Subject Benchmark Statement

Anthropology

April 2024

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About this Statement

This document is a QAA Subject Benchmark Statement for Anthropology that defines what can be expected of a graduate in the subject, in terms of what they might know, do and understand at the end of their studies. Subject Benchmark Statements are an established part of the quality assurance arrangements in UK higher education, but not a regulatory requirement. They are sector-owned reference points, developed and written by academics on behalf of their subject. Subject Benchmark Statements also describe the nature and characteristics of awards in a particular subject or area. Subject Benchmark Statements are published in QAA's capacity as an expert quality body on behalf of the higher education sector. A summary of the Statement is also available on the QAA website.

Key changes from the previous Subject Benchmark Statement include:

- a revised structure for the Statement, which includes the introduction of cross-cutting themes of:
  - equality, diversity and inclusion
  - accessibility and the needs of disabled students
  - education for sustainable development
  - employability, entrepreneurship and enterprise education
- a comprehensive review updating the context and purposes, including course design and content in order to inform and underpin the revised benchmark standards.

How can I use this document?

Subject Benchmark Statements are not intended to prescribe any particular approaches to teaching, learning or assessment. Rather, they provide a framework, agreed by the subject community, that forms the basis on which those responsible for curriculum design, approval and update can reflect upon a course and its component modules. This allows for flexibility and innovation in course design while providing a broadly accepted external reference point for that discipline.

They may also be used as a reference point by external examiners in considering whether the design of a course and the threshold standards of achievement are comparable with those of other higher education providers. They also support

professional, statutory and regulatory bodies (PSRBs) with the academic standards expected of students.

You may want to read this document if you are:

- involved in the design, delivery and review of courses in Anthropology
- a prospective student thinking about undertaking a course in Anthropology
- an employer, to find out about the knowledge and skills generally expected of Anthropology graduates

Relationship to legislation

The responsibility for academic standards lies with the higher education provider which awards the degree. Higher education providers are responsible for meeting the requirements of legislation and any other regulatory requirements placed upon them by their relevant funding and regulatory bodies. This Statement does not interpret legislation, nor does it incorporate statutory or regulatory requirements.

The status of the Statement will differ depending on the educational jurisdictions of the UK. In England, Subject Benchmark Statements are not sector-recognised standards as set out under the Office for Students' regulatory framework. However, they are specified as a key reference point, as appropriate, for academic standards in Wales under the Quality Assessment Framework for Wales and in Scotland as part of the Quality Enhancement Framework. Subject Benchmark Statements are part of the current quality requirements in Northern Ireland. Because the Statement describes outcomes and attributes expected at the threshold standard of achievement in a UK-wide context, many higher education providers will use them as an enhancement tool for course design and approval, and for subsequent monitoring and review, in addition to helping demonstrate the security of academic standards.

Additional sector reference points

Higher education providers are likely to consider other reference points in addition to this Statement in designing, delivering and reviewing courses. These may include requirements set out by PSRBs and industry or employer expectations. QAA has also published Advice and Guidance to support the Quality Code for Higher Education, which will be helpful when using this Statement - for

example, in course design, learning and teaching, external expertise, and monitoring and evaluation.

Explanations of unfamiliar terms used in this Subject Benchmark Statement can be found in QAA's Glossary. Sources of information about other requirements and examples of guidance and good practice are signposted within the Statement where appropriate.

1 Context and purposes of an Anthropology degree

1.1 This Subject Benchmark Statement for Anthropology has been written to support the development and implementation of Anthropology degrees. It has been written by anthropologists for anthropologists or those interested in Anthropology. The Statement lays out the remit of Anthropology, the many ways in which it supports communities and societies, and the benefits of studying it

1.2 The Statement is not prescriptive, but rather seeks to provide support for reflection on how Anthropology courses can be developed and established by different providers. The Statement discusses the key issues and themes that Anthropology can and should be addressing over the next few years, provides support for the creation of learning, teaching and assessment strategies, and reiterates the many varied career pathways for Anthropology graduates.

Purposes and characteristics of an Anthropology degree

1.3 Anthropology gives voice and prominence to the rich diversity of life, ways and experiences - bringing in multiple viewpoints to seek solutions to our shared challenges and understanding of the experience of being human. Its global outlook is framed by a commitment to rigorous research, including scientific and ethnographic inquiry, and to ethically-informed practice. It adopts an outlook that avoids judgement or ranking of cultural practices. Anthropology is committed to creating a welcoming and dynamic learning and research community built on ethical practice, collaboration and inclusion.

1.4 By carefully exploring different cultures, ways of life and how they relate to broader social, political, biological and environmental contexts, anthropologists are well positioned to address the wide range of complex problems that different communities face today. Consequently, Anthropology explicitly recognises that knowledge is situated in multiple places and that different perspectives must be included in discussions and that acknowledgements of where, with whom and with which voices various types of 'power' lie must be made to facilitate inclusive, equitable and fair cooperation and collaboration with local communities. By carefully exploring different cultures, ways of life and how they relate to broader social, political, biological and environmental contexts, anthropologists are well

positioned to address the wide range of complex problems that different communities face today.

1.5 Anthropology students are acknowledged as having unique lived experience of their own cultures and can expect to take the lead on conversations about their life experiences and their connection to their social, political, environmental and biological experiences. This means that students are encouraged to draw on, explore and give voice to their own cultural knowledge and identities while recognising as valid others' experiences and perspectives, and engaging collaboratively with their peers in formal learning contexts and beyond. This principle extends to the physical remains of the deceased studied by anthropologists in some contexts, which is recognised as a privilege and as entailing considerable responsibility. Anthropology teaching and learning, therefore, is dynamically enriched by the students, who are encouraged to become confident knowledge producers in their own right from the outset.

1.6 In addition, anthropological teaching and learning contexts provide research-led content, offer experiential engagement in the field and laboratory, and deliver a comparative awareness of the diversity of the wider historical, cultural, political, environmental and biological world that we have inherited and in which we continue to live. Anthropology degrees therefore encourage students to engage with the world through 'doing', including active and practical forms of learning, such as fieldwork or lab work, and workshop-based engagement that may include primary and secondary data analysis and seminar-style critical discussion.

1.7 In summary, Anthropology focuses on dynamic relationships that could be:

- between people, non-human primates or hominins
- between people, material things, material needs and their socio-ecological contexts
- between oneself, their sense of self, and their physical body
- between bodies, their environments, including the other entities with which they share those environments
- between different disciplines
- between individuals, communities and infrastructures at a variety of scales.

Equality, diversity and inclusion

1.8 Anthropology has long recognised the problematic origins and history of the discipline and the relationship of our academic scholarship to the structures of European colonialism. Anthropologists today are committed to deconstructing the discipline's colonial impact by, for example:

- learning from our discipline's history to explicitly study and critique cultural assumptions and biases and the structures of power which create and maintain inequality around the world
- looking reflexively at our practises
- questioning and critiquing the ethics of how anthropological research is conducted and used (for example, anthropologists gathering local knowledge from local people in military settings so that it can be used against them).

1.9 Alongside the discipline's relationship with European colonialism, the Anthropology community is beginning to recognise and address its relationship with, and implicit support of, gender inequality by addressing binary frameworks for biological sex, attending to the impact of patriarchal ideology, and exploring wider contexts of intersectionality.

1.10 The Anthropology discipline remains aware that there will also be a number of currently unrecognised key issues that will be important agenda items for it in the future.

1.11 By addressing our discipline's past and through engaging with contemporary issues surrounding equality, diversity and inclusion (EDI) and justice, including through explicitly decolonial work and other work deconstructing forms of power, Anthropology today requires the contextualising of students' and more experienced researchers' own experience within its global and historical frame of reference. It therefore seeks to amplify people's voices to better understand and celebrate the multiplicity of human lived experience, to link that to the diverse physicality of humans as a species and the varied ecosystems within which we all live, to tackle real-world problems, and to create a better world. We would refer the reader to the List of references for further discussion of this nuanced and complex topic which is outside the scope and remit of this Statement.

Accessibility and flexibility

1.12 The *Equality Act 2010* places a legal duty on education providers to adopt a proactive rather than reactive approach, where issues of accessibility in teaching, learning, assessment, course design and the wider student experience are anticipated for disabled students.

1.13 Providers should recognise that their responsibility to provide accessible working and studying environments is a moral duty which goes beyond legal obligations and should also encompass ensuring students do not face disadvantage or restricted access to opportunities as a result of socioeconomic disadvantage

1.14 Anthropology degrees should be flexible, accessible and offer education pathways to students from non-traditional academic backgrounds, with a range of disabilities and neurodiversities. Support for such students will intersect with broader institutional support - for example, Additional Learning Support teams - but is facilitated by the diverse nature of the discipline itself.

1.15 In order to achieve inclusivity, teaching may include blended forms of learning incorporating engagement with multiple forms of learning media including digital methods, and via optionality of modules and student-led projects which offer students space to develop their own interests and specialisms within broader degree frameworks and the diversity of the wider discipline. Anthropology degrees support students from a range of backgrounds through the ready incorporation of diverse formats of assessment, potentially including a range of audiovisual and multi-modal outputs. The optionality for student-led projects may also be supported.

1.16 In addition, degrees will usually offer both full and part-time modes of study, as well as joint and combined studies and major-minor options, with all modes offering a range of core and optional modules which, in sum, reflect the nature of the sub-fields or subjects covered. Some institutions may be able to offer opportunities for blended or distance learning where fee, credit and supervision structures are in place.

Sustainability

1.17 Sustainable development seeks to address global social, environmental and economic concerns, meeting the needs of the present without compromising the needs of future generations and ensuring that the needs of all are not compromised to meet the desires of a few. Comprehensive Education for Sustainable Development (ESD) therefore ensures that students:

a) have an understanding of the political, social and economic conditions and dependencies that support human communities around the world

b) are aware of the impact of human economic activity on the climate, ecology and biodiversity of the planet

c) have a well-informed sense of how to prioritise and enact collaborative and sustainable forms of development, action and organisation with, and for, present and future human communities.

1.18 The various pathways to anthropological knowledge and practice provide students with a comparative framework for engaging with multiple dimensions of sustainable development, especially as conceived by the 2015 United Nations Sustainable Development Goals (SDGs). In its empirical and comparative focus on human behaviour, biology, culture, and society, Anthropology emphasises the diversity of human interactions with one another and the environment, unpacks the obstacles to just, strong and sustainable global relations, and develops key competencies required to make development and institution-building inclusive, sustainable and equitable. Drawing on QAA and Advance HE ESD, some of the key competencies developed in Anthropology concerning the broad definition of sustainability are as follows.

a) Reflexivity: Issues of sustainability are inherently ones of perspective and value, and their effective and systematic analysis require the profoundly reflexive approach developed by Anthropology. Anthropology requires its students to balance multiple different perspectives. The requirement to navigate the tensions between such perspectives is inherent to the discipline, whether in respect to the complex relationships between scientific and humanistic perspectives which meets at the interface between Anthropology's various pathways, between cultures studied from within and without, and/or between differing theoretical perspectives.

b) Systems Thinking Competency: Sustainable development requires a sound understanding of the complex relationships between different domains and scales of social, political and ecological processes of the type that Anthropology degrees provide (SDGs 1, 3, 5, 10, 11, 12, 14 and 15).

c) Anticipatory Competency: Building on systems thinking, anthropological methods of observation and analysis train students in the future-focused evaluation of the implications of external and internal changes to social practice, thus underpinning the design of innovative and genuinely

sustainable development solutions that centre affected communities voices and deliver to their needs (SDGs 1, 2, 5, 6, 7, 8, 9, 10, 13, 16 and 17).

d) Critical Thinking and Strategic Competency: The reflexivity and practical, real-world ethos developed by studying Anthropology further enables graduates to develop and implement informed, strategic and culturally-appropriate action to further sustainable development (SDGs 1, 2, 3, 14 and 15).

e) Collaboration and Integrated Problem-Solving Competencies: The reflexivity and cultural relativism that are central to Anthropology as a discipline also develop strong competencies in collaboration - especially practically-focused problem-solving. Professional standards to support such collaborative work with communities are laid out in higher education ethics requirements, as well as codes of practice such as those produced by the Association of Social Anthropologists and by the British Association for Biological Anthropology and Osteoarchaeology.

f) Self-Awareness and Normative Competency: Anthropology builds firm foundations by developing students' reflexive awareness of their own cultural values, identities, perspectives and judgements - and associated specific historic, cultural and evolutionary factors (SDGs 13, 16 and 17).

Enterprise and Entrepreneurship Education

1.19 Enterprise and Entrepreneurship Education supports behaviours, attributes and competencies that are likely to have a significant impact on the individual student in terms of successful careers. It prepares students for changing environments and provides enhanced impact through placements and activities that build links between academic institutions and external organisations.

1.20 Beyond employment, Enterprise and Entrepreneurship Education provides competencies to help students lead a rewarding, self-determined professional life; well placed to add social, cultural, environmental and economic value to society through their careers, and stimulate sustainable innovation across a wide range of sectors by teaching them to critically analyse evidence, manage uncertainties, and design solutions that are ethically grounded, socially inclusive, and environmentally sustainable.

1.21 Anthropology's unique global and comparative perspective on the many and varied ways in which humans survive, thrive, adapt and sustain their communities provides a vital means of responding to the many challenges that face humankind in the present day. This includes the effects of climate change on cultural and ecological despoilation, human rights violations, and global and national health and economic inequalities. As a result, career pathways into and out of Anthropology are diverse, exciting and sometimes unexpected. One commonality is that, because studying Anthropology allows students to learn about the world and themselves, Anthropology graduates can have very tangible interventions in people's lives across the extremely wide variety of roles and sectors in which they choose to work.

1.22 Anthropology degrees provide a distinctive range of skills and qualities (detailed throughout this document) that allow students to understand how communities, groups and organisations work and interact. Therefore, an anthropological perspective furnishes students with the ability to appreciate the complexities of others' beliefs and values, to make links between social and biological worlds, to think creatively about the past and future, and to work collaboratively with communities to generate social innovation, solutions and improvement.

1.23 Anthropology students are trained to engage with people and things through a range of practical research methods and forms of analysis (see the next section on practice) which help them to understand and communicate how institutions, materials, technologies and policies work in practice. A key part of this perspective involves learning to analyse small scale social and biological local events, actions and dimensions of power in relation to larger scale, even global, processes.

1.24 Anthropologists are required to design, conduct and complete research projects from the outset. This enables students to gain confidence in many skills. Anthropology students learn to pursue and critically analyse evidence, manage uncertainties, recognise and mitigate ethical dilemmas, create collaborative solutions in action, pay attention to detail, negotiate, network, and understand the role the researcher plays in knowledge production and exchange. Anthropologists, therefore, develop multiple communication competencies that range from collecting, processing and presenting complex information effectively and imaginatively through to constructing narratives and co-producing work with a range of collaborators for diverse audiences. Depending on the focus and core methods taught within degree programmes, these competencies may include

skills in manipulating text and in working with multi-modal forms of communication - including images, film, sound and a range of digital tools. Consequently, Anthropology students graduate with a suite of transferable skills such as adaptability, agility, confidence, curiosity, the capacity to manage and direct their ideas and stimulate change, and the ability to recognise and respect differences.

1.25 Anthropologists are well-trained to engage with and understand the complexity of human behaviour at multiple levels, including the relationships between social behaviour, culture, and political and economic factors, as well as human embeddedness in broader ecosystems across space and time. This makes the core skills of the anthropologist particularly relevant within education, government, development, small and medium-sized enterprises, social enterprise, non-government organisations, public service and industry.

Practice

1.26 Anthropology is an intensely practical discipline; students are required to *do* Anthropology rather than just learn about it. To become an anthropologist, students build skills and competencies in a range of data collection and analysis methods that are designed to allow understanding of how other people - even those long dead - experience their lives

1.27 This cannot be achieved by simply hearing about what other academics have done, it demands getting out of the lecture theatres and into a wide variety of real-world 'field' sites to actively practise and gather confidence in one's individual research abilities with communities in diverse locations. By engaging with people throughout their studies, students can expect to graduate confident in a raft of transferable skills, including, how to collect and safely store information in multiple formats, how to collaborate and interact ethically and equitably with diverse individuals and groups, and how to use a variety of analysis methods to draw out conclusions and produce critically engaged social commentary and/or co-develop active, sustainable and effective interventions with the communities in question (see section on sustainability). Students should also be able to understand what research is being used for and how it is being communicated, and able to consider the impacts of this.

1.28 There are different kinds of anthropologists, and they use different methods. For example, social anthropologists collect information by spending time with people and doing as they do, while biological anthropologists work with the

skeletal or other biological remains of recent or ancient peoples. As such, anthropological practice and fieldwork can be incredibly diverse, ranging from face-to-face ethnographic participant observation and interviews with people, to working with materials and objects in the laboratory. Because all Anthropology degrees expect students to graduate proficient in certain practical skills, students may also be required to design projects that use multiple methods to collect information effectively. While conducting a research project, students may be expected to work independently and/or collaborate, be able to anticipate and mitigate ethical issues, practise time and project management skills, and create various types of documents and outputs that present conclusions and findings effectively for different audiences.

1.29 These important practical skills are developed through methods courses which are delivered as a core part of Anthropology programmes and as appropriate to the sub-disciplinary focus of the degree. These are likely to integrate consideration not only of methods per se but also engagement with ethical questions including the opportunities for interdisciplinary research and for collaborative work with research participants and co-researchers that develop Anthropology students as reflexive practitioners able to operate within a wide range of social contexts and work settings. Importantly, this includes recognising and minimising the risks associated with extractivism in research practices alongside enacting reparations for potential harms to interlocutors. Anthropological methods also require students to challenge their own biases and assumptions, appreciate the historical and cultural situatedness of academic research, and understand how these shape interpretations of both the present and the past.

2 Distinctive features of an Anthropology degree

Design

2.1 Anthropology degrees explore what it means to be human through theoretical and practical learning methods. Anthropology is a broad field of study that aims to understand the experiences of past and present peoples and to predict future developments, on multiple scales from the microscopic to the global. The discipline recognises multiple belief systems and ways of being in this investigation, and utilises a unique blend of insights (including from the students' own lived experiences and cultures), methods and theoretical perspectives from a range of related disciplines.

2.2 Because of this wide scope and the engagement of diverse contexts and ideas, courses may be designed to focus on one sub-field or take a general approach to the discipline. To account for this variability, this section has been organised around four key themes: Social Anthropology, Biological Anthropology, Anthropology in Practice, and Ethics.

Social Anthropology

2.3 Courses that focus primarily on Social Anthropology emphasise the study of living people's behaviour in broader cultural contexts. Social Anthropology courses are primarily underpinned by social theory and methods drawn from the social sciences and humanities, and therefore intersect with the fields of sociology, human and cultural geography, history, gender and media studies, psychology, linguistics, digital humanities and sciences, economics and political science, among others. Sub-fields in Social Anthropology include Economic Anthropology, Digital Anthropology, Visual or Multi-modal Anthropology, Linguistic Anthropology, Ecological Anthropology, Environmental Anthropology, Ethnobotany and Anthrozoology (multi-species Anthropology/ethnography), Applied Anthropology, Medical and Cognitive Anthropology (these in particular may overlap with Biological Anthropology, see below) and others - elements of which may be incorporated into the design of Anthropology courses according to the specialties of the institution.

2.4 Social Anthropology degrees may offer a general engagement with the rich theoretical and methodological range of the discipline or offer students the

opportunity to specialise in a range of sub-fields, including those highlighted above, or defined by geographical region, topic/theme or methodological focus.

2.5 Social Anthropology provides a broad-based approach to the study of what it means to be human in the contemporary world and blends well with related disciplines (see paragraph 2.3) in joint honours programmes. Social Anthropology programmes therefore allow considerable flexibility for students seeking to follow their own interests through their degree and introduces students to a range of opportunities to build experience and skills through encounters with intellectual challenges, ethical considerations and practical research methods.

Biological Anthropology

2.6 Courses that focus on Biological Anthropology emphasise the study of physiologies and physical remains, including those of living people and the deceased from contemporary populations, as well as past populations of humans, fossil hominins, and non-human primates. Biological Anthropology courses are underpinned by evolutionary theory and will introduce evolutionary concepts as well as methods for hypothesis-driven research. Evolutionary approaches to contemporary human culture and behaviour may also be explored. Biological Anthropology as a discipline has strong relationships with a number of science, technology, engineering and mathematics (STEM) fields, intersecting in particular with the fields of biology, forensic science, archaeology, ecology and physical geography, among others. Sub-fields in Biological Anthropology include Forensic Anthropology, Palaeoanthropology, Human and Cultural Ecology, Primatology, Molecular Anthropology, and Bio- and Osteo-archaeology, and may be incorporated into the design of Anthropology courses according to the specialties of the institution.

Anthropology in practice: fieldwork and lab work

2.7 A key part of an Anthropology degree is experience in the collection and analysis of new information and data. This often takes the form of a broad-based approach to training in data collection and analysis encompassing multiple forms of empirical primary and secondary evidence, qualitative and quantitative analytical techniques, and the production of text, sound, visual or other forms of creative outputs (incorporating a range of digital tools and platforms).

2.8 Training in data collection and analysis can be flexible, incorporating experiences outside of the classroom. This latter point may include immersion in

real-world cultures or environments, excavation, exhibition and archives. It can include the use and application of both qualitative and quantitative methods and perspectives with the aim being to develop the student's confidence for independent learning and research. Alongside exploring the generation and analysis of primary data, students are also introduced to the significance of secondary data and to the practicalities of its critical evaluation, interpretation and analysis.

2.9 Anthropologists are held to strict ethical guidelines that recognise the privilege it is to study other humans and/or primates and the potential power structures at play. The discussion of ethical frameworks is ideally incorporated throughout the degree though sometimes with explicit modules or courses on the topic. Anthropology students should be given opportunities in their degree programmes to consider how different forms of research practice - gathered under the broad heading of fieldwork - may be applied to different research questions and in different research contexts, how they produce different findings and outputs, what these will be used for, and thus the different ethical considerations they involve.

2.10 By the end of their degree, students will have been exposed to and be experienced in handling sensitive topics, will be able to understand complex ethical issues in context, and evaluate and develop projects with reference to the highest ethical standards.

Progression

2.11 Over the course of a degree with honours (FHEQ Level 6; FQHEIS Level 10) an Anthropology student will progress from one level of study to the next in line with the regulations and processes for each provider, with each level expected to require the attainment of certain levels of knowledge, expertise and experience that build towards the final achievement of meeting the threshold-level subject-specific and generic skills listed in this Statement. Upon graduation it would be expected that a student who had demonstrated strong/excellent knowledge and understanding and skills (see Section 4) would be capable of, and equipped for, undertaking postgraduate study in Anthropology or an associated discipline. It is for the individual provider to determine the specific entry requirements for postgraduate study.

2.12 In the case of degree programmes organised on the basis of joint honours, major-minor and other permutations of Combined Studies,

undergraduates will achieve core elements of the specific and generic skills for the subject and will add others according to the subjects covered in joint courses. Additionally, they may explore the overlap between the subject areas covered by their specific courses, creating further opportunities for interdisciplinary study.

2.13 Integrated master's degrees (FHEQ Level 7; FQHEIS Level 11) are available in the UK. Although not common, they comprise a four-year full-time course (or part-time variant).

2.14 During a standard three-year, full-time undergraduate honours degree course in England, Wales and Northern Ireland, students may exit earlier and be eligible for a Certificate of Higher Education, a Diploma of Higher Education, honours degree or pass degree depending upon the levels of study completed to a satisfactory standard. Scottish bachelor's degrees with honours are typically designed to include four years of study, which relates to the different structure of Scottish primary and secondary education.

Partnership

2.15 Anthropology courses are likely to provide students with the ability to develop partnerships and networks with a view to employability and community engagement, as well as expanding perspectives and skills. Because of the breadth and interdisciplinary nature of the discipline, collaborations and partnerships in Anthropology are numerous and diverse. Precise partnerships will depend on the specialisms of the provider; this section does not aim to be exhaustive but to provide an overview of the types of partnerships courses may incorporate. Most notably, fieldwork in Anthropology necessitates the engagement of local communities which should be acknowledged as partners and as co-producers of knowledge where appropriate. Working with stakeholder communities encourages meaningful and relevant outcomes and develops skills in research design, as well as developing wider employability skills such as communication, planning and public outreach. Throughout an Anthropology course, local community partners can take many forms. Depending on the expertise available at a particular institution, 'local communities' may be a population under study, a population living alongside primates, a descendent community of past populations, or others. Communities may be engaged with in-person or digitally, personally or anonymously, as appropriate.

2.16 The partnership work of Anthropology often continues outside of the higher education setting as, upon graduating, many anthropologists build on the

skills developed during their studies on moving into a variety of related careers, including research, public and government service, the third sector, health and consultancy.

2.17 Anthropology courses have links to organisations and disciplines internal and external to their provider. Some interdepartmental links to cognate disciplines such as languages, archaeology or social sciences may be embedded in the course structures or reflected in, for example, joint, combined honours and major-minor degree programmes. Most courses will include guest speakers and research seminars with external colleagues. Fieldwork placements may be offered as core or optional components of an Anthropology degree and may be arranged as part of projects run internally and/or with external collaborators.

2.18 Anthropology students should also be introduced to the resources and networks provided by the various professional organisations appropriate to their studies as part of their studies and their career development (most notably the Royal Anthropological Institute and the British Association for Biological Anthropology and Osteoarchaeology).

2.19 Providers should ensure that access to partnership opportunities is just, and that students with physical and sensory accessibility needs are able to access placement and partnership opportunities. Providers should also ensure affordability, for instance of travel, is not a barrier for any student to gain partnership experience.

Monitoring and review

2.20 Degree-awarding bodies routinely collect and analyse information on current provision and undertake periodic course review according to their own needs. They draw on a range of external reference points, including this Subject Benchmark Statement and those of allied subjects, to align provision with sector norms. Evaluation uses information from both current and historic monitoring to develop an understanding of student achievement or inform future course planning, and typically also feeds into periodic formal assessment of a course, conducted internally or by external independent evaluators.

2.21 External scrutiny and input are an essential component of the quality assurance system in the UK. Higher education providers will use external reviewers as part of periodic review to gain an external perspective on any proposed changes and ensure threshold standards are achieved and content is appropriate for the subject.

2.22 The external examiner system currently in use across the UK higher education sector also helps to ensure consistency in the way academic standards are secured by degree-awarding bodies. Typically, external examiners will be asked to comment on the types, principles and purposes of assessments being offered to students. They will consider the types of modules on offer to students, the outcomes of a cohort and how these compare to similar provision offered within other UK higher education providers. External examiners are asked to produce a report each year and make recommendations for changes to modules and assessments (where appropriate). Subject Benchmark Statements, such as this one, can play an important role in supporting external examiners in advising on whether threshold standards are being met in a specific subject area.

2.23 Courses with professional and vocational outcomes may also require evaluation and accreditation from professional and regulatory bodies. These are usually done through a combination of site visits and desk-based reviews.

3 Content, structure and delivery

3.1 As a practical subject discipline, all Anthropology degree courses are likely to cover significant elements of empirical, practical work and data collection. The content of individual degree courses within departments and providers is likely to vary depending on focus and expertise. However, this might include training and potentially also experience in the field and/or the laboratory; for example, in the form of participant observation, interviews, surveys, the collection of data on aspects of human or other primate biological diversity, diet and health, and/or other practical, hands-on engagement - such as, with objects and materials (see also the section on practice). While it is not expected that students will graduate as experts in all relevant methods, they should be aware of the range of methods available and able to identify appropriate ones for different research contexts.

3.2 All Anthropology degree courses will include material on the history of the discipline (including both Social and Biological Anthropology). This will usually include understanding the development of theoretical trends, the history of fieldwork and other practical techniques as well as the interpretation and use of anthropological data in historical discourses, and the ways that Anthropology has increasingly come to take an active stance in contemporary social, economic, political and environmental issues. The relevance of the discipline for a huge range of contemporary debates, from colonialism and other forms of inequality to the climate emergency as well as the intersection between such factors, is highlighted.

3.3 Anthropologists should recognise that their discipline, like many others, has roots in European colonialism, and that this has affected how anthropologists have conducted their research. Students across Anthropology can expect to learn about how colonialism, and the field of Anthropology under colonialism, affected indigenous and local ways of life, and how it continues to be significant in political, cultural, economic and environmental terms. Anthropologists have been engaged in decolonial and anticolonial efforts in both their discipline and wider structures of academia and students will learn about why and how this may be done, as well as being introduced to critiques emphasising the broader structural issues of academia more generally. Students will be encouraged and trained to develop their own voices in these debates.

3.4 Coupled with this focus on practice and method should be explicit recognition and debate around the ethical conduct required of anthropologists (both social and biological), who are typically relatively privileged in global terms,

and a recognition of the likelihood of power imbalances between anthropologists and the peoples with whom they have traditionally worked. There should also be an understanding of how to mitigate, and otherwise navigate, such power imbalances. Ethical debates should stress the contested, dynamic nature of anthropological interpretation, but also emphasise that the communities with whom anthropologists work should be accorded the utmost respect and credit as collaborators in the production of anthropological knowledge, have the right to contest the ways in which they are represented, and that anthropologists have a responsibility to enter into, and much to gain from, genuinely equitable, and where possible long-term, collaborations with them. Attention should also be paid to the debates surrounding the equitable sharing of data and research outcomes with populations under study, and of making data and analytical processes freely accessible for the purposes of reproducibility and reuse, where ethical and practicable.

3.5 A further significant focus of Anthropology degrees will be the relationships between humans and their environments, including other animal species as well as vegetation and physical environments. Anthropology courses will typically encourage students to consider the political, economic, ecological, ideological and cultural aspects of those relationships, and their significance for debates around sustainability, conservation and the ongoing climate emergency.

3.6 Anthropology degree courses should produce familiarity with the range of theoretical approaches and perspectives available for interpretation of anthropological data. While such theoretical material may take the form of a standalone 'theory' module or course, it may also be built into more problem-oriented study.

3.7 Other themes covered in Anthropology programmes are likely to include (but not be restricted to): social identity, kinship, gender, sexuality and relationships; power and politics; exchange and economics; material culture; health and medicine; technology; art and performance - all of which may be explored in the past and present. Often, these themes are presented through issues of contemporary relevance that allow students to focus on their implications for ongoing social problems and common global challenges.

3.8 A holistic appreciation of the branches of Anthropology is useful for all students. For example, those studying primarily Social Anthropology are likely to find it helpful to be aware of the major principles, methods and frameworks used within Biological Anthropology, and vice versa.

3.9 Given the global nature of Anthropology and the critical importance of a diversity of voices to building the discipline, attention should be paid to developments in the discipline beyond the Global North and beyond the identification of differences in approach between Anthropology in the UK, Europe and the USA.

3.10 Where degree programmes focus specifically on Biological Anthropology, it is likely that a core element will cover some aspects of the following:

- basic human (and potentially also broader primate) biology and/or skeletal biology and the dynamic interaction between social/cultural and biological processes in human and primate biology
- recognition of the traces of pathology and/or trauma in human remains
- reconstruction of lifeways of human remains
- interpretation of the foregoing in terms of human lifeways and socially/culturally sanctioned differences between individuals and groups
- forensic applications of reconstructions of individuals' lives
- principles of evolutionary theory, especially as it pertains to the primate order and to hominins
- introduction to the hominin and potentially also wider primate fossil record and to the issues surrounding its interpretation
- discussion of the broader social and cultural context of human origins research, including the use of narratives of human evolution in contemporary societal debate, the falsely constructed concept of biological 'race' and other inequalities, and the ethical debates around the practice of human origins research within Anthropology and academia more generally
- the significance of molecular scientific techniques for the field, including human genetics and palaeogenetics, bone chemistry for the field (though it is recognised that not all courses will be able to offer hands-on training in these techniques)
- use of a range of the above lines of evidence to understand the principles of broad-scale patterning in the socioenvironmental relationships between humans, and between humans and the broader ecosystems they inhabit.

3.11 Where degree programmes focus specifically on Social Anthropology, they will attend to the diversity and social significance of everyday practices. Courses should be expected to explore how social activities and institutions in a range of

geographical and cultural settings are locally enacted and understood. This is likely to include the study of subjects such as:

- the body, queerness, sexuality and genders
- the family or relatedness
- local and global exchange mechanisms
- production and consumptions
- political systems and power structures
- language and communication media
- digital worlds
- relationships with the environments
- subsistence methods
- belief systems.

3.12 Depending on expertise, courses may also include exploration into a dynamic, sometimes unexpected and creative, range of subjects, including, for example (but not restricted to):

- art and design, aesthetics, fashion/costumes, crafts and making
- poetry, music, song, performance and ritual
- medicine, magic and healing
- food pathways
- alternative and eco lifestyles
- migration, nationalism and rights
- museums, education
- legal and penal systems
- gifts, celebrations
- artificial intelligence and machine learning
- genetic engineering
- tourism and hospitality.

Teaching and learning

3.13 Because Anthropology is an activity as much as a subject, students can expect to learn about doing qualitative fieldwork alongside having the opportunity to design and complete their own fieldwork project.

3.14 The interdisciplinarity and breadth of the discipline is reflected in its similarly broad approach to teaching and learning styles. Nevertheless, a key element of the discipline's pedagogy is its emphasis on incorporating hands-on,

interactive research and professional practice into degree programmes to promote active and reflective learning.

3.15 The importance to Anthropology of practical elements of teaching requires the relevant expertise and facilities. These may include access to properly equipped and staffed laboratories for more science-based aspects of Anthropology, as well as appropriate equipment, software and other tools to support digital approaches to Anthropology and pedagogy.

3.16 A further corollary of this emphasis on practical work is the need for extensive training in health and safety in the field and laboratory and guidance on the practical ethics of such work.

3.17 Aside from in-class teaching and formal degree elements, Anthropology students should be facilitated to engage in placements and practical research projects, including, where appropriate and possible, globally in order to produce students who are engaged with the wider disciplinary community as well as with the diverse local communities with whom Anthropology engages.

3.18 Given the emphasis on diversity of voices in the discipline, pedagogy within Anthropology places a significant emphasis on the need for inclusivity and accessibility of opportunity for diverse students, and therefore recognises the need for reasonable adjustments to ensure equitable outcomes. This should be enacted in consultation with the student in question.

3.19 Anthropological teaching styles are likely to include lectures (traditional as well as interactive and 'flipped classroom' styles) but will also typically include a range of more interactive, discussion-based and/or problem-oriented fora (including seminars, debates, group work and problem-solving sessions) as well as practical activities (such as laboratory and field sessions and training, and field trips).

3.20 Students should also be enabled to engage in a range of self-directed study activities, including via virtual learning environments, self-directed study, problem-based learning and group work, e-learning and distance learning, as well as, where appropriate, engaging with external volunteering, placement and workplace opportunities, and/or study exchange opportunities. Developing students' ability to engage in independent study further enables lifelong learning among Anthropology graduates.

Assessment

3.21 Each degree programme will have a clear assessment and feedback strategy allowing students to demonstrate and reflect on their level of attainment and personal development, and to discuss their programme. For each assignment, the aims, requirements and generic and specific assessment criteria will be clearly defined and made available to students ahead of time in order to facilitate appropriate progression throughout the degree course.

3.22 While summative assessment is, of course, a major part of any degree programme, successful assessment strategy recognises that formative assessment is also critical for developing students' skills and confidence in meeting intended learning outcomes. Formal and/or informal formative assessment, feedback and feedforward by academic staff and/or peers is therefore an important part of teaching and learning strategies.

3.23 The varied educational, cultural and experiential backgrounds and learning needs of Anthropology students are recognised by flexibility in assessment strategies. The combinations of formal assessment methods used in any degree programme should be designed in such a way as to avoid systematically disadvantaging different groups of students. Furthermore, where individual students may be disadvantaged by particular assessment methods, adjustments to those assessments are considered, while ensuring learning outcomes are met in a fair and equitable way across the full cohort of students.

3.24 There is flexibility to allow students to have an input into the design of the curriculum and assessment, with active and participatory approaches, enhanced choice, and personalisation of education providing an opportunity for enhanced student learning.

3.25 Given the strongly practical and applied nature of Anthropology and its focus on the diversity of human experience, assessment styles have become extremely diverse and are moving away from traditional essays and exams. As a result, students can expect to encounter a wide range of assessment styles during Anthropology degrees depending on the specific learning outcomes of different programmes and modules. Such work may be individually completed and assessed, or may involve group work, in which case marking schemes will provide clear guidance regarding the distribution of credit among individuals.

3.26 Regardless of the specific mode of assessment, all Anthropology degrees will emphasise the development of reflective, critical analysis skills, and the evaluation and appropriate use of different sources of evidence, as well as potential applications for addressing real-world problems.

3.27 Most students will carry out a dissertation or extended personal research project, typically in their final year of study. This enables them to demonstrate the skills gained from exposure across a range of modules to elements of the entire research process - from framing research questions, aims and objectives, and developing research proposals to communicating findings. A dissertation or project also typically demonstrates application of many of the other practical and research skills developed elsewhere in the course, including specific quantitative and/or qualitative anthropological research skills as well as more general time and project-management and communication skills. A practical data-collection, field and/or laboratory-work element should be encouraged and facilitated where appropriate, although extensive synthesis of secondary data may also form the basis for such a project.

3.28 Given the applied nature of much Anthropology, practical, real-world tasks are the basis of many assessments, which may therefore include the production of policy documents, media and press releases, briefings (verbal and/or non-verbal presentations) and technical reports.

3.29 Written work is also likely to be produced for a range of audiences - from traditional essays and dissertations, research posters and annotated bibliographies to opinion pieces, bumper stickers, memes and tweets.

3.30 Traditional modes of assessment such as invigilated or otherwise timed exams and unseen tests, whether in person or online, are also still important. They are likely to be particularly useful in areas of the subject where baseline knowledge is required before students can proceed to more applied work (including the need for a sound grasp of the basic principles of human anatomy and biology, or of specific details of the fossil record, in Biological Anthropology).

3.31 Practical work may also be assessed via field and/or laboratory notes and notebooks, observation of exercises in class or in the field, submitted portfolios or by other less formal forms of output.

3.32 Anthropology programmes may also make use of a range of more creative outputs for assessment, including creative writing, video, audio, visual and sculptural art, plays, role plays and other artistic pieces, multimodal and mixed method pieces of assessment.

3.33 Assessments may also be aimed at producing content for other media, including digital applications involving the creation and editing of websites,

podcasts, web repositories and online resources, or contributions to online discussion fora.

3.34 Some assessments may comprise portfolios designed to cover a range of different individual modes of assessment, particularly where coursework is emphasised.

3.35 Reports from external parties in the form of placement reports may also form part of assessment.

4 Benchmark standards

4.1 This Subject Benchmark Statement sets out the minimum threshold standards that a student will have demonstrated when they are awarded an honours degree in Anthropology. Demonstrating these standards over time will show that a student has achieved the range of knowledge, understanding and skills expected of graduates in Anthropology.

4.2 The vast majority of students will perform significantly better than the minimum threshold standards. Each higher education provider has its own method of determining what appropriate evidence of this achievement will be and should refer to Annex D in The Frameworks for Higher Education Qualifications of UK Degree-Awarding Bodies. This Annex sets out common descriptions of the four main degree outcome classifications for bachelor's degrees with honours: 1st, 2.1, 2.2 and 3rd.

4.3 The performance of all honours graduates in Anthropology may be expressed with reference to the areas of: achievement of knowledge and understanding; subject-specific skills; generic skills

4.4 The following tables express performance in terms of discipline-specific learning outcomes at the end of a bachelor's degree with honours. It is important to note that Subject Benchmark Statements are phrased in broad terms - it is not intended that the benchmark standards are used in a prescriptive manner and nor are they exhaustive.

4.5 While all Anthropology students will graduate with a core set of skills, in order to reflect the diversity of the discipline of Anthropology as well as the diversity of students doing the subject as a degree, the tables below distinguish between 'baseline' skills with which every student of Anthropology will graduate, and a range of further skills. Students graduating will have a combination of these depending on the specific modules and specialisms of their chosen degree programme.

4.6 In particular, some threshold standards will apply more to Anthropology degrees pursuing mainly Social Anthropology and those pursuing mainly Biological Anthropology as a core, and these are again distinguished below where appropriate.

Master's level study

4.7 Anthropology students may wish to continue their engagement to postgraduate level. Generally, Anthropology courses become increasingly specialised at Level 7/11 and tend to be either research or taught in nature. Either format will require the capacity to independently manage a significant research project, the capacity for critical thinking and analysis, and demonstrate independent problem-solving.

4.8 Overall, students at these levels will be expected to show mastery of the 'strong/excellent' skills in the tables below.

Knowledge and understanding

Anthropology (general)		
	Threshold	**Strong/excellent**
1	Appreciate the social, cultural and biological diversity of human populations, its scope and complexity, and the richness of experience and potential that it provides.	Demonstrate critical awareness of some of the factors affecting human diversity and the ability to interpret the geographical and temporal patterning of such diversity.
2	Describe the historical context and development of the subject and its implications for contemporary theory and practice.	Show critical insight into the historical development of the subject and its implications for contemporary theory and practice.
3	Demonstrate knowledge of specific themes in Anthropology and the key intellectual debates concerning them, such as gender, religion, colonialism, race, power structures, kinship, nationalism, exchange, material culture, human genetics, evolution, environmental change and primate behaviour.	Evaluate and critique debates around key themes in Anthropology.
4	Identify and question cultural assumptions, appreciate that knowledge is culturally situated and contested and the need for cultural relativism and to understand other perspectives.	Show critical insight into one's own and others' cultural assumptions and their implications for contemporary anthropological theory and practice; appreciate the need for, but also the potential limits to, cultural relativism. Show critical insight into key points of contention and debate with a variety of people from diverse cultures and backgrounds, and sensitivity to the implications of these debates for contemporary lifeways.

5	Demonstrate understanding of the potential applications of anthropological knowledge in a variety of contexts.	Critically evaluate and devise potential applications of anthropological knowledge in a variety of contexts.
6	Interpret and analyse a variety of oral, textual, musical, visual and other forms of data, and show awareness of the different properties of each.	Show critical awareness of the specific properties of different forms of data and how they may be integrated and generate novel forms in response.
7	Indicate a critical awareness of how Anthropology is related to other cognate subjects.	Show critical ability to integrate and transcend multiple academic disciplines in understanding human physiology and behaviour.
8	Appreciate the dynamic interrelationship between human social and cultural diversity, physiological diversity and physical environments and ecosystems.	Show critical appreciation of, and be able to analyse using a variety of techniques, the complex interactions between human social and cultural systems, human physiological variability, and environments and ecosystems.
9	Demonstrate an awareness of the social, cultural and biological variables influencing disparities of experience, including health, status, within and between human, hominin and/or primate populations today and in the past.	Critically evaluate the implications of evidence for disparities in experience, including health, status among and between human, hominin and/or primate populations today and in the past; evaluate the significance for understanding social and cultural inequity; and evaluate the role of political and social processes and how they might be mitigated among contemporary populations.
10	Describe and appreciate the main strengths and weaknesses of a range of key concepts, theories and research methods applicable across Anthropology and evaluate their use.	Critically evaluate a range of key concepts, theories and research methods applicable across Anthropology, evaluate their use, and be able to apply some of these appropriately.

Social Anthropology (specific)		
	Threshold	**Strong/excellent**
11	Describe the historical development of Social Anthropology and social theory more generally and be aware of current debates in these areas.	Show critical insight into past and ongoing debates on human societies and cultures and their application to studying human social and cultural diversity.
12	Describe, analyse and discuss aspects of the social and cultural diversity of contemporary humans and their implications.	Critically evaluate and design analyses to understand the nature and causes of the social and cultural diversity of contemporary humans and their

		implications.
13	In-depth knowledge and understanding of a specific region, culture or group, or of a specific aspect of human culture and society.	In-depth knowledge and understanding of a specific region, culture or group, or of a specific aspect of human culture and society, and ability to explain how this region, culture, group or aspect of culture fits into the broader picture of human diversity.
14	Appreciation of the ways in which human social and cultural diversity relates to human ecodynamics (and vice versa) and the environment.	Appreciation and critical understanding of the ways in which human social and cultural diversity relates to human ecodynamics (and vice versa) the environment.

Biological Anthropology (specific)		
	Threshold	**Strong/excellent**
15	Describe key debates in the ethical practice of Biological Anthropology in the past and today, including not only in data collection but also the make-up of the international discipline and of the institution of academia generally; appreciate the relevance and importance of ethical practice and equitable collaboration with the 'subjects' of anthropological enquiry.	Show critical insight into ongoing debates on ethical practice of Biological Anthropology, evaluate others' research in this regard, and design and conduct ethical research, academic practice, dissemination and engagement.
16	Describe, analyse and discuss aspects of the biological diversity of contemporary humans and other primates and show awareness of the social and cultural as well as ecological implications of such diversity.	Critically evaluate and design analyses to understand the nature and causes of biological diversity and its sociocultural as well as ecological implications among contemporary humans and/or other primates, and the complex interplay between social, cultural and environmental variables from which these result.
17	Demonstrate a good understanding of 'normal' human physiology, including skeletal form, its variation and development, and be able to identify major forms of pathology.	Show thorough and critical understanding of human physiology and be able to interpret variability, including evolutionary, developmental and pathological.
18	Describe the historical development of Biological Anthropology and evolutionary theory more generally and be aware of current debates in these areas.	Show critical insight into past and ongoing debates on Biological Anthropology and evolutionary theory and their applications in studying human physiological and cultural diversity.

19	Describe the basic principles of evolutionary theory and the evolutionary development of human, hominin and primate physiology, behaviour and cognition; demonstrate knowledge of our species' place within the natural world.	Critically apply evolutionary theory to understand how the dynamic interrelationship between human physiological, social and cultural evolution has shaped past and present human, hominin and primate physiology, behaviour and cognition; be able to explain how humans fit evolutionarily into the natural world.
20	Describe some of the similarities and contrasts among and between humans, hominins and other primates, and discuss their adaptive significance.	Critically evaluate hypotheses around the adaptive significance of variability among hominin and other primate species, and to interpret varied information on aspects of human and/or primate biological diversity with regard to adaptive significance.
21	Describe the temporal and spatial distribution and main physiological and behavioural characteristics of key primate and/or hominin general species as appropriate.	Show critical insights into the processes, mechanisms and potential causes of geographical and temporal variability during primate and/or hominin and human evolution.
22	Appreciate the debates around interpretation of the hominin and human fossil and bioarchaeological record, its potential biases, and the role of taphonomy and its implications for interpretation and understanding primate and/or hominin and human evolution and the human past.	Evaluate and synthesise multiple lines of evidence and hypotheses as to the nature, causes and mechanisms of primate and/or hominin and human evolution and variability among homo sapiens, and understand the limitations to interpretations given current data.
23	Appreciate the importance of genetic evolution and (palaeo)genetic research alongside traditional fossil and behavioural data to understanding human, hominin and primate evolution.	Critically evaluate key debates around the integration of (palaeo)genetic data with fossil and behavioural datasets.
24	Be aware of the multiple lines of evidence available for understanding human, hominin and primate biological diversity, including fossil and skeletal evidence, ethology, primatology and ethnography, archaeological evidence, and (palaeo)genetics and molecular Anthropology, and their strengths and weaknesses.	Critically evaluate key debates around the integration of different types of data; ability to evaluate and synthesise multiple lines of evidence into a coherent whole.

Subject-specific skills

Anthropology (general)		
	Threshold	**Strong/excellent**
1	Understand the main elements involved in the design and implementation of practical or field work in order to collect primary data, including ethical evaluation and risk assessment; be able to evaluate such research and its findings.	Be able to design and implement a programme of research from identification of appropriate research questions through to dissemination of results.
2	Understand how social and biological contexts are linked and influence each other.	Be able to critically evaluate the linkages and influences and articulate how the two influence each other.
3	Summarise information and data and make reasoned interpretations in the context of current anthropological knowledge and theory.	Synthesise information and data and make well-reasoned interpretations in the context of current anthropological knowledge and theory.
4	Communicate anthropological ideas, principles and theories via a range of different media (including written, verbal and non-verbal and graphical) as appropriate.	Communicate anthropological ideas, principles, and theories effectively and fluently via a range of different media (including written, verbal and non-verbal and graphical) as appropriate.
5	Investigate and discuss anthropologically informed questions, use major theoretical perspectives and concepts in Anthropology and identify their main strengths and limitations.	Formulate, investigate and discuss anthropologically informed questions, use major theoretical perspectives and concepts in Anthropology and critically assess their strengths and limitations.
6	Understand the main approaches for engaging with cultures, populations and groups different from their own, and the ways in which cultural assumptions can impact on the interpretation of such engagement.	Meaningfully engage with cultures, populations and groups different from their own, without foregoing a sense of personal judgement, with an awareness of cultural assumptions, including their own, and an awareness of the ways in which these impact on interpretation of others.
7	Critically read and interpret sources, including print, oral, film, multimedia, within their historical, social, cultural and theoretical contexts, and demonstrate practical awareness of the strengths and limitations of different types of source and individual sources.	Critically read and interpret sources including print, oral, film, multimedia, within their historical, social, cultural and theoretical contexts and demonstrate practical awareness of the strengths and limitations of different types of source and individual sources. Be able to integrate and synthesise multiple such sources to create new responses and interpretations in a variety of media.

8	Recognise the ways in which anthropological knowledge may be applied in a variety of contexts from the personal to international policy.	Recognise and be able to evaluate applications of anthropological knowledge in a variety of contexts from the personal to international policy; be able to design novel applications.
9	Recognise the politics of language, indirect forms of communication and theoretical statements, forms of power, and claims to authority.	Recognise and be able to critically analyse the politics of language, indirect forms of communication and theoretical statements, forms of power, and claims to authority.

Social Anthropology (specific)		
	Threshold	**Strong/excellent**
10	Engage with cultures, population and groups different from their own, without foregoing a sense of personal judgement, with an awareness of cultural assumptions, including their own, and demonstrate an awareness of the ways in which these impact on interpretation of others.	Meaningfully engage with cultures, populations and groups different from their own, without foregoing a sense of personal judgement, with an awareness of cultural assumptions, including their own, and demonstrate an awareness of the ways in which these impact on interpretation of others.

Biological Anthropology (specific)		
	Threshold	**Strong/excellent**
11	Be aware of the diversity of different techniques available to document and measure human, hominin and/or primate physiological variability, and the main strengths and limitations of each.	Critically evaluate and select appropriate techniques for documenting and measuring human, hominin and/or primate physiological variability according to specific research questions.
12	Demonstrate an awareness of ethical issues associated with different methods and theories, including those associated with studying non-human primates, with handling human remains, and with proposals for the evolutionary basis of aspects of human behaviour. Act in accordance with rigorous ethical standards during academic study and research.	Appreciate the ethical issues associated with different methods and theories, including those associated with studying primates and hominins other than humans, with handling human remains, and with proposals for the evolutionary basis of aspects of human behaviour, and be able to design and apply rigorous ethical standards at all stages of research.

Generic skills

	Threshold	Strong/excellent
1	Demonstrate good communication and presentation skills, and capacity to express one's own ideas, to summarise the arguments of others and to distinguish between the two.	Demonstrate strong communication and presentation skills, and the capacity to express one's own and others' ideas clearly and effectively in innovative ways, in a variety of media and to a range of different audiences.
2	Demonstrate independence of thought, independent learning and analytical, critical and synoptic skills.	Demonstrate independence of thought, analytical, critical and synoptic skills and be able to apply these to develop novel approaches, critiques and hypotheses based on independent learning.
3	Demonstrate good basic research skills in collecting and collating primary and/or secondary data.	Demonstrate a thorough grasp of basic research skills and be able to apply them in innovative and flexible ways to the collation of primary and/or secondary data.
4	Appreciate the ethical implications of research and act in an ethical manner when conducting research.	Be able to assess and analyse the ethical implications of research and design, and carry out rigorously ethical research activities.
5	Be able to make a structured argument, reference the works of others, and assess a range of different lines of evidence.	Be able to put together a rigorous and persuasive structured argument, critically evaluate and integrate multiple different lines of evidence, and properly and ethically reference the work of others.
6	Ability to engage, where appropriate, in constructive discussion in group situations and group-work skills.	Ability to engage in and lead constructive discussion in group situations and group-work skills.
7	Be aware of and able to apply a range of analytical and computing techniques appropriately. Be aware of debates around the ethics of accessibility and sharing of data and around sustainable digital research practise.	Be aware of and able to apply a range of analytical and computing techniques appropriately, design and conduct independent analyses in a robust and transparent fashion, use sustainable digital research practices and appreciate the benefits of sharing data with research collaborators and stakeholders, as well as making data freely accessible to all where ethical and practical.
8	Demonstrate an ability to assess and understand one's own strengths and weaknesses, and to take action to	Demonstrate an ability to critically assess and understand one's own and collaborators' strengths and weaknesses,

	improve and enhance their capacities.	and be able to plan effectively means of improving and enhancing their own capacities.
9	Be able to identify, question and challenge cultural and ethnocentric assumptions and premises, and appreciate other ways of being in the world.	Be able to identify, question and challenge cultural and ethnocentric assumptions and premises based on a deep and critical understanding of other ways of being in the world.

5 List of references and further resources

Tuck E and K Wayne Yang (2012) Decolonization is not a metaphor. *Decolonization: Indigeneity, Education and Society*, vol 1, no 1, pp 1-40

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6 Membership of the Advisory Group

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The fourth edition, published in 2019, was revised by QAA to align the content with the revised UK Quality Code for Higher Education, published in 2018. Proposed revisions were checked and verified by a member of the review group of the Subject Benchmark Statement for Anthropology from 2015.

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Fifth edition - April 2024

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