

Acknowledgments and Print Proofs

Three of the chapters in the present book were based on shorter contributions to our joint ReGNOO-conferences and workshops. A longer version of “Queering Judaism and Masculinist Inventions: German Homonationalism Around 1900” was presented as the keynote lecture of the research network’s conference in October 2014 at Humboldt University in Berlin under the title “The homophobic Argument. National Politics and Sexuality in Transregional Perspective,” and a shorter version at the conference “Contested Privates: Religion and Homosexuality in Public Discourse” at Utrecht University in 2017. The chapter “The Jewess Question” is based on a lecture I gave in July 2018 at a workshop at the *Selma Stern Centre* entitled “Kolonialismus und Judentum in Deutschland” and on an invited lecture and workshop at the Meertens Institute of the *Royal Netherlands Academy of Arts and Sciences (KNAW)*, Amsterdam, on 23 January 2018. “All Jews are Womanly, but no Woman is a Jew” is a revised and shortened version of an earlier peer reviewed book chapter that appeared in the anthology *Orientalism, Gender, and the Jews* (de Gruyter 2015). “The Jewess Question” is an expanded text based on the final published version of the article “The ‘Beautiful Jewess’ as Borderline Figure in Europe’s Internal Colonialism,” which appeared in the peer reviewed journal *ReOrient. The Journal of Critical Muslim Studies*, vol. 4, No. 2, Spring 2019. “Queering Judaism and Masculinist Inventions: German Homonationalism around 1900” was first published in 2020 in a volume edited by Marco Derks and Mariecke van den Berg entitled *Public Discourses About Homosexuality and Religion in Europe and Beyond*. It was a result of a five years research project “Contested Privates: The Oppositional Pairing of Religion and Homosexuality in Contemporary Public Discourse in the Netherlands” which was funded by the NWO. “Seeing, Hearing and Narrating Salome: Modernist Sensual Aesthetics and the Role of Narrative Blanks” is a slightly revised version of an earlier article which appeared in *Figurations and Sensations of the Unseen in Judaism, Christianity and*

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