being harmed, I argue that any adequate notion of positive transformation, viz., of  “enhancing life,” must include picturing the full aliveness of life. Second, I reflect on participating in the “Enhancing Life Project” with Professor Anderson, and on how her own vulnerability and aliveness were situated in and shaped that collective work.

Kristine A. Culp teaches at the University of Chicago where she is Associate Professor of Theology in the Divinity School and in the Fundamentals: Texts and Issues program in the College. Since 1991, she has been Dean of the Disciples Divinity House of the University of Chicago, one of the University’s oldest affiliates. She is one of thirty-five scholars in the interdisciplinary Enhancing Life Project, funded by the John Templeton Foundation; her research is on the experience of “aliveness” in relation to creaturely vulnerability and resilience. She is the author of *Vulnerability and Glory: A Theological Account* (Westminster John Knox, 2010), one of the first theological works to engage multidisciplinary analyses of vulnerability and risk, and the editor of *The Responsibility of the Church for Society and Other Essays* by H. Richard Niebuhr (2008). Her essays have addressed protest and resistance as theological themes, the use of fiction in theological thinking, feminist and womanist theologies, and the appeal to “experience” in contemporary theology. She serves on numerous boards and advisory panels, including the Faith and Order Commission of the World Council of Churches.

**Susan Durber**

**Pamela Sue Anderson: Witness to the Gospel, Prophet to the Church**

**What might the Church hear from her work?**

Pamela had, throughout her life, an ambivalent relationship with the church. She wanted her work to make a difference to it and she was committed to being a feminist philosopher of *religion.*There are many, often recurrent, themes in her work that clearly relate to her background in the church, and particularly in the Lutheran church of her upbringing. Her challenge to the patriarchy of what she called ‘hyper-traditional’ Christianity was clear, but also her critique of some forms of ‘forgiveness’ and her search for new understandings of love and vulnerability. Her work presents significant challenges to the church, but does not abandon the church, instead offering new ways of connecting with some of its most profound and important teachings and themes. Her work encourages women in the church to value our own life experience as a source of knowledge, to re-frame our vulnerabilities and to find love in ways that offer freedom and hope. Pamela saw her work as her own contribution to the community of the church. It remains important that her voice, even with its ‘speaker vulnerability’, is heard in that place.

Susan Durber first met Pamela in 1979, when they both became students at Mansfield College, Oxford. As a direct result of their friendship, Susan went on to study at Luther Northwestern Seminary in Minnesota and later to work on a doctorate on the work of Jacques Derrida and its significance for biblical studies. Susan is a minister of the United Reformed Church presently serving in Taunton in Somerset and is the present Moderator of the Faith and Order Commission of the World Council of Churches. She is a former Principal of Westminster College, Cambridge and a former Theology Advisor for Christian Aid.

**Paul S. Fiddes**

**Forgiveness, Empathy and Vulnerability: An Unfinished Conversation with Pamela Sue Anderson**

I was engaged in a conversation with Pamela Sue Anderson, for some 16 years in person and in print, over the dynamics of an act of forgiveness. My own view, expressed in a number of publications, has been that forgiveness (distinct from an act of pardon) is an unconditional creative event of empathetic engagement in the experience of a person who has committed an offence, enabling the offender to respond to the offer of renewed relationship. As a theologian I believe that there are strong grounds for this view, rooted in doctrine, tradition and human experience. While sensitive to both theological and philosophical arguments about forgiveness, Pamela raised problems with my approach, mainly on the grounds of doing justice to women who were victims of wrongdoing, respecting their integrity and sense of righteous anger, and ensuring their autonomy. The paper reconstructs our conversation through reflecting briefly on six papers published by Pamela from 2001 to 2017. Then it records the accommodation to which we were most recently coming, taking up aspects from both our approaches, especially in the light of her most recent work on vulnerability.

Paul S. Fiddes is Professor of Systematic Theology in the University of Oxford, and Director of Research at Regent’s Park College, Oxford. He is Principal Emeritus of the College and an Honorary Fellow of St. Peter’s College, Oxford. His research interests include the interface between modern theology, literature and continental philosophy. Among his many publications are: *The Creative Suffering of God* (1988), *Past Event and Present Salvation: the Christian Idea of Atonement* (1989), *Freedom and Limit: A Dialogue between Literature and Christian Doctrine* (1991), *The Promised End: Eschatology in Theology and Literature* (2000), *Participating in God: A Pastoral Doctrine of the Trinity* (2000), *Seeing the World and Knowing God: Hebrew Wisdom and Christian Doctrine in a Late-Modern Context* (2013).

**Dorota Filipczak, University of Lodz, Poland**

**Disavowal of a Woman as a “Knower” in Selected Literary Works Read in Light of Pamela Sue Anderson’s Concept of Vulnerability**

In her paper that focuses on “undoing the oppressive forms of willful ignorance” Pamela Sue Anderson addresses the socially constructed regulatory mechanisms that prevent or censor a woman’s self-expressiveness as “a knower”. Despite the long-lasting denial of corporeality in philosophy practised by men the female (often feminist) philosopher tends to be perceived from the angle that is never divorced from her physicality. Her femaleness then undercuts or ruins her reasoning, or else her reasoning is seen as a disappointment because the woman as an object and not the subject of discourse has long been enmeshed in constructions that turn femaleness and intellect into a binary opposition. Taking this as a starting-point I would like to address the taboo against a female “knower” (another “contradiction in terms” just like a “feminist philosopher”) in selected literary works which challenge epistemic injustice and expose both male and female complicity with “willful ignorance”. I will start with *The Mill on the Floss* by George Eliot and *Anna Karenina* by Lev Tolstoy (and its rewriting by Aritha van Herk), and then engage with *The Diviners* by Margaret Laurence and *The Secret Gospel of Mary Magdalene* by Michèle Roberts.

Dorota Filipczak teaches British and postcolonial literature as well as translation theory in the Department of British Literature and Culture, University of Łódź. Her monograph on Malcolm Lowry was published in *The Malcolm Lowry Review* (Wilfrid Laurier University, Ontario, 1998/99). In her postdoctoral book *Unheroic Heroines: The Portrayal of Women in the Writings of Margaret Laurence* (Lodz University Press, 2007) she made use of Pamela Sue Anderson's feminist philosophy of religion. Some of her articles have appeared in the books cited below. She founded and runs *Text Matters: A Journal of Literature, Theory and Culture* published by Lodz University Press and De Gruyter (online version). She has published six books of poetry, and is a member of the Association of Polish Writers. **dorfil@uni.lodz.pl**

*Feminist Philosophy of Religion: Critical Readings* eds. P.S. Anderson, B. Clack, Routledge, 2004

*New Topics in Feminist Philosophy of Religion: Contestations and Transcendence Incarnate*, Springer 2010

**Elizabeth Frazer and Kimberly Hutchings**

**The Politics of Vulnerability**

Pamela Sue Anderson’s prescient paper, “Autonomy, Vulnerability and Gender” (*Feminist Theory* 2003) foreshadowed themes in more recent work on the concept of ‘vulnerability’ in feminist ethics. In her later work, she returned to the theme of ‘vulnerability’ and the question of how to escape the ‘dark imaginary’ in which vulnerability is understood as failure and as incitement to violence. In this paper, we examine the *politics* of the return to vulnerability in feminist philosophy and the difficulties of detaching it from a relationship to violence and victimhood. We argue that although a turn to vulnerability can open up rich possibilities for feminist ethics and politics nevertheless, in the context of dominant gendered relations of power, it will never be possible to banish the ‘dark imaginary’ entirely.

Elizabeth Frazer teaches political theory in the Department of Politics and International Relations at Oxford University and at New College, Oxford; she is currently working on a project on the justification of political violence (with Kim Hutchings), and on a number of papers on the normative concept of politics, and on Shakespeare’s contributions to political theory.

Professor Kimberly Hutchings started her academic career teaching philosophy at Wolverhampton University then moved to the Department of Politics at Edinburgh University, where she taught political and international theory and was also Head of Department (1999-2002). She spent the years 2003-2014 in the International Relations Department at the London School of Economics, where she was Professor of International Relations (from 2007), and also Head of Department (2010-2013). Kimberly joined Queen Mary University of London in 2014. Her main publications include Kant, Critique and Politics (1996), International Political Theory (1998), Hegel and Feminist Philosophy (2003) and Time and World Politics (2008). She is Lead Editor of the Review of International Studies, the journal of the British International Studies Association (BISA) (2011-2015). Kimberly was awarded the inaugural British International Studies prize for Distinguished Contribution to the Profession in 2015, and a Distinguished Scholar Award from the Theory Section of the International Studies Association in 2016

**Alison Jasper**

**Mortal vulnerabilities: Reflecting on death and dying with Pamela Sue Anderson**

In this short paper, I aim to explore the ways in which Pamela’s reflections on vulnerability might be applied to the question of human finitude in a gendered context. Drawing on her last public lecture 'Silencing and Speaker Vulnerability: Undoing an oppressive form of (wilful) ignorance’ and earlier work on Ricoeur’s theory of memory, I explore theological connections between Pamela’s understanding of vulnerability, gender and openness to affection.

I am a senior lecturer in Religion (Faculty of Arts and Humanities) and co-founder of the Masters Programme in Gender Studies at the University of Stirling, Scotland. Recent publications include *Schooling Indifference:  Re-imagining RE in multi-cultural and gendered spaces.  Gender, Theology and Spirituality Series,* London and NY:  Routledge, 2017, and ‘Collaborations and Renegotiations:  Re-examining the ‘Sacred’ in the Film-Making of David Gulpilil and Rolf de Here’ in *Literature & Theology*. Volume 31, June 2017, pp. 187-199. I am Chair of the Board of Trustees, Stirling and District Women’s Aid.

**Morny Joy**

**Vulnerability, Ethics,and Ontology**

In the past ten years vulnerability has become a topic of significant attention in philosophy. The work of Pamela Sue Anderson has made an important contribution to this field of study with her intention to transform “an ignorance of vulnerability into a distinctly ethical avowal.” In undertaking this task, Pamela engaged with the work of both Judith Butler and Ann Murphy as she explored “ethical vulnerability”. In my paper I intend to explore a certain dynamics that can be discerned in all three philosophers as they develop a mode of relational interdependency that helps to foster what Murphy terms a “co-implication” of ethics and ontology.

Morny Joy is Faculty Professor in the Dept. of Classics and Religion at the University of Calgary, Canada. Morny’s BA is from Sydney University, MA from Ottawa University, and PhD from McGill University. Montreal. She also spent a two-year postdoctoral fellowship at the University of Chicago working with Paul Ricoeur. She researches and has published in the areas of philosophy and religion, intercultural studies in South and South-East Asia, as well as in diverse topics in women and religion. Her publications include *Continental Philosophy and Philosophy of Religion* (Springer 2011); *After Appropriation: Explorations in Intercultural Philosophy and Religion* (University of Calgary 2012); and *Women and the Gift: Beyond the Given and the All-giving* (Springer 2014).

**Sabina Lovibond**

**Vulnerable and Invulnerable: Two Faces of Dialectical Reasoning**

In her most recent work, Pamela Sue Anderson engages with the facts of 'mutual vulnerability' and 'precarious life', whether at a practical level or in philosophical argument.  This topic can be considered in relation to the founding values of ‘philosophy’ in the tradition we inherit from Plato.  Although military imagery (immunity to attack, etc.) is foregrounded in the Platonic conception of ‘dialectic’ - that is, conversation or dialogue in a specialized sense, capable of leading us to the stable possession of truth – we should also remember the more ordinary (imperfect, incomplete) prototype of conversation from which this idealized version emerges: conversation as exemplified by the sacrificial figure of Socrates, who claims not to \*know\* anything.  I will suggest that there are these two sides to the classic dialectical encounter (*aporia* itself, along with the ambition to escape from *aporia* - to be *no longer* at a loss).  But I will also consider why, in that case, writers like Pamela (or like Judith Butler) should still find so much potential in the theme of intellectual precarity.  This question returns us to the institutional critique of philosophy: to a mismatch between (1) the moment of vulnerability inherent in the discipline a priori, and (2) the lived experience of vulnerability about which some practitioners of the subject know so much more than others, and which is evidently close to Pamela’s heart in her latest work.

Sabina Lovibond is an Emeritus Fellow of Worcester College, Oxford, where she taught Philosophy from 1982 to 2011.  She is the author of *Realism and Imagination in Ethics* (Basil Blackwell, 1983); *Ethical Formation* (Harvard, 2002); *Iris Murdoch, Gender and Philosophy* (Routledge, 2011); and *Essays on Ethics and Feminism* (OUP, 2015).

**Mao Xin**

**The three faces of vulnerability: the vulnerability of the ‘I’, the vulnerability of the other and the vulnerability of the third**

In this paper I will follow in Pamela’s footsteps by giving a close examination on the positive connotation of vulnerability, especially through what I call three different personal accounts. These three different personal perspectives entail distinctive yet connected meanings to vulnerability, all of which exhibit a certain positivity that leads to life enhancement, particularly an inter-subjective peace, which I believe is precious to the betterment of all. First, I will use Emmanuel Levinas’s well-known claim for an ethical subjectivity through vulnerability to argue the anarchic vulnerability positively reverts a self-centered cogito to a “for-the-other” ethical subjectivity. Such an ethical subject makes “peace with the other” possible. For the second personal perspective, vulnerability of the other, I will explain the positivity of it through an alternative reading of the biblical story Akedah. The vulnerability of the other opens the possibility of forsaking violence which can be supported by the argument that it is the vulnerability of the face of Isaac that halts the killing. Concerning the third personal perspective, the vulnerability of the third, I will draw upon Martha Nussbaum’s political emotion to show why vulnerability of the third should take the place of autonomy and rights, to be the presupposition for politics and justice.

Mao Xin is currently a post-doctoral researcher at Sun Yat-Sen university (Zhu Hai), China. She recently graduated from King’s College, London with her PhD thesis titled *Subjectivity, Infinite ethical responsibility and Null-site exposure: A constructive exploration of Levinasian subjectivity through the lens of the Levinasian concept of utopia*. Her research interest is to engage the unique ethical perspective of Levinasian philosophy with the contemporary social issues for example, religious plurality, cross-cultural communication, and feminist ethics. She has been a student of Pamela’s in the 2008 philosophy summer school in China held in Wu Han, China.

**Adrian Moore**

**The Concern with Truth, Sense, *et al*: Androcentric or Anthropocentric?**

In her book \*Re-visioning Gender in Philosophy of Religion\*, Pamela generously discusses some of my ideas. This essay is a response to her discussion. I argue that she is guilty of certain errors, both exegetical and philosophical. In the course of doing so, I raise some issues about what we can aspire to as philosophers. These issues in turn bear on the relation between philosophy and the feminine, between philosophy and the masculine, and between philosophy and the human.

A.W. Moore is Professor of Philosophy at the University of Oxford, Vice-Principal of St Hugh's College Oxford, and joint editor of *Mind*.  His publications include *The Infinite*, *Points of View*, *Noble in Reason, Infinite in Faculty: Themes and Variations in Kant's Moral and Religious Philosophy*, and *The Evolution of Modern Metaphysics: Making Sense of Things*.  A collection of his essays entitled *Language, World, and Limits: Essays in Metaphysics and Philosophy of Language* is forthcoming, as is a third edition of *The Infinite* that will include two new chapters and an appendix.

**Stephen Mulhall**

**‘A Savour of Holiness Groping for Expression': Perfectionism, Irony and the Theological Virtues**

This paper addresses the question of whether there might be secular analogues of the theological virtues. Beginning with a Kierkegaardian account of the unity and structural underpinnings of Christian accounts of faith, hope and love as distinct from moral virtues more generally, it utilizes ideas from Stanley Cavell, John Stuart Mill and Jonathan Lear to develop a phenomenology of familiar moral experiences whose underlying logic points us in the direction of an essential role that might be served by secular inflections of the theological virtues in living out a full awareness of our finitude.

In my paper, I want to use the work of Kierkegaard, Cavell and Lear to suggest a way of understanding the contemporary significance of the theological virtues; I will argue that they help embody a perfectionist orientation to the world, one in which the experience of women is pivotal, and which places great emphasis on the moral value of a certain kind of vulnerability.

Stephen Mulhall is Professor of Philosophy and a Tutorial Fellow of New College, Oxford. His research interests include Wittgenstein; Heidegger, Nietzsche and Sartre; and the relations between philosophy and religion, and between philosophy and the arts (particularly film and literature). His most recent books include: *The Great Riddle: Wittgenstein and Nonsense, Theology and Philosophy* (OUP 2015).

**Heike Springhart**

**Vulnerability and the Limits of Forgiveness - Theological Aspects**

Within the Christian tradition the most popular concepts of forgiveness consider forgiveness as a quasi-duty for every Christian. In contrast, situations of victimization, violence and trauma require a critical rethinking of the concept of forgiveness and a theological approach to the limits of forgiveness. In my paper I will present a critical perspective on the notion of forgiveness and argue for theological reasons to accept the limits of forgiveness. A differentiated concept of vulnerability and the distinction of ontological and situated vulnerability is the basis for a realistic anthropology. Such a realistic anthropology takes situated vulnerability seriously and requires a reframing of the concept of forgiveness.

PD Dr Heike Springhart is Lecturer (Privatdozentin) for Systematic Theology at the Faculty for Protestant Theology of the University of Heidelberg, Germany. She has taught Systematic Theology at the Universities of Heidelberg, Bochum and Zurich/Switzerland.  She is also Dean of “Theologisches Studienhaus Heidelberg“ and pastor of a Protestant congregation in Mannheim. From 2015-2017 she was the Research Associate of “The Enhancing Life Project“ (University of Chicago and University of Bochum). She is member of the chamber for theology of the Protestant Church in Germany (Kammer für Theologie, EKD). In 2008 she won the John Templeton Award for Theological Promise for her dissertation. Her main research interests are public theology and social transformation, theology of vulnerability, theological anthropology and the interface of Practical and Systematic Theology.

**Chon Tejedor**

**Vulnerability and the Ethics of Belonging**

In this paper, I explore the question of whether (and if so, under what circumstances) individuals can acquire moral responsibilities by virtue of their belonging to certain conditioning structures (e.g. markets, cultures, natural environments). I argue that the notion of vulnerability is key to showing that such responsibilities may emerge even when the individuals in question are not aware of belonging to such structures and when no notion of collective responsibility can be attached to the structures themselves.

Chon Tejedor is Profesora de Filosofía at the University of Valencia, Spain. Previously, she was Senior Lecturer in Philosophy at the University of Hertfordshire (2014–2018) and Lecturer in Philosophy at the University of Oxford (2002–2012). She specialises in ethics and in Wittgenstein’s treatment of science, language, metaphysics and ethics. Her publications include *The Early Wittgenstein on Metaphysics, Natural Science, Language and Value* (Routledge, 2015) and *Starting with Wittgenstein* (Bloomsbury, 2011). She is Fellow of the RSA (Royal Society for the Encouragement of Arts, Manufacturers and Commerce) and Trustee of the Philosophy Fellowship Fund.

**Günter Thomas**

**The Risks of Love and the Ambiguities of Hope**

The paper explores the intimate connection between love and hope. Taking up insights form Pamela S. Anderson’s writings on vulnerable love it focusses on an often overlooked but – at least in the New Testament – well documented insight: Love ‘creates’ enemies and ‘triggers’ rejection. Hope seems to address this problem by temporalizing it, but it is in itself not without risks and ambiguities. One way of dealing with this is the distinction between ‘hope for’ and ‘hope in someone’.

Guenter Thomas is Professor for Systematic Theology and Interdisciplinary Studies at Ruhr-University Bochum / Germany. He received a Ph.D. in Theology from Heidelberg University and a second Ph.D. in Sociology from Tuebingen University. His Habilitation focused on the theme of New Creation in Christian Eschatology. Professor Thomas published and edited more than a dozen books and numerous essays in German and English. He is an expert on the relationship between religion and media and in the field of medical anthropology. In addition, he focusses on Christian religious thought and its intellectual environments in the 20th century. He is associate member of the Faculty of Theology in Stellenbosch/SA. He lectured extensively across Europe and in Asia. Professor Thomas was also the Co-Principal Investigator of the Enhancing Life Project, a three year project of 35 International scholars covering seven religions as well as the humanities and the natural and social sciences. He has also been scholar in residence at the Center of Theological Inquiry/Princeton and is currently visiting fellow at the Neubauer Collegium/University of Chicago.

**Heather Walton**

**Strong as Death: Loving, Creative Practice**

In her important article, ‘A Thoughtful Love of Life: A Spiritual Turn in Philosophy of Religion’ Pamela Anderson advocates the renewal of philosophy of religion through a profound shift in orientation that will enable ‘philosophers of religion to develop a transformative practice of a fully embodied, reflective kind…full of the energy of joy’. This paper explores how the transformed practice Anderson advocates in this and other recent writing might challenge theologians to rethink the nature of their calling. Following Anderson I affirm that this revisioning process will require a radical and vulnerable creativity that, whilst it acknowledges death, is attentive to a collective, aesthetic and practical love of life.

Heather Walton is Professor of Theology and Creative Practice at the University of Glasgow and Director of Literature, Theology and the Arts Glasgow. She is the Executive Editor of the OUP journal *Literature and Theology*and served as President of the International Academy of Practical Theology 2015-17*.*Her recent books include *Writing Methods in Theological Reflection*(2014) and *Not Eden: Spiritual Life Writing for This World*(2015).

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