



Netzer South Africa
Chukkah

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Terminology

Aliyah: Rise up/Moving to Israel/Being called up to the Torah

Aliyah Nimshchet: Continual improvement of the State of Israel

Birkat Hamazon: Grace after meal (bentching)

Bogrim: Graduates

Chaderocheh: Dining Room

Chafifa: [Hand over] Roll-over from previous members

Channich/a: Participant, Camper, Educatee

Chaverim: Members

Chinuch: Education

Choveret: Booklet

Chukkah: Constitution

Dugma Ishit: Personal Example

Geshem: Rain

Gizbar: Treasurer

Ha'aretz: The land [Israel]

Hanhallah: Management board

Ken: Nest

Keshet: Rainbow

Kinnus: [Gathering] Voting for leadership body

Logistika: Logistics

Ma'amad: Creative Prayer Service

Madatzim: Madrichim in training [Madrich-Tze'irah - Young Leader]

Madrich/a: Leader, Camp Counselor, Guide

Mazkir: Secretary

Mazkirut: Secretariat

Mishlachah: Israeli delegates on Machaneh

Netzer: New Shoot/Bud

Noar Tzioni Reformi: Reform Zionist Youth

Rakaz/Rakezet: Coordinator

Semel: Symbol

S'gan: Deputy

Sheleg: Snow

Shemesh: Sun

Shichva: Age group

Shivuk: Marketing

Shlichim/ot: Israeli Emissaries

Shnat: Gap year Program in Israel

Sniff: Branch

Rosh: Head (of)

Tafkidim: Roles, Portfolios

T'filah: Prayer

Tikkun Olam: Repairing the World

Tipot: Droplets

Tzevet: Team/Staff

Va'ad, Va'adot: Committee, Committees

Veidah: Conference to reevaluate movement and/or its constitution

Veidah Olami: [Netzer] world conference

Section 1: Statement of Purpose

Section 1.1: The Constitution

The purpose of this document, Netzer South Africa's chukkah [constitution], is to provide a platform for Netzer South Africa's Ideology.

This is a living document that should be updated and discussed through the growth and development of the Movement by its active Members. This document can only be updated through the procedures outlined in Section 4 [Voting Procedures]. This document will ensure that information is successfully passed down from generation to generation, *m'dor l'dor*, to create an ever evolving and improving Netzer South Africa.

The Constitution should be available to all.

Section 1.2: Netzer South Africa

Netzer South Africa is a youth movement that strives to;

1. Be leaders in society through *Dugma Ishit*.
2. Be critical and open minded in our thinking.
3. Empower youth through informal education and programs.
4. Create *chaverim* that are constantly shaping the world around them to be a just society.
5. Embody the values of Progressive Judaism by making it relevant to the youth through studying Torah, Prayer and music.
6. Constantly shape the state of Israel to be the just society that we envision for the rest of the world.
7. Experience Israeli culture through programs, visiting *ha'aretz*, bringing in *shlichim* and the use of the Hebrew language.
8. Be active in South African society through education, volunteering and projects.
9. Value and respect the environment by living sustainable lives as far as possible.
10. Value and empower every human being for the unique intrinsic value that each one possesses.

Section 2: Ideology

Section 2.1: Netzer Olami Pillars

Progressive Judaism

Because we are Jews, we are Progressive Jews

In order to ensure that Jewish ritual and practice has engaged the Jewish People on a dynamic level, Judaism over the centuries has constantly interpreted and reinterpreted our texts and lessons in response to the various contexts in which it was practiced. In seeking to take responsibility for and ownership over our Jewish practice, and as a natural continuation of this tradition, we proudly identify as Progressive Jews.

We view the Jewish People as:

- A united people, nation and religion
- A society that values an unconditional respect and tolerance for all people as created ‘*b’tzelem elohim*’ - ‘in the image of God’ - as essential to fulfilment
- Being morally bound by Jewish texts and tradition to act in the spirit of Jewish values as an “*or l’goyim*” - “light unto the nations”

We act upon this by:

- Advocating for, and striving towards, the living of an intentionally Progressive Jewish lifestyle, through constant education and informed decision-making regarding our Judaism. We therefore take conscious action to create a Judaism that is compatible with modern values.

Reform Zionism

Because we are Progressive Jews, we are Reform Zionists

Netzer believes that Reform Zionism is the logical extension of Progressive Judaism. This means that we believe in a religious form of Zionism, based on the principles of Progressive Judaism, seeing Israel as the ultimate destination for living a fulfilled Jewish life. Chaverim of Netzer should seriously consider moving to Israel as a step in the process of repairing the world (*Tikkun Olam*), and all Aliyah should be *Aliyah Nimschechet*.

We view Israel as:

- Not necessarily defined by biblical boundaries, but should uphold its original purpose as a refuge of peace and safety for *Am Yisrael*, and as the spiritual, cultural and religious centre of Jewish life
- The nationalistic expression of Judaism, and therefore a state with an obligation to act in accordance with our Progressive Jewish values, such as justice, tolerance and peace
- A land where one should live an intentional Progressive Jewish life, within a communal framework

We do this by:

- Advocating for the full civil, human and religious rights of all Israeli citizens
- Supporting the pursuit of Progressive Jewish values and interests within Israeli society
- Encouraging movement *chaverim* to spend significant time in Israel
- Educating our chaverim on the importance of *Aliyah Nimschechet* to the actualisation of Netzer's ideology
- Striving to create Reform Zionist total community – *Kehila Kedosha* (sacred community)
- Continuing to intensify the use and teaching of *Ivrit* (hebrew) within our movement

Olam Metukan

A world which we are perfecting

Our commitment to Progressive Judaism and Reform Zionism make it our obligation to actively strive for a Messianic Era through the actualisation of these ideologies on a personal, communal, societal, national and global level, in the vision of our Prophets. In viewing the Messianic Era as divinely inspired by a God of our own personal understanding, we see it as our human responsibility to undertake a process of *Tikkun* (reparation) in pursuit of this ideal, informed by our Jewish teachings, texts and values.

Section 2.2: Netzer SA additional Pillar

Youth Empowerment

Because we are a youth movement we strive to empower the youth

As a youth movement, we believe that empowering our members and youth leading youth is essential to our philosophy. We believe that youth movements are meant to question the status quo, and through education and leadership training, they can be leaders in all aspects of their lives and furthermore empower others to become leaders and take on the task of *Olam Metukan*.

We believe that through educating the youth, we will see the leaders of tomorrow embodying the values of Netzer and striving to create a better world for all of its inhabitants.

Section 2.3: The Netzer Semel



The Magen David - the 'Shield of David' has come to be used in modern times, as a universal symbol of Jewish national identity. As Jewish symbols go, it does not have a particularly ancient background and seems to have been first associated with Judaism in the late Middle Ages. At the beginning of the twentieth century, the Magen David was adopted by the Zionist Movement as the Jewish national symbol and it has come to be recognized as a general symbol of Judaism, appearing also in religious contexts. Today, the Magen David is the central element of the flag of the State of Israel and, in many ways, is symbolic of the unity of Am Yisrael.



The menorah - One of the oldest of Jewish ornaments and symbols, the Menorah is first mentioned in the book of Exodus where it is stated that its design was inspired by a revelation from on high. The seven branch Menorah was used in worship in the Temple in Jerusalem. When the Temple was destroyed, it became the central symbol of Jewish religious expression. Today, the Menorah appears prominently on the coat-of-arms of the State of Israel, as well as being a part of every symbol used by the Progressive movement world-wide. The Menorah, moreover, symbolizes light and all the special association we have with light.



'Alei Netzer' - The leaves of Renewal and Redemption. The leaves are symbolic of the 'new shoot' referred to in Isaiah 11:2, as well as representing the central Jewish religious theme of the prospect of redemption. They are also symbolic of the 'fresh approach' created by the Progressive Movement, as well as the continued vitality of Netzer itself.



Netzer- The name of the movement, the Hebrew word 'Netzer' means a new shoot, a twig, a new growth, and is to be found in Isaiah 11:2: "... And a new shoot shall grow forth from his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord."

Section 3: Movement structure

Section 3.1: National Portfolios

Mazkirut - Secretariat

Mazkir/a: Executive Director

Rosh Chinuch: Head of Education

Gizbar/Gizbarit: Treasurer

Rosh Tikkun Olam: Head of Activism/ Repairing the World

Rosh Shivuk: Head of Media and Marketing

Shnat Rakaz/Rakezet: Shnat Coordinator

Section 3.2: Regional Portfolios

Kennim - "Nests"

Rosh Cape Town

Rosh Johannesburg

Rosh Eastern Coast - Durban/PE

Section 3.3: Chanichim Structure

Shichvot - Age Groups

Tippot - Grade 1-3

Geshem - Grade 4-5

Sheleg - Grade 6-7

Shemesh - Grade 8-9

Keshet - Grade 10-11

Madrachim - Grade 12+

Section 4: Voting Procedures:

Section 4.1: Standing Orders

The purpose of this section is to have a written collection of procedures and protocols by which Netzer SA conducts votes and meetings. It is especially important to maintain consistency in all voting forums (i.e. Kinnus, Veida, Elections etc..) because of the fluid nature of our leadership body.

Speaking

- In the case that an explanation or part of the explanation is unclear to any individual in the meeting, they have the right to raise a Point of Clarification (POC). This shall be posed in the form of a question which is designed to clarify a part or all of a previous speaker's position. A POC shall also take precedence over other speakers and should be addressed as soon as possible. In the case that a POC is raised, only the person who articulated the point which is being questioned or argued will be given the right of reply.
- If there are further details that clarify a person's statement or correct them if they have made a mistake, there is the opportunity for individuals to raise a Point of Information (POI).
- If an individual believes that the standing orders are not being followed then they may raise a Point of Order (POO). A POO takes precedence over everything else and deliberations may not continue until the point has been clarified. A POO raised should be addressed by the relevant Chair of the Discussion.
- The chair of the meeting has the right to use discretion in limiting the number of speakers as well as the length of the input given. The chair is also responsible to ensure the arguments or POCs are not repeated.

Section 4.2: Voting procedure

Percentages needed to pass a vote:

Absolute Majority: *Nearest whole number above 50% of the qualifying voters need to vote 'FOR' a proposal in order for it to pass.*

Relative Majority: *Nearest whole number above 66% of the qualifying voters need to vote 'FOR' a proposal in order for it to pass.*

- **General working vote:** Absolute Majority needed to pass
- **Ideological vote [Constitutional amendment]:** Relative Majority needed to pass
70% of the current Mazkirut must be present in order to hold an ideological vote.
- **Election vote:** Absolute Majority needed to pass
- **Policy votes:** Relative majority needed to pass

Pre-Vote Process: The topic, its impact, requirements and feasibility should be clarified

Post Vote Process: The decision taken should be put in place.