CLIMATE STORIES
Climate Stories

How is climate change affecting global Indigenous communities? Recent environmental changes brought on by climate change affect Indigenous people in a unique way, especially because of their relationships with the land, ocean, and natural resources.

Organized into four themes—connections to the ocean, relationships with wildlife, the power of plants, and adapting tradition—Climate Stories reveals a few of the world’s many stories of community response and adaptation.

While there are many environmental issues affecting the world such as overpopulation, overfishing, and overconsumption, this exhibition focuses on the unique impacts of climate change.

Our actions can still make a difference. Join us to explore the climate conversation.
Land Acknowledgment

We acknowledge that we are located on the lands of the Ohlone people, the traditional stewards of the land on which the Global Museum resides. We show our respect for and acknowledge the enduring relationship that exists between the Ohlone people and their land and thank them for making space in their territories for us to share our knowledge, teaching, and learning. We pay respects to the elders past and present of the Ohlone people and extend that respect to other indigenous peoples.
Climate Change and Indigenous People

Indigenous communities are among the first to face the impacts of climate change. There are approximately 370 million Indigenous people in the world today in over 90 countries, making up about 5% of the world’s population. Indigenous people are those from communities who originally lived in and stewarded their homeland. They also make up 15% of the world’s extreme poor, and often face discrimination.

Worldviews of Indigenous peoples are tied to relationships with the environment. A few of the direct consequences of changing environmental conditions include loss of natural resources, restricted access to traditional gathering areas for food and medicine, and displacement from ancestral homelands. Despite these challenges, many communities are adapting traditional lifeways and taking action.

“Our culture starts here on the land. It is how we are connected with the land and the sea. You wash away the land and it is like a piece of us you are taking away.”

– Kabay Tamu of Warraber Island, Australia

Image by Rob Stapleton
TEK

Across the world, Indigenous peoples have lived in their ancestral homelands for thousands of years, forming relationships with plant and animal life, water, the seasons and weather. **This knowledge is known as TEK, or Traditional Ecological Knowledge.** TEK can help us think about how we address climate change.

In California, tribal members of the Amah Mutsun Land Trust, whose ancestral territory extends from the Bay Area to Monterey, work to restore landscapes through traditional ecological knowledge (TEK). The Trust combines traditional resource and environmental management with contemporary approaches, partnering with educational institutions, government agencies, and conservation organizations.

Image courtesy of the Amah Mutsun Land Trust
Cultural Connections

Aboriginal Australian art conveys knowledge of land and cultural traditions. This object symbolizes an ancient connection to the land which is starting to change due to drought, wildfires, and rising sea levels.

Today, many Aboriginal and Torres Strait Islander people are advocating for policy change within the Australian government for climate change planning, including reducing carbon emissions and building emergency sea walls.

Double-sided painted slab

Aboriginal Australian
(Yolngu community)
Wood, ochre, mineral pigment
Early to mid 20th century

On backboard: reverse view
Climate-Forced Displacement

Rising sea levels, increasing temperatures, and climate-related natural disasters are forcing communities across the globe to leave their homes—sometimes permanently. Climate-forced displacement is linked to poverty. Marginalized communities, including indigenous groups, are often the people most affected by devastating storms, flooding, or fires.

The Carteret Islands in Papua New Guinea are the first place in the world to require population relocations due to climate change. In 2006, the council of elders on the islands formed a relocation program to move the community to the mainland.

Many other islander and Sepik River communities have also moved inland due to flooding and rising sea levels.
Mask
*Mwai community, Middle Sepik River*
Wood, clay, cowrie shell, nassa shells, boar’s tusk, fiber, cassowary feathers
Mid to late 20th century

Canoe paddle
*Gogodala community*
Wood, feathers, seeds
Mid to late 20th century
Traditional Lifeways

This section explores a few of the many ways that climate change has altered, threatened, and also inspired action among global Indigenous peoples.

Organized around themes of connections to the ocean, relationships with wildlife, the power of plants, and adapting tradition, stories from Hawai‘i, Papua New Guinea, Alaska, and the Amazon Basin serve as case studies for communities affected by and responding to climate change.

Feather crown
Karajá (Iny) community, northeastern Brazil
Feathers, twine, wood
Mid-1900s
Lungs of the World

In addition to burning fossil fuels, other human activities have increased concentrations of greenhouse gases in the atmosphere, including clearing of land for agriculture and industry.

The Amazon Rainforest, known as the “lungs of the world,” produces more than 20% of the world’s oxygen. **Over 400 indigenous groups call the Amazon Basin home.**

Indigenous communities in the Amazon Basin are actively fighting to protect their homelands and this vital resource from deforestation and oil development. The recent fires in August 2019 have raised awareness about the important role the Amazon plays in the current climate crisis.
Connections to the Ocean

Climate change impacts not only ancestral lands, but also essential resources. Many communities have strong ties with the waters that surround them and depend on local marine life for survival. Coastal and island communities are also faced with the prospect of losing or leaving their homes permanently over the next century. Some are taking action and building new infrastructure, planning for relocation, and advocating for policy change through international networks.

Resurrection Bay in Seward, Alaska, 2019
Image by Steve Deger, Creative Commons

The Na Pali Coast on the island of Kaua‘i, Hawai‘i 2018
Image courtesy of The Global Museum
Cultural Leadership

Native Hawaiian people are some of the global leaders in climate change policy, planning, and adaptation. In 2018, the Hawai‘i legislature passed two bills pledging to make the state carbon neutral by 2045.

Native Hawaiian ancestral knowledge stems from the relationship between humans and ‘āina, meaning “that which nourishes us.”

Cultural items like those on display are still worn and used today as symbols of identity and to pass down traditional knowledge.

The sacred site of Pu‘uhonua O Hōnaunau National Historical Park on the Big Island of Hawai‘i, 2018.

Image courtesy of The Global Museum
**Shark tooth club**
*Native Hawaiian*
Wood, Oceanic white tip shark teeth, plant fiber cordage
1800s
Collection of the California Academy of Sciences

**Niho paloa (Chief’s necklace)**
*Native Hawaiian*
Sperm whale tooth, glass beads, cordage
Late 1800s to early 1900s
Collection of the California Academy of Sciences

**Whale tooth necklace**
*Native Hawaiian*
Sperm whale tooth, string, ribbon
Late 1800s to early 1900s
Collection of the California Academy of Sciences

**Octopus lure**
*Native Hawaiian*
Cowrie shell, stone, metal, string
Late 1800s (pre-1906)
Collection of the California Academy of Sciences
Coastal Fish Ponds

Fishing continues to be an important part of life in Hawai‘i, as a source of food and trade. For thousands of years, Native Hawaiians built fish ponds in coastal estuaries to produce millions of pounds of fish as a staple food source. **Rising temperatures are drying up these ancestral ponds.**

Community members today are moving nets, installing aeration systems, and using flexible harvest strategies in these ponds to adapt to warming ocean temperatures.

What do you notice about the two images of fish ponds below, from 1836 and 2016? Over the past 180 years, water levels have gone down.
Fish hook from Hanapepe salt ponds, Kaua‘i
Native Hawaiian
Bone
Date unknown
Collection of the California Academy of Sciences

Fish hook from Hanapepe salt ponds, Kaua‘i
Native Hawaiian
Shell (likely abalone)
Late 1800s
Collection of the California Academy of Sciences

Fish hook
Native Hawaiian
Tortoiseshell
Mid 1900s
Collection of the California Academy of Sciences

Fishing hook and lure
Native Hawaiian
Gold-lipped pearl oyster, sperm whale tooth, fin whale baleen, twine
Mid 1900s
Collection of the California Academy of Sciences
Many Native Alaskan tribes, which include Yupik, Inuit, Inupiat, and Aleut communities, have lived in ancestral villages along the coast for thousands of years, relying on fishing and subsistence hunting of marine mammals for survival. Due to rapid sea ice melt, approximately 87 percent of Native Alaskan villages are experiencing erosion and forced displacement.

Aerial view of the remote Native village of Shaktoolik, located on Norton Sound in Western Alaska, 2018. Photo by Walter Halt Rose, Creative Commons

**Harpoon head**  
*Native Alaskan*  
*Ivory*  
*Late 1800s to early 1900s*  
*Collection of the California Academy of Sciences*

**Ivory carving (seal)**  
*Native Alaskan*  
*Walrus tusk*  
*Date unknown*  
*Collection of the California Academy of Sciences*
The River Flows Back

In my mother's womb peace was mine
But I said "moping"
I greeted the light and came into the world
Saluting it with a cry.
I paddled downstream
Drifting at ease
Like Adam
Before the fall.

But now
A storm rises before me
My canoe has swung round
I paddle against the stream.
The river my helper
Has become my enemy
I fight the river
Until my veins stand out
Until the paddle blisters my palms.

Yet in this battle I gain glory
I win fame
I grow a name
The true essence of it.
One day I will reach the source again.
There at my beginnings
Another peace
Will welcome me.

- Kumalau Tawali, in 'Modern Poetry' from Papua New Guinea
Relationships with Wildlife

Indigenous communities across the globe rely on wildlife for food and creating material culture. In many cultures, relationships between humans and animals are built on a foundation of respect and spiritual significance. Through Traditional Ecological Knowledge (TEK), measures are taken to ensure species are not over-hunted or over-fished. As flooding, rising temperatures, and sea ice melt leads to increasing habitat loss, climate change has offset the balance between humans and important wildlife species.

Children from the Ilulissat village of Sisimiut in northwest Alaska participate in summer camps to learn culture traditions and gain a better understanding of natural resource issues impacting their lives.

Image from the exhibit: Wildlife section of Climate Stories.
In Alaska, communities rely on traditional food sources to feed villages, and hunting practices ensure that species are not over-harvested. Faced with declining populations of polar bear, walrus, and other arctic animals, many tribal members are adapting hunting strategies and working to protect these species.

Children from the Iñupiat village of Selawik learn to cut and scale fish during their cultural and environmental summer program geared towards preserving traditional lifeways. Image from the US Fish and Wildlife Service.
Carving
Native Alaskan
Ivory
Late 1800s to early 1900s
Collection of the California Academy of Sciences

Rattle (fox)
Native Alaskan
Ivory
Date unknown
Collection of the California Academy of Sciences

Bola used for hunting birds
Native Alaskan
Ivory, string, paper (substitute for missing ivory pieces)
Late 1800s to early 1900s
Collection of the California Academy of Sciences
Culturally-Significant Animal Species

In Papua New Guinea, the crocodile and the critically endangered cassowary bird—two culturally significant species—are losing habitat due to rising sea levels and increasing temperatures. The crocodile is traditionally the metaphor for decision making and political discussions, and its image is often used as part of material culture related to policy and negotiation.

The cassowary and other birds are seen as kin, and the use of their bones and feathers signifies relationships with ancestors.

One of the creation stories from the *latmul* community in Papua New Guinea describes a world engulfed by water. An ancestral crocodile came and scooped part of the submerged land onto its back, lifting it to the surface. It is said that when the crocodile moves the land shakes.
**Carved wooden pig**
*Middle Sepik River, Papua New Guinea*
Wood, pigment
Date unknown

**Dagger**
*Iatmul community, Papua New Guinea*
Carved cassowary bone, pigment
Date unknown

**Headrest with crocodile form**
*Sepik River, Papua New Guinea*
Wood, pigment
1970s

An endangered cassowary bird in the Daintree Rainforest of Northern Australia. Cassowaries only live in Australia and Papua New Guinea, with about 2,000 left in the wild.

Image courtesy of the Global Museum
Other culturally important species include pigs and boars, as they are part of ceremonial feasting and boar's tusks are still used for adornment today.

Look for the boar's tusks on the figure's face.
The Power of Plants

Plants can serve as indicators of climate change. Even subtle differences in weather patterns can lead to a decrease in biodiversity. Communities are having to adapt agricultural practices, which often serve as the main food source for a region, and are losing the ability to gather medicinal plants that they rely on for healing.
This headdress is made of materials that were all gathered in the Amazon Rainforest. This region is home to over 80,000 plant species. Indigenous communities in the Amazon Basin have long relied on plants for medicinal purposes, many of which are also used in modern pharmaceuticals. Deforestation and land exploitation has made it more difficult to gather these species.

**Headdress**

*Kajarâ (tây) community, Northeastern Brazil*

*Feathers, twine, wood*

*Mid-1900s*
Bio-Partnerships

Alongside plants, **fungi in Hawai`i are threatened by climate change** and human encroachment. As temperatures continue to increase, some species that live in delicate microclimates such as cloud forests and coastal forests may no longer survive.

The Harry D. Thiers Herbarium at SF State serves as an important repository for plant and fungi and center for biodiversity research. Professor Dennis Desjardin, Director of the SFSU Herbarium, has worked with local elders throughout his career to document fungi and plants and name newly discovered fungi species in Hawaiian-language names. He has discovered and described 49 new species from the Hawaiian Islands.

Images courtesy of Jason Cantley; SFSU
**Dubautia plantaginea**

On loan from the Harry D. Thiers Herbarium

This plant is one of many collected by SF State faculty and students. This specimen was collected from the Alaka‘i Swamp area on the island of Kaua‘i and is called na‘ena‘e in the Native Hawaiian language. It is a member of the Silversword alliance and is in the same family as an endangered species that only grows on Mt. Haleakala on Maui and Mauna Kea on the Big Island, whose unique habitats are threatened by rising temperatures.

[Image of Silversword bloom on Haleakala, Maui. Image by Forest Starr and Kim Starr, Creative Commons]

[Assistant Professor of Biology Jason Cantley collects plant specimens, Hawai‘i. Image courtesy of Jason Cantley]
Left: *Hygrocybe noelokelani*

The species name of this fungi translates to "the pink rose in the mist." These mushrooms are only found in high elevation native wet cloud forests on Maui, Molokai, and Hawai‘i and are now on the endangered species list.

Center: *Hygrocybe lamalama*

The Hawaiian name for this mushroom is "to glow as if touched by the sun." It is found in native wet forests in the mountainous regions of all the major Hawaiian islands.

Right: *Geastum lichiforme*

This earthstar mushroom resembles a lichi fruit. It grows in coastal Causarina (evergreen) forests on the Hawaiian islands.

On loan from the Harry D. Thiers Herbarium

Images courtesy of Dennis Desjardin, Professor of Biology and Director of the Harry D. Thiers Herbarium at SF State
The yam is a symbol of birth and life in the Sepik River region of Papua New Guinea and an important ceremonial crop. Yam masks are worn during annual harvest festivals. Taro and sago (palm starch) are also common foods in the highland regions. Across the country, 85% of the population relies on subsistence farming, which is the practice of growing food to solely feed family, clan, or community.
Health Risks and Climate Change

Increased exposure to infectious diseases poses a climate-related health risk.

In tropical areas, increasing temperatures and changing water levels have altered mosquito populations, leading to a rise in malaria. High rainfall and humidity enhance mosquito breeding and survival. Rainfall and weather events can also contaminate water systems, especially when paired with human activities like improper sewage disposal.
Adapting Tradition

Indigenous communities are now faced with changes to longstanding cultural traditions. Traditional practices such as dance, ceremonies, and material culture are often tied to relationships with the natural world.

Across the globe, people are using new technologies for hunting and subsistence strategies. Many communities are now actively engaged in policy discussions with local governments and organizations such as the United Nations.

Community members today often use cultural items such as headdresses, face paint, and bows for protests and political action in addition to traditional use.
**Headdress**

*Xavante community, Amazon Basin*

Feathers, reed, thread

Date unknown

**Bow with string**

*Probably Jivaro people*

(Peruvian/Ecuadorean Amazon)

Wood, hide, beads, leather

Date unknown

**Bow**

*Amazon Basin*

Wood

Date unknown

**Bow**

*Campa community*

(Peruvian Amazon)

Wood

Date unknown
Pacific walruses depend on sea ice for survival, and are culturally and spiritually significant for many Native Alaskan tribes. They provide vital nutrition, as well as hide and ivory for clothing and material culture.

In 2013, warmer weather and declining sea ice prevented hunters on St. Lawrence Island from accessing walrus herds, resulting in a record low harvest and food shortage. Native Alaskan hunters have tried new methods, including flying drones over ancestral hunting grounds, to track sea ice and walrus populations.
National Climate Action Plans

In 2016, Papua New Guinea became the first country to formally submit a national climate action plan under the Paris Accord, the agreement with the United Nations Framework Convention on Climate Change. Papua New Guinea’s national climate-compatible development policy includes institutional capacity building, migration policy, solar farms, and mangrove rehabilitation.

As government symbols, the Papua New Guinea flag and national emblem embody connections to nature. Both use an image of the Raggiana bird-of-paradise, the national bird, which clasps a traditional kundu drum on the emblem.
COP21 MAJOR OUTCOMES
5 Key Elements of the Paris Agreement

- Countries to STRENGTHEN CLIMATE ACTIONS every 5 years
- ADAPTATION is a central pillar to help world’s most vulnerable
- LONG-TERM GOAL to achieve climate neutral world
- ENHANCED TRANSPARENCY to ensure commitments are met
- FINANCE, CAPACITY BUILDING will scale up support for least developed countries

The Paris climate negotiations prompted more than 10,000 new initiatives involving cities, regions, companies, investors, and civil society organizations, including:

- 186 COUNTRIES shared national climate action plans, called INDCs
- 127+ MILLION HECTARES of degraded land in Africa and Latin America to be restored
- 400+ CITIES SET TARGETS working over 700 tons of CO2s annually by 2030
- $1T IN SOLAR INVESTMENTS to be mobilized by new global alliance
- 114+ COMPANIES will use Science Based Targets to set emissions-cutting goals
- 20 COUNTRIES to double clean energy R&D

These substantial climate actions will transform world and drive us toward a safer, climate-resilient future.

Plenary session for the adoption of the Paris Accord, image by Arnaud Bouissou
Papua New Guinea flag
Printed cloth
2019

Kundu drum
Gogodala community
Wood, snakeskin, pigment
Date unknown
Action Now

Despite these challenges, communities across the globe are rallying together to enact change. Climate change is now a global conversation, and one that we should all be a part of.

At SF State, many students, staff, and faculty members are actively engaged in climate change research, projects, and programs. Leaders include the Estuary & Ocean Science Center and numerous academic departments from the sciences and beyond. Learn about some of the resources right here on campus and ways to be involved!
Talking about Climate Change

A major new study from Yale University reveals that one of the most important things we can do about climate change is talk about it with friends and family, which leads to greater understanding and concern about the issue. So how do we talk about climate change? To start, here are some definitions that can sometimes be confusing!

What is climate change, anyway?
The earth’s average temperature increased by almost one degree Celsius in the past century. While the planet has experienced natural warming periods throughout history, there is no longer any doubt among the scientific community that recent human activity has increased the concentration of these heat-trapping gases (largely carbon dioxide, or CO₂) in our atmosphere. Increasing heat melts reflective sea ice, meaning more sunlight is absorbed by the earth than ever before, leading to rising temperatures.
Climate Change or Global Warming?

Climate change has a social impact. Seemingly small changes in global temperature have disrupted both ecosystems and livelihoods. Natural disasters and extreme weather—from drought to cold snaps—have been happening more than ever in recorded history.

Scientists use both climate change and global warming. However, climate change is becoming the preferred term as it also addresses rising sea levels, extreme weather, and other impacts.

One degree Celsius?
A global increase of one degree Celsius—or 1.8 degrees Fahrenheit—may not sound like enough to cause problems. However, NASA studies reveal that even small differences create longer heat waves, heavier rainstorms, and more coral reef die-off.
Sustainable SF State

Aims to educate students, faculty and staff to embrace the values and principles of sustainability by integrating them into the University's planning and policies, academics, operations, student activities, and community engagement.

SFSU Initiatives include:

People
- Food security (Basic Needs Initiative)
- Student success + graduation initiatives
- Promoting health + wellness
- Access to housing
- Water bottle filling stations

Environment
- Gator Pass - use your pass on public transit!
- Zero waste + energy + water
- Climate adaptive landscape

Financial
- Fossil fuel divestment
- Green fund investment

Future State
- Decarbonization - no combustion
- Embodied energy - reuse
- Biophilic design - connection to nature
- Walkable neighborhoods
- Climate Neutral by 2030-2040
- Designing to achieve better energy + water performance

Visit http://sustain.sfsu.edu
or follow @SustainSFState to learn more!

Looking for ways to be involved in a student group on campus? Check out the Associated Students Environmental Resource Center: http://asi.sfsu.edu/asprograms/erc/
Understanding Climate Change

Learn about some of the current faculty and student research projects at SF State to understand climate change and its affects on our environment.

Science News from research organizations

Climate change puts coastal crabs in survival mode, study finds

**Date:** November 12, 2014  
**Source:** San Francisco State University  
**Summary:** Intertidal zone crabs can adapt to a warming climate, but will not have energy for much else besides basic survival, researchers have learned. In the first study to look at the combined effects of varying temperatures and ocean acidity levels on porcelain crabs, researchers found that as temperature rises and pH drops, the crabs' thermal tolerance increases but their metabolism slows.

SF State team tests surprising new tools for slowing climate change

**By Patrick Monahan**  
**Thursday, July 18, 2019**

Climate change may turn important marine organisms into 'junk food'

**By Patrick Monahan**  
**Thursday, June 13, 2019**

A clearer view of past climate from tree rings

**By Patrick Monahan**  
**Thursday, February 28, 2019**

How sea anemones feel the pinch of climate change

The climate crisis throws many things into disarray — in tidepools, a tiny yet crucial relationship is strained.

**COMMUNITY CONTRIBUTOR**  
**Sep. 14, 2019 5:00 p.m. / FEATURES / NEWS COLUMNISTS**

If you’ve visited the rocky California coast at low tide, you’ve probably seen, stepped on, and stuck fingers into carpets of aggregating sea anemones, or sea flowers. These elegant and colorful masses of tentacles, ever-present in the intertidal, close up during low tide to present as dark green blobs.

Credit: Garry Knight / Flickr (CC BY 2.0)
Raising Awareness

Many other departments and institutes at SF State—from art to documentary film to music—communicate about climate change and help raise awareness.

In 2015, Assistant Professor of Comic Studies Nick Sousanis co-published a comic titled “The Fragile Framework” in *Nature* magazine.
Has Climate Change Affected Your Friends Or Family?

Natural disasters related to climate change such as hurricanes and fires have become more common. In the United States, entire communities have been forced to leave their homes as a result of events like Hurricane Katrina in 2005 and more recently the Camp Fire in Paradise, California. Many architects are now finding methods to design and build in a responsive way in the face of climate change.

Communities often raise money for local rebuilding efforts after natural disasters. A graduate student purchased this t-shirt at a bakery in New Jersey during a fundraiser for Hurricane Sandy.

T-shirt created for Hurricane Sandy fundraiser. 2012

On loan from Sara Roberts, Museum Studies graduate student
2018 Camp Fire

For over a week in 2018, Bay Area residents were advised to stay indoors due to smoke from the devastating Camp Fire in Paradise, almost 200 miles away. Events like this are difficult for all communities but especially for those with chronic illnesses or people with disabilities, who may have mobility issues or no access to masks. The SF State Health Center provided free ventilation masks to those who needed them on campus.

Many SF State students shared stories of family and friends who lost their homes in the Camp Fire in November 2018.

Museum graduate student Sara Roberts (right) and her mother wear masks in Fairfax, California during the Camp Fire, in November 2018.
Climate Justice Protest Signs, 2019
On loan from SF State Students

On September 26, 2019 hundreds of SF State students banded together for a climate justice rally. These protest posters are a few of the many created for the event for students to make their voices heard.
Take Action

While we cannot stop climate change outright, our actions still matter. Larger decisions need to be made at the policy level. If possible, get involved with your local government! However, even small actions help lend our voices to the climate conversation and raise awareness.

Choose an action card of a social issue you will take, snap a photo for @GlobalMuseumSFSU.
Acknowledgments

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The Global Museum would like to thank the California Academy of Sciences, the Harry D. Thiers Herbarium at San Francisco State University, Nick Sousanis, and graduate student Sara Roberts for lending their collections to the exhibition.

All objects on display are from the collections of the Global Museum, which cares for them on behalf of San Francisco State University, unless otherwise indicated.
Disability Access and Sustainable Museum Practices

The Global Museum acknowledges the importance of making our exhibition gallery accessible to visitors with disabilities.

Through a partnership with the Paul K. Longmore Institute and a grant from the College of Liberal and Creative Arts, the museum staff and students have worked with members of the disability community on accessibility planning.

We also aim to incorporate sustainable practices into our activities whenever possible. The Global Museum uses recycled materials and eco-friendly cleaning products and repurposes casework and exhibit supplies. Our Museum Studies Student Sustainability Committee support these efforts.
Thank you for visiting!

We hope you enjoyed our digital version of *Climate Stories*.

This exhibition would not have been possible without the dedicated work of the San Francisco State University Museum Studies students.

For more information, please visit museum.sfsu.edu

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“Indigenous people are on the frontline of climate change.”
Survival International