

Constructing Norms of Humanitarian Intervention

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Finnemore argues that realist and neoliberal theories have not provided good explanations for the increase in humanitarian interventions since the end of the Cold War by states to protect citizens other than their own. National interest does not seem to be the driving factor. Finnemore argues that one must consider the changing normative context within which such interventions occur.

Since the end of the Cold War, states have increasingly come under pressure to intervene militarily and, in fact, *have* intervened militarily to protect citizens other than their own from humanitarian disasters. Recent efforts to enforce protected areas for Kurds and no-fly zones over Shiites in Iraq, efforts to alleviate starvation and establish some kind of political order in Somalia, the huge UN military effort to disarm parties and rebuild a state in Cambodia, and to some extent even the military actions to bring humanitarian relief in Bosnia are all instances of military action whose primary goal is not territorial or strategic but humanitarian.

Realist and liberal theories do not provide good explanations for this behavior. The interests that these theories impute to states are geostrategic and/or economic, yet many or most of these interventions occur in states of negligible geostrategic or economic importance to the interveners. Thus, no obvious national interest is at stake for the states bearing the burden of the military intervention in most if not all of the these cases. Somalia is perhaps the clearest example of military action undertaken in a state of little or no strategic or economic importance to the principal intervener. Similarly, the states that played central roles in the UN military action in Cambodia were, with the exception of China, not states that had any obvious geostrategic interests there by 1989; China, which did have a geostrategic interest, bore little of the burden of intervening.

Realism and liberalism offer powerful explanations for the Persian Gulf war but have little to say about the extension of that war to Kurdish and Shiite protection through the enforcement of UN Resolution 688. The United States, France, and Britain have been allowing abuse of the Kurds for centuries. Why they should start caring about them now is not clear.

The recent pattern of humanitarian interventions raises the issue of what interests intervening states could possibly be pursuing. In most of these cases, the intervention targets are insignificant by any usual measure of geostrategic or economic interest. Why, then, do states intervene?

This essay argues that the pattern of intervention cannot be understood apart from the changing normative context in which it occurs. Normative context is important because it shapes conceptions of interest. Standard analytic assumptions about states and other actors pursuing their interests tend to leave the sources of interests vague or unspecified. The contention here is that international normative context shapes the interests of international actors and does so in both systematic and systemic ways. Unlike psychological variables that operate at the individual level, norms can be systemic-level variables in both origin and effects.¹ Because they are intersubjective, rather than merely subjective, widely held norms are not idiosyncratic in their effects. Instead, they leave broad patterns of the sort that social science strives to explain.

In this essay I examine the role of humanitarian norms in shaping patterns of humanitarian military intervention over the past 150 years.² I show that shifts in intervention behavior correspond with changes in normative standards articulated by states concerning appropriate ends and means of military intervention. Specifically, normative understandings about which human beings merit military protection and about the way in which such protection must be implemented have changed, and state behavior has changed accordingly. This broad correlation establishes the norms explanation as plausible. The failure of alternative explanations to account for changing patterns of intervention behavior increases the credibility of the norms approach. I conclude with a discussion of ways to move beyond this plausibility probe.

The analysis proceeds in five parts. The first shows that realist and liberal approaches to international politics do not explain humanitarian intervention as a practice, much less change in that practice over time, because of their exogenous and static treatment of interests. A constructivist approach that attends to the role of international norms can remedy this by allowing us to problematize interests and their change over time. The next section examines humanitarian action in the nineteenth century. It shows that humanitarian action and even intervention on behalf of Christians being threatened or mistreated by the Ottoman Turks were carried out occasionally throughout the nineteenth century. However, only Christians appear to be deserving targets of humanitarian intervention; mistreatment of other groups does not evoke similar concern.

The third section investigates the expansion of this definition of "humanity" by examining efforts to abolish slavery, the slave trade, and colonization. Protection of nonwhite non-Christians did become a motivation for military action by states, especially Great Britain, in the early nineteenth century, when efforts to stop the slave trade began in earnest. But the scope of this humanitarian action was limited. Britain acted to stop commerce in slaves on the high seas; she did not intervene militarily to protect them inside other states or to abolish slavery as a domestic institution of property rights. It was not until decolonization that this redefinition of "humanity" in more universal terms (not just Christians, not just whites) was consolidated.

The fourth section briefly reviews humanitarian intervention as a state practice since 1945, paying

particular attention to the multilateral and institutional requirements that have evolved for humanitarian intervention. Contemporary multilateralism differs qualitatively from previous modes of joint state action and has important implications for the planning and execution of humanitarian interventions. The essay concludes by outlining questions about the role and origins of norms that are not treated here but could be addressed in future research.

Using Norms to Understand International Politics

Humanitarian intervention looks odd from conventional perspectives on international political behavior because it does not conform to the conceptions of interest that they specify. Realists would expect to see some geostrategic or political advantage to be gained by intervening states. Neoliberals might emphasize economic or trade advantages for interveners.

As I discussed in the introduction, it is difficult to identify the advantage for the intervener in most post-1989 cases. The 1989 U.S. action in Somalia is a clear case of intervention without obvious interests. Economically Somalia was insignificant to the United States. Security interests are also hard to find. The U.S. had voluntarily given up its base at Berbera in Somalia because advances in communications and aircraft technology made it obsolete for the communications and refueling purposes it once served. Further, the U.S. intervention in that country was not carried out in a way that would have furthered strategic interests. If the U.S. had truly had designs on Somalia, it should have welcomed the role of disarming the clans. It did not. The U.S. resisted UN pressures to "pacify" the country as part of its mission. In fact, U.S. officials were clearly and consistently interested not in controlling any part of Somalia but in getting out of the country as soon as possible—sooner, indeed, than the UN would have liked. The fact that some administration officials opposed the Somalia intervention on precisely the grounds that no vital U.S. interest was involved underscores the realists' problem.

Intervention to reconstruct Cambodia presents similar anomalies. The country is economically insignificant to the interveners and, with the end of the Cold War, was strategically significant to none of

the five on the UN Security Council except China, which bore very little of the intervention burden. Indeed, U.S. involvement appears to have been motivated by domestic opposition to the return of the Khmers Rouges on moral grounds—another anomaly for these approaches—rather than by geopolitical or economic interests.

Liberals of a more classical and Kantian type might argue that these interventions have been motivated by an interest in promoting democracy and liberal values. After all, the UN's political blueprint for reconstructing these states is a liberal one. But such arguments also run afoul of the evidence. The U.S. consistently refused to take on the state-building and democratization mission in Somalia that liberal arguments would have expected to be at the heart of U.S. efforts. Similarly, the UN stopped short of authorizing an overthrow of Saddam Hussein in Iraq even when it was militarily possible and supported by many in the U.S. armed forces. The UN, and especially the U.S., have emphasized the humanitarian rather than the democratizing nature of these interventions, both rhetorically and in their actions on the ground.

None of these realist or liberal approaches provides an answer to the question, What interests are intervening states pursuing? In part this is a problem of theoretical focus. Realism and most liberals do not investigate interests; they assume them. Interests are givens in these approaches and need to be specified before analysis can begin. In this case, however, the problem is also substantive. The geostrategic and economic interests specified by these approaches appear to be wrong.

Investigating interests requires a different kind of theoretical approach. Attention to international norms and the way they structure interests in coordinated ways across the international system provides such an approach. Further, a norms approach addresses an issue obscured by approaches that treat interests exogenously: it focuses attention on the ways in which interests change. Since norms are socially constructed, they evolve with changes in social interaction. Understanding this normative evolution and the changing interests it creates is a major focus of a constructivist research program and of this analysis.

A constructivist approach does not deny that power and interest are important. They are. Rather, it asks a different and prior set of questions; it asks what interests *are*, and it investigates the ends to

which and the means by which power will be used. The answers to these questions are not simply idiosyncratic and unique to each actor. The social nature of international politics creates normative understandings among actors that, in turn, coordinate values, expectations, and behavior. Because norms make similar behavioral claims on dissimilar actors, they create coordinated patterns of behavior that we can study and about which we can theorize.³

Before beginning the analysis, let me clarify the relationship postulated here among norms, interests, and actions. In this essay I understand norms to shape interests and interests to shape action. Neither connection is determinative. Factors other than norms may shape interests, and certainly no single norm or norm set is likely to shape a state's interests on any given issue. In turn, factors other than state interests, most obviously power constraints, shape behavior and outcomes. Thus, the connection assumed here between norms and action is one in which norms create permissive conditions for action but do not determine action. Changing norms may change state interests and create new interests (in this case, interests in protecting non-European non-Christians and in doing so multilaterally through an international organization). But the fact that states are now interested in these issues does not guarantee pursuit of these interests over all others on all occasions. New or changed norms enable new or different behaviors; they do not ensure such behaviors.

I should also offer a rationale for examining justifications for intervention as an indicator of norms and norm change. The conventional wisdom is that justifications are mere fig leaves behind which states hide their less savory and more self-interested reasons for actions. Motivation is what matters; justification is not important.

It is true that justification does not equal motivation. Humanitarian justifications have been used to disguise baser motives in more than one intervention. More frequently, motives for intervention are mixed; humanitarian motives may be genuine but may be only one part of a larger constellation of motivations driving state action.⁴ Untangling precise motivations for intervention is difficult and would be impossible in an essay of this length and historical breadth.

The focus here is justification, and for the purposes of this study justification *is* important because it speaks directly to normative context. When states justify their interventions, they are drawing on and

articulating shared values and expectations held by other decision makers and other publics in other states. It is literally an attempt to connect one's actions to standards of justice or, perhaps more generically, to standards of appropriate and acceptable behavior. Thus through an examination of justifications we can begin to piece together what those internationally held standards are and how they may change over time.

My aim here is to establish the plausibility and utility of norms as an explanation for international behavior. States may violate international norms and standards of right conduct that they themselves articulate. But they do not always—or even often—do so. Aggregate behavior over long periods shows patterns that correspond to notions of right conduct over time. As shared understandings about who is “human” and about how intervention to protect those people must be carried out change, behavior shifts accordingly in ways not correlated with standard conceptions of interests.

We can investigate these changes by comparing humanitarian intervention practice in the nineteenth century with that of the twentieth century. The analysis is instructive in a number of ways. First, the analysis shows that humanitarian justifications for state action and state use of force are not new.

Second, the analysis shows that while humanitarian justifications for action have been important for centuries, the content and application of those justifications have changed over time. Specifically, states' perceptions of *which* human beings merit intervention has changed. I treat this not as a change of *identity*, but as a change of *identification*. Nonwhite non-Christians always knew they were human. What changed was perceptions of Europeans about them. People in Western states began to identify with non-Western populations during the twentieth century, with profound political consequences, for humanitarian intervention, among other things. Perhaps one could argue that the identity of the Western states changed, but I am not sure how one would characterize or operationalize such a change. Certainly Western states have not taken on an identity of “humanitarian state.” Far too many inhumane acts have been committed by these states in this century to make such a characterization credible—nor do Western states themselves proclaim any such identity. Besides, these states were “humanitarian” on their own terms in the nineteenth century. What has

changed is not the fact of the humanitarian behavior but its focus. Identification emphasizes the affective relationships between actors rather than the characteristics of a single actor.⁵ Further, identification is an ordinal concept, allowing for degrees of affect as well as changes in the focus of affect. Identification—of Western Europeans with Greeks and of Russians with their fellow Slavs—existed in the nineteenth century. The task is to explain how and why this identification expanded to other groups.

Third, the analysis highlights contestation over these normative justifications and links it to change. Ironically, while norms are inherently consensual (they exist only as convergent expectations or intersubjective understandings), they evolve in part through challenges to that consensus. Some challenges succeed, some fail. The analysis traces the challenges posed by humanitarian claims, noting where they succeed and where they have failed. It also points to instances of continued contestation, even over norms that appear to be gaining wider acceptance. Humanitarian norms have risen in prominence, but their acceptance is still limited and contested; certainly there are many forms of intervention, particularly unilateral intervention, that apparently cannot be justified even by humanitarian norms.

Fourth, the analysis relates evolving humanitarian intervention norms to other normative changes over the past century. When humanitarian intervention is viewed in a broader normative context, it becomes clear that changes in this particular norm are only one manifestation of the changes in a larger set of humanitarian norms that have become more visible and more powerful in the past fifty or one hundred years. Particularly prominent among these changing norms are the norms of decolonization and self-determination, which involved a redefinition and universalization of “humanity” for Europeans that changed the evolution of sovereignty and of humanitarian discourse (both of which are essential components of humanitarian intervention). Thus mutually reinforcing and consistent norms appear to strengthen each other; success in one area (such as decolonization) strengthens and legitimates claims in logically and morally related norms (such as human rights and humanitarian intervention). The relationship identified between decolonization and humanitarian intervention suggests the importance of viewing norms not as individual “things” floating atomistically in some

international social space but rather as part of a highly structured social context. It may make more sense to think of a fabric of interlocking and interwoven norms rather than individual norms of this or that—as current scholarship, my own included, has been inclined to do.⁶

Finally, the analysis emphasizes the structuring and organization of the international normative context. Examination of humanitarian norms and intervention suggests that norm institutionalization, by which I mean the way norms become embedded in international organizations and institutions, is critical to patterns of norm evolution. Institutionalization of these norms or norm-bundles in international organizations (such as the UN) further increases the power and elaboration of the normative claims. . . .

Multilateral Intervention in Humanitarian Disasters

To be legitimate, humanitarian intervention must be multilateral. The Cold War made such multilateral efforts politically difficult to orchestrate, but since 1989 several large-scale interventions have been carried out claiming humanitarian justifications as their primary *raison d'être*. All have been multilateral. Most visible among these have been:

- the U.S., British, and French efforts to protect Kurdish and Shiite populations inside Iraq following the Gulf War;
- the UNTAC mission to end civil war and reestablish a democratic political order in Cambodia;
- the large-scale UN effort to end starvation and construct a democratic state in Somalia; and
- current, albeit limited, efforts by UN and NATO troops to protect civilian, especially Muslim, populations from primarily Serbian forces in Bosnia.

While these efforts have attracted varying amounts of criticism concerning their effectiveness, they have received little or no criticism of their legitimacy. Further, and unlike their nineteenth-century counterparts, all have been organized through standing international organizations—most often the United Nations. Indeed, the UN charter has provided the framework in which much of the normative contestation over intervention practices has occurred since 1945. Specifically, the charter enshrines two

principles that at times, and perhaps increasingly, conflict. On the one hand, article 2 enshrines states' sovereign rights as the organizing principle of the international system. The corollary for intervention is a near absolute rule of nonintervention. On the other hand, article 1 of the charter emphasizes promoting respect for human rights and justice as a fundamental mission of the organization, and subsequent UN actions (adoption of the Universal Declaration of Human Rights, among them) have strengthened these claims. Gross humanitarian abuses by states against their own citizens of the kinds discussed in this essay bring these two central principles into conflict.

The humanitarian intervention norms that have evolved within these conflicting principles appear to allow intervention in cases of humanitarian disaster and abuse, but with at least two caveats. First, they are permissive norms only. They do not require intervention, as the cases of Burundi, Sudan, and other states make clear. Second, they place strict requirements on the ways in which intervention, if employed, may be carried out: Humanitarian intervention must be multilateral if states are to accept it as legitimate and genuinely humanitarian. Further, it must be organized under UN auspices or with explicit UN consent. If at all possible, the intervention force should be composed according to UN procedures, meaning that intervening forces must include some number of troops from "disinterested" states, usually midlevel powers outside the region of conflict—another dimension of multilateralism not found in nineteenth-century practice.

Contemporary multilateralism thus differs from the multilateral action of the nineteenth century. The latter was what John Ruggie might call "quantitative" multilateralism and only thinly so.⁷ Nineteenth-century multilateralism was strategic. States intervened together to keep an eye on each other and discourage adventurism or exploitation of the situation for nonhumanitarian gains. Multilateralism was driven by shared fears and perceived threats, not by shared norms and principles. States did not even coordinate and collaborate extensively to achieve their goals. Military deployments in the nineteenth century may have been contemporaneous, but they were largely separate; there was virtually no joint planning or coordination of operations. This follows logically from the nature of multilateralism, since strategic surveillance of one's partners is not a shared goal but a private one.

Recent interventions exhibit much more of what Ruggie calls the “qualitative dimension” of multilateralism. They are organized according to and in defense of “generalized principles” of international responsibility and the use of military force, many of which are codified in the United Nations charter, declarations, and standard operating procedures. These emphasize international responsibilities for ensuring human rights and justice and dictate appropriate means of intervening, such as the necessity of obtaining Security Council authorization for action. The difference between contemporary and nineteenth-century multilateralism also appears at the operational level. The Greek intervention was multilateral only in the sense that more than one state had forces in the area at the same time. There was little joint planning and no integration of forces from different states. By contrast, contemporary multilateralism requires extensive joint planning and force integration. UN norms require that intervening forces be composed not just of troops from more than one state but of troops from disinterested states, preferably not great powers—precisely the opposite nineteenth-century multilateral practice.

Contemporary multilateralism is political and normative, not strategic. It is shaped by shared notions about when the use of force is legitimate and appropriate. Contemporary legitimacy criteria for the use of force, in turn, derive from these shared principles, articulated most often through the UN, about consultation and coordination with other states before acting and about multinational composition of forces. U.S. interventions in Somalia and Haiti were not made multilateral because the U.S. needed the involvement of other states for military or strategic reasons. The U.S. was capable of supplying the forces necessary and, in fact, did supply the lion’s share of the forces. No other great power was particularly worried about U.S. opportunism in these areas, and so none joined the action for surveillance reasons. These interventions were multilateral for political and normative reasons. For these operations to be legitimate and politically acceptable, the U.S. needed UN authorization and international participation. Whereas Russia, France, and Britain tolerated each other’s presence in the operation to save Christians from the infidel Turk, the U.S. had to beg other states to join it for a humanitarian operation in Haiti.

Multilateral norms create political benefits for conformance and costs for nonconforming action.

They create, in part, the structure of incentives facing states. Realists or neoliberal institutionalists might argue that in the contemporary world, multilateral behavior is efficient and unproblematically self-interested because multilateralism helps to generate political support both domestically and internationally for intervention. But this argument only begs the question, *Why* is multilateralism necessary to generate political support? It was not necessary in the nineteenth century. Indeed, multilateralism as currently practiced was inconceivable in the nineteenth century. As was discussed earlier, there is nothing about the logic of multilateralism itself that makes it clearly superior to unilateral action. Each has advantages and costs to states, and the costs of multilateral intervention have become abundantly clear in recent UN operations. One testament to the power of these multilateral norms is that states adhere to them even when they know that doing so compromises the effectiveness of the mission. Criticisms of the UN’s ineffectiveness for military operations are widespread. The fact that UN involvement continues to be an essential feature of these operations despite the UN’s apparent lack of military competence underscores the power of multilateral norms.

Realist and neoliberal approaches cannot address changing requirements for political legitimacy like those reflected in changing multilateral practice any more than they can explain the “interest” prompting humanitarian intervention and its change over time. A century ago, protecting nonwhite non-Christians was not an “interest” of Western states, certainly not one that could prompt the deployment of troops. Similarly, a century ago states saw no interest in multilateral authorization, coordination, force integration, and use of troops from “disinterested” states. The argument of this essay is that these interests and incentives have been constituted socially through state practice and the evolution of shared norms by which states act. Humanitarian intervention is not new. It has, however, changed over time in some systemic and important ways. First, the definition of who qualifies as human and therefore as deserving of humanitarian protection by foreign governments has changed. Whereas in the nineteenth century European Christians were the sole focus of humanitarian intervention, this focus has been expanded and universalized such that by the late twentieth century all human beings are treated as equally deserving in the international normative discourse. In fact, states are very

sensitive to charges that they are “normatively backward” and still privately harbor distinctions. When Boutros Boutros-Ghali, shortly after becoming secretary-general, charged that powerful states were attending to disasters in white, European Bosnia at the expense of nonwhite, African Somalia, the U.S. and other states became defensive, refocused attention, and ultimately launched a full-scale intervention in the latter but not the former.

Second, while humanitarian intervention in the nineteenth century was frequently multilateral, it was not necessarily so. Russia, for example, claimed humanitarian justifications for its intervention in Bulgaria in the 1870s; France was similarly allowed to intervene unilaterally, with no companion force to guard against adventurism. These claims were not contested, much less rejected, by other states, as the claims of India, Tanzania, and Vietnam were (or would have been, had they made such claims) a century later, despite the fact that Russia, at least, had nonhumanitarian motives to intervene. By the twentieth century, not only does multilateralism appear to be necessary to claim humanitarian justifications but sanction by the United Nations or some other formal organization is also required. The U.S., Britain, and France, for example, went out of their way to find authority in UN resolutions for their protection of Kurds in Iraq.

The foregoing account also illustrates that these changes have come about through continual contestation over norms related to humanitarian intervention. The abolition of slavery, of the slave trade, and of colonization were all highly visible, often very violent, international contests about norms. Over time some norms won, others lost. The result was that by the second half of the twentieth century norms about who was “human” had changed, expanding the population deserving of humanitarian protection. At the same time norms about multilateral action had been strengthened, making multilateralism not just attractive but imperative.

Finally, I have argued here that the international normative fabric has become increasingly institutionalized in formal international organizations, particularly the United Nations. As recent action in Iraq suggests, action in concert with others is not enough to confer legitimacy on intervention actions. States also actively seek authorization from the United Nations and restrain their actions to conform to that authorization (as the U.S. did in not going to

Baghdad during the Gulf war).⁸ International organizations such as the UN play an important role in both arbitrating normative claims and structuring the normative discourse over colonialism, sovereignty, and humanitarian issues.⁹

Changes in norms create only permissive conditions for changes in international political behavior. One important task of future research will be to define more specifically the conditions under which certain kinds of norms might prevail or fail in influencing action. A related task will be to clarify the mechanisms whereby norms are created, changed, and exercise their influence. I have suggested a few of these here—public opinion, the media, international institutions. More detailed study of individual cases is needed to clarify the role of each of these mechanisms. Finally, the way in which normative claims are related to power capabilities deserves attention. The traditional Gramscian view would argue that these are coterminous; the international normative structure is created by and serves the most powerful. Humanitarian action generally, and humanitarian intervention specifically, do not obviously serve the powerful. The expansion of humanitarian intervention practices since the last century suggests that the relationship between norms and power may not be so simple.

Notes

1. One could have subsystemic normative contexts as well.
2. The term *military intervention* in this essay refers to the deploying of military forces by a foreign power or powers for the purpose of controlling domestic policies or political arrangements in the target state in ways that clearly violate sovereignty. *Humanitarian intervention* is used to mean military intervention with the goal of protecting the lives and welfare of foreign civilians.
3. For a more extended discussion, see Martha Finnemore, *Defining National Interests in International Society* (Ithaca: Cornell University Press, 1996), ch. 1.
4. The U.S. intervention in Grenada is one such case, in which humanitarian justifications were offered (and widely rejected) for action of doubtful humanitarian motivation.
5. Obviously, single-actor characteristics may be defined in relation to or by comparison with those of others, but identification makes affective relationship central in ways that identity does not.
6. The intellectual orientation of the regimes literature probably had much to do with this atomized treatment of norms. Norms were incorporated as a definitional part of