Dear Sir/Madam,

From my experience – as an editor of non-fictional works and an author who has worked with editors on my own books, and from my previous involvement as an academic, a journalist, and a magazine editor for various Israeli newspapers – I believe I have a very thorough understanding of the importance of the editor in the process of publishing texts and journals.

As I see it, the editor must first and foremost serve as a kind of navigator for the writer. He must guide the writer and stimulate him to make an effort to find avenues of thought and forms of writing that will challenge both the writer and the reader by offering original viewpoints. The editor’s function is to encourage the writer to seek and find in himself abilities and thoughts that will enhance the profundity of the text and his points of view. At the same time, however, the editor must remember that he is not the writer’s “commander,” and must learn from the writer in order to stimulate both sides as they explore new angles of research.

The editor must also see the fuller picture of the journal as a whole, and must present the reader with a mosaic of ideas on any given topic. Another important aspect is the need to find the right combination of writers on a particular subject based on the professional capabilities of the pool of writers at the journal’s disposal.

The editor must be conceptually stimulating, challenging himself and the readers with significant and innovative topics. Within the articles themselves, he should identify strengths, recognize which points should be omitted and which emphasized, and motivate the writer to optimize his writing. In concrete terms, he must be sensitive to phraseology and identify in the text treasures that the writers themselves may not have fully appreciated.

Naturally, the editor’s work is not confined solely to the professional dimension. In an age when work takes place mainly through electronic forms of communication, he must be capable of creating a personal and emotional bond with the writer and with all those involved in the project. It is important for the editor to win the writer’s admiration, since in many instances the writer sees the editor as their chief audience.

I see the possibility to serve as one of the editors of Perspective as a wonderful opportunity. The profile of the journal encourages discussion of critical and innovative aspects in the field of Jewish Studies in a more concise and relaxed manner than in academic articles. Essentially the journal can provide a fertile ideological foundation for the development of ideas, concepts, and fresh thoughts in its field. For me personally, as someone who is still in the early stages of my academic career, specializing mainly in the fields of Israel Studies and the study of Zionist ideology (particularly in its Revisionist variant), this is an opportunity to become familiar with new texts, researchers, and concepts; to offer my editing capabilities and, I hope, my dynamic thought process; and to integrate in the community of scholars of Judaism. I will be particularly happy if the journal can play a part in strengthening the connection between Israel Studies and Jewish Studies, as well as the connection between the Israeli viewpoint and that of Jews living outside Israel.

Two ideas for topics:

Revenge: revenge is a central theme in Jewish history, both in terms of its Biblical associations and the fact that the weak condition of the Jewish people during many periods of its history in exile inevitably led to discussions about the need and potential for revenge. I believe this topics lends itself to historical, contemporary, and conceptual discussion.

The Forum Question on the subject of revenge will explore attempts to understand the idea of “revenge” in moral, political, and philosophical terms, beyond the context of Jewish Studies. We can then try to see how theoretical models from outside the Jewish world might be applied in our field.

Resistance: resistance has political, moral, and social contexts, as well, of course, as personal ones. Questions of resistance in the Jewish world might begin in Biblical times, when Abraham refused or obeyed God’s demands, and continue down to resistance to the Nazis during the Holocaust. Once again, the discussion of the topic could proceed in various ways.

The Forum Question in this case might be coping with resistance, or the need for resistance, in various contexts outside the Jewish world. Here, too, we could see how models and theories on this subject can illuminate the theme of resistance in Jewish Studies relating to Israeli society and the challenges Israel faces in the Middle East.