

## Arms and the University

### *Military Presence and the Civic Education of Non-military Students*

Alienation between the U.S. military and society has grown in recent decades. Such alienation is unhealthy, as it threatens both sufficient civilian control of the military and the long-standing ideal of the “citizen-soldier.” Nowhere is this issue more predominant than at many major universities, which began turning their backs on the military during the chaotic years of the Vietnam War. *Arms and the University* probes various dimensions of this alienation, as well as recent efforts to restore a closer relationship between the military and the university. Through theoretical and empirical analysis, Donald Alexander Downs and Ilia Murtazashvili show how a military presence on campus in the form of the Reserve Officers’ Training Corps (ROTC) (including a case study of ROTC’s return to Columbia and Harvard universities), military history, and national security studies can enhance the civic and liberal education of non-military students, and in the process help to bridge the civil-military gap.

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CAMBRIDGE  
UNIVERSITY PRESS

Cambridge University Press & Assessment  
 978-0-521-19232-3 — Arms and the University  
 Donald Alexander Downs, Ilia Murtazashvili  
 Frontmatter  
[More Information](#)



**CAMBRIDGE**  
 UNIVERSITY PRESS

Shaftesbury Road, Cambridge CB2 8EA, United Kingdom  
 One Liberty Plaza, 20th Floor, New York, NY 10006, USA  
 477 Williamstown Road, Port Melbourne, VIC 3207, Australia  
 314-321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre, New Delhi – 110025, India  
 103 Penang Road, #05-06/07, Visioncrest Commercial, Singapore 238467

Cambridge University Press is part of Cambridge University Press & Assessment, a department of the University of Cambridge.

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[www.cambridge.org](http://www.cambridge.org)

Information on this title: [www.cambridge.org/9780521192323](http://www.cambridge.org/9780521192323)

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First published 2012

*A catalogue record for this publication is available from the British Library*

*Library of Congress Cataloging-in-Publication data*

Downs, Donald Alexander.

Arms and the university : military presence and the civic education of non-military students / Donald Alexander Downs, Ilia Murtazashvili.

p. cm.

Includes bibliographical references and index.

ISBN 978-0-521-19232-3 (hardback) – ISBN 978-0-521-15670-7 (paperback)

1. United States. Army. Reserve Officers' Training Corps. 2. Education, Humanistic – United States. 3. Soldiers – Education (Higher) – United States. 4. Civil-military relations – United States. 5. United States. Army – Recruiting, enlistment, etc.

I. Murtazashvili, Ilia, 1975– II. Title.

U428.5.D68 2012

355.2'232071173-dc23

2011032229

ISBN 978-0-521-19232-3 Hardback

ISBN 978-0-521-15670-7 Paperback

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*To Jen, Leo, Zoe, Susan, Jacqueline, and Alexander; and to the student cadets and veterans who have striven so ably and honorably to foster the citizen-soldier ideal and to bridge the gap between the military, the university, and society*

[Lincoln] expressed the new idea in the Gettysburg Address.... He addressed Tocqueville's worry about the longevity of liberal democratic governments. . . . But the Civil War raised the question of whether such a government could survive, "testing whether that nation or any nation so conceived and dedicated can endure" . . .

But what gave force to this argument was the occasion and setting of his speech. He delivered his remarks at a battlefield cemetery, dedicating the site. His speech was about death. . . . He said nothing to suggest that death was good. . . . He did not think, as Qutb did, that martyrs go on living in some respect, and that death is a garden of delights. He did not find brotherhood in death – did not see his highest aspirations realized in a field of the dead, as the totalitarians of the twentieth century have done, and are still doing. . . .

But neither did he avert his eyes from death. He spoke about death as "the last full measure of devotion," which Union soldiers had given. . . . Death was not their goal; but death was the measure of their commitment. "From these honored dead we take increased devotion," he said. He was explaining that a liberal society must be, when challenged, a warlike society; or it will not endure.

Paul Berman<sup>1</sup>

<sup>1</sup> Paul Berman, *Terror and Liberalism* (Norton, 2003), pp. 169–70.

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## Acknowledgments

Many individuals helped us with the making of *Arms and the University*, including those who granted us interviews in person or in e-mails; those who offered guidance regarding research, information, and points of view; and those who provided encouragement and other forms of support. We are grateful to all who gave us aid and comfort in this complicated project and would like to extend specific thanks to several individuals here. One of the benefits of conducting this type of research is the opportunity to meet exceptional individuals who have much to offer and teach the researcher. The individuals we thank here are exemplars of this benefit.

We begin with those who represent America's future and who were the guiding light in the movement that led to Columbia University's reopening of the Reserve Officers' Training Corps (ROTC) door in April 2011: the students who led the ROTC movement over the course of the last decade and who granted us interviews and gave us important information. The success of the Columbia ROTC movement was due, first and foremost, to these impressive students. Those who gave us the most assistance among this group include Yoni Appelbaum, Austin Bird, Eric Chen, Elizabeth Feldmeier, Learned Foote, John McClelland, Joe Naughton, Jose Robledo, Tao Tan, Robert Wray, and Riaz Zaidi. It was a true pleasure interacting with these exceptional young men and women, who instill needed confidence in our struggling nation's future prospects.

Beyond the students, special thanks go to professors Allan Silver and James Applegate of Columbia University, who have encouraged and contributed to the progress of this book almost from its inception. Allan and Jim represent the best that higher education has to offer on many levels, including a commitment to campus citizenship, which is highly relevant to the subject of our book. Allan helped us with his extensive knowledge of the military and its complex relationship with society, with his distinctive and inimitable insights into the vicissitudes of higher education and Columbia as an institution, and with information about the ROTC movement. Allan's deep and subtle understanding of the civic implications of the ROTC question had a profound impact on our work, and we are

indebted to his insights even on those occasions when our views on certain matters and his part ways. Jim granted us very useful interviews and on-the-spot information as the ROTC movement progressed, including his own penetrating insights into the labyrinthine nature of the Columbia University political process and the rationales for ROTC. Our numerous interactions with Allan and Jim have been invaluable and inspiring, and we are honored to list them among our colleagues from “abroad,” so to speak.

Professor Stephen Van Evera, an international relations political scientist and key member of MIT’s Security Studies Program, gave us two lengthy interviews while also furnishing us with one of the book’s most important models of pedagogy: Hans Morgenthau’s notion of the “higher practicality.” Deeply and enthusiastically committed to scholarship, teaching, and policy, Van Evera strives to unite intellectual understanding and policy relevance, discerning the theoretical and historical significance of important international relations policy questions. Steve’s perspective and commitment helped to inspire the pedagogical aspects of *Arms and the University*.

Other individuals with ties to Columbia and the ROTC movement also helped us in noteworthy ways. Ted Graske, captain, U.S. Navy (USN) (Ret.), and the leader of the alumni group Columbia Alliance for ROTC, gave us generous assistance, including interview time, relevant material, and wise insight. Mickey Segal, a Columbia graduate who mans the general Advocates for ROTC website ([www.advocatesforrotc.org/](http://www.advocatesforrotc.org/)), assisted us with a lengthy interview and with the provision of many articles that chronicled the ROTC political movement that has burgeoned over the course of the last decade. Paul Mawn, captain, USN (Ret.), the leader of Harvard alumni’s Advocates for ROTC, helped us with two probing interviews and useful material. Tom Mathewson, the secretary of the University Senate at Columbia, generously arranged for coauthor Downs to attend the senate vote on April 1, 2011, that opened the door for ROTC to return to Columbia. We would also like to thank the staff at Columbia’s Butler Library Rare Book and Manuscript Library, who provided Downs with excellent assistance while he was researching the 1960s material in the library’s collection entitled “University Protest and Activism Collection, 1958–1999.”

John T. S. Keeler, dean of the Graduate School of Public and International Affairs at the University of Pittsburgh, and Phil Williams, director of the Matthew B. Ridgway Center for International Security Studies at Pitt, provided us with an opportunity to bring together a diverse group of scholars to discuss the issues presented in this book. The conference, which addressed the themes considered in this book, was tremendously valuable. We were fortunate to gather insight from several exceptional military historians at the conference, including John Lynn, Michael Neiberg, and Peter Karsten. We have also learned much from their scholarly writing. Captain Geoffrey Heiple and Forrest Morgan, U.S. Air Force (USAF) (Ret.), offered practical insight into the relationship between the military and universities that informed our approach. Geoff also deserves special credit for alerting us to important dimensions of leadership

*Acknowledgments*

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studies, ROTC, and American universities that we had not fully considered. The conference also provided a forum that brought us in contact with many other students with military experience at the University of Pittsburgh. One of these student-soldiers in particular, Lieutenant Christopher Zenk, now a newly commissioned officer in flight school, was always willing to take time from his demanding schedule to offer insight into the themes presented in this book. This book would not have been possible without the insight offered by the many experts in military affairs with whom we were fortunate to talk.

Jennifer Murtazashvili has provided constant insight into the themes presented in this book as well as personal encouragement on this project. Her practical insight into the importance of engaging with the military – insight gained in part through years of field work in Afghanistan – affirmed our belief in the importance of the topic of this book while also humbling us. On an academic and personal note, she deserves special acknowledgment for her courage in honestly striving to discern the appropriate balance between the military and the academy.

We would also like to thank the Wisconsin Alumni Research Foundation (WARF) at the University of Wisconsin, Madison, and the Political Science Department for providing funding that greatly assisted the project. The department granted Downs a professorship in 2000 that included ample research funds that were later used in launching the research in 2007–8; and WARF awarded Downs a named professorship in 2010 that included research funding that greatly assisted in the final stages of the work.