SWIG’S 2ND ANNUAL CRITICAL GEOGRAPHIES SYMPOSIUM

EVERYDAY SPACES
OF
VIOLENCE
AND
RESISTANCE

FEBRUARY 1 - 2, 2016
SCRIPPS COTTAGE
SAN DIEGO STATE UNIVERSITY
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welcome!</td>
<td>2</td>
</tr>
<tr>
<td>Funding and Sponsorships</td>
<td>3</td>
</tr>
<tr>
<td>Schedule</td>
<td>4</td>
</tr>
<tr>
<td>Program</td>
<td>6</td>
</tr>
<tr>
<td>Committees</td>
<td>14</td>
</tr>
</tbody>
</table>
WELCOME TO SWIG’S 2\textsuperscript{ND} ANNUAL CRITICAL GEOGRAPHIES SYMPOSIUM!

Supporting Women In Geography (SWIG) is pleased to host the 2\textsuperscript{nd} Annual Critical Geographies Symposium: Everyday Spaces of Violence and Resistance at San Diego State University. SWIG is a student-led organization dedicated to the participation of women in geography. Building on the great success we had in hosting our first interdisciplinary symposium on critical geographies last year, we have committed ourselves to turning this into an annual event. The symposium this year brings together prominent and emerging scholars to explore intersections of violence and resistance in everyday life. Through a series of talks and workshops that will take us from Palestine to Venezuela, to Afghanistan and the United States, and beyond, we seek to engage theoretical and methodological questions relating to struggles against a multitude of violent processes and relations constituted in and through spatially specific practices and meanings of everyday life, as well as to the multi-scaled and relational networks of power in which they are embedded. The goals of this event are: 1) to stimulate conversations and debates that bring into focus ways in which the mundane and spectacular spaces of everyday life provide a critical lens for decolonizing and politicizing interrelated processes and forms of violence affecting the lives and lived spaces of particular individuals and social groups and 2) to help foster a critical network of scholars and students engaged in social justice research and activist struggles in and outside of the academy. Our intention is to disrupt dominant narratives representing violence and conflict as extraordinary events and as an aberration to normal life, and interrogate the troubling ways in which such notions have the effect of normalizing and silencing everyday manifestations of violence in the way they are both routinely experienced and resisted. We are very excited to host Nadera Shalhoub-Kevorkian, George Ciccariello-Maher, Jenna Loyd, Jennifer Fluri, Cutcha Risling-Baldy, and James Anderson as special speakers for the symposium whose work embodies the diversity and originality of interdisciplinary scholarship emerging out of critical theory and practice.
FUNDING AND SPONSORSHIPS

The 2nd Annual Critical Geographies Symposium was made possible by funding awarded to SWIG through the Student Success Fee Funding Program at San Diego State University. We are very grateful for the generous funding provided by the California Geographic Alliance and The Charles W. Hostler Institute on World Affairs. We also wish to acknowledge the Department of Geography, The International Security and Conflict Resolution Program, and the Department of Chicana and Chicano Studies for their institutional sponsorship.
MONDAY, FEBRUARY 1, 2016
9:00 am - 9:30 am  Registration
9:30 am - 9:45 am  Welcome Address
9:45 am - 11:00 am  George Ciccariello-Maher
*The Dialectic of Urban Space in Caracas*
11:00 am – 11:15 am  Coffee Break
11:15 am - 12:30 pm  Jenna Loyd
*Violence, Health, and Social Justice*
12:30 pm - 1:30 pm  Lunch Break
1:30 pm - 2:50 pm  Student and Activist Research Panel I
  • Juan Flores (Graduate Student, SDSU, Sociology)
    *Welcome To My World: The Annihilation of Civilians, An Interactive Analysis of Goffman’s Total Institutions and American War Films*
  • Whitney Russell (PhD Student, UCSD, Anthropology)
    *They Have No Rights: Violence According to Space*
  • Bo Elder (Graduate Student, SDSU): *Campus Organizing in the Era of Public Education Reform*
  • Lydia Wood (Graduate Student, SDSU, Geography)
    *’It’s about wholeness’: Understanding the Geographies of Indigenous youth health in San Diego*
Discussants: Jenna Loyd, George Ciccariello-Maher, and James Anderson
2:50 pm - 3:00 pm  Coffee Break
3:00 pm - 4:30 pm  Keynote Address: Nadera Shalhoub-Kevorkian
*Aesthetic of Violence, and the Occupation of Senses*
4:30 pm - 5:15 pm  Reception Sponsored by the Department of Geography
Storm Hall, 3rd Floor Balcony
Documentary Screenings – Storm Hall West 11
  • The Turning Point’: The San Francisco State ‘68 Riot
  • San Francisco State Strike 1968, Black Students & Third World Liberation Front
5:30 pm - 7:00 pm  

TUESDAY, FEBRUARY 2, 2016

9:00 am - 9:30 am  Registration

9:30 am - 10:45 am  Jennifer Fluri
We are Here for the Women”: Afghanistan, Time-Space, Gender, and Scales of Violence

10:45 am - 11:00 am  Coffee break

11:00 am – 12:15 am  James Anderson
Dead Zones of the Academic Imagination: A Critical Reflection on David Graeber’s Analysis of Structural Violence and Stupidity

12:15 am - 1:15 pm  Lunch Break

1:15 pm - 2:45 pm  Student and Activist Panel II
  • Ozzie Monge (Lecturer, SDSU, American Indian Studies)
    Fail Montezuma! The Last Vestiges of an Obscured yet Stubbornly Persistent Culture of Racism at San Diego State University
  • Brandon Edward-Schuth (Graduate Student, SDSU, Philosophy)
    Capitalism’s Temporal Oppression: What is to be done?
  • Bayan Abusneineh (Graduate Student, UCSD, Ethnic Studies)
    Suspended Lives: Hana al-Shalabi and the Geographies of Violence, Containment, and Resistance in Palestine
  • Hatem Mohtaseb (Student, SDSU, Construction Engineering)
    Resisting routine violence: from occupied Palestine to our campuses in the U.S

Discussants: Nadera Shalhoub-Kevorkian and Jennifer Fluri

2:45 pm - 3:00 pm  Coffee Break

3:00 pm - 4:15 pm  Cutcha Risling-Baldy
#TheNewNativeIntellectualism: Indigenous Hashtag Activism as Survivance Against Systemic Violence

5:00 pm - 6:30 pm  Panel Discussion: On Being a Radical Scholar  (Storm Hall West 11)

Chairs: Anne-Marie Debbane and Lydia Wood
Discussants: James Anderson, George Ciccariell-Maher, Jennifer Fluri, Cutcha Risling-Baldy, Nadera Shalhoub-Kevorkian
PROGRAM

Monday, February 1, 2016

9:30 am - 9:45 am

WELCOME ADDRESS

Lydia Wood, SWIG President and Co-organizer, Ph.D. Candidate, Geography, SDSU

John Mark Shorack, Co-organizer, Undergraduate Student, Division of Social Studies, SDSU

9:45 am - 11:00 am

The Dialectic of Urban Space in Caracas

George Ciccariello-Maher, Associate Professor, Political Science, Drexel University

Recent years have seen an undeniable upsurge in conflict and political struggles in Venezuelan society, and these struggles manifest in powerfully spatial ways. Historically, economic exclusion and marginalization in the Venezuelan capital coalesced into dramatic segregation along socio-economic and even racial lines, and these lines hardened in the aftermath of the 1989 popular rebellion known as the Caracazo. Recent years have seen a reverse dialectical swing in which movements of the urban poor, in alliance with elements of the government, have been seizing back urban space. While some aligned with the opposition decry this as a new form of spatial exclusion, it is quite the opposite: the radical expansion of democratic access to urban space.

11:15 am - 12:30 pm

Violence, Health, and Social Justice

Jenna Loyd, Assistant Professor, Public Health Policy & Administration, University of Wisconsin-Milwaukee

1:30 pm - 2:50 pm

Student and Activist Research Panel I

Discussants:
James Anderson (Southern Illinois University, Carbondale)
George Ciccariello-Maher (Drexel University)
Jenna Loyd (University of Wisconsin, Milwaukee)
**Bo Elder**, Graduate Student, SDSU: “Campus Organizing in the Era of Public Education Reform”

**Juan Flores**, Graduate Student, SDSU, Sociology: “Welcome To My World: The Annihilation of Civilians, An Interactive Analysis of Goffman’s Total Institutions and American War”

**Whitney Russell**, PhD Student, UCSD, Anthropology: “They Have No Rights: Violence According to Space

Prem Nagar is an isolated village on the lonely border between Haryana and the Delhi Capital Region in north India. Prem Nagar is a "prostitution village," a term in use since the mid-2000s that describes small settlements of the same scheduled caste; nearly all households have at least one daughter in law in sex work. This unusual setting, combined with proximity to the capitol, has compelled many cosmopolitan NGO workers to spend hours in air conditioned cars, commuting to Prem Nagar, with the hope of rescuing girls out of sex work. Yet, in recent years, Delhi is dealing with its own reckoning and rescue. Since the 2012 rape and murder of Jyoti Singh, feminist groups have demanded Delhi confront the everyday dangers facing women on its streets. How, then, can we look at the space between Prem Nagar and Delhi, and the women who traverse them? What does Delhi look like when viewed from the core of Prem Nagar? What drives people away from Delhi and towards this village? In other words, whose violence in which places come to matter when people from these two place become entangled in one another? I would like to suggest that the everyday violence of Prem Nagar is reframed to deny the risks Delhi's women face on a regular basis, minimizing the fear and trauma that shapes the lives of Delhi's female urban elite.

**Lydia Wood**, Ph.D. Candidate, SDSU, Geography): ‘It’s about wholeness’: Understanding the Geographies of Indigenous youth health in San Diego

San Diego and Northern Mexico, the ancestral territory of the Kumeyaay people is home to a diverse Native American urban community and twenty-three reservations. Centuries of colonialism has not only diminished Native American communities' connections and access to ancestral territory but has also led to a range of well-being and health struggles, from diabetes and poverty, to poor mental health associated with historical and intergenerational trauma. While there have been many studies exploring the health outcomes of Indigenous communities and connecting these outcomes to legacies of colonialism, few studies have tried to understand health and well-being from the perspective of Indigenous youth. In this presentation I discuss the methodology and initial findings from my ongoing research that examines the social, historical, and geographic factors that shape Indigenous youth health and well-being in San Diego and I explore how these factors are understood by Indigenous youth. I discuss the ways in which health and well-being are constructed by Indigenous communities, and in particular by Indigenous youth, and the agency of Indigenous youth in shaping their health and well-being in potentially empowering and/or limiting ways. In particular, I discuss the complex political and emotional geographies youth draw from when navigating and expressing their experience of health. I conclude by arguing that efforts to understand and combat health disparities would better serve Indigenous youth if they prioritized indigenous knowledge and experience and took
the geographies of Indigenous youth lives as an important starting point for combating health disparities.

**3:00 pm - 4:30 pm**

**KEYNOTE ADDRESS**

**Aesthetic of Violence, and the Occupation of Senses**

**Nadera Shalhoub-Kevorkian,** Professor, Faculty of Law Institute in Criminology and School of Social Work, The Hebrew University of Jerusalem

The legal, physical, and psychological oppression of Palestinians occurs through the settler colonist's use of sensory aesthetic violence. Such violence reveals a specific trajectory of domination. The settler colony strikes not only at the land, the body and life, but also at the seemingly mundane senses. In the senses of the colonized reside his or her power to live – his/her sight, smell, and taste. The occupation of the senses, as performed in the settler colony, acts as an expression of necropolitical logic against the disobedient native – a mode of slow killing. This presentation uncovers how the occupation of senses, in its use of aesthetic violence, invades the spaces, homes, streets, bodies, and senses of the colonized to generate forms of racial exclusivity which are justified by the state as necessary in order to preserve the cultural, religious, and national identity of the colonizer. By showing that the occupation of senses is performed through historicized religious, nationalist, and/or culturalized/civilizing “modernist” claims, the paper reveals colonial disruptions of comprehension, in its sensory, physical, psychological and epistemic embodiment of war against the colonized. Maintaining Palestinians as “no-bodies” through the occupation of the senses, the settler colony uses aesthetic violence based on artistic, cultural, religious and nationalist justifications to secure its sovereignty in occupied East Jerusalem and to make claims to civility, modernity, and cultural superiority. By extension, the colonizer attempts to maintain its position as blameless of harm and vulgarity against the backdrop of a religious and nationalist war maintained through technologies that occupy the senses.

In occupied East Jerusalem, the city of the colonized is open to the improvisation of the colonialist. Thus, Jerusalem as a city is constantly subject to the invention of new festivals, occasions, parades, and marches. In the nostalgic pathos of a “united Jerusalem” – with its parades, marches, songs, and slogans acting as microagressions towards the colonized Palestinian – aestheticized sensory and physical violence produce and are produced by the ethnocratic nature of the city. The occupation of senses comes to be inscribed over the bodies, spaces and lives of Palestinians, reproducing a multiplicity of violent theatrical practices that are performed on a daily basis to assert Jewish exclusivity and supremacy. This further inflates the discourse of fear of the dangerous Palestinian “terrorist.” The obscenity of the colonizer is displayed through the performative aesthetic of events like the “Light Festival” – with its pastoral imaginary for Jewish citizens only – and “Jerusalem Day” – with its historical Jewish roots presenting Zionist disposessions. Settler colonial modes of domination and violation invade the most intimate spaces, not only to perform, but further to constrain, caution, and toy with the
colonized psyche, advancing the colonizer’s logic of elimination. Through the occupation of the senses, the settler colonizer dismembers bodies and transforms spaces of life into spaces of death. Moreover, the settler colonizer uproots and dispossess the colonized when and where the colonized acts to subvert this regime of oppression. The political work of the occupation of senses strengthens the necropolitical structure of the settler colony.

Tuesday, February 2, 2016

9:30 am - 10:45 am

We are Here for the Women”: Afghanistan, Time-Space, Gender, and Scales of Violence

Jennifer Fluri, Assistant Professor in Geography, University of Colorado, Boulder

This presentation examines differential epistemologies of violence by interrogating formal and informal methods of conflict mediation within Afghanistan. The experiences and understanding of violence are discussed through relational intersections of time-space and scale. Time-space provides a useful analytic tool for explicating the delicacies of time, timing in the process of resolving conflicts, and the spatial neutrality and authority necessary to orchestrate mediation. By investigating the scales of violence from the intimate to the geopolitical, this presentation examines how scales are politically constructed and manipulated to delegitimize certain forms and agents of violence while simultaneously legitimizing others. Comparing different scales and methods of violence in Afghanistan reveals the ways in which relational gender roles have been embedded into informal legal frameworks and challenged by formal governance, international human rights discourses, and Islam. Scale also offers a useful analytic tool toward revealing the violent commonalities associated honor systems as a method for ensuring social and spatial control.

11:00 am – 12:15 am

Dead Zones of the Academic Imagination: A Critical Reflection on David Graeber’s Analysis of Structural Violence and Stupidity

James Anderson, Freelance Journalist and Doctoral Candidate, Mass Communications and Media Arts, Southern Illinois University, Carbondale

In his new book, The Utopia of Rules, anthropologist David Graeber argues for an understanding of structural violence as systematic inequality backed by physical force or the threat of physical force, with “force” understood as a sort of euphemism for violence. Bureaucracy, in Graeber’s analysis, is a way of managing these arrangements which are inherently stupid because of their reliance on violence. Graeber’s locus remains, in the main, the threat and deployment of sheer physical brutality. Drawing from Graeber’s work with special focus on his essay, “Dead Zones of the Imagination: An Essay on Structural Stupidity,” featured
in his new book, I offer a mild corrective. My analysis acknowledges the role of brute force, along with the function of the capacity for the threat of that force, while attempting to simultaneously return focus to the also existing violence of structural violence. Specifically, I consider its operation within the university, an institution fraught with power asymmetries and rife with structurally induced violence. I offer partial explanations as to why Graeber’s narrative downplays the violent effects of structural violence and minimizes the mental conceptions – what we could call ideologies or public pedagogies – undergirding stratified arrangements doing violence to human beings. The explication seeks to show how such (structural) violence is systematically meted out in highly unequal and gradated ways tending to reinforce (and reproduce) the material conditions, institutional arrangements and social relations responsible for (or constitutive of) those very same structures of violence.

1:15 pm - 2:45 pm

Student and Activist Panel II

Discussants:
Jennifer Fluri (University Of Colorado, Boulder)
Nadera Shalhoub-Kevorkian (The Hebrew University of Jerusalem)
Ozzie Monge, Lecturer, SDSU, American Indian Studies: “Fail Montezuma! The Last Vestiges of an Obscured yet Stubbornly Persistent Culture of Racism at San Diego State University”

By any measure, San Diego State University boasts a very diverse student body. In fact, SDSU has been the recipient of the Higher Education Excellence in Diversity Award, a national honor, for two consecutive years (2013-2014). In spite of this distinction, SDSU still maintains a moniker and a mascot that were born during an era when the ideology of white supremacy was the accepted social norm. The school’s appropriation of Aztec culture in 1925 and the manner in which the students and faculty chose to use it demonstrates the ignorance that led to the consequentially racist misrepresentation of not only Aztecs, but of Indigenous people in general, with the most visible example being the school’s mascot. The mascot itself perpetuates the “noble savage” stereotype, reducing Indigenous people to anachronistic objects suitable for use as a good luck charm during sporting events; this is completely antithetical to SDSU’s achievements in diversity. Many fail to understand why the mascot is racist in nature. This may be due to the fact that the word “Aztec” itself is not as racially charged as the word “Redskin” or any other derogatory racial slur. However, when the history behind the selection of the Aztec moniker is examined within the context of the social climate in which it was chosen, it becomes clearly evident how racism articulated itself during the nascent formation of San Diego State’s identity. Combined with the erroneous and romanticized (mis)understandings of the geographic region and its history, racism influenced the choices made by students, faculty and administrators, which led to the original appropriation of the Aztec culture in 1925. My intention is to reveal the actual history behind the choice of the moniker and mascot, bringing into the open the facts which have been, over time, obscured, forgotten and perhaps even intentionally hidden.
Brandon Edward-Schuth, Graduate Student, SDSU Philosophy: "Capitalism’s Temporal Oppression: What is to be done?"

In this paper I will examine the notion that as society has progressed (specifically from feudalism of the twelfth and thirteenth century up to early and modern capitalism (from the eighteenth century into today) the concept of time has become increasingly more oppressive. For this paper, oppression will refer to both suffering and constraint in a physical and a psychological sense. The latter will be of more focus for this paper, as this work addresses the harmful nature of the abstract thought, i.e. the social construct, of time itself. The former is the utilization of the latter. I will refer to this idea of time as an oppressive construct as a more broad concept called: Temporal Oppression. Temporal Oppression consists of two specific parts, “Industrial Time,” i.e. time is money + efficiency = profit, and "Technological Hierarchism," i.e. technological progress and the abundance of clocks as sustainers of oppression. In response to Temporal Oppression, I will utilize Jiddu Krishnamurti’s ending of time as a potential solution to Industrial Time, and Andrew Feenberg's Critical Theory of Technology as a potential solution of Technological Hierarchism. My aim here is to present a viable means of liberation from capitalism’s oppressive social construct of time. This is significant, because Temporal Oppression perpetuates illusions which justify suffering and uncritical obedience. Let us first begin with an examination of the perception of time prior to capitalism, beginning with the Feudal era.

Bayan Abusneineh, Graduate Student, UCSD, Ethnic Studies” “Suspended Lives: Hana al-Shalabi and the Geographies of Violence, Containment, and Resistance in Palestine”

Israel’s collective punishment against the Palestinian people is often discussed through their large-scale bombing campaigns against the Gaza Strip. However, political captivity is likewise part and parcel to the Israeli occupation of the West Bank and Gaza Strip. A direct consequence of settler colonialism and the attendant logic of Israeli exceptionalism, the political prisoner situation is inextricably linked to the ongoing exercise of colonization. These tactics of control and regulation of Palestinian bodies is reflective of Israel’s larger politics of occupation, which maintains dominance through geographic tactics of social control that constrain the ability of the indigenous population to reproduce itself physically, socially, and culturally. These include, for example, an erected 25-foot wall that cuts Palestinian villages, military checkpoints, and the regulation of food, medicine and other basic necessities in the Gaza Strip. But a central if largely underexplored tactic of sedimenting the settler colonial project is Israel’s use of administrative detention, which allows for mass incarceration, deportations and home demolitions. Palestinian female political prisoners in particular, are targeted by Israeli polices, created to humiliate and disempower the entire Palestinian population. These policies not only seek to control women's spirits, but their bodies, sexuality and reproduction. Specifically, this paper examines the experiences of Hana al-Shalabi, a Palestinian woman who was violently arrested, placed in solitary confinement, and experienced brutal instances of interrogation that consisted of physical and sexual violence. While the daily conditions of female Palestinian prisoners and demands for their release have often been neglected in past stages of political negotiations, Palestinian women detainees have consistently organized methods of resistance for the prisoner's movement and the broader struggle for Palestinian self-determination. In this paper, I also focus on how Hana al-Shalabi used her physical body to generate a 44-day hunger strike in protest of
administrative detention as well as the Zionist colonial project. Al-Shalabi’s position as both a freedom fighter and violated woman represents the twin goals of this paper: to highlight the role of administrative entities in expanding Israel’s occupation of the West Bank through gendered policing and incarceration; and second, to highlight the ways that Palestinian women have organized against these infringements upon their national and bodily sovereignty.

Hatem  *Resisting routine violence: from occupied Palestine to our campuses in the U.S*

3:00 pm - 4:15 pm

#TheNewNativeIntellectualism: Indigenous Hashtag Activism as Survivance Against Systemic Violence

Cutcha Risling-Baldy, Assistant Professor in American Indian Studies, San Diego State University

With the growth of popular online formats like blogging, Facebook, You Tube and Twitter, social justice activists from around the world are able to dialogue and create public discourse surrounding issues that may not otherwise be represented by mass media using #HashtagActivism. Indigenous peoples have engaged with social media networking sites to gather support for Idle No More, to rally against the Keystone XL pipeline and to support sacred site protection. Native peoples have also created a resurgence of Native media activism via YouTube and other content communities, sharing music, creating documentary films, and creating short video clips all as open access resources in the online landscape. This presentation demonstrates how new Native intellectuals are claiming space in the public discourse to provide a critical response to political and structural forms of violence inherent in settler colonialism. This effective method of decolonizing the mass media discourse by intervening in online landscapes challenges the narrative of the “invisible” or “vanished” Indian and prevents the continued silencing of the everyday violence perpetuated against Native peoples by creating a critical mass engagement with Indigenous voices. The presentation explores Idle No More, the ongoing “Bundy Dispute” in Oregon, the #ShameOnDollarGeneral hashtag, as well as #NotYourMascot, #DearNonNatives and #DearNativeYouth to provide insight into how structural violence is perpetuated by mass media and then intervened on through #IndigenousHashtagActivism. This presentation looks at how Native peoples have engaged with social media networking sites to (re)write and (re)right how they are represented in mass media in order to foster a critical network of engaged social justice activists to combat structural and political violence and to show how these issues intersect and intertwine with issues of representation, policing and disciplining Indigenous bodies, Indigenous lands and Indigenous voices. There is an important value to telling these difficult stories because they speak to the (re)storying of the Native landscape, promote Native identities and support Indigenous futurities in the new millennium.
5:00 pm - 6:30 pm (Storm Hall West 11)

Panel Discussion

On Being a Radical Scholar

Chairs:
Anne-Marie Debbané (San Diego State University)
Lydia Wood (San Diego State University)

Discussants:
James Anderson (Southern Illinois University, Carbondale)
George Ciccariell-Maher (Drexel University)
Jennifer Fluri (University of Colorado, Boulder)
Cutcha Risling-Baldy (San Diego State University)
Nadera Shalhoub-Kevorkian (The Hebrew University of Jerusalem)

This session will facilitate a discussion on the meaning and practice of radical scholarship. Discussants are invited to reflect on whether and how they have come to create, define and navigate spaces for integrating their scholarship with activism; the challenges and limitations they have confronted in doing so within and outside of the academy, with particular reference to issues of accountability, positionality, social and institutional barriers, and professional obligations. They will also comment on what they view as the limits and potential of radical scholarship, as well as the roles and responsibilities of scholars, in creating “liberatory geographies” in theory and practice.
COMMITTEES

SWIG’s 2nd Annual Critical Geographies Symposium is made possible by the following groups of students and faculty.

Organizing Committee

Lydia Wood, President Presidents of SWIG, Ph.D. Candidate, Geography, SDSU
John Mark Shorack, Undergraduate Student, Division of Social Sciences, SDSU
Anne-Marie Debbané, Assistant Professor, Geography, SDSU

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Alejandra Coronado, Graduate Student, Geography, SDSU
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