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Introduction

The San Diego Museum of Man welcomes you to RACE: Are We So Different. Thank you for bringing your group to this important and engaging exhibit.

During your visit, students will gain a greater understanding of the history and formation of race, the biology and science behind human diversity and variation, and the experiences of race as a social and cultural reality.

If you have additional questions after reading this packet, please contact the Education and Public Engagement Department via email at education@museumofman.org or phone at 619-239-2001 x75.

The Guide

This exhibit guide will prepare you for exploration of the RACE exhibition at the San Diego Museum of Man. Using thought-provoking questions, activities, and group dialogue facilitated by teachers or chaperones, this guide is designed to provide you with a deep and meaningful self-guided experience through the gallery.

If you are unable to participate in the self-guide with your students, have them printout the “Student Exhibit Guide w/o Teacher.”

**Read through each activity for timing and location**

To do before your visit:

1. Please read through this packet carefully.
   - Mark any optional extension activities you would like to use and share with your chaperones in advance of visiting the galleries. Example:

2. Complete the pre-visit activities to introduce your group to the content.

3. Make copies of the Student Exhibit Guide; one for each participant. Packets will not be available at the museum.
   - Works best in color, but works fine in black and white*

Instructions for the Day of Your Visit

- Arrive 15 minutes before your entrance time to allow for check-in and introduction to the museum by a staff educator.

- If needed, Break students into groups no larger than 7 so they can effectively navigate the gallery.

- Student should at least be with a partner

- Make sure each student has a (1) Exhibit Guide, (2) writing implement, and (3) a surface to write on (clipboards will not be provided by the Museum).
About the Exhibit: RACE: Are We So Different?

http://www.understandingrace.org/about/overview.html

This exhibition was created by the American Anthropological Association in collaboration with the Science Museum of Minnesota. Through various interactives, it “brings together the everyday experience of living with race, its history as an idea, the role of science in that history, and the findings of contemporary science that are challenging its foundations.”

It is part of the human experience that people who look different interact with one another, whether you live in El Paso, Yorkshire, or Shanghai. We all recognize difference and diversity, especially living in such a multiracial and multiethnic society here in America. Yet, the recognition of difference has on occasion led to conflict, when people associate certain traits, characteristics, personalities, and intelligences to whole groups of people, not based on behavior or character, but on physical appearance. These associations, now and throughout our history, have made our interactions and encounters with one another at times fraught and complicated.

This exhibition offers people a chance to explore their own feelings about race, understand how it is defined and what role it has played in our history, and consider identity and the related issues and ideologies that influence and impact our lives.

Exhibit Guide

Using this guide: This self-guide is structured to lead you through highlights of the exhibition. Feel free to explore outside of what is touched on here.

In the Guide, this symbol and tan text boxes indicate an “optional extension activity” in the gallery. These activities provide more opportunities for information and discussion about a particular section in the exhibition.

*The Teacher guide includes answers*

A glossary has been provided to assist with common vocabulary found in this guide and throughout the gallery.

The gallery is broken into 3 main areas or themes: Area 1 Science of Human Variation; Area 2 History of the Idea of Race; Area 3 Lived Experience of Race. Each section is accompanied by pictures and is color-coded for easier exploration.
Area 1 Science of Human Variation

This section focuses on human variation, migration, and adaptation and why people look different.

How Are We Alike and Various Interactive Display (Pages 4-5 in student guide)

With a partner or small group, discuss what the word diversity means to you. In the boxes provided below, list physical differences you see within your group and among families, friends, and across geographic areas. EXAMPLE: Hair color

Take a moment to read the display about genetic variation and migration. Using the TV map interactive¹, press the button and move the dial clockwise.

• How long have people lived in Africa?
  150,000 – 200,000 yrs

• What percentage of our DNA is identical?
  >99.9% That means that <.01% of our DNA is different and results in different physical traits.

• Think about the examples you discussed in the chart. If we are all the same species, why do we all look different? What causes human variation?

  Migration into new environments & Adaptation to the environments

¹If interactive does not work, continue to next activity. All answers to the 3 questions can be found in the text panel.
Why Do We Come In Various Colors? Interactive Display

Take a moment to look over the skin color distribution map.

• What influences or directly affects various skin colors?

  The sun and to an extent, diet

• Why do some people have light skin and some have dark skin?

  If you look at indigenous populations, people who live closer to the equator have darker skin, while those who live farther away have lighter skin. This is because the sun is closer to the earth at the equator and farther away as you move north or south. Skin color has adapted to protect us from the sun or expose us to it. (Read panel for more detailed information on why some populations who live in the snow have darker skin despite proximity to the equator.* Our skin no longer needs to adapt so drastically because of cultural adaptations (sunscreen, vitamin supplements, etc.).

In your small group, observe the variations in skin color and tone around you.

Discuss the following questions:

• Does your skin color say anything about who you are as a person (your personality or character)?

  No it does not. It is just evidence of where our ancestors come from. History however has taught us to think skin color is an indicator of who a person is, what they are, and what they deserve.

• If a person’s skin color/race doesn’t say anything about their personality or who they are, why do we still treat people differently based on race? What do you think implicit biases are? (check glossary after discussing)
Area 2 History of the Idea of Race
This section is split into 4 sections, which focus on the changing ideas about race over time and how they have shaped our thinking about race today.

Each of the 4 sections is a theme with their own timeline. You may start with any timeline, however the following is suggested:

Start at Creating Race (green) → Human (mis)Measure (pink) → Inventing Whiteness (blue) → Separate but Unequal (orange-yellow)

Creating Race (green panels) (On Page 6 in student guide)
This section describes how the idea of race was established.

In small groups, read the green panels and discuss the following questions:

- Was race always a dividing factor of people? In what other ways were people divided before race as we socially know it today?

  (Pre-1492) Since race is a made-up concept, it was not always a way of dividing people. Before race, people were divided in other ways such as by religion, region, and family group.

- Why do you think society started dividing people by skin color and calling it race?

  Skin color was an obvious, visible difference between people. It was used to give certain people rights and prevent others from having fair treatment and access. By dividing people, those in power could justify slavery and could force power over people they wanted to control for economic or other reasons.

In the 1600s many scientists such as Carolus Linnaeus created racial groups to categorize people. Most of the non-white groups were believed to be sub-species (or less than human species) of humans (Homo sapiens).
In small groups or with a partner, discuss the following:

- **Read** the categories to each other. **Clue: Find Pre-1492 OR watch video.**

- **Read out loud:** Pretend you live in the 1700s and you own a shop that is hiring a cashier. Using the descriptions developed by Linnaeus, decide who you would hire by checking the box next to the person in the space below.

  **Descriptions have been translated into more contemporary terms**

- How do you think these descriptions would influence your decision or choice in an employee during the 1700s?

**Read out loud:** Next, pretend you are a business owner today in downtown San Diego.

- Do you think people today still use similar ways of think as Linnaeus to make a choice about a possible employee? Explain your answer.

- How do you see these descriptions playing a role in our lives today? (ie. Stereotyping)

**Discuss the following questions with your group or partner.**

- What do these descriptions tell you about Linnaeus’ biases?

- Why do you think some groups were described with positive characteristics while others with negative ones?

  By teaching that these are the biological traits of different groups, society and those in power were able to justify discriminatory actions. One example would be making certain people slaves or colonizing societies.

Many researchers and scientists at the time truly believed humans were divided into genetically distinct groups and did not create race intentionally (or for the purpose of discrimination specifically). However, what would the advantages of creating races for those in power and disadvantages for those without power? Use the diagram (in page 8 in the student guide) to annotate your thoughts.

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If interactive does not work, continue to next activity. All answers to the 3 questions can be found in the text panel.
Closing question: What is the legacy of categories like this for us today? Are any of these stereotypes still with us?

Categories such as these have made race a social and cultural reality. Meaning, even though we know we are all humans with <99.9% the same DNA, race is still very real. It affects all of us.

Human (mis)Measure (pink panels) (Page 8 in student guide)
Using science to explain or justify race and racism.

In the 1600s and in the years that followed, scientists and scholars began to divide people into various groups based on skin color.

• Read about Samuel Morton (1839 Race & Skulls)
• Read about Franz Boas (1911 Undermining the Cephalic Index)

In your small groups or with a partner, discuss the following questions:

• Did all scientists believe humans were different races or species in the past?
• What are the differences between Samuel Morton's science and Franz Boas' science?

Inventing Whiteness (blue panels) (Page 9 in student guide)
The “white race” was created just like all others. So ask yourself, who is white and who is not?

In a small group, discuss the topic of whiteness by responding to the following questions:

• What makes someone white?

  • Can anyone with light skin be white? Why or why not?

  No. The concept of “whiteness” has changed over time to include previously non-white groups. However, perceived “whiteness” does carry privilege in America and in other societies.
• What did you learn? How were the Irish described?

The Irish were often portrayed as brutish (ruthless), apelike, and undesirable; similar descriptions of African Americans existed at the time.

• Why do you think the Irish were not seen as white in the early 1900s?

They came to the U.S. in high numbers and had different beliefs and different accents. They were Catholic, and their customs were different. They were forced to work low paying jobs alongside African Americans.

• What do you think happened that changed their racial perception?

They began to separate themselves from African Americans because of how they themselves were treated. The Irish had white skin and wanted to disassociate from people of color. Overtime society made the Irish white and no longer another race.

• What does this teach you about the changeable nature of race?
Separate but Unequal (orange-yellow panels)  (Starting Page 10 in student guide)

The section focuses on laws and court cases that limited or granted rights and opportunities to people of different racial groups.

- Take a few minutes to read some of the panels.
  
  a. We often talk in our country about “equal rights under the law.” Did you see any examples in this section of laws passed that stopped specific racial or ethnic groups of people from having access to things like education or housing?

  **If this interests you, also see 1640 Unequal Punishment located on the green panels (Creating Race)**

- Locate the California Alien Land Law 1913 information and have the students read the blurb. Discuss with your partner or small group.
  
  a. Put yourself in the shoes of people who were targeted by this law. How would a law like this make you and your family feel?

  b. What surprised you about this law?

Find and discuss two of the following events from history listed on the orange panels.

- The 15th Amendment 1870
- Elk v. Wilkins 1884
- Chinese Exclusion Act 1882
- Indian Citizenship Act 1924

**Discussion questions:** What did each law do? How was race or ethnicity used as a tool for discrimination with these policies?

Locate the information about the Bus Boycotts in 1955. Read and discuss with your group or one partner. You do not need to write your answers down!

- What were the bus boycotts?

- What are some other ways people protested and stood up to inequality in the past AND today that you can think of?

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3 In December 1955, Rosa Parks refused to move her seat for a white passenger. She was arrested and taken off the bus. Following this event, African Americans in Montgomery, Alabama refused to take public transportation as a stand against segregation and discrimination. In September 1955, Claudette Colvin age 15, refused to give up her seat as well and was arrested. However, the boycotts did not start until after Rosa Parks’ arrest.
Area 3 Lived Experience of Race (Page 11-15 in student guide)

This section looks at how race affects our lives through three important topics:
(1) Wealth Gap, (2) Identity, and (3) Education.

SPECIAL INSTRUCTIONS: Use the map on page 2 to help you navigate to the 3 spaces.

Before reading anything, observe the stacks of money. What do you think they represent?

• Discuss with a partner: What is this display meant to represent?

The wealth gap is a result of racial privilege and discrimination over time. This is a result of institutional and systemic racism.

• Why do you think there is such a big difference between groups and what might have caused it?

Simply put, if a family/person earns money and is able to build upon that wealth through investments (houses, stocks, education) and pass it on, their relatives continue to build their pile higher. However, if a family comes up against laws and regulations that prevent them from accumulating wealth because of race or ethnicity, they are prevented from passing it on and their pile remains low. Laws and social orders have been put in place that prevents certain groups of people from gaining wealth at the same rate. The starting line for wealth is not in the same place for people of all racial and ethnic groups, even today.

1.) Race and the Wealth-Gap

"There goes the neighborhood."

a. What is red-lining? In what ways are people still discouraged from moving into certain neighborhoods today?

b. In the boxes below, list the potential effects of open housing opportunity and of housing discrimination.

** Chart on page 11 in Student Guide **

Continued on next page
2.) Race and Identity (Page 12 in student guide)

Have a look at the U.S. Census photo and make observations.

The US Census was one of the first legal government programs that categorized people by race. It is in the U.S. Constitution that we must count our population every ten years to redistribute representatives in the Congress, and since its inception, race has been a part of this process.

- Discuss with a partner or small group:
  - What do you notice about this photograph? What’s strange or surprising?
  - Why do you think we had different categories in different times?
    
    Political changes, increase immigration, economic conflicts, language...

  - From 1790 - 1950 the census was complete by a census worker known as “enumerators” not the household. Enumerators would come to your home and assign you a racial category based on which ones were on the census. Categories changed often and for many people, so did their assigned racial identity.

  - How do you think this kind of racial identifying plays out in our lives today? When are you asked to check a “race box?” Why do you think these questions are still being asked?

Continued on next page
• Have a seat at the Hapa Project and make some observations.

  • What is this project showing?
    What does Hapa mean?

  • Which portraits standout to you? Why?

  • Did any come as a surprise to you? Why?

NOTE: Because history has taught us to expect certain appearances to be associated with a particular race, we sometimes get shocked when someone doesn’t fit the stereotype or expected racial appearance. This is normal; however we need to look past appearance and those assumptions to get to know each other.

  • Why do you think the children didn’t talk about their race?

  They don’t yet have a concept of race because race is taught whereas the older participants have learned and experienced race.

Locate the Census Menu Card (find star on the map) and identify the years of 1820, 1880, 1930. (Page 13 in Student Guide)

What race do you think you’d be in each year? (Remember, your race would be determined by how you look. Family history would come into play if your lineage fell under hypodescent or the one drop rule.)

1820 __________________________________________________________

1880 __________________________________________________________

1930 __________________________________________________________

• Did your category change overtime just like the people in the photo? Was there always a category for you?

• How does that make you feel/ what do you think about that?

• Did you notice on this card that there are never categories for White ethnic groups?

  • Why do you think the white category has not been given subcategories like those of color? For example, Asian & Chinese, Japanese, Korean, etc. but there is no White & German, Russian, English, etc. on the census or similar documents?

NOTE: Free Colored was before “racial” categories. Before slavery people came to this country as indentured servants and could eventually gain freedom. In most cases, people of Mexican ancestry were considered white until 1930. Many non-African and Native/Indigenous Americans were considered white as well until categories were redefined. See 1922 Ozawa v. United States and 1923 United States v. Thind on the blue panels (Inventing Whiteness)
What is a mascot? (Pages 14 in student guide)

Take a seat in front of the mascot display and read some of the articles.

In a group or with a partner, discuss the following questions.

• What do you think about using Native American cultures as mascots?

• How would you feel about your own culture and race being used in the same way? Try and break that down. Why do you feel or think that is?

• What are the arguments for and against using Native American names as mascots?

Continued on next page
3.) Race and Education  (Page 15 in student guide)

There has always been issues of race at play in our education system. Prior to the creation of the idea of race, economics determined who had access to quality education. After, race became a way to categorize people. Certain groups were disadvantaged with respect to quality, quantity, and access to education.

• Is Education a right or a privilege? What do you think?

• Discuss with a partner: Why would having access to an education be beneficial?

Have a seat at one of the school desks and read the information about segregation in the education system.

• Do you think public schools are still segregated? How so?

• What do you think is valuable about going to school with people who are from different races, ethnicities, and backgrounds?

1.) Have a seat around the cafeteria table and watch the video.

Discuss with your group or partner:

• Think back to your high school experience. How do you relate to the experiences shared in the video?

• Do you have similar experiences today?
**Inter+Face and the 1915 Panama-California Exposition**

The latest installation to the exhibit is a collaboration project between the Museum and the AjA Project. In the early 1900s busts were made for the 1915 Exposition to teach visitors about different races. The individuals were selected to represent their racial category, and attendees to the fair were meant to understand, in a scientific way, that race differences were vast and proven by biology.

As you now know, racial difference is not substantiated by biology. We are all one human race with racial diversity the result of migration and adaptation to different environments known as, human variation.

The 3 busts on display are from a total of thirty made in the early 1910s. The individuals were not asked about themselves or their lives. They were simply selected and assigned a race. This may remind you of the census and the way in which a person's race was designated.

The videos and portraits you see as part of this project are meant to take a very different approach to identity. The participants are all students from the San Diego area who were empowered to represent themselves in whatever way they wanted.

Explore this area, watch the videos, read about the busts, and look at the photos.

Write down questions you would like to ask the two little girls and the gentleman and leave them on the wall.

- What do you want to know about them?
- If they were here, what would you like to ask them?

**If the installation is still available, check out the bust located on the 1st floor of the museum next to the lobby. Installation created by Parkeology.**
Closing Questions and Thoughts  (Page 17 in student guide)

This conversation can happen in the discussion area at the end of the exhibition, outside in the Park, or back at school.

1. What are some things you learned today that you wish to share with people in your life who may not understand race in the way you do now?

2. Why is it important to talk about race and its legacy?

3. When are there opportunities for you to talk about race and discrimination in your personal life? Professional life? Academic Life?

4. Think to yourself. Think about a time when you heard a racist or discriminatory comment/joke/etc. How did you respond? How did you feel?
   a. Would you approach that situation differently in the future? Why or why not?
   b. Now put yourself in the shoes of someone who racially identifies differently from you. What type of perspective do you think they have?

5. Discuss with your group or partner: Describe a time when you felt you were being discriminated against. What happened? How did you feel?
   a. Now think about the other side. Why do you think this event happened from the other person's or institution's involved view?

6. What do you think institutionalized and systematic racism means?
   a. What are your feelings or thoughts about this? What is an example?
   b. How do you or your peers participate in institutionalized racism? Do you fight against it? Do you allow it to happen? Do you raise awareness among your friends and family and teachers? Although not easy, dismantling racism will take a lot of effort. What can YOU do? What part can YOU play in undoing?
Glossary (Pages 18-19 in student guide)

- **Anthropology** - the study of humans and their cultures, both past and present. The field of anthropology includes archaeology, biological anthropology, cultural anthropology, linguistic anthropology, and applied anthropology.

- **Cultural relativism or cultural relativity** - the belief that the values and standards of cultures differ and cannot be easily compared with the values and standards of other cultures.

- **Debate** - a discussion between two people or groups who disagree on an important subject.

- **Discrimination** - policies and practices that harm and disadvantage a group and its members.

- **Ethnicity** - where your ancestors and family is from; often tied to culture, beliefs, and sometimes language but can be simply geographical locations.
  
  Examples: Kurdish, Slavic, Vietnamese...

  **American Anthropological Association definition** - an idea similar to race that groups people according to common origin or background. The term usually refers to social, cultural, religious, linguistic and other affiliations although, like race, it is sometimes linked to perceived biological markers. Ethnicity is often characterized by cultural features, such as dress, language, religion, and social organization.

- **Human variation** - the differences that exist among individuals or among groups of individuals regarded as populations. Anthropologists study both cultural and biological variation.

- **Human biological variation** - refers to observable differences among individuals and groups that have resulted from the processes of human migration, marriage and environmental adaptations. Human biological variation is often referred to as human biological diversity.

- **Implicit bias** - attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.

- **Institutional racism** - the embeddedness of racially discriminatory practices in the institutions, laws, and agreed upon values and practices of a society.

- **Meritocracy** - the idea that merit and individual effort, rather than one's family or social background (including race, gender, class and legacy), determine one's success, one's social and economic position. Similarly, the idea that social inequalities are the result of individual differences in merit and effort.

- **Nationality** - where someone is a legal citizen and has the rights of citizenship.
  
  Examples: American, Mexican, Cambodian...

- **Prejudice** - preconceived opinion that is not based on reason or actual experience.

- **Race** - in the simplest sense, race is categories of people based on physical traits. It was made up and used to classify people.
  
  Examples: Black, White, Asian...

  **American Anthropological Association definition** - a recent idea created by western Europeans following exploration across the world to account for differences among people and justify colonization, conquest, enslavement, and social hierarchy among humans. The term is used to
refer to groupings of people according to common origin or background and associated with perceived biological markers. Among humans there are no races except the human race. In biology, the term has limited use, usually associated with organisms or populations that are able to interbreed. Ideas about race are culturally and socially transmitted and form the basis of racism, racial classification and often complex racial identities

- **Race wedge** - the process of using race as a tactic to divide people in order to achieve a political outcome.
- **Racial classification** - the practice of classifying people into distinct racial groups based on certain characteristics such as skin color or geographic region, often for the purpose of ranking them based on believed innate differences between the groups.
- **Racial identity** - this concept operates at two levels: (1) self-identity or conceptualization based upon perceptions of one's race and (2) society's perception and definition of a person's race.
- **Racialization** - the process by which individuals and groups of people are viewed through a racial lens, through a culturally invented racial framework. Racialization is often referred to as racialism.
- **Racial profiling** - the use of race (and often nationality or religion) to identify a person as a suspect or potential suspect. Racial profiling is one of the ways that racism is manifested and perpetuated.
- **Racial stratification** - a system of stratification and inequality in which access to resources (political, economic, social) depends largely upon one’s racial classification.
- **Racism** - the use of race to establish and justify a social hierarchy and system of power that privileges, preferences or advances certain individuals or groups of people usually at the expense of others. Racism is perpetuated through both interpersonal and institutional practices. Racism is the institution that is perpetuated by interpersonal and sometimes intrapersonal racial prejudices.
- **Stereotype** - the process of attributing particular traits, characteristics, behaviors or values to an entire group or category of people, who are, as a consequence, monolithically represented; includes the process of negative stereotyping.
- **Willful ignorance** - also known as willful blindness; when a person intentionally keeps themselves unaware of facts or intentionally ignoring information that contradicts their reality or beliefs.