RELIGIOUS STUDIES
The Lancaster Religious Studies degree scheme is one of the most distinguished in Britain, taught by staff with a national and international reputation for both teaching and research. It was also the first degree of its kind in the UK. Its distinctive, global and multidisciplinary approach to the study of religion has become a model for the development of the study of religions in Britain and overseas.

The Religious Studies degree at Lancaster offers a comparative and intercultural approach to the study of religions. The degree is particularly strong in the following areas:

- in-depth coverage of the world's major traditions, including: Christianity, Islam, Buddhism and Hinduism
- training in the key methods for studying religion: sociological, anthropological, historical, philosophical, textual, theological and psychological
- emphasis on religious traditions in modern and contemporary contexts
- cutting-edge research on religion in Britain
- a flourishing and expanding programme in Asian religions

With one of the lowest staff to student ratios in the UK, we pride ourselves on our professional, friendly, and collegial atmosphere.
Department of Politics, Philosophy, and Religion

Degrees in Religious Studies are offered within the Department of Politics, Philosophy, and Religion (PPR). This allows students and staff to take full advantage of the many ways in which these fields of study reinforce each other.

Each of the three disciplines has built up an excellent reputation for teaching and research. The Department not only allows researchers and students to engage in subject-specific teaching, learning and research, but also to engage with problems of great contemporary importance that benefit from an interdisciplinary approach.

For example: problems of religion and conflict, diplomacy, terrorism, health policy, multiculturalism, and human rights.

By choosing to study in PPR you will be joining a vibrant, international community based in the thriving Faculty of Arts and Social Sciences at Lancaster University.

Undergraduate Study

Your studies

Religious Studies at Lancaster gives you the opportunity to study the world’s major religious traditions and to debate about the role of religion in the modern world. Some of the topics covered in our wide range of courses include: religion and politics; religion and violence; religion and media; religion and gender; atheism and secularism; and new age spiritualities.

We offer courses on the major traditions, including Christianity, Islam, Buddhism, and Hinduism; and we train students to do research using the methods appropriate to their study: historical, textual, philosophical, theological, sociological, anthropological and psychological.

RST100 (the Religious Studies Part I course) but then can choose what else to study from over 40 other options (e.g. he/she might take Politics and Sociology, or History and Film Studies, in his/her first year—note that there are entry requirements for some Part I courses, and quotas for others. The current University Undergraduate Prospectus has details).

At the end of the first year students decide which subjects they want to continue with in the second and third year (Part II). The Lancaster system is akin to that found in the traditional Universities in the US, like Harvard, Yale and Princeton where students decide on their “major” after an initial sampling of different courses. As a result Lancaster has low undergraduate dropout rates.

Flexible degree structure

One great advantage of studying at Lancaster is the flexible degree structure. This allows you to find out more about subjects that you want to study, to change what you study, or to take modules outside your main area of study. All Religious Studies students take three subjects in their first year (what we call Part I). For example, a single honours Religious Studies students will have to take...
Studying at University is different from school or college. In addition to structured teaching through lectures and seminars you are given the freedom to develop your own knowledge and skills. Teaching and learning in Religious Studies involves a number of different kinds of activity.

Lectures
These are where academic staff provide you with information, guidance, and— we hope—a bit of inspiration. We teach topics that we have an interest in and know a lot about: so we hope that we can get some of our enthusiasm for our subject across to you! Lectures can be quite large—much bigger than classes at school—with up to 300 in some first year lectures.

Seminars
These are smaller group meetings with up to 15 students and a tutor. Seminars typically involve set readings, exercises, or other tasks, which form the basis for debate and discussion.

Dissertation
In the third year most students will do a dissertation (5,000 or 10,000 words) where they work one-on-one with a tutor on a specific topic of their choosing within the area of their degree.

How does all this fit together?
In the first year, as we saw above, you take three Part I courses. These normally have two one-hour lectures a week, plus a one-hour seminar, per course (some courses may have slightly more or less), Everyone does three courses in Part I giving a total of nine hours of contact time per week.

In the second and third year, during Michaelmas and Lent term, you will typically be doing four Part II modules at the same time. Each module standardly has a 1.5 hour lecture and a one-hour seminar making ten hours a week in total. That might not seem like much, but remember, you are expected to work approximately 35 hours a week on your studies. Throughout the year in both Part I and Part II you are expected to produce essays, or other assignments, which are assessed. Course work in Part II counts towards your final degree result. Most taught modules also have summer exams (second and third year results count towards your final degree). For most modules, the exam will count for more than the coursework (typically 60% exam, 40% coursework).

Overall, throughout all three years, we expect a considerable degree of personal responsibility for learning on the part of students: but then that’s what makes doing a degree interesting and rewarding— it wouldn’t really be worth studying for three years if we could simply tell you all the answers in an afternoon!

The various forms of learning and assessment involved in the degrees offered in PPR help students develop a wide range of knowledge and skills—both subject specific skills and wider transferable skills that contribute towards your future employment. More specifically, students refine and develop: their critical and analytical abilities through their reading and essay writing; presentational and team working skills through seminar and group work; IT skills through the use of online teaching and learning resources; and written presentation skills through the production of well-structured, well-edited, academic texts.

The Lancaster degree structure also encourages personal development and an increase in individual responsibility for study as students progress through their degree. In Part II students choose which modules they want to study from a range of options. In the third year most students will be required to do a sustained piece of writing—a dissertation or project—on a specific topic agreed upon with an individual supervisor. By the time students finish their Undergraduate studies in Religious Studies they will have developed the initiative and skills necessary to engage in self-directed study and research (and a good number of our students stay on to do graduate courses where they pursue their interests and develop their skills even further). Students can also gain a number of valuable experiences while pursuing a Religious Studies degree at Lancaster, through volunteering, studying abroad and placements.
Academic support

The Religious Studies programme is keen to ensure that students do as well, academically, as they possibly can. Academic staff have weekly office hours (in addition to lecture and seminar times) where you can discuss your work, or raise queries, or seek advice.

Each student also has an academic tutor for the whole three years, who can keep an eye on how things are going across all the your modules, and upon how things are developing over time.

The University offers also various forms of academic support, study skills training and advice over and above that offered by the department.

Employability

A degree in Religious Studies or Ethics, Philosophy and Religion, unlike degrees in for example, Forestry or Dentistry, is not vocational and there is no one single career destination for our students. However, the skills you acquire by studying for a degree in Religious Studies or Ethics, Philosophy and Religion are relevant to a wide range of graduate career paths: over 40% of graduate jobs are open to graduates of any discipline.

Research skills, communication skills, skills in critical argument and in assessing, summarising and editing complex information are all key skills in a modern workplace.

For those intending to pursue a teaching career the Religious Studies degree programme offers a third year placement module with teaching experience in local schools.

Religious Studies students are strongly encouraged, by their second year, to start making use of the Lancaster University Centre for Enterprise, Employability and Careers (CEEC). CEEC offers a wide range of support, advice and training on everything from CVs and interview techniques, to setting up a business.

Lancaster University also offers an additional non-academic qualification “The Lancaster Award”: a certificate of achievement for students who complete a range of activities including work experience, community volunteering, participating in and completing employability and careers events and tasks. Students also gain valuable experience through the Student Union’s placement and enterprise service “Involve”.

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The University offers also various forms of academic support, study skills training and advice over and above that offered by the department.
At Lancaster you can take a full year abroad in the second year, usually to a North American (USA, Canada) university. Spending a year abroad does not mean that you add an extra year to your degree programme - a year abroad at one of our partner institutions is considered equivalent to a year at Lancaster. Additionally, Lancaster offers the only course in Religious Studies in the UK which incorporates studying in India. Set up by Ninian Smart in 1981, this unique course, PPR in India, is taught at the Visthar centre in Bangalore, India. The course is FOUR weeks and is taught during the summer vacation at the end of the second year. Upon returning to Lancaster, students then write a 10,000 dissertation based on their research and experiences.

I was able to pursue my interest in Indian Religions through studying in India between my second and third year. Studying and traveling amongst, what became the ordinariness of temple puja, street shrines, the call to prayer, yellow robed sadhus, people on pilgrimages, etc. made me realize that Indian religions were far more complex and fascinating than I first thought.

Iona – BA Religious Studies
Religious Studies Degree

In an increasingly global world and an increasingly multicultural society, those with knowledge of other faiths, beliefs, philosophies and cultures are highly valued by many prospective employers.

Religious Studies is recognised as a high quality degree which equips graduates with a wide range of skills in analysis and human interaction. This is much appreciated by prospective employers in both the private and public sectors.

Our degrees will appeal both to those who have studied religion before and to those who do not have Religious Studies as a school subject.

## Courses Overview

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<tr>
<th>Course</th>
<th>Course Length</th>
<th>UCAS Code</th>
<th>Typical offer</th>
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<tr>
<td>Single Honours Degrees</td>
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<tr>
<td>Religious Studies</td>
<td>3 years</td>
<td>V627</td>
<td>AAB-ABB</td>
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<tr>
<td>Joint Honours Degrees</td>
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<tr>
<td>Philosophy and Religious Studies</td>
<td>3 years</td>
<td>VV65</td>
<td>AAB-ABB</td>
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<tr>
<td>Ethics, Philosophy, Religion</td>
<td>3 years</td>
<td>VV56</td>
<td>AAB-ABB</td>
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<tr>
<td>Politics and Religious Studies</td>
<td>3 years</td>
<td>LV26</td>
<td>AAB-ABB</td>
</tr>
<tr>
<td>English Literature and Religious Studies</td>
<td>3 years</td>
<td>QV36</td>
<td>AAA-AAB</td>
</tr>
<tr>
<td>History and Religious Studies</td>
<td>3 years</td>
<td>VV16</td>
<td>AAA-AAB</td>
</tr>
<tr>
<td>Religious Studies and Sociology</td>
<td>3 years</td>
<td>VL63</td>
<td>AAB-ABB</td>
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### New Degree Programmes

<table>
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<tr>
<th>Program</th>
<th>Description</th>
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<tbody>
<tr>
<td>Social Work, Ethics and Religion</td>
<td>The groundbreaking and unique integrated Masters in Social Work, Ethics and Religion offers a professional qualification to practice Social Work, whilst also providing you with a background in the world’s major religious and ethical traditions.</td>
</tr>
<tr>
<td>International Relations and Religious Diversity</td>
<td>This unique programme provides you with the opportunity to explore the intersection of International Relations and Religious Diversity in contexts around the globe, including Europe, North America, South Asia, Southeast Asia and East Asia.</td>
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## Courses include

### Year 1
**Core Module**
- Religions of the Modern World

**optional module** (or core module for EPR degree)
- Ethics, Philosophy and Religion

### Year 2
**Modules likely to be available**
- Buddhism and Modernity in Asian Societies
- Christianity in the Modern World: Traditions and Transformations
- Constructing Ethics: Christianity and Islam
- Ethics: Theory and Practice
- Hinduism in the Modern World
- Indian Politics, Society and Religion
- Islam: Tradition, Community and Contemporary Challenges
- Religion and Society
- Western Philosophy and Religious Thought

### Year 3
**Modules likely to be available**
- Early Christianity
- Indian Religious and Philosophical Thought
- Media, Religion and Politics
- Modern Christian Thought
- Modern Religious and Atheistic Thought
- New religions and alternative spiritualities
- PPR in Education
- PPR in India
- Reading Buddhism
- Reading Islam
- Religion and Politics
- Religion and Violence
- Religion in Schools
- Religions in the Modern World
- The Ritual and Social Contexts of Spirit Possession

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Specific details about other Religious Studies degree schemes—including information about their aims, structure, module options, entry requirements and scholarships—can be found in the relevant Degree Factsheets, or on the PPR website.
The Religious Studies degree scheme at Lancaster prides itself on having friendly and accessible teachers, who are also world-leading researchers in their respective areas of expertise.

Brian Black: Indian religion and philosophy; Hinduism; Buddhism; ethics in Indian traditions; comparative philosophy; religion and gender; theory & method in the Study of Religions

Growing up in California, from a young age I had an awareness of and curiosity in Asian cultures. I followed up these interests by studying for a year at the University of Delhi in India, when I was an undergraduate. Subsequently, I worked as an English teacher in Japan for two years after I graduated from university. These experiences have continued to shape my personal and academic interests ever since.

I believe that one of the most rewarding aspects of a university education is the opportunity to question one’s own cultural assumptions and to learn about cultures and traditions from around the world. In modern British universities, a Religious Studies degree offers something vital and unique: an empathetic engagement with cultural difference. To learn about different religions and philosophies challenges students to become more self-reflective and become more responsible citizens in an increasingly multi-cultural and interconnected world. Indeed, Religious Studies is the degree in British universities that most directly and consistently deals with diversity and difference; it is the field of study that is most likely to engage students with a variety of worldviews.

I have always enjoyed teaching, particularly about subjects such as Hinduism and Buddhism, which are exciting and challenging for British students. I am particularly happy to be convenor for the module Religion in Contemporary Indian Life, which allows students to study in India for three weeks between their second and third years. Experiencing a different culture at a young age has changed the way I think about the world; I am honored to be teaching students at Lancaster who are taking up similar opportunities.

Hiroko Kawanami: Buddhism; gender and religion; anthropology of religion

I became interested in the study of religions after the American Embassy in Iran was taken hostage in 1979, which subsequently led to the Iranian revolution under Khomeini. My father was posted to Tehran at that time and I witnessed a campaign of civil resistance and demonstrations. I initially studied international relations and politics as an undergraduate student, but changed the course of my study because I realised the power and significance of religion in deciding the direction of the country’s future. I witnessed the power of religion again in Burma (Myanmar) where I was conducting fieldwork in the 1980s. I fortunately left the country a few weeks before the mass uprising in March 1989.

It is strange not to be interested in religion when it is such an integral part of public debate and the multicultural society in which we live. Religion, whether we consider ourselves religious or not, is still very much part of our identity and we cannot dismiss the historical legacy that we have inherited. Having said that, most of my friends back home in Japan say that they are ‘not religious’ and not interested in religion at all, although they are always visiting shrines and collecting protective amulets. I think it is very important to be interested in religion and know what religion can do.

There are so many challenges teaching religion at university in the UK today. But I still think the environment in UK higher education is better than in many other parts of the world in terms of the intellectual freedom we are allowed and the potential to teach religion in a creative way.
Andrew Dawson: religion and modern society; sociology of religion; Brazilian religions

Why study religion? Well, there’s no better time to study religion than our current period. Despite popular opinion and the supposed secularization of modern society, the religious landscape is buzzing with issues, developments and debates which touch on the heart of what it means to be human in our increasingly industrialised, technologically advanced and globally connected world. From new and alternative religions, through indigenous traditions to religious fundamentalisms, the contemporary religious terrain is awash with things to study, engage and puzzle over.

My approach to teaching religion uses what is often termed an ‘agnostic methodology’. First and foremost, this approach makes no assumptions about those who study religion. Agnostic, atheist or believer can equally engage in the academic study of religion. Second, this approach does not aim to establish truth or falsity but concerns itself with analysis and reflection upon the beliefs, practices and contexts which combine to form a religious worldview. Through this approach, I encourage religious believers to reach a point of critical distance from which they can study religion in a manner which meets prevailing academic standards and disciplinary expectations. At the same time, I encourage those of an agnostic or atheistic persuasion to reach a point of empathetic understanding from which they are able to engage religion with an awareness of and appreciation for its beliefs, practices, contexts and human followers. In short, whatever your background, commitments and concerns, if you’re open to developing the critical empathy needed to get the most out of studying religion, then you’re ready to delve into this vibrant and interesting subject.

Kim Knott: gender and religion; migration and diaspora; religions and politics, religion and society; religion and geography

I was a student in the mid-1970s when Britain was becoming more religiously diverse as Muslims, Hindus, Sikhs and migrant Christians began to settle. There was also an interest among young people in meditation, yoga, alternative spirituality, and the East more generally. I visited many places of worship, went to festivals, and met people from different religious backgrounds. Religion in Britain was undergoing many changes, and I wanted to understand, teach and write about them.

Religion is an important issue to study because it is vital for understanding society and politics both historically and at present. It is also central to personal identity for many people in Britain, and even for those who are 'non-religious', it is important for helping them work out their own ideological position. Beyond Britain, religion is often at the heart of social and political life, and the globalisation of religion means that there are interconnections between what happens here and elsewhere. We can’t understand ourselves without knowing about others.

Why is religion worth studying, particularly in relationship to politics and philosophy? Insight into religion, what it means for individuals today and for contemporary public life, and how it was shaped and lived historically is of great value in employment because so few people know anything about it. When questions are asked about the nature or role of religion, or about equality and religious rights, you could be the one to answer them, whether they arise in teaching, the charity sector, the law, the NHS, local or national government, or in business.
Growing up in India, surrounded by all of the colourful religious festivities, impressed upon me a fascination to understand how variedly we all relate with the supernatural and divine, expressing our spirituality in distinct ways. This curiosity propelled me to take the study of religion and its place in society seriously. Soon I recognised the plurality and diversity of religious expressions around me were so vast that I decided to pursue it through my own faith tradition, Christianity, making it a journey of self discovery. The complex yet creative mixture of society and religion in India provides a fertile ground for my continuing research.

Our globalised world communities are not only from different co-existing cultural backgrounds but also from various religious and faith-based communities making up our society. Having been predominantly a ‘Christian’ nation, Britain needs to come to terms with this changing ‘faith’ landscape. The growing presence of multiculturalism and multi-faith communities calls for a better understanding of ourselves and our neighbours. The study of religion is all the more important in university environments where students prepare themselves to face often socially polarised views on religion and possibly challenge them in due course.

Teaching for me is a genuine process of sharing knowledge and enabling students to broaden their horizons so that they will be able to see the world differently. I feel there is a biographical element to teaching ‘religion’, which makes the subject lively. I find multi-disciplinary approach in studying religion hugely helpful.
Gavin Hyman: philosophy and religious thought; continental philosophy and critical theory and implications for theology, ethics and politics; cultural and philosophical history of atheism; religion and psychoanalytic thought

I have always been interested in the questions that should stand at the heart of any University; questions of truth, meaning, being and reality. This has meant that my interest in religion has always been inseparable from my interest in philosophy. I remain convinced that exploring these questions solely through religion or solely through philosophy is unduly restrictive, and that some of the most creative and stimulating thinking takes place at the frontier between religion and philosophy. Most of my research and teaching is located precisely at this intersection.

I believe that these kinds of ‘big questions’ are perennially important for reflective human beings, and universities are places in which they can most fruitfully be explored. Contemporary society is framed by all sorts of assumptions that are rarely questioned but perhaps should be. Both religion and philosophy are discourses that cause us to question so much of what we would otherwise take for granted. They provoke us to think differently, to see the world differently and to challenge the values that would otherwise unquestioningly prevail. When religious and philosophical reflection causes us to question the values that prevail in our world, this leads inevitably to the domain of the political as well, and much of my recent work has been examining the political dimensions of philosophy and religious thought. This makes the Department of Politics, Philosophy and Religion at Lancaster a particularly appropriate one in which to pursue both my teaching and my research.

It follows from all this that I teach my students not simply to acquire new information or to learn new facts, but actively to think. Such thinking allows students to challenge conventional thinking for themselves. It also allows them to articulate their own points of view and to defend these through the development of rigorous and thoughtful arguments. As different perspectives and arguments actively confront and engage each other, we all advance further in the collective pursuit of truth, a pursuit that is at the heart of both religion and philosophy.

Christopher Partridge: new religions and alternative spiritualities; religion and popular culture; popular music and the sacred

Having been brought up a Methodist and since become a Quaker, as far back as I can remember ‘religion’ has been an important part of the way I have experienced and interpreted the world. Of course, I am not alone. The everyday lives of many people and certainly the societies in which they live are, positively and negatively, shaped by religious belief and practice. As such, the study of religion has always struck me as an enormously important pursuit.

More specifically, my own research has increasingly focussed on the role culture plays in the shaping of sacred commitments in the modern Western world. I am particularly fascinated by popular music’s role in this respect, as well as by the role alternative or non-mainstream beliefs have played: What do experiences of paranormal say about the world in which we live? What are we to make of the prevalence and diversity of alternative spiritual beliefs? How do people become acquainted with such ideas? I want to make sense of the world in which I live and, it seems to me, I cannot do that without attending to such questions. Most importantly, however, I am convinced that understanding and appreciating the way other people view the world makes for a better society.
Shuruq Naguib: Islam; Qur’anic exegesis; modern Interpretation of the Qur’an; Islamic Ritual Jurisprudence; Muslims in Britain; Gender and Islam; cross-cultural ethics

The revival of Islamic discourses in the Muslim world in the 1970's and the 1980's encouraged a widespread return to the Islamic religious tradition to justify certain normative models, particularly in relation to gender and sexuality. That is when I became interested, as many young Muslims, in the study of Islam's history and thought. My initial studies of pre-modern Islamic texts made me realize that the contemporary revivalist efforts to produce monovalent readings of Islam on many issues including gender are problematic. This culminated in my PhD thesis on multiple meanings of ‘purity’ in the Qur’an in light of pre-modern Muslim interpretations. Once deep into the thicket of the Islamic tradition, it became clear to me that women played an important role in shaping that tradition, past and present, and that more research needs to be done in that area to understand women's involvement as well as their marginalization. The academic study of Islam and the reconstruction of a Muslim theology that recognizes female religious authority became lifelong commitments.

Anyone who wants to make sense of the role of religion in global and national politics needs to study Islam. As a world religion, it has given rise to many contemporary movements which challenge processes of secularization. Many of these movements and their political theologies have had an impact on politics and culture worldwide. Courses on the Islamic textual tradition can, for example, help a student understand important aspects of the ongoing Arab revolutions, particularly the rise of the Islamists to power in Tunisia and Egypt. Islam has also become a religion of Europe and Britain, and there is no doubt that a good understanding of society, culture and politics in modern Britain today requires some understanding of Islam. Multicultural relations and integration are recurrent issues in national politics mainly in reference to Islam. Muslim practices such as veiling have become key issues for thinking about and negotiating cultural identity in Britain ...

I grew up near Glastonbury in Somerset, which is a centre for alternative spirituality in the UK. But at different times I attended a very old-fashioned Anglican school, a strict Catholic convent school, and a secular state school. It was this mix which got me interested in religion. And ever since then, I have been fascinated in how people’s beliefs shape their lives, how different those beliefs can be, and how and why they change over time.

I studied Theology and Religious Studies at Cambridge, then spent some time in India doing research on the roots of alternative spirituality. At Lancaster I have specialised in the sociology of religion, because of my interest in understanding how religious change relates to other changes in society (in forms of association like the family, in politics, economics, the media and so on).

Linda Woodhead: contemporary religions; religious change; sociology of religion; Christianity and the churches; alternative spiritualities; religion and politics; religion and social policy

Someone once said that every scholar is ‘chasing a lion’s tail’, and the tail I have always been trying to grab hold of is religious change. I'm convinced that religion has changed profoundly in Britain (and many other countries) since the 1980s, and I'm interested in understanding this change, and why it has come about. That means looking closely at what has happened to the churches, to religions like Islam brought by migration, to new forms of spirituality, and to secularism. It also means trying to relate these changes to what has been happening in society more widely – like the growth of the internet, disillusionment with party politics, new pressures of work. It's a great subject to study, because it involves making sense of the world we live in right now, and what is happening under our very noses.
There is something to be said about being in an environment that makes you want to be a better person, in all aspects of life, not just in academia. I subsequently qualified as a barrister and am employed as an in house Crown Advocate with the Crown Prosecution Service. My studies at Lancaster gave me the ability to analyse and process large amounts of information to a deadline. My study of world religions and in particular Islamic Studies left me with an understanding and interest in contrasting religion and politics, particularly of the Middle East. Also, the opportunity to spend part of my degree studies in Bangalore in India was an incredible academic opportunity. The decision to study Religious Studies at Lancaster University was perhaps the best investment of my life.


In purely practical terms, my studies equipped me with academic rigour. But most importantly, they gave me empathy. Born and brought up in the United Kingdom, I have lived and worked in West Africa for the past nineteen years. Currently, I am the Head of Communications for the (UK) Medical Research Council in The Gambia. My Religious Studies degree gave me a head start in negotiating our pluralistic world.

Get In Touch

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