

BEWARE THE AIPAC RABBIT HOLE

CRITIQUING AIPAC IS LEGITIMATE.
WHERE IT LEADS MATTERS.



1. CRITICIZE AIPAC

LEGITIMATE POLITICAL DISAGREEMENT



2. DOUBLE STANDARDS

APPLY A DIFFERENT RULE
TO JEWISH VOICES



3. COLLECTIVE BLAME

BLAME ALL JEWS FOR
AIPAC'S ACTIONS



4. JEWISH POWER

ASSUME EXAGGERATED
INFLUENCE



5. SECRET CONTROL

BELIEVE IN A HIDDEN,
MALEVOLENT PLOT



THE FINAL QUESTION

Should Jewish Americans be allowed to
organize, advocate, donate, lobby,
endorse candidates, and participate in
public life under the same rules as every
other American community?

If your answer is yes, then the standard
should be equal.

Not special privileges.
Not special restrictions.
Equal treatment.

THE AIPAC LITMUS TEST



5 QUESTIONS TO CHECK YOUR STANDARD



**FOLLOW THE THREAD.
SEE WHERE IT LEADS.**

THE AIPAC LITMUS TEST

Many people have strong opinions about AIPAC.

Some criticisms are legitimate. Some are not.

The question is not whether AIPAC should be criticized.

The question is whether the standards being applied to AIPAC are the same standards being applied to everyone else.

TEST #1: IS YOUR PROBLEM MONEY IN POLITICS?

If yes:

Do you oppose:

Corporate PACs?

Labor union spending?

Environmental PACs?

Trial lawyer PACs?

Tech industry spending?

Political action committees generally?

If your answer is yes across the board, your position is consistent.

If AIPAC is the only organization that concerns you, ask yourself why.

TEST #2: IS YOUR PROBLEM ADVOCACY?

Do you object when:

CAIR advocates for Muslim causes?
Armenian organizations advocate for Armenia?

Greek organizations advocate for Greece?

LGBTQ organizations advocate for LGBTQ issues?

Teachers unions advocate for teachers?

Or only when Jews organize around issues important to them?

TEST #3: DO POLITICIANS HAVE AGENCY?

When a politician supports:

Environmental policies

Labor policies

Civil rights policies

Religious freedom policies

do you assume they sincerely believe those positions?

If a politician supports Israel, do you automatically assume they were bought?
If so, ask yourself why Israel is different.

TEST #4: CAN YOU SEPARATE JEWS FROM AIPAC?

Do you believe:

AIPAC is a political organization?

Or:

AIPAC represents all Jews?

Can you criticize AIPAC without blaming Jewish Americans generally?

If not, you may be drifting from political criticism into ethnic suspicion.

TEST #5: WHERE DOES THE ARGUMENT END?

When discussing AIPAC, do you eventually arrive at:

"Jews have too much influence."

"Congress is controlled."

"The government works for Israel."

If so, the conversation is no longer about campaign finance.

It has become a conspiracy theory.