Philosophy
This short brochure is designed to give you some basic information about studying philosophy at Lancaster University, whether as Single Honours, or as Joint Honours with other subjects. There is a separate brochure for the degree scheme Philosophy, Politics, and Economics (PPE).

The Philosophy brochure is arranged in three sections.

**Section 1** is an introduction to philosophy at Lancaster, including a brief overview of the course content and structure that explains the benefits of Lancaster’s flexible degree programmes.

**Section 2** is about the department and about the academic staff who teach philosophy at Lancaster.

**Section 3** is about life in Lancaster – on campus, in the city, and in the surrounding areas of outstanding natural beauty.

We hope you find this brochure useful. There is lots more information on the website: there is a QR code for your phone on the back cover, or go to [www.lancaster.ac.uk/ppr](http://www.lancaster.ac.uk/ppr)

If you are still puzzled, or can’t find answers to your queries, do get in touch with us – the contact details are at the end of the brochure – we can usually answer most of your questions pretty easily, and if we can’t, we usually know who can.
Section 1: What is Philosophy?
What is Philosophy?

You don’t have to have studied philosophy to be offered a place on the philosophy degrees at Lancaster. Some of our students have studied some philosophy already, many have not. If you are studying philosophy at the moment some parts of this section – about what philosophy is – may be familiar to you already. But, because different teachers at school or college have different ideas about what philosophy is it is still worth reading this section.

What is philosophy? We can make a start here by looking at the picture opposite. Now, this picture was not originally meant to be a depiction of philosophy – it comes from a Nineteenth Century French meteorology book. But it does capture something about the nature of philosophy. The picture contains a depiction of the everyday world, the sun is rising, there are buildings, fields. But the figure in the picture – it seems to be a man – is not working in the fields, or watching the everyday world go by. His attention is directed elsewhere. He is trying to see beyond the everyday world. Philosophers, like the figure in the picture, do not rest content with how things seem to be in the everyday world, they call things into question.

As Bertrand Russell put it, the person who lacks philosophy in their life...

“goes through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of their age or their nation, and from convictions which have grown up in their mind without the cooperation or consent of their deliberate reason.”

This captures something important about philosophy. Philosophy calls into question and often challenges our opinions, dogmas, prejudices and assumptions. It seeks to go beyond unreflective opinion and belief. This does not mean simply digging your heels in and trying to show that others are wrong and that your opinion is right. Philosophy requires you to be able to take up a critical attitude that includes your own views (after all, anyone with a strong conviction believes that they are in the right, but it does not mean that they are right: why should your conviction be an exception?).
Section 1: What is Philosophy?

Philosophy proceeds by raising certain kinds of question. Philosophical questions are a bit unusual, at least in contrast to other questions. For example:

- Where was Johnny Depp born?
- How many people live in France?
- What is the boiling point of lead?

These are not philosophical questions. Some of these questions may be much harder to answer than others, but all of them can be answered, at least in principle, by observing the world (you’d have to be in the right place, at the right time, and know what you are doing, of course!).

But now consider:

- Is inheritance tax ever fair?
- Do animals have rights?
- Do human beings have free will?
- Could science ever show that we don’t have free will?
- Should we always obey the law?
- Do scientists discover facts?
- Does God exist?
- Is time an illusion?
- Are some works of art objectively good?
- Is lying always wrong?
- Can a dead shark really be a work of art?
- Is time travel possible?
- How can you think about something that doesn’t exist?
- Should voluntary euthanasia be permitted?
- How important are economic values?
- What makes a theory scientific?
- Would it be right to kill one person to save ten?
- What is it for a statement to be true?
- What makes you and your childhood self the same person?
- Should society be organised to foster human flourishing?
These questions – and our list could go on and on – are philosophical questions. There are two things to note here. The first is that in each case many people will already have a very confident view – a common-sense opinion – about what the answer obviously is. One problem here is that people differ in what they think the answer is. For example, some think that is plainly and clearly obvious that inheritance tax is fair. Why on earth should a person be entitled to receive massive wealth, without having worked for it, in such a way that societies end up unequal? Another person might be equally convinced that of course such taxes are always unfair: why shouldn’t a person be allowed to pass on their property to others that they love and care for? If we don’t want to be ‘imprisoned in the prejudices derived from common sense’ we need to do something more to find out whether inheritance taxes really are fair or not.

This brings us to our second point, philosophical questions – including our question about tax – cannot readily be answered simply by observing the world. That won’t achieve very much. You won’t find the answer to these questions by looking through a microscope or telescope. But can’t we look at the world and ‘see’ examples of fairness and unfairness? The problem here is that different people ‘see’ the world in different ways, at least with regard to things like fairness, rights, the existence of God, and so on. Someone who thinks that inheritance tax is unfair may see a trust-fund layabout quaffing champagne and think: “Look, you can see how unfair that is: he hasn’t worked for that money, and others are starving!” But another person might look at the same situation and ‘see’ otherwise: “here is a person doing no wrong, exercising his rights to live his life as he pleases. What right does the state or anyone else have to interfere here?”
Section 1: What is Philosophy?

Given differences of opinion, perhaps we can answer our question with some kind of statistical survey: let’s see what most people think. But this won’t help either. This wouldn’t tell us if the tax is fair, it would only tell us whether (certain) people think it is fair. For example, back in the Eighteenth Century the majority of people in the UK may well have held that slavery was permissible, but that doesn’t meant that it is, or was, permissible.

If we can’t answer these questions by asking other people their views, how do we go about answering them? In order to answer philosophical questions you have to do philosophy. This doesn’t mean that you have to be a professional philosopher. What it does mean is that you have to think critically, carefully, and creatively.

One thing that is always important in philosophy – especially as a first step – is being clear about what we mean (you will often hear philosophers, and philosophy students, starting their response to a question with “It depends what you mean by . . . ”)

Consider the following three claims about fairness:

“It’s only fair that people get paid a lot if they work hard”

“A fair society is one without huge inequalities in wealth”

“It’s only fair that criminals should have their ill-gotten wealth taken away”
If we think critically we can see that things are puzzling. For example, if people do work really hard, and get paid a lot, that might lead to huge inequalities in wealth. Similarly, a criminal might claim that it is unfair that his wealth is taken away – even though it is ‘ill-gotten’ – after all, he may have worked really hard to get it. At this point we might clarify things by distinguishing different senses of ‘fair’. For example, in the first claim fairness is to do with desert (what people deserve in return for work), whilst in the second claim it is do with justice, with the just allocation of resources. Being clear is a useful start, but this still wouldn’t answer our initial question about whether inheritance tax is fair. At this point our inquiry would have to dig deeper, we would have to get a lot clearer about the tax in question, how much is it, what is it used for. We would then try to link our critical discussion of this tax to broader philosophical debates about how we ought to live (e.g., is freedom to give your money to your children more important than issues of justice and desert?).
Section 1: Studying Philosophy at Lancaster
We are now a little bit clearer about what philosophy is (there is much, much more we could say here though!). But what about studying philosophy at Lancaster? What does that involve? The first point to note is that studying philosophy involves learning to do certain things. A comparison may help. If you are studying Law, then you need to memorise a large number of relevant legal cases. If you are studying medicine you better learn a load of facts about biology, about the human body, about disease, about drugs, and so on. Studying these subjects involves a lot of memorising facts.

But studying philosophy is not like this. Philosophy is a critical activity. When you start studying philosophy we cannot offer you The Big Book of Philosophy Facts, with instructions about which bits you need to memorise. At this point you might think: “OK, I can see that there isn’t a big book of philosophy facts, but there have been lots of philosophers throughout history, so surely what I will be learning in Philosophy is what famous philosophers have said?” It is true that some of our philosophy modules at Lancaster are historical, looking at some of the great thinkers from the history of philosophy. Other modules are topic based (e.g., Philosophy of Mind, or Philosophy of Science). Topic-based modules may make use of arguments and discussions by philosophers from the past.

But when we introduce work by Mill, or Hume, or Kant, or Plato, or Nietzsche or Wittgenstein, whether it is in the historical modules or the topic-based ones, we want you to engage with the questions and problems that they address, we don’t want you to memorise and report their thoughts.

This means that you have to learn to do philosophy. You already have the power to reason, and to reason critically. What the study of philosophy involves is you applying and developing your powers of critical reasoning to think carefully and critically about philosophical topics.

This may be something very different to your school or college experience of philosophy. Indeed, some A-level students feel frustrated precisely because they are learning about philosophy rather than being encouraged to develop their own critical skills and philosophical understanding. At Lancaster we value critical originality, provided, of course, that it is well argued, well informed, and communicated in a clear, relevant, way.
Lancaster offers a wide range of options for studying philosophy. It is possible to study philosophy on its own (‘Single Honours’) or with another subject (‘Joint Honours’) or even with two other subjects (‘Triple Major Honours’). It is also possible to study philosophy as part of a degree in another subject as a ‘minor’.

### Single Honours
- V500 Philosophy (Single Honours)

### Joint Major Honours
- VL52 Philosophy and Politics
- VV65 Philosophy and Religious Studies
- VV56 Ethics, Philosophy, Religion
- QV35 English Literature and Philosophy
- VVC5 History and Philosophy
- QV15 Linguistics and Philosophy
- GV15 Mathematics and Philosophy
- PV35 Film Studies and Philosophy
- RV15 French Studies and Philosophy
- RV25 German Studies and Philosophy
- RV45 Spanish Studies and Philosophy
- 1A22 Philosophy with Chinese

### Triple Major Honours
- L0V0 Philosophy, Politics and Economics
- V0L0 History, Philosophy and Politics
Degree Structure

Lancaster has a ‘modular’ degree structure. The degree that you do is determined by the modules that you take. The degree is divided into two parts: Part I and Part II. Part I is the first year, Part II the second and third years. Part I and Part II work in different ways. Let us look at each, in turn.

Part I

In Part I, Lancaster students take three modules, typically in at least two different subjects. A Single Honours Philosophy student, as well as doing Philosophy (PHIL 100) chooses two further courses. These may be courses within the department (Ethics, Philosophy and Religion; Politics; and Religious Studies are popular choices with philosophy students). Or they may be selected from a wide range of courses offered by other departments in the University.

A Joint Honours student will be pre-enrolled onto two ‘majors’ (e.g., someone studying VL52 Philosophy and Politics must take PHIL 100 and POLI 100) they then choose their third module as their ‘minor’. Triple Major students are pre-enrolled on their three major subjects.

For Part I courses there are two one-hour lectures a week in a large lecture theatre. In addition, students are allocated to small discussion groups (seminars). Each group meets for an hour once a week with a tutor. Lectures are meant to introduce you to topics, to give you guidance and direction. At university (unlike school or college) most of your learning is down to you: to the time you spend reading, working on your notes, preparing for essays and other assignments. Careful, critical reading is an important part of learning to do philosophy. For each weekly seminar students are required to read a core article or book chapter which forms the basis for the small group discussion (other additional readings are also set each week). Seminars give you an opportunity to practise explaining your ideas to others and listening to what they have to say, and to clarify any difficulties you have in that week’s topic or readings.

The first year Philosophy course is divided into five sections:
1. Knowledge and Reality;
2. Critical Thinking;
3. Ethics;
4. Free Will;
5. Political Philosophy.

The course is designed to be accessible to those who have not done philosophy before, without duplicating material studied at A-level, with a stress on developing your own skills in critical, reasoned, argument, rather than merely learning key facts, concepts or issues, from the history of philosophy.

There are written assignments for the first four sections of PHIL 100 and a three-hour exam at the end of the year covering all five sections. You have to pass all your first year courses to gain entry to Part II, but your marks do not count towards your final degree classification.
Section 1: Philosophy degrees

Part II

In Part I you don’t choose which parts of philosophy to study. In Part II it is up to you. You need to take the appropriate number of philosophy modules to qualify for your degree programme but there is no set requirement to take any particular module.

All students study the equivalent of 16 single term units (some courses are two-term). Single Honours Philosophy majors must take twelve philosophy units (e.g., three two-term and six single term). Joint Honours students (e.g., Philosophy and Politics) must take at least six philosophy units, Triple Major Honours must take at least four philosophy units.

You may have noticed that this doesn’t add up to 16 units. If you only do twelve philosophy units, where do the other four come from? They can come from philosophy (so you can do all your Part II modules in philosophy). But, because Lancaster has a modular Part I system, you can continue to study a subject from the first year, in Part II. We call this taking a ‘minor’. So, if you did Politics in the first year, but don’t want to do Joint Honours, you can take up to four units of Politics in your second and third year, but still come out with Single Honours Philosophy degree. It is up to you.

The same point applies for Joint Honours students. You choose which modules to study (though other departments may put some limits on module choice), and can also do modules in your ‘minor’ subject (your third subject from the first year).

Triple Honours students cannot do a ‘minor’ as they have used up all three slots in the first year with their major subjects.

You might wonder how you choose modules. We don’t expect you to choose without knowing something about them! There is information about each module in the Part II handbook. We also hold an internal module choice ‘open day’ where lecturers have ‘stands’ with information about their courses, and are available to answer any questions you may have about their modules. You are also encouraged to discuss your module choices with your academic tutor (more about this follows).

On the facing page are the modules that count towards your Philosophy degree (bear in mind that most students can take ‘minors’ in other subjects too).
Second Year

These are two-term modules. Single Honours students must do at least three from the list on the right. The remaining module can be freely chosen from all second year modules in the Department or can be a ‘minor’, continuing a subject taken in Part I. Joint Honours will typically do two, combined honours one or two (depending on module choices for their other subjects).

PPR.201 History of Philosophy
PPR.202 Ethics: Theory and Practice
PPR.203 Philosophy of Science
PPR.204 Philosophy of Mind
PPR.205 Knowledge and Reality
PPR.220 Modern Political Thought
PPR.244 Western Philosophy and Religious Thought

Ludwig Wittgenstein
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Third Year

These are single-term modules. Students take a total of eight single term modules. Single Honours students will typically take at least six (depending upon module choices in second year). In addition, students have the option of taking one full unit module from the second year.

Third year modules include ‘Special Subjects’. Special Subject modules are smaller classes working with an academic on a specialist topic. They are not taught by lecture and seminar, but involve weekly two-hour classes. Special Subjects fall between standard lecture courses and the dissertation module. There is no exam, but an extended essay, or other written project work.

Because Special Subjects vary from year to year we recommend checking the department website for an up to date list of module offerings.

To give you some idea of third year modules, in 2013 students chose from the following modules (students can also take a third year module that they have not taken before, as well as a minor in other subjects if appropriate):

- PPR.302 Continental Philosophy
- PPR.304 Themes in the Philosophy of the Sciences
- PPR.305 Logic and Language
- PPR.307 History of Twentieth Century Philosophy
- PPR.309 Practical Philosophy
- PPR.320 Political Ideas: Liberal Thought
- PPR.321 Reading Political Theory
- PPR.322 Liberals and Communitarians
- PPR.349 Politics and Ethics in Indian Philosophy
- PPR.390 PPR in Education
- PPR.391c Special Subject: Philosophy of Medicine
- PPR.392a Special Subject: Future Generations
- PPR.392b Special Subject: Ethics and Genetics
- PPR.392c Special Subject: Ethics of Communication
- PPR392d Special Subject: Ethics of the Financial Crisis
- PPR399 Dissertation

Students can also choose to do a second year module not already taken in their second year.
The dissertation module gives you the chance to research a philosophical topic in more detail.
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Dissertation
In the third year, Philosophy students have the option of taking a dissertation. The dissertation module gives students the chance to have individual supervision from a member of academic staff, to work in more detail on a philosophical topic. The dissertation is usually 10,000 words and is worked on for two terms. Many students find that this is a great opportunity to look at a topic in more detail, or to work on a philosophical topic that was not covered in any of the taught modules. For students considering going on to postgraduate study, the dissertation provides excellent initial training in the discipline and rigour of academic research.

The dissertation module gives you the chance to research a philosophical topic in more detail.

Joint Honours students
Because we offer, and teach upon, a wide range of Joint Honours programmes with other departments, we cannot list all the modules that a Joint Honours student will take. If you are doing Joint Honours with History, say, the best thing is to look at the History Department website to get an idea of the modules offered. Remember, the key is that you make up the appropriate number of modules in each subject.

Contact time
In the first year most students will have 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, rather than three, modules at the same time. Each module standardly has a one and a half 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 40 hours a week on your studies.

Throughout the year in both Part I and Part II you are expected to produce essays, or other written 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.
Academic support

In the Department we are keen to ensure that students do well academically. All 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. This person – normally the same person over the three years – can keep an eye on how things are going across all your modules, keep you informed about what to expect in the forthcoming term, or year, and also offer advice on how to improve your studying, if necessary. The University offers also various forms of academic support, study skills training and advice over and above that offered by the department.

Staff-Student Ratio

Lancaster is a small university, especially compared to larger city universities where departments can have several hundred students. We admit roughly 45 – 50 Philosophy students per year (including Joint Honours). The staff-student ratio figure (from the 2013 Guardian League Table) is 15.1 students per member of staff, putting us twelfth in the UK (many city universities have have more than 20 students per member of staff).
Section 1: Philosophy degrees

Santa Cruz
California
Flexible Degrees

It may seem that the Lancaster degree scheme is very complicated. In reality, it’s not all that complicated for students, though it is very complicated for the people who organise the teaching timetables! The reason for this complex system is that it allows you a great deal of flexibility in your studying. First of all it gives you the flexibility to combine two or more subjects at university, either by doing joint or Triple Honours, or by doing ‘minor’ modules in your second and third year. Second, the modular system gives you the flexibility to change your degree after you have tried things out at university. Rather than being stuck with the decision you made before you went to University, Lancaster allows you try out undergraduate study in different subjects and then see what suits you best by. 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. This contributes to Lancaster’s very low dropout rate (if students don’t like their major subject, or find it doesn’t meet their expectations, they have options other than dropping out and starting again).

Study Abroad

Most of our students study with us for all three years. But there is the opportunity to study abroad without having to extend the length of your degree. This standardly involves a full year abroad in your second year, usually to a North American (USA, Canada) university. In recent years students have gone to Santa Cruz (California), Illinois (USA), Carleton, and Trent (Canada), Waikato (New Zealand). This is something that you need to apply for in the first term of your first year, but please note that making an application at this stage does not commit you to going. There may be other study abroad and exchange options available of varying lengths, and to different countries (e.g., Australia, India, Czech Republic). Note that available destinations vary from year to year. For further details about fees (it is usually cheaper than spending your second year in the UK!) see: www.lancs.ac.uk/study/international-students/study-abroad/outgoing/
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Financial support, bursaries and scholarships
Lancaster University offers various kinds of financial support including academic scholarships for those with exceptional qualifications, and bursaries for students whose family income falls below certain thresholds. For details of the current University financial support packages please view the scholarships and bursaries section of the University website: www.lancs.ac.uk/study/undergraduate/fees-and-funding/scholarships-and-bursaries/

Thanks to a very generous donation by a former student, the department is able to offer a number of scholarships and bursaries. For details of the awards currently available, please view the Department website.

Special needs and student support services
Lancaster University has a well-established and highly experienced student support service providing services including: disability support; dyslexia tuition and study support; solving accessibility issues; student counselling; disabled student allowances and other funding; adapted exams. For further details follow the relevant links at: www.lancs.ac.uk/sbs/

Typical entry requirements
This brochure is written well in advance of the following year’s UCAS admissions cycle. Because entry grades and other requirements may change, and because they vary for different joint honours courses, you should consult the Lancaster University website for the most up to date information about the specific course you are interested in. Or, you can contact us using the details at the end of the brochure.
Applications and open days

Admission to Undergraduate degree schemes is via UCAS www.ucas.ac.uk The Department organises a number of UCAS open days during the year, normally on selected Saturday afternoons, and Wednesday during most schools half-term break, in Lent (Spring) term. These are intended for applicants to undergraduate degree schemes who have received a UCAS offer. Dates for the current year are detailed in the offer letter (alternatively, you can check the Department’s website: www.lancs.ac.uk/fass/ppr

Admissions Mentors

All UCAS applicants are allocated a current student as their ‘admissions mentor’. If you apply via UCAS and are made an offer, your admissions mentor will contact you giving you his or her contact details. This is a great opportunity to get a current student’s view of the course, the department and life in Lancaster. You can meet your admissions mentor in person on UCAS open days.

Campus accommodation – guaranteed

Lancaster University guarantees campus accommodation for all incoming undergraduates who make Lancaster their firm UCAS choice. Lancaster’s accommodation has won, for the third year running, the National Student Housing Survey’s Accommodation Award for Best University Halls. Lancaster has also the awards for Best Moving-In Experience and Best Booking Experience. Lancaster is one of only five UK institutions to be awarded the International Student Accommodation Quality Mark.

Being on campus in the first year is a great way to meet lots of people and make friends quickly and easily. Most students live off campus in their second year – there is plenty of affordable, safe and attractive housing in Lancaster (rents in the city are relatively low because the University has built lots of new student accommodation over the past five years or so). Many students choose to return to campus accommodation in their third year, whilst others choose to stay living in student houses with their friends. Further details are available on the University website: www.lancs.ac.uk/sbs/accommodation/
Section 1: Philosophy degrees

Postgraduate Study
Many of our students go on to further postgraduate study either in the Department or elsewhere. The Department offers a wide range of taught Masters degree programmes. These involve a combination of advanced level taught courses, self-directed supervised study, and a substantial dissertation. They are usually taken full-time over one year, but may also be taken on a part-time basis over two years. Entry to the MA degree scheme normally requires at least an upper second class honours degree (or the equivalent) in a subject related to the field of study for the MA.

The Department also offers postgraduate research degrees: MPhil and PhD. These degrees are based predominantly on a sustained piece of research (a dissertation) and are ideally suited for those contemplating a career in research or teaching at an advanced level.
Careers

We saw earlier that philosophy begins with a sense of wonder and with a desire to know and understand more about our world. The process of studying Philosophy has advantages beyond giving you a distinctive understanding of the world. At Lancaster studying Philosophy is designed to help you to develop skills in critical reasoning, and to help you achieve greater clarity in thought and communication. These skills and qualities are very much at a premium in the employment market after you finish your degree. Employers look for clear thinking, broad vision, independence, the capacity to locate and analyse problems and exercise judgement in their solution. It is also very useful to be able to present information lucidly and argue effectively for favoured courses of action.

Philosophy is not a vocational degree. Most Philosophy students do not go on to become professional philosophers. Over 40% of vacancies advertised for graduates are open to graduates of any discipline. Employers are less interested in the knowledge you have acquired than in the intellectual skills your degree has taught you. It is your trained mind that will be in demand. Our recent graduates have gone on to work in, for example, accountancy, local government, banking, the civil service, teaching, nursing, fashion and journalism. Others have pursued postgraduate degrees.

At the time of writing, Unistats indicates that 85% of our Philosophy graduates are in a job or further study within six months from graduating. This is a higher figure than, for example, Cambridge, Durham, and Exeter. Of those in work or study, 60% are in professional/managerial jobs. This is higher percentage than, for example, UCL, Warwick, York, Sheffield, Manchester, Nottingham, Leeds, Southampton and Essex.

The University offers a wide range of support and advice to help you in securing a good job, and developing your career after you leave Lancaster. The Centre for Enterprise, Employability and Careers (CEEC) offers advice on CVs, and a range of events and activities to help you. For further information see: www.lancs.ac.uk/sbs/ceec/students/

Lancaster University also offers the Lancaster Award. A number of graduate employers have indicated that would like official confirmation of students’ non-academic activities that are relevant to employability – things like voluntary work, training undertaken, career workshops attended, and so on. The Lancaster Award is a programme of activities and tasks which, when completed, give the student an additional certificate of their achievements. For further details see: www.lancs.ac.uk/careers/award/
Section 2: About the Department
About the department

Dr Patrick Bishop:
teaches on PPR220 Modern Political Thought, and PPR320 Political Ideas: Liberal Thought. Patrick works on a range of topics to do with democratic participation and ethical governance.

Dr Brian Black:
teaches on EPR100 Ethics, Philosophy and Religion and PPR.349 Politics and Ethics in Indian Philosophy. He has research interests in Hindu and Buddhist philosophy and comparative ethics. Particular themes he has written about include the self and dialogue in Indian philosophy.

Dr Sam Clark:
teaches on PHIL100, PPR.202 Ethics: Theory and Practice and PPR.309 Practical Philosophy. Sam works on the nature, conditions, and political significance of human flourishing and on various kinds of text utopias, dialogues, autobiographies which investigate these issues. He is particularly interested in capitalism's relation to human flourishing. He has written on anarchist utopianism, on John Stuart Mill, on the roles of pleasure in good lives, on friendship and comradeship, and on David Hume.

Dr Rachel Cooper:
teaches on PPR.204 Philosophy of Mind and PPR.391c Special Subject: Philosophy of Medicine. Rachel's major research interests lie within the philosophy of science and medicine, especially philosophy of psychiatry. Her first book Classifying Madness (Springer, 2005) concerns philosophical problems with the Diagnostic and Statistical Manual of Mental Disorders, more commonly known as the DSM, and she is currently writing a book on the DSM-5, the latest version of the classification.

Dr Brian Garvey:
teaches on PHIL100, PPR.203 Philosophy of Science and PPR.304 Themes in the Philosophy of the Sciences. Brian's research interests cover areas relating to philosophy of mind and to the theory of evolution, and the interface between the two. He also has a special interest in the work of the philosophers of mind Gilbert Ryle and Daniel Dennett, and is currently editing a volume on the philosophy of JL Austin for Palgrave-Macmillan.
Dr Gavin Hyman: teaches on EPR100 and PPR244 Western Philosophy and Religious Thought. His research explores the implications of contemporary continental philosophy and cultural theory for religious thought. His books include The Predicament of Postmodern Theology (2001), and Traversing the Middle: Ethics, Politics, Religion, which will be published in 2013. He has also written A Short History of Atheism (2010).

Dr Mairi Levitt: teaches on PPR392b Ethics and Genetics. Her research is in the field of bioethics, especially focussed on the ethical and social implications of genetics and medical technologies. She is interested in public perceptions of genetic research and technologies, including children and young people’s perceptions as well as those of adults and experts.

Dr Christopher Macleod: teaches on PHIL100 Introduction to Philosophy; PPR202 Ethics: Theory and Practice, and PPR321 Reading Political Philosophy. Chris works on the philosophy of John Stuart Mill and has a range of interests in philosophy and political theory. He is currently working on the Philosophy of Law. In particular, he’s interested in the nature of genocide. This research interest feeds into a more general concern with methodological issues in political philosophy and theory.

Dr Neil Manson: teaches on PHIL100, PPR205 Knowledge and Reality, and PPR307 History of Twentieth Century Philosophy. His research interests are in applied philosophy and applied ethics, especially issues to do with consent, and the ethics of communication and knowledge, including media ethics. He is the author (with Onora O’Neill) of Rethinking Informed Consent (Cambridge University Press, 2007), and in 2012 gave expert evidence to the UK Leveson Inquiry.

Prof. Alison Stone: teaches on PPR201 History of Philosophy; PPR301 Aesthetics, and a block in EPR 100 on Existentialism. Alison’s main research interests are in two areas: Feminist philosophy; and Post-Kantian Continental Philosophy, which includes Hegel and German idealism, Marx and Marxism, and existentialism. Her books include An Introduction to Feminist Philosophy (Polity Press, 2007).
**Dr Cain Todd:**
teaches on PPR201 History of Philosophy, and PPR301 Aesthetics. His research has been concerned with issues of value, focusing primarily on various topics in aesthetics that have connections with ethics, philosophy of mind, and epistemology. He is the author of *The Philosophy of Wine: a case of truth, beauty, and intoxication* (Acumen, 2010).

**Dr Nick Unwin:**
teaches on PHIL100, PPR205 Knowledge and Reality, and PPR305 Logic and Language. His research has spanned several areas of philosophy including metaphysics, epistemology, ethics and philosophy of language [including *Aiming at Truth* (Palgrave 2006)]. He is also interested in early modern philosophy, especially Locke and Kant.

**Prof. Stephen Wilkinson:**
teaches on PPR392a Special Subject: Future Generations. His most recent research is on reproductive ethics and the regulation of reproductive technologies. A book on this topic *Choosing Tomorrow’s Children* (Oxford University Press) was published in 2010. A previous phase of work focussed on the commercial exploitation of the human body and culminated in his first book, *Bodies for Sale* (Routledge, 2003). He is the holder of a Wellcome Senior Investigator Award (jointly with Professor Rosamund Scott of King’s College London) on reproductive donation.

**Dr Garrath Williams:**
teaches on PPR203 Philosophy of Science and PPR302 Continental Philosophy. His research is in ethics, political theory and applied ethics. One of his main interests in all these areas is the concept of responsibility, as well the role of institutions in morality and social life. He is involved in the recently commenced EU-funded *Project I. Family* which investigates diet and health-related behaviours in a large cohort of families across Europe.
Section 3: Life in Lancaster

Lancaster is a historic, attractive, and vibrant university city.
Life in Lancaster

There is a good reason to come to Lancaster over and above the flexible degree structure, the wide range of study options, excellence in teaching and research, award-winning accommodation, and various kinds of support on offer: the high quality of life in Lancaster, whether on campus, in the city, or enjoying the beautiful coast and countryside.

Lancaster University is renowned for its safe and friendly campus, and, as noted above, Lancaster’s campus accommodation regularly wins the Best University Halls award in the National Student Survey.

There are over 11,000 students at Lancaster University. This may seem like a large number compared to your school or college (and it probably is!) but it is a small number for a university. Many city universities have 70,000 students or more. Because Lancaster is a smaller, campus-based university, it is very easy to make lots of friends and to feel involved. In addition, Lancaster avoids the problem of students feeling lost in a large student body because it is a collegiate university. All students and staff are members of one of the nine colleges (eight undergraduate plus one graduate). Each college has accommodation, its own bar and social facilities and the members run a wide variety of activities and events.

The college system allows students to make friends outside their own subject (so you have two routes to making friends!) and provides support – over and above that provided by departments and by the University Student Support Services – in the form of college personal tutors (who are on hand to listen, and help out, should you run into problems).

Colleges have their own sports teams and there is enthusiastic inter-college rivalry in activities throughout the year.

Most undergraduates live on campus in their first year. The campus is set in green fields with views out to the sea and the mountains of the Lake District and is about three miles from Lancaster city centre with regular buses, and a network of cycle routes. Most undergraduates live off campus in their second year, though many return in their third year. The majority of students living off campus live in Lancaster.

Lancaster is an attractive and vibrant university city. It should be noted that Lancaster is not a large urban city but is, rather, in terms of its character and size, more like a historic market town (it was only granted ‘city’ status in 1937). The city has a population of 50,000 and adjoins the traditional seaside town of Morecambe which has a similar population. Lancaster thus avoids many of the social problems that face large cities.
Section 3: Life in Lancaster

Students make up a large proportion of the city’s population, in term time at least. There are plenty of student bars and pubs, and a student-only nightclub: The Sugarhouse. There is always plenty to do. For those who want access to big city attractions – e.g., shops and big clubs, Manchester is about one hour away; London is only two hours twenty minutes away; Edinburgh and Glasgow can be reached even more quickly. For those travelling by car, the M6 motorway passes close to Lancaster and offers fast road connections to the rest of the country.

The city has a wide range of distinctive shops, as well as the usual high street stores, and both an outdoor market. Lancaster is an attractive (and reasonably priced) place to live: with historic buildings, riverside and canalside walks, and a beautiful park with stunning views over Morecambe Bay and the mountains beyond.

There are plenty of student bars and pubs, a student-only nightclub – The Sugarhouse – and a thriving music scene
Lancaster is situated in one of the most attractive parts of England. One of the most striking features of the area is the Lake District. The mountains, sweeping valleys and wide lakes are easily reached by road or rail. Closer to home are two ‘Areas of Outstanding Natural Beauty’ – Arnside and Silverdale, with woodlands and wetlands, rare birds, and stunning views; The Forest of Bowland, with unspoilt moors, rivers and woods (and only a few minutes’ drive from campus). Lancaster has a great deal to offer those who enjoy outdoor pursuits and many of various university student societies pay regular visits to the surrounding area for backpacking, fell-walking, caving, pot-holing, rock-climbing, orienteering and water sports. Cyclists can enjoy the network of cycle ways throughout Lancashire and into the Lake District and Yorkshire (the Ribble Valley is Bradley Wiggins’ favourite!).

Overall, Lancaster and its surrounding area make it a very attractive prospect. We hope that you will join us for your studies in philosophy, and that you will find life in the Department, the University and in Lancaster, as rewarding and as enjoyable as we do.

Please see our webpage for detailed contact information or contact us directly at:

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