UNIVERSITY OF ARIZONA
TRANSGENDER STUDIES
FACULTY CLUSTER HIRE
ATTEND JOB TALKS BY THE SEVEN CANDIDATES

THURSDAY, JANUARY 30
4-5PM, MARSHALL 490
845 N PARK AVE

MAX STRASSFELD “QUEERING EUNUCHS IN RABBINIC LITERATURE: A CASE STUDY IN THE HISTORY OF THE BODY”

WEDNESDAY, FEBRUARY 5
4-5.30PM, GWS 100
925 N TYNDA LL AVE

PEDRO DI PIETRO “LIVING SIDEWAYS: THE UNDERSIDE OF QUEER SPACE IN THE SOUTHERN ANDES”

FRIDAY, FEBRUARY 7
2-3.30PM, GWS 100
925 N TYNDA LL AVE

KAI GREEN “IN THE PRESENCE OF A FUTURE PAST: BLACK LOS ANGELES’ QUEER RECOVERIES”

MONDAY, FEBRUARY 10
2-3.30PM, GWS 100
925 N TYNDA LL AVE

HOWARD CHIANG “SEX CHANGED CHINA: SCIENCE, MEDICINE, AND VISIONS OF TRANSFORMATION”

THURSDAY, FEBRUARY 13
2-3.30PM, HAURY 216
1009 E SOUTH CAMPUS DR

ERIC PLEMONS “THE LOOK OF A WOMAN: FACIAL FEMINIZATION SURGERY AND THE MAKING OF GENDER”

MONDAY, FEBRUARY 17
2-3.30PM, GWS 100
925 N TYNDA LL AVE

EVA HAYWARD “TRANS* PARASITE, PARATACTIC”

TUESDAY, FEBRUARY 25
11H2.30PM, GWS 100
925 N TYNDA LL AVE

AREN AIZURA “THAILAND AS TRANSSEXUAL ‘MECCA’: TRANS NATIONAL IMAGINARIES OF GENDER REASSIGNMENT”
40 years of feminist research has demonstrated that gender is a central category of thought in Jewish law. What happens to our understanding of gender in the text, however, when we consider the treatment of eunuchs within rabbinic literature? Weaving together theories of queer temporality, trans studies, and intersex theory, I argue that the rabbis use eunuch bodies to outline heteronormative time. I will explore the implications of this argument for the study of gender-variance in history.

MAX STRASSFELD received his doctorate in Religious Studies from Stanford University in 2013. His dissertation, entitled “Classically Queer: Eunuchs and Androgynes in Rabbinic Literature” analyzes the role of gender-variant bodies in Jewish law. He is currently a Fellow at the Frankel Institute for Advanced Judaic Studies working on his first book project.
Living Sideways: the Underside of Queer Space in the Southern Andes

Pedro Di Pietro, PhD
Visiting Assistant Professor
Ethnic Studies Department
Chicana/o - Latina/o Studies Program
University of California, Berkeley

Wednesday, February 5
4:00 p.m. - 5:30 p.m.
GWS Conference Room 100
925 N Tyndall Ave
Tucson, AZ
Constitutive to histories of Black Los Angeles are the histories of Black LGBT Angelenos, though scholarship on the subject is scant. Many accounts of LGBT Los Angeles center specific geographic locations like West Hollywood, but these narratives are unable to capture Black LGBT folk and their experiences because Black LGBT folk have a different geographical center. The names of Black LGBT folk and places are often not recognized by official historical records, and are instead kept alive by local communities intent on naming and (re)membering themselves. In this talk, I examine how and why Black queer Angelenos make memory and preservation a key component of a Black queer politic. This talk centers two main interviews, 1) C. Jerome Woods, founder and director of the Black LGBT Project 2) Joseph Hawkins, Director of the ONE archive, the largest LGBT archive in the world. These interviews frame a debate around the ways in which racial identities, gender, and sexuality affect the archive—both the limits and possibilities of a distinct Black LGBT archive are presented here. The work of resurrecting a Black queer past has primarily been an endeavor of expanding notions of Black history. By promoting a distinct Black queer past, Black LGBT Angelenos simultaneously construct community in the present and dreams for the future.

**KAI M. GREEN** is a writer, scholar, poet, filmmaker, abolitionist, feminist and whatever else it takes to make a way towards a new and more just world. He examines questions of gendered and racialized violence in his art and scholarship. His film, “It Gets Messy in Here,” examines the lives of transgender men and masculine identified women of color and their bathroom experiences. Kai is a PhD candidate in the department of American Studies and Ethnicity at USC, where he is completing his dissertation, “Into the Darkness: A Black Queer (Re)Membering of Los Angeles in a Time of Crises.” Kai is member of the Community Coalition to End Sheriff on Inmate Violence in LA County Jails where he also serves on the editorial board of the organizations’ quarterly publication, “Dignity and Power Now.” Kai is committed to creating consciousness raising art and scholarship.
This talk introduces Howard Chiang’s current book-in-progress, which aims to accomplish three goals: it argues for the centrality of sexual scientific knowledge in modern China’s cultural formation; it highlights the role of the body as a catalyst in the mutual transformations of Chinese national modernity and the social significance of sex; and it establishes a genealogical relationship between the demise of eunuchism and the emergence of transsexuality in Chinese-speaking society. By provincializing China, this Sinophone genealogy of sex change maps the underexplored history of China’s modern “geobody” onto the history of the biomedicalized corporeal body.
Facial Feminization Surgery (FFS) is a set of reconstructive bone and soft tissue procedures intended to feminize the faces of transwomen. The surgeons who perform these procedures and the patients who undergo them do so on the fundamental premise that FFS can make transwomen “look like women,” thus realizing their personal desires and avoiding the stigma often attached to visibly transbodies. Such an assertion begs the questions: What does a woman look like? What kinds of knowledge are used to support a claim to know? In this talk I examine how discourses of science and aesthetics differentially structure surgeons’ claims to both recognize and reconstruct “the feminine” in this growing contemporary practice. Sometimes a biological category and sometimes an aesthetic one, appeals to the evidence and epistemologies of these distinct discourses are strategically deployed by doctors and patients as they work to communicate their goals, experiences and expectations of what these surgeries can and will do.
At the heart of the fight for trans justice is a level of stigma so intense and pervasive that trans folks are often told we don’t exist – that we’re really just the gender we were assigned at birth.

Laverne Cox


However queer, transgendered, and ethnically identified one might be, one comes from a man and a woman, and one remains a man and a woman, even in the case of gender-reassignment or the chemical and surgical transformation of one sex into the appearance of another.

Elizabeth Grosz

_Becoming Undone: Darwinian Reflections on Life, Politics, and Art_, 2011

In different idioms with equally contrastive political aims, Grosz and Cox point to the problem of trans* being-ness. For Grosz, trans* is little more than an iterative identificatory gesture with regard to the ontological order of male and female difference, which, she argues, is of an order unto itself. For Cox, the consequence of nonexistence for trans* is violence, unemployment, lack of housing and healthcare especially for working poor, trans people of color. In what might seem an unbecoming act, Hayward asks: If being-ness is withheld from trans—if ontology is denied us—then asking where we are might be a more promising question than what we are. To do so, Hayward turns to the viral and microbial precarity of AIDS and transwomen, considering how the paradox of dying for not-being has shaped the response to HIV infection rates of transwomen in the US. Playing with the negatives—a domain where being positive is deadly serious—Hayward considers how opportunistic infections, toxic medications, and parasites (such as _Toxoplasma gondii_) create being-ness through proximity (para-sites) for those of us living with HIV/AIDS. Attending to the prepositional texture (where-ness) of trans, Hayward asks how para-(another prepositional prefix) teaches us about parataxis: the non-sovereignty of sex; the paranoid (“beside the mind”) affects of multispecies life; and, the paradoxical where of not-being.

Eva Hayward

is an independent Scholar (PhD), teaching at the College of Design, Architecture, Art, and Planning at the University of Cincinnati. She is also researcher at the Centre for Gender Research, Uppsala University, Sweden. Her research focuses on transgender and media studies and marine ecology. She has recently published articles in _Cultural Anthropology_, _Parallax_, _Women's Studies Quarterly_, _Women and Performance_. Her book, _SymbioSeas_, on underwater representations and trans-species “mediations” is forthcoming from Penn State University Press.
This talk looks at Thailand as a "Mecca" of gender reassignment surgery to trace how Euro-American transgender cultures imagine mobility as the key to self-determination. I draw on fieldwork conducted in Thailand, video blogs and zines about North American trans women's experiences of surgery, and transnational feminist theory, affect studies, and theories of labor value and race to theorize a transnational imaginary of gender reassignment. I argue that transgender studies must trace the embeddedness of body modification technologies within global economies of labor and racialization that place particular value on certain trans bodies and devalue others.

AREN AIZURA is an Assistant Professor in Women and Gender Studies at Arizona State University. He researches how queer and transgender bodies shape and are shaped by technologies of race, gender, transnationality, medicalization and political economy. Aizura is the editor of the *Transgender Studies Reader 2* (Routledge 2013) and is working on a book entitled *Mobile Subjects: transnational imaginaries of gender reassignment* (under contract with Duke UP). His work has appeared in *Medical Anthropology, Inter-Asia Cultural Studies, and Asian Studies Review*, as well as the books *Queer Bangkok, Transgender Migrations*, and *Trans Feminist Perspectives*. He earned a PhD in Cultural Studies from the University of Melbourne in 2009.