

**TO:** Nicholas Sarwark, Chair

**From:** Oliver B. Hall, Special Counsel

**Date:** January 26, 2018

**Re:** Merissa Hamilton's Complaint Against Vice Chair Arvin Vohra Pursuant to LNC Policy Manual Section 2.01, Subsection 4

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On January 12, 2018, Merissa Hamilton, Vice Chair of the Maricopa County, Arizona Libertarian Party, submitted a complaint against Libertarian National Committee Vice Chair Arvin Vohra pursuant to LNC Policy Manual Section 2.01, Subsection 4 (the "Complaint"). At your request, I conducted an investigation of the allegations asserted against Mr. Vohra. This memorandum sets forth my factual findings and legal conclusions relating to this matter.

#### The Complaint

The Complaint is filed pursuant to Section 2.01, Subsection 4 of the LNC Policy Manual, which states that "libertarians should treat each other with professional respect, thoughtful consideration, and fundamental decency." LNC P.M. Sec. 2.01-4(a). To that end, the Policy Manual establishes certain "standards" that "must be observed." LNC P.M. Sec. 2.01-4(a). Specifically, "collective deprecation, whether alluding to sex, race, color, national origin, disability, age, religion, or any other protected category, must be avoided." LNC P.M. Sec. 2.01-4(b). Additionally, "any behavior, whether verbal or physical, that clearly offends a reasonable person – libertarian or not – must be avoided." LNC P.M. Sec. 2.01-4(c). The LNC must investigate any complaint alleging a violation of the foregoing standards and "take corrective and preventive actions where necessary." LNC P.M. Sec. 2.01-4(f). Such actions may include "disciplinary action against the perpetrator. LNC P.M. Sec. 2.01-4(g).

The Complaint alleges that Mr. Vohra violated Section 2.01-4 "during the week of January 8, 2018," by initiating a "derogatory tirade on Facebook," which "began as a simple post in opposition to Statutory Rape and Age of Consent laws" but "digressed into full-blown statements" that "condoned and promoted" a condition "defined as hebephilia, a sub-category of pedophilia." Comp. at 1-2. Such statements are allegedly "in opposition to" the Libertarian Party platform, which states that "consenting adults should be free to choose their own sexual practices and personal relationships." Comp. at 2 (citing L.P. Plat. 1.4, Personal Relationships). Mr. Vohra's statements allegedly "have been publicly regarded as pro-sexual predator." Comp. at 2. Further, Mr. Vohra allegedly gave "insult and offense to the LGBT community" by "comparing hebephilia to the moral equivalence of sexual relations between homosexual consensual partners". Comp. at 2.

In support of the foregoing allegations, the Complaint provides the following "direct quotes" from Mr. Vohra:

1. If a 14 year old has a kid, I would prefer the other person to be an adult, with a job.

#ENDWELFARE.

2. 1. It's okay to hand condoms to 12 year olds in school. 2. 13 year olds should be able to have abortions without parental knowledge. 3. Mandatory vaccination against HPV should be given to 9 year olds (note that this is a sexually transmitted disease). If you agree with that, but think that people under the age of 16 cannot give sexual consent, it may be time to examine your views.
3. Statist Logic: "Teenagers cannot consent to sex." "It is totally okay to force teenagers into useless government schools against their wills." Government schools do a thousand times more damage to teenagers than consensually dating adults ever possibly could. Nonconsensual brainwashing masquerading as education is far more damaging than, for example, young marriage.
4. Should a man be allowed to have sex with another man? Only the two men in question should have a say. Should an adult be allowed to have sex with a teenager? Only the adult, the teenager, and their families/culture should have a say. There is no reason to bring government into it.

Comp. at 2.

Finally, the Complaint alleges that "When asked, 'Would you, Arvin Vohra, have sex with a 14yo that consented?', his response was 'Probably not, but that's not the point. My personal life choices are mine, and I don't believe in forcing them on others.'" Comp. at 2.

Based on the foregoing allegations, the Complaint requests that the LNC conduct a formal investigation, take an emergency vote to suspend or remove Mr. Vohra as Vice Chair and from any committee on which he serves, formally censure Mr. Vohra's statements and make a formal record that Mr. Vohra was removed from his position for cause. Comp. at 3.

### The Investigation

On January 14, 2018, I reviewed Mr. Vohra's Facebook posts dating back through January 7, 2018, as well as the comments posted by others, and Mr. Vohra's response to those comments. Because Facebook is a medium that is continuously updated, on January 24 and 25, 2018, I conducted an additional review of the comments sections for each post that Mr. Vohra made to Facebook during the same time period (January 7–14, 2018). The purpose of this review was to identify the original source of the quotations attributed to Mr. Vohra in the Complaint, confirm their accuracy, and place them in the context in which they were made.

Based on this investigation, I can confirm that the quotations attributed to Mr. Vohra in the Complaint were posted to Facebook under his account, and they are accurate. For reference, the formal posts and comments that Mr. Vohra made on Facebook with respect to age of consent laws and related issues from January 7–14, 2018 are attached hereto as Exhibit A. To the best of my knowledge, Exhibit A is a complete collection of such posts and comments. I also reached Mr. Vohra by telephone on January 26, 2018, and he confirmed that he personally made the posts

and comments attributed to him on his Facebook page.

### Legal Analysis

#### *The Proper Construction and Application of Section 2.01-4*

Section 2.01-4 of the LNC Policy Manual does not provide specific guidance as to its proper construction and application. Its primary objective, however, is to ensure that libertarians “treat each other with professional respect, thoughtful consideration, and fundamental decency.” LNC P.M. Sec. 2.01-4(a). The only substantive directive it provides in furtherance of this objective is that all forms of “collective deprecation,” whether based on “sex, race, color, national origin, disability, age, religion or any other protected category, must be avoided.” LNC P.M. Sec. 2.01-4(b). Further, it is directed at “behavior, whether verbal or physical, that clearly offends a reasonable person.” LNC P.M. 2.01-4(c).

The lack of specific substantive standards contained in Section 2.01-4, together with its focus on “behavior” rather than speech, suggests that the provision is intended to be content-neutral. That is, the provision is a “time, place and manner” regulation, which restricts the circumstances under which behavior may take place, but not the type of behavior that is permitted. Or, stated in plain English, it applies not to what you say but to how you say it.

Construing Section 2.01-4 as a content-neutral regulation is consistent with long-settled principles of First Amendment jurisprudence. *See generally Forsyth County v. Nationalist Movement*, 505 US 123, 135 (1992) (“This Court has held time and again: Regulations which permit the Government to discriminate on the basis of the content of the message cannot be tolerated under the First Amendment”) (citations and quotation marks omitted). As the Supreme Court has explained:

The constitutional right of free expression is . . . intended to remove governmental restraints from the arena of public discussion, putting the decision as to what views shall be voiced largely into the hands of each of us . . . in the belief that no other approach would comport with the premise of individual dignity and choice upon which our political system rests.

*Simon & Schuster, Inc. v. Members of NY State Crime Victims Bd.*, 502 US 105, 116 (1991). The LNC is not the government, of course, but the rationale underpinning these First Amendment principles is equally persuasive in this context. Determining whether to discipline or remove officers of the Libertarian Party, based on the content of their speech, would undermine the dignity of the delegates who elected them. Perhaps more important, it would place the LNC in the role of censor, requiring it to take disciplinary action against any officer whose speech is deemed sufficiently offensive following investigation of a complaint filed pursuant to Section 2.01-4. Such a rule would inevitably create a chilling effect that would inhibit officers from freely exchanging ideas when discussing the important matters of the day, particularly those that

are controversial. This chilling effect would be compounded by the fact that Section 2.01-4 lacks substantive standards to place speakers on notice of the topics or opinions that could be deemed sufficiently offensive to warrant disciplinary action. Officers of the LNC should not be in the position of guessing whether the content of their opinions might subject them to disciplinary action, no matter how courteously and respectfully those opinions are conveyed.

The better approach is to construe Section 2.01-4 as content-neutral, except insofar as it contains an injunction against “collective deprecation” of any kind. The provision’s directive that behavior must be avoided if it “clearly offends a reasonable person” would thus apply to the time, place and manner in which a speaker speaks, but not to what the speaker says. This approach helps ensure the freedom of expression necessary to the open debate of ideas that may be controversial, while furthering the provision’s primary objective of ensuring that libertarians “treat each other with professional respect, thoughtful consideration, and fundamental decency.” LNC P.M. Sec. 2.01-4(a). At the same time, it leaves open the traditional remedy for removal of elected officers who express unpopular ideas, which is to vote them out of office.

*Section 2.01-4 Applied to the Allegations Against Mr. Vohra*

The allegations in the Complaint are concerned exclusively with the content of the ideas that Mr. Vohra expressed with respect to age of consent laws and related matters. The Complaint does not allege that Mr. Vohra failed to treat anyone with professional respect, thoughtful consideration or fundamental dignity, nor that he engaged in any form of collective deprecation. Further, this investigation uncovered no evidence that Mr. Vohra engaged in such conduct. In some instances, perhaps, Mr. Vohra might have used more tact, particularly given the controversial subject matter of his opinions and the angry responses he was eliciting from some individuals. The evidence shows, however, that despite the controversial nature of the content of some of his ideas, Mr. Vohra generally communicated them in a manner that is professional and respectful. *See, e.g.,* Ex. A (Arvin Vohra Posts: January 11, 2018, 9:33 PM; January 12, 2018, 2:04 AM; January 12, 2018, 1:05 PM; January 12, 2018, 7:04 PM; January 13, 2018, 1:53 AM; January 13, 2018, 1:47 PM; January 13, 2018, 10:27 PM; January 13, 2018, 11:06 PM; January 14, 2018, 1:44 AM; January 16, 2018, 7:10 PM). That was true even in instances where other commenters leveled epithets and vulgarities against Mr. Vohra. Consequently, the evidence does not support the allegation that Mr. Vohra violated Section 2.01-4.

The Complaint makes one allegation that could be construed to involve collective deprecation by Mr. Vohra. The Complaint alleges that Mr. Vohra drew a “moral equivalence” between hebephilia and “sexual relations between homosexual consensual partners” and that this was an “insult and offense to the LGBT community.” Comp. at 2. No citation is given for this allegation, but it appears to refer to quotation number 4, above, in which Mr. Vohra states:

Should a man be allowed to have sex with another man? Only the two men in question should have a say. Should an adult be allowed to have sex with a teenager? Only the adult, the teenager, and their families/culture should have a say. There is no reason to

bring government into it.

If Mr. Vohra were asserting that the government has no role to play in regulating the conduct in either case based on his judgment that such conduct is moral, then the above quotation could support an allegation that he had drawn an equivalence between homosexuality and hebephilia. But Mr. Vohra expressed no such judgment. Instead, his clearly stated view is that government has no role to play because “Government has done a poor job of managing sexual decisionmaking,” and “Family, religion, and culture can do it better.” *See* Ex. A (Arvin Vohra Post, January 12, 2018, 7:04 PM). Under this view, homosexuality might be moral, and hebephilia immoral, but that is not a determination for government to make. Thus, while the analogy Mr. Vohra makes in the quotation above might be inartful or even objectionable to some, it does not appear to involve collective deprecation as contemplated by Section 2.01-4.

#### *Alleged Conflict with the Libertarian Party Platform*

For similar reasons, the evidence uncovered by this investigation does not support the allegation that Mr. Vohra “condoned and promoted” a condition “defined as hebephilia, a sub-category of pedophilia”, or that Mr. Vohra’s statements were “in opposition to LP Platform 1.4”, which states that “consenting adults should be free to choose their own sexual practices and personal relationships.” Comp. at 2. As a threshold matter, Mr. Vohra clearly states his opposition to pedophilia on several occasions. *See, e.g.*, Ex. A, Arvin Vohra Post, January 12, 2018, 2:04 AM (“I have a problem with pedophilia. That's sex with someone who could not possibly give consent”); Arvin Vohra Post, January 11, 2018, 9:33 PM (“I don't believe the government should be involved in determining ages of consent. I also don't think adults should have sex with children”). Further, it does not appear that Mr. Vohra condones or supports any particular sexual behavior or practice in any of his commentary. Rather, his consistent position is only to oppose governmental regulation of such matters. The larger context in which such commentary arises is Mr. Vohra’s opposition to governmental involvement in wide a range of activity – most notably, education. But none of this commentary appears to be in conflict with the above-quoted portion of Section 1.4 of the Libertarian Party Platform.

#### Conclusion

The foregoing analysis takes no position on the wisdom or political utility of Mr. Vohra’s commentary published on Facebook. The investigation conducted was confined to whether such commentary violated Section 2.01-4 of the LNC Policy Manual, and whether it was inconsistent with Section 1.4 of the Libertarian Party Platform, as alleged in the Complaint. For the reasons stated herein, I found no such violation or inconsistency. If the content of Mr. Vohra’s ideas are objectionable, or if communicating those ideas makes him unpopular, the appropriate remedy for the Complainant is political in nature – Mr. Vohra’s removal from office by a majority of voting delegates at the next convention. But I do not believe that Section 2.01-4 provides the LNC with authority to impose disciplinary action on an officer for respectfully and professionally communicating ideas that may be controversial or even objectionable to party members.

**EXHIBIT A**

**Selected Facebook Posts and Comments By LNC Vice Chair Arvin Vohra  
(January 7 – 14, 2018)**

Arvin Vohra

January 16 at 7:10pm ·

Hi all - as a public figure who speaks on controversial topics, there are certain risks that I accept, even if they are not fair. While I don't love being called hateful names, or having fake reviews written about my business, that's a risk that goes with what I do.

That does not apply to those who are private individuals who criticize me. I know that many of you are trying to defend me from unfair or illegitimate attacks, and I appreciate the motivation and the sentiment. But this is not the time to lower ourselves to their level.

Their arguments are wrong. Their views are illogical and internally inconsistent. We can beat them on those grounds. Their views on age of consent are not in accord with history, biology, psychology, or common sense, and they certainly don't relate to.

Many who are speaking on it may have experienced personal traumas in the past, or had loved ones who did. It's no surprise that their responses are emotional and explosive. I think we can be big enough to be sympathetic, even when we disagree.

Please, do not spam or harass opponents of my views. Let them speak. Let them try to silence me. Don't worry - people only try to shut you up when they fear what you have to say.

But don't try to silence them. Let them speak. Let everyone see the illogical emotionality that fuels their overresponses.

If you do want to share something, please consider sharing my actual views on this subject, which can be found here:

<https://71republic.com/.../questioning-age-of-consent-laws-i.../>

Arvin Vohra

January 15 at 12:42am ·

Trust in the state is a mental disease. Trusting the state to determine the best education for your kids gets you Common Core and similar idiocy. Trusting the state, rather than your own judgment, on how to guide your kids through the complexities of sexual maturation, gets you this:

<http://www.dailymail.co.uk/.../High-school-prank-blindfolded-...>

In this situation, kids, blindfolded, made out with their own parents (not blindfolded) at the recommendation of their government schools. The parents, gullible enough to trust the government with their children's education, were unsurprisingly also gullible enough to believe that making out with their own children was a good idea. After all, government knows best!

Disturbing as this is, consider that even without the incest, the whole process cheapens and demeans human sexuality. We see here that young men and women are being literally taught that being blindfolded and kissing someone random is a good way to respect themselves, their bodies,

and their sexuality. Sure, they were surprised that their school told them to make out with their own parents. But they weren't surprised that their school told them to make out with someone, not knowing who it was. That is the sex culture being directly taught in schools.

Let me say it again. You. Cannot. Trust. The. Government. With. Anything. They mismanage education, sex, and every other form of guidance they have usurped from parents.

Only parents, not the government, should say when a child is ready for sex. Only parents, not government, should provide moral guidance. Only parents, not government, should choose and pay for the education of each child.

Government has no place in marriage, sex, education, or any other part of life that has any nuance. If elected, I will do everything I can to remove government from these areas.

Respectfully,

[Arvin Vohra](#) (L)

Libertarian Party Nominee for U.S. Senate (MD)

[Arvin Vohra](#)

[January 14 at 1:44am](#) ·

Hi all - Here's what I just sent to the LNC. You can follow the Libertarian National Committee discussions here: <https://groups.google.com/forum/#!forum/lncvotes>

Dear Ms. Harlos,

Thank you for your question. I hope you won't mind my giving a thorough answer to this serious question.

In such a serious issue, I would certainly consider the rationale. If the root of the issue is that I am insufficiently nice to government school teachers and users, or to members of the federal government's army, then I will do my best to explain that part of our job is to fight for value hierarchies that make sense. Those who use government schools, charter schools, or other forms of tax-funded education, for example, should not be seen as equal to those who use homeschooling or private schooling, any more than those who use welfare should be seen as equal to those who have jobs, or those who have sex without consent should be seen as equal to those who have sex with consent. Fighting for value hierarchies is a major part of politics. I would argue it's the most important part of politics. It has been a part of politics for every political movement that I know of. I know that the "nice at all costs" approach disagrees with that, but sometimes integrity does involve denigrating what should be denigrated. Welfarism should be knocked off of any pedestal it somehow manages to approach.

The fact that today's LP, in part due to the strategies of our 2016 ticket, is has a few people who don't understand liberty, or are actively working against it. The 2016 campaign literally advertised outside of military bases - not "Leave NATO" billboards, just the usual soldier worship that has been so damaging to America. The result of that, and other strategies, is that many of those in the LP believe that we are the party of "Not Trump or Hillary", rather than the party of "Not Government." Part of our responsibility is to educate these people as well as we can about liberty, with gentle words when that's enough, and with a metaphorical smack in the nose when it's not enough.

More likely, if such a request came this week, it would be about my view on consent laws, which I continue to believe are both flawed in their fundamental nature, and abused in their practice. I don't think one size fits all. I don't think putting teenagers on sex offender registries for sexting each other, privately, consensually, is okay.



I understand and accept that you and I disagree about the nature of readiness and consent. I believe that consent readiness is individual, best determined by families and culture, and should not involve the government at all. I also believe that readiness is readiness. If someone understands sex well enough to be able to give informed and active consent to a 16 year old, they can give informed and active consent to a 60 year old. Each person's preferences are different; as long as no one is using force or fraud, I don't have a problem. You and I disagree on this issue. I respect your view, and hope to continue to learn from it. Behind some of the vitriol within your posts, I have discovered the nuanced and thoughtful analyses I generally have seen from you. I have found your perspectives educational, and I do believe that your views will influence my own path of consideration of these issues.

I know that you and I also disagree on the nature of Libertarian leadership itself. You view it as a primarily representative role. I understand that position and respect it. I view it as a moral calling. The central part of that calling, in my view, is political courage and moral steadfastness.

Let me draw a parallel. You and I agree in ending the drug war. Now let's say that someone on drugs does something heinous, and it's all over the news. The social tide swings the other way, with many people, including Libertarians, demanding support for the drug war. It may sound impossible, but do remember that today many Libertarians support government schools, which is the least Libertarian position possible. Also note that our own 2008 presidential candidate supported the drug war, and our 2016 candidate was mostly silent on the topic (past marijuana). Now suppose that Libertarians become pro-drug war. You speak out against the drug war. Libertarians tell you, correctly, that in this new political climate, that view is politically damaging.

If you look at your role as purely representative, your response should be to shut up or resign, in that case. But I believe that there is more to political leadership than being a yes man or yes woman to prevailing moods. When those moods are a first emotional response to a highly controversial subject, there is even more importance to being more than a yes man or yes woman.

In 2016, I could not vote for you, since I wasn't in your region. But I would have, and not because I suspected that we agree on many issues. I voted for, and supported, Chair Sarwark, despite knowing for certain that we disagree on some major issues.

When I vote, I'm not voting for a lever. Anyone can be a lever, who votes by counting votes rather than by conscience. A computer program or excel spreadsheet can do that. When I vote for someone, I'm voting for more than that. I'm voting for someone of backbone and substance, who will stand up for what is right even if I myself waver. I want someone who will debate the issues that matter in LNC meetings or in public. I want someone who might persuade me.

When I was elected in 2016, I took that responsibility seriously. I deeply believe that responsibility includes standing up for what is right, engaging the debates that matter, and certainly not preemptively giving up on an issue just because I'm on the less popular side.

You say that avoiding a debate would be honorable. I would consider it deeply dishonorable, and a gross dereliction of duty. I believe that at least some people voted for me hoping that I would have some moral compass and strength of character. I believe that they hoped I would stand up for my understanding of Liberty, and perhaps even persuade others. I think very few voted for me in the hope that I would preemptively give up on a discussion on a serious issue, just because I was on the unpopular side. A person who cannot fight the unpopular side certainly has no place in Libertarian leadership, but I would argue that such a person has no place in any kind of leadership.

The LNC and delegate certainly have the ability to remove me. I do hope they will engage in a discussion and debate on the topic first, and that I will be allowed to speak on this vital issue, but the LNC and delegates also have the right to do this entire action without any debate at all.

But until that is done, I will continue to serve my duties, including the most important duty of fighting for the views I consider right, even when, especially when, they are currently unpopular.

Respectfully,

[Arvin Vohra](#)

Vice Chair

Libertarian National Committee

[Arvin Vohra](#)

[January 13 at 11:06pm](#) ·

What does political courage mean to you? Does it mean sucking up to sentimentalized but problematic groups, like government school users and soldiers in the federal government's army?

Does it mean waiting for a group to become socially popular, and then suddenly supporting them?

Does it mean ignoring what's right in favor of what's popular?

Does it mean letting people be abused by the state, and doing nothing because you're afraid of being called names?

To me, it's simple. If the state immorally goes against you, I'm going to stand up for you. If I'm not sure, I'm going to do my best to learn about your situation.

During the last days, I've learned from so many of you of the horrors of the unintended consequences of sex offender registry laws, the misuse of age of consent laws, and how badly they need to be reformed.

I urge you all to make up your own minds, and consider all the facts. Don't worry about people trying to besmirch your character; your character is strengthened by seeking unpopular truths, not weakened by it.

Here are two sites I was just sent. This isn't an endorsement of the organizations, but rather some viewpoints that may be worth considering:

<https://narsol.org/>

<http://all4consolaws.org/>

Respectfully,

[Arvin Vohra](#)

[Arvin Vohra](#)

[January 13 at 10:27pm](#) ·

If you'd like to further explore some of the issues around consent, aggressively abused sex offender registries, the unintended consequences of "feel good" laws, consider this resource: <https://narsol.org/>

I know that many libertarian "leaders" are telling you that we should stick only to the most popular and easy issues, to avoid fighting the hard fights, so stand up only for those who are socially popular right now.

I say this: whatever government does to the least of us, it does to us. Stand up for those who are being

abused by the government.

-[Arvin Vohra](#)

[Arvin Vohra](#)

[January 13 at 5:53pm](#) ·

Can minors make major, personal life decisions with major consequences? Is it okay for them to be exposed to adults who will take advantage of them, for the personal gain of the adult? What if that adult uses, or plans to use that child for immoral purposes?

Most of us would consider that problematic. Whether you believe, like I do, that families should decide who a child hangs out with, or like others, that government should decide, I think we can all agree that adult predators should be kept away from kids.

Enter military recruiters. According to research published by the government's own NIH, the behavior of military recruiters disturbingly parallels that of molesters:

"The behaviors are remarkably similar to those psychologists characterize as predatory grooming, defined as

...the process by which a child is befriended by a would-be abuser in an attempt to gain the child's confidence and trust, enabling them to get the child to acquiesce to abusive activity. It is frequently a prerequisite for an abuser to gain access to a child."

Read more here: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3000735/>

With experience, psychological research, and age on their side, military recruiters could not possibly have more of a power differential in their favor. They are predators, with a literal handbook, and a literal billion dollar research team, on their side.

In terms of age, while it's true that you must be 18 to enlist, you can enlist at 17 with parental permission. And while the mythical "pedo parent" who wants to sell his kids into sex slavery is relatively rare, the "military parent", who will happily cosign a recruitment form for a 17 year old, is extremely common.

Recruiters often begin targeting kids at age 14, using every dirty trick in the book. And yes, it is a literal manual that tells them how to infiltrate schools, become integrated, befriend people, etc.

Kids have their decisions heavily influenced by these recruiters, who manipulate kids during the critical formative years. It is predatory behavior at its worst. A few years later, those kids are turning down higher paid work, joining immoral wars, and sometimes even engaging in illegal and disgusting actions like this:

[https://www.youtube.com/watch?v=SODTI\\_C1q\\_Q](https://www.youtube.com/watch?v=SODTI_C1q_Q)

(the video interviews troops who planted weapons on accidentally killed civilians, so they could be miscategorized as enemy soldiers).

Let's get recruiters out of schools, and make the rule clear: too young is too young. No recruiter should ever speak to anyone under age 18.

If elected, I will sponsor legislation to massively downsize the military, end all underage recruiting, and cut taxes accordingly.

Respectfully,

[Arvin Vohra](#) (L)

Libertarian Party Nominee for U.S. Senate

[Arvin Vohra](#)

[January 13 at 3:25pm](#) ·

Does poverty justify rape? I don't think so. Even if you're poor, you need to have consent.

Does poverty justify theft? Does it justify ever increasing theft?

If you're poor, is it okay to have one welfare kid after another, forcing others to pay for them?

Does being poor put you above consent? Does being poor mean you can say, "I'm poor, so I can have 9 kids, and you have to pay for them!"?

How about being middle class? Does being middle class put you above consent? If you're middle class, can you say, "I am going to have 2 kids, and force you to pay for their schooling? Your consent does not matter!"

Or how about being rich? If you're rich, does that mean you can say, "I am going to have 4 kids, and force you to pay for their schooling! Your consent does not matter."?

Consent. Always. Matters. Nonconsensually forcing others to pay for your kids' schooling and childcare costs is morally disgusting, and completely unjustifiable.

The good news is today, more than ever, parents are taking responsibility. They've seen that that kind of immoral behavior punishes itself. Sure, you can steal from others to pay for your kids' schooling. But using theft funded schools turns kids into unhappy, common core morons, and teaches them bad values. More parents are realizing that when you do the right thing, and provide for your kids education, the benefits far outweigh the challenges.

Homeschoolers are outperforming government schoolers on standardized tests and other metrics. When you do the right thing, you often get rewarded for it.

Those who continue to nonconsensually force others to pay for their bad decisions will keep facing the consequences. Those who take responsibilities will keep earning the benefits.

Consent matters. If you want to set a moral example for your kids, please consider homeschool or private school.

Respectfully,

[Arvin Vohra](#)

[Arvin Vohra](#)

[January 13 at 1:47pm](#) ·

The Age of Consent system in America is broken. Consider, for example, the fact that ages of consent are different in different states. That means that:

1. Some states are letting predators violate young men and women.
2. Some states are immorally prosecuting innocents for legitimate sexual actions.
3. Human nature and maturity rates vary from state to state.

Nor are age of consent succeeding in protecting either minors or society. Instead, they have created a bizarre culture that says "Teenagers fornicating is totally moral - let's give them tax-funded condoms to

encourage it." Minors have not been protected from the consequences of too-early sex. Face it: if minors are not old enough to consent to sex, they aren't old enough to consent to sex with each other. Morally and psychologically, not ready for sex means not ready for sex. An 11 year old who is not ready for sex is not "ready to have sex with 11 year olds." He or she is mentally not ready for sex at all.

And before you say, "It's not just about readiness, it's about power differential LOL!!!", please explain why you think it's okay for two five year olds to have sex with each other. It's not just about power. It is absolutely about readiness.

The laws have not succeeding in protecting society from the consequences of not-ready-sex. There is more to sex than emotional readiness. Financial readiness also matters. If you can afford neither birth control nor educational expenses, you aren't financially ready for sex. Today's government funded culture, which views age as the sole factor in readiness, leads to a massive welfare state. 90 percent of parents use government (welfare) schools, as living proof that they were not financially ready for sex. Millions of others use food stamps and welfare checks, more proof that they were not ready for sex.

At the same time, the laws are randomly terrorizing people. Minors who are sexting each other are being prosecuted for child pornography and being added to sex offender registries, for example. The laws aren't just failing to protect people; they are also ruining lives without benefit.

This is not something that government can handle. It's something for families and the free market to handle.

The financial readiness aspects are best handled by the free market. In the absence of welfare (including government schools), people who have one child they are not financially ready for are much less likely to have 15 more kids they aren't ready to completely financially pay for. A sharp lesson in financial consequences is often just what is needed. Ending all welfare, including government schools, will encourage people to be financially ready for sex - and teach sharp lessons when they are not.

Emotional readiness aspects are best handled by parents and families - you know, the people who know the most and care the most about their kids. The statist boogeyman of the "pedo parent" whose primary goal in life is to marry their 5 year old to a 90 year old is not a very common parenting style. It's certainly not the default parenting style around which to base public policy. Interestingly, during the Roman Republic, families, rather than the government, determined readiness. They probably realized that different people are ready at different ages. Biologically, different people go through puberty at different ages. Emotional and psychological readiness varies even more.

And let's dispel the myth that there is some age at which the feckless production of welfare babies is okay (and yes, government school is absolutely a type of welfare). That kind of sex never is okay. Sex, along with the predictable consequences thereof, is a serious decision. Like education, it is far too nuanced and serious for the government to be involved. It is an adult decision, one based on emotional and financial readiness. It should be handled by individuals and families, and not by government.

Respectfully,

[Arvin Vohra](#)

From the Comments to Mr. Vohra's January 13, 2018 post at 1:47 PM (posted by Ty Benjamin):



[Arvin Vohra](#)

[January 13 at 1:53am](#) ·

Hi all - here's what I just sent to the LNC:

LNC-

First, let me express my sympathy for the difficulties many of you have faced over the last couple days, on account of my view that family, culture, and individuals, not government, should determine if a person is ready to give sexual consent. Those who have read my longer posts on the topic probably find material you agree with. Or perhaps not, but probably nothing explosively sensational. Any future posts on this topic, which I probably won't bring up given it's minor budgetary cost, will probably be written in a comparatively non-inflammatory way.

I know many of you are weary of dealing with local responses to my social media posts. I would

encourage those of you in this position to write, publicly, clearly, and comprehensibly on any of these topics. If age of consent is too incendiary, fine, write on government schools. Or military enlistment. Or military policy. Or social security. Or medicare. Or anything past soda taxes, hemp, and the federal Department of Education (a whopping 10% of the total welfare spend on education). If you don't want to be rude, fine, be polite. Just be honest, and be Libertarian.

As I look through social media of the LP leadership, LP candidates, and general media, I find that the most accurate representation of Libertarian positions today are coming from our opponents. As an example, our enemies say that we want to end public education; our candidates and leaders deny it. Will it be just me and our enemies that put forward complete Libertarian positions? I can't imagine that we want that.

In terms of sexual consent, as far as I know, the only Libertarians I know who have spoken on this topic at all are the elected Libertarian councilman who initially posted on the issue, Dr. Ruwart, and me. And when you silence the Dr. Ruwarts of the world, you end up being a party okay with nominating Bob Barr.

It is also telling the extent to which those who have had their lives, and the lives of their loved ones destroyed by current age of consent laws have only felt okay messaging me privately, fearing the extent of the histrionic public backlashes against anyone who goes against the unspoken rules which so many so vigorously enforce. A few minutes ago, I learned of a 20 year old who dated a 17 year old for months, then found out she had been lying about her age, and is now a registered sex offender. Should he have had his own real ID scanner? Perhaps.

People are so terrified of being labelled perverts (with good reason), that they will not stand up for clear violations of decency. And as a party, we are so afraid of having the wrong spin or whatever it is that we're acting spineless. Even casual observation shows us that age of consent laws cannot be morally right, given that they are different in different states!

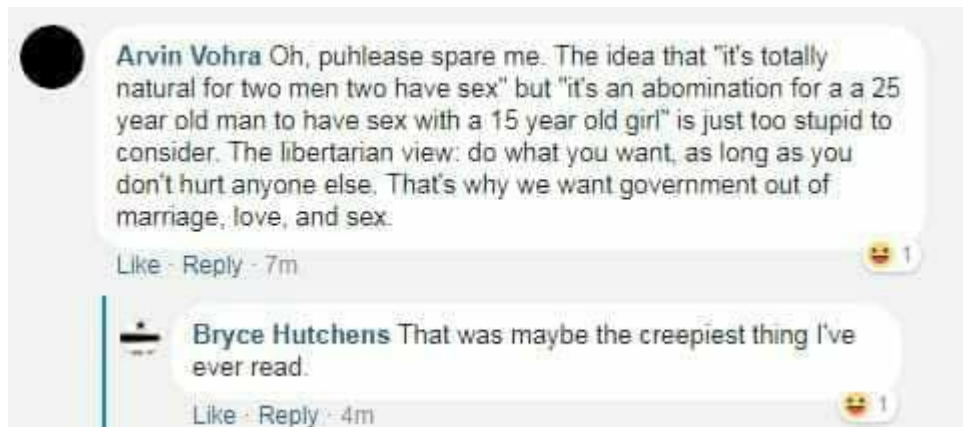
If you don't like how I speak against government school and government funded school, fine. Use your own words. Or send me your own words, and I'll post it under my name. The military welfare complex? Speak on the topic however you like. Age of consent? Same thing.

Could I write on any of these issues better? Of course. Life is about learning and improving. But censoring ourselves, lying about our positions and principles, and waiting for our literal enemies to be the only ones who present our views isn't the answer. Refusing to stand up for those who don't have the right optics for our current politicking is cowardice, not political cleverness.

Respectfully,

Arvin Vohra  
Vice Chair  
LNC

From the Comments to Mr. Vohra's January 13, 2018 post at 1:53 AM (posted by Christopher Victor LaBoissonniere):



[Arvin Vohra](#)

[January 12 at 8:56pm](#) ·

**Only the government could have resources to deal with statutory "rape", but not actual rape. 10k+ rape kits waiting, unprocessed.**

[Arvin Vohra](#)

[January 12 at 7:04pm](#) ·

During my time in the Liberty Movement, I've been called plenty of names. I've been called a slurs reserved for gay men for working at pride parade booths, wearing supporting material, etc. When people have demanded to know if I was gay or straight, I have simply refused to answer. If you're going to hate people for being gay, then consider me gay, and hate me too.

On account of my appearance, I've often been ridiculed for being a Muslim, told by various people how much they enjoyed killing my kind in battle, called various names usually reserved for Muslims, etc. Many have demanded to know my religion. I've told them that if they hate people for being Muslim, then as far as they're concerned, I'm as Muslim as it gets.

During the last 24 hours, I have advocated for getting government out of age of consent, and making this a family decision. Something like sex is too nuanced, too personal, too individual to be managed by the government. Even the government realizes how silly it is, with ages of consent literally being different from one state to another. The left hand and the right hand don't agree, showing just how stupid the current system is. Not surprisingly, state worshippers have been calling me various names for that too.

My surprise level: zero. When it comes to politics, they rely on squeamishness rather than logic. Some have openly admitted that they're totally fine with a 14 year old boy having sex with a 25 year old woman, but not a 14 year old girl having sex with a 25 year old man. Logic has been thrown out the window entirely, and replaced with personal squeamishness. Unless we are arguing that 14 year old men are somehow more adult than 14 year old women, and that voting ages, etc. should be different based on gender, this argument is illogical.



Why does this matter? Why do I want to get government out of sex?

Because it does it poorly. As usual, government replaces personal and family decisionmaking with Government Approval. Today, government tricks people into believing that they are making responsible decisions by letting schools teach their kids Common Core "math", for example. When parents handle education, they don't do anything as stupid as common core.

With sex, it's not too different. Government tricks us into believing that they've handled sexual responsibility with some overly simplistic laws. Have they? Were all the decisions you made after age 16, or 18, or whatever age your state uses, were they all good? Were they all carefully considered? Was your culture, religion, or family part of it?

Or was any of it just self debasing lowliferly? Was it ever, while legal, something that cheapened you? Did you discuss your decisions beforehand with your family, your community?

When we talk about getting government out of something, we often want to replace it with family, culture, and community. When people aren't tricked into believing that the government is handling something, then they find ways to handle it. They talk to their kids, keep them away from problematic areas like government schools, supervise them or help them develop internal reliability.

Do we think our approaches to sex today are good? I don't. Do people take the decision seriously enough? I don't think so.

I'm not saying that I think we should go back to the arranged marriages of the 1600s, but the "You have government approval, go wild!" mentality we have today isn't great either.

I know that among libertarians, wild sex and drugs are the unofficial symbols of liberty. I don't agree with that. Libertarianism isn't less responsibility. It's more. It means taking responsibility for yourself, your family, and your community. There is more to sexual decisionmaking than "I'm 16/18, woo!"

Government has done a poor job of managing sexual decisionmaking. Family, religion, and culture can do it better.

Respectfully,

[Arvin Vohra](#)

[Arvin Vohra](#)

[January 12 at 2:44pm](#) ·

I don't consent to pay for your kids' education. Does it matter? Nope. You will force me, through government, to pay anyway.

I don't consent to pay for your adderall. You think Adderall is good. I don't. It's my money. I do not consent. Does it matter? Nope. You will force me, through government, to pay anyway.

I don't consent to pay for your art projects. Does it matter? Nope. You will force me, through the NEA and NEH, to pay anyway.

These are black and white areas of consent. There are no shades of gray here. I refuse consent. And I am forced anyway.

When it comes to marital and sexual consent, there are shades of gray. Can a 14 year old give consent? Depends on a lot of factors. I think the family should have a say, and the government should not. I think it varies from person to person. But I recognize that there are nuances and shades of grey to that issue.

So to all the people who are currently getting histrionic about my challenging government mismanaged age of consent laws: if you are so passionate about grey areas, why are you not as passionate about black and white areas?

Vouchers, charter schools, and government schools are absolutely nonconsensually funded. The argument that "you exist in the same county, so you have consented to pay," is about the same as "you existed in the same county, so you consented to sex." It's absurd, sick, and completely immoral.

Using government schools or government funded schools, working at them, etc., is a black and white, nonconsensual issue. Where is your outrage there? If grey areas of consent trigger you this much, why doesn't black and white non-consent trigger a violent revolution?

[Arvin Vohra](#)

[January 12 at 1:47pm](#) ·

**"Theft funded welfare is better than a family approved marriage with consenting people under 16."**

**-Supposed "Libertarians"**

[Arvin Vohra](#)

[January 12 at 1:05pm](#) ·

Historically, sexual consent was treated very differently from how it's treated today. During the Roman Republic, there was no specific age of consent; instead, families decided when their kids were old enough to get married. Later, during the empire, an age of consent was added, but it was much lower than what people generally used. Families decided when their kids were ready. During the middle ages, the catholic church set the minimum age similarly low, so that families could decide when their kids were ready.

We can all see that current, one-size-fits-all models of sexual consent do not reflect personal reality. There are many 15 year olds who are mature enough, and many 19 year olds who are not. A 17.9999 year old is not that different from a 18.000001 year old.

Because we have been brainwashed into looking through the "policy" lens, we see this as something with no real solution. We say, "Well, we need a law, and everyone is different, so let's make our best guess, and then back it up with force."

But there is another way: let the people who know the most about a person, and care the most about that person, make the decision. Parents and family know kids far better than the government. They will be far more cautious and conservative than the government. If parents and the young people in question support a union, why should government be involved?

Interestingly, when families were making that decision rather than government, people (shockingly) took sex a lot more seriously. The sexual culture was quite different than today's culture that glorifies random fornication.

What we have today, with government managing sexual consent, is a fundamental change in the question. It's no longer, "Has this person, his or her family, and his or her culture decided that this union is a good idea."

Instead, government is asking the lowest common denominator question: "How old must someone be before they can consent to poorly thought out, ill considered, random sex." In the minds of many, that age is actually "never".

Taking family out of education, and replacing it with government, has given us the national embarrassment that is government school. Taking family and culture out of sexual decisionmaking, and replacing it with government, has given us a culture that has cheapened sex.

I don't believe that the government has any place in individual, sexual decisionmaking. Family, culture, and the individuals involved are the only people who should have any say of any kind.

Respectfully,

[Arvin Vohra](#)

[Arvin Vohra](#)

[January 12 at 12:29pm](#) ·

**Old enough to change your gender = old enough to consent to sex.**

[Arvin Vohra](#)

[January 12 at 2:04am](#) ·

There are types of sex that I have a problem with.

Sex without consent: I have a major problem with that. I'm not talking about technicalities like age of consent, but rather when a person has not given expressed, active consent.

Sex that forcibly burdens others. I have a huge problem with that too. If your having sex leads to your having kids that you cannot completely pay for, including education costs, I have a problem with that. Using the products of your irresponsibility as tools to rob the rest of us, to pay for welfare, government schools, etc., is not okay. Yes, it's not the kids' fault. It's yours. You combined sexual irresponsibility with theft. It's not okay.

I have a problem with pedophilia. That's sex with someone who could not possibly give consent. A two year old cannot possibly give consent to sex.

Then there are gray areas. Legally, they are gray areas. There are ages where sex is legal in some American states, but not others. Morally, there are gray areas. Is someone who is 17.999999 years old too young, but 18.000001 years old old enough? That's just silly. That's pretending the issue isn't complex.

Perhaps we need to admit that there is no simple formula for this. That this is something best left to families, cultures, and individuals.

Should the government be involved in that decision? No. Today's government involvement has made rape prevention a joke, leaving literally tens of thousands rape kits entirely unprocessed. The government has actively encouraged and subsidized the second kind, the kind that involves burdening others. To have it involved in the subtle, individual, personal decisionmaking of readiness is absurd. It's heavy handed, simple minded, approach to something so personal as sex is just wrong. Just as it was silly to determine that one type of sex was wrong (oral and anal sex are still banned in some jurisdictions), that same sex relationships were wrong, etc., it is wrong for government to legislate sexuality.

Simplistic approaches to complex decisions are exactly what makes the government useless. Let's accept that different people mature differently, that cultural and family norms vary, and that one size just does not fit all. The only people who should be involved in any decisionmaking should be the people and families involved, and no one else.

[-Arvin Vohra](#)

[Arvin Vohra](#)

[January 12 at 1:36am](#) ·

**If your having sex leads to kids that you can't afford, and we have to pay for, please don't have sex.  
Else: not our business.**

[Arvin Vohra](#)

[January 12 at 1:17am](#) ·

**The sex worth stopping: the kind that leads to welfare funded childcare, especially government school use.**

[Arvin Vohra](#)

[January 11 at 11:49pm](#) ·

A 14 year old gets pregnant. Pick one.

1. The father is a minor without a job. They end up on welfare.
2. The father is a adult with a job, they raise the kid without stealing through taxation.
3. The father is a minor, she has an abortion. No welfare, but there is a moral issue.

[Arvin Vohra](#)

[January 11 at 11:37pm](#) ·

**If a 14 year old has a kid, I would prefer the other**

## person to be an adult, with a job. [#EndWelfare](#)

[Arvin Vohra](#)

[January 11 at 9:33pm](#) ·

My view on abortion: government shouldn't be involved at all, and people should almost never do it.

That's a hard thing for statist to understand. To them, unless the government forcibly disallows something, it's basically endorsing it. Today, many statist support the drug war for that reason. They don't get that there are other ways to oppose drug use. They don't get that you can be opposed to abortion while believing the government shouldn't be involved.

The same is true of sex. I don't believe the government should be involved in determining ages of consent. I also don't think adults should have sex with children. I think families, culture, and individual decency can stop that just fine.

Should a 25 year old date a 5 year old? No. Parents and the 25 year old's common decency should stop it. Government shouldn't be involved.

Should a 25 year old date a 15 year old? Depends on the 25 year old and the 15 year old. I don't consider it my place to determine whether or not two people can be in love, or in lust, and how they express it. That's up to them, their families, and their culture - not to the rest of us, and certainly not to the government.

Respectfully,

[Arvin Vohra](#)

[Arvin Vohra](#)

[January 11 at 7:43pm](#) ·

**Arvin says get government out of sexual consent:  
"He's a villain!"**

**Soldiers who bomb children: "Heroes!"**  
**[#StatismIsAMentalDisease](#)**

[Arvin Vohra](#)

[January 11 at 6:10pm](#) ·

1. It's okay to hand condoms to 12 year olds in school.
2. 13 year olds should be able to have abortions without parental knowledge.
3. Mandatory vaccination against HPV should be given to 9 year olds (note that this is a sexually transmitted disease).

If you agree with that, but think that people under the age of 16 cannot give sexual consent, it may be time to examine your views.

[Arvin Vohra](#)

[January 11 at 5:48pm](#) ·

Statist logic:

"Teenagers cannot consent to sex."

"It is totally okay to force teenagers into useless government schools against their wills."

Government schools do a thousand times more damage to teenagers than consensually dating adults ever possibly could. Nonconsensual brainwashing masquerading as education is far more damaging than, for example, young marriage.

[Arvin Vohra](#)

[January 11 at 5:29pm](#) ·

One more, for you guys to consider. Instead of picturing an adult man dating a female teenager, picture an adult woman dating a male teenager. Do you still get emotionally triggered? (I will know if you're lying.)



[South Park - Miss Teacher Bangs A Boy - "NICE"](#)

NICE... Watch full episodes of South Park for FREE here: <http://s...youtube.com>

[Arvin Vohra](#)

[January 11 at 5:18pm](#) ·

Should a man be allowed to have sex with another man? Only the two men in question should have a say. Should an adult be allowed to have sex with a teenager? Only the adult, the teenager, and their families/culture should have a say. There is no reason to bring government into it.

[Arvin Vohra](#) shared [Keon Antonio Grayson's post](#).

[January 11 at 3:18pm](#) ·



[Keon Antonio Grayson](#)

[January 10 at 11:38am](#) ·

**Statutory Rape and Age of Consent Laws are  
infringements on personal liberty and are  
unconstitutional.**

[Arvin Vohra](#)

[January 9 at 11:45am](#) ·

Do you believe in love? In friendship? In the human connections that make us more than ourselves?

Most of us believe in love and/or friendship. None of us believe those should be run by the government. We don't want government assigning us friends, lovers, or spouses. We know that decisions like that are too important, too personal, too nuanced to be handled by bureaucrats.

I believe that education is as important as love or friendship. It is as personal, as nuanced, as individual. Education is our path to becoming more than we were, to achieving our highest self and our highest levels of excellence.

And just as government should not choose or subsidize our dates, it should neither choose nor subsidize our education.

Love or friendship assigned by the government would be monstrous. Having your spouse chosen by the government would suck the soul out of marriage, just as government has sucked the soul out of so much of education. The monstrosity that passes as government education should not exist; the fact that we have become used to that brutish indoctrination is a tragedy.

We respect love and friendship by keeping government out of it. Let's do the same with education.

In Liberty,

[Arvin Vohra](#)

Vice Chair

Libertarian Party