

## TO INTERVENE OR NOT TO INTERVENE

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**I**NTERVENTION is as ancient and well-established an instrument of foreign policy as are diplomatic pressure, negotiations and war. From the time of the ancient Greeks to this day, some states have found it advantageous to intervene in the affairs of other states on behalf of their own interests and against the latter's will. Other states, in view of their interests, have opposed such interventions and have intervened on behalf of theirs.

It is only since the French Revolution of 1789 and the rise of the nation-state that the legitimacy of intervention has been questioned. Article 119 of the French Constitution of 1793 declared that the French people "do not interfere in the domestic affairs of other nations and will not tolerate interference by other nations in their affairs." This declaration ushered in a period of interventions by all concerned on the largest possible scale. For a century and a half afterwards, statesmen, lawyers and political writers tried in vain to formulate objective criteria by which to distinguish between legitimate and illegitimate intervention. The principle of nonintervention was incorporated into the textbooks of international law, and statesmen have never ceased to pay lip service to it. In December 1965, the United Nations General Assembly adopted a "Declaration on the Inadmissibility of Intervention in the Domestic Affairs of States and the Protection of their Independence and Sovereignty," according to which "no state has the right to intervene, directly or indirectly, for any reason whatever, in the internal or external affairs of any other state ... and "no state shall organize, assist, foment, finance, incite or tolerate subversive, terrorist or armed activities directed toward the violent overthrow of another state, or interfere in civil strife in another state." Yet again we are witnessing throughout the world activities violating all the rules laid down in this Declaration.

Both the legal commitments against intervention and the practice of intervention serve the political purposes of particular nations. The former serve to discredit the intervention of the other side and to justify one's own. Thus the principle of nonintervention, as formulated at the beginning of the nineteenth

## TO INTERVENE OR NOT TO INTERVENE

century, sought to protect the new nation-states from interference by the traditional monarchies of Europe. For the main instrument of the Holy Alliance, openly proclaimed in the treaty establishing it, was intervention. Thus, to give only two examples among many, Russia tried to intervene in Spain in 1820, and actually intervened in Hungary in 1848, in order to oppose liberal revolutions. Great Britain opposed these interventions because it was opposed to the expansion of Russian power. Yet it intervened on behalf of nationalism in Greece and on behalf of the conservative status quo in Portugal because its interests seemed to require it.

What we have witnessed since the end of the Second World War thus appears as a mere continuation of a tradition which was well established in the nineteenth century. There is nothing new either in the contemporary doctrine opposing intervention or in the pragmatic use of intervention on behalf of the interests.. of individual nations. What Great Britain and Russia were doing in the nineteenth century, the United States and the Soviet Union seem to be doing today. Thus, to cite again two spectacular examples among many, the Soviet Union intervened in Hungary in 1956 as Russia had done in 1848, and the United States intervened in Cuba at the beginning of the sixties as it had done in the first decades of the century. Yet there are fundamental differences between the interventions of the past and those of the present. Five such differences have significantly altered the techniques of contemporary intervention, have drastically reduced the traditional legal significance of the consent of the state intervened against, and have affected in a general way the peace and order of the world.

First, the process of decolonization, which started after the Second World War and is now almost completed, has more than doubled the number of sovereign nations. Many if not most of these new nations are not viable political, military and economic entities; they are lacking in some if not all of the prerequisites of nationhood. Their governments need regular outside support. Thus France subsidizes its former colonies in Africa; all the major industrial nations extend economic and financial aid to the new ones, and the United States, the Soviet Union and China do so on a competitive basis.

What makes this aid a lever for intervention is the fact that in most cases it is not just an advantage which the new nations can

afford to take or leave, but a condition for their survival. The Indian economy, for example, would collapse without outside support, and in consequence the Indian state itself would probably disintegrate. Large masses of Egyptians would starve without the outside supply of food. What is true of these two ancient and relatively well developed nations is of course true of most of the new nations which are nations within their present boundaries only by virtue of the accidents of colonial policy: the supplier of foreign aid holds the power of life and death over them. If a foreign nation supplies aid it intervenes; if it does not supply aid it also intervenes. In the measure that the government must depend on foreign aid for its own and its nation's survival it is inevitably exposed to political pressures from the supplying government. Many of the recipient governments have been able to minimize or even neutralize these political pressures by keeping open alternative sources of foreign aid and by playing one supplying government against the other. Some nations, such as Egypt, have developed this technique into a fine and highly successful art.

Second, our age resembles the period of history after the Napoleonic Wars, when the theory of nonintervention and the practice of intervention flourished, in that it is a revolutionary age. Many nations, new and old, are threatened by revolution, or are at one time or another in the throes of it. A successful revolution frequently portends a new orientation in the country's foreign policy, as it did in the Congo, Cuba and Indonesia. Thus the great powers, expecting gains or fearing disadvantages from the revolution, are tempted to intervene on the side of the faction favoring them. This is particularly so when the revolution is committed to a communist or anti-communist position. Thus China has almost indiscriminately intervened throughout the world on behalf of subversive movements, very much in the manner in which the Bolshevist government under Lenin and Trotsky tried to promote world revolution. In many nations, the United States and the Soviet Union oppose each other surreptitiously through the intermediary of governments and political movements. It is at this point that the third new factor comes into play.

Of all the revolutionary changes that have occurred in world politics since the end of the Second World War, none has exerted a greater influence upon the conduct of foreign policy than the

recognition on the part of the two superpowers, armed with a large arsenal of nuclear weapons, that a direct confrontation between them would entail unacceptable risks; for it could lead to their mutual destruction. Both have recognized that a nuclear war fought against each other would be a suicidal absurdity. Thus they have decided that they must avoid a direct confrontation. This is the real political and military meaning of the slogan of "peaceful coexistence."

Instead of confronting each other openly and directly, the United States and the Soviet Union have chosen to oppose and compete with each other surreptitiously through the intermediary of third parties. The internal weakness of most new and emerging nations requiring foreign support and the revolutionary situation in many of them give the great powers the opportunity of doing so. Thus, aside from competing for influence upon a particular government in the traditional ways, the United States and the Soviet Union have interjected their power into the domestic conflicts of weak nations, supporting the government or the opposition as the case may be. While one might think that on ideological grounds the United States would always intervene on the side of the government and the Soviet Union on the side of the opposition, it is characteristic of the interplay between ideology and power politics, to which we shall turn in a moment, that this has not always been so. Thus the Soviet Union intervened in Hungary in 1956 on the side of the government, and the United States has been intervening in Cuba on the side of the opposition. The Soviet slogan of support for "wars of national liberation" is in truth an ideological justification of Soviet support for that side in a civil conflict in which the Soviet Union happens to have an interest. In the Congo, the United States and the Soviet Union have switched their support from the government to the opposition and back again according to the fortunes of a succession of civil wars.

While contemporary interventions serving national power interests have sometimes been masked by the ideologies of communism and anti-communism, these ideologies have been an independent motivating force. This is the fourth factor which we must consider. The United States and the Soviet Union face each other not only as two great powers which in the traditional ways compete for advantage. They also face each other as the fountainheads of two hostile and incompatible ideologies, systems of

government and ways of life, each trying to expand the reach of its respective political values and institutions and to prevent the expansion of the other. Thus the cold war has not only been a conflict between two world powers but also a contest between two secular religions. And like the religious wars of the seventeenth century, the war between communism and democracy does not respect national boundaries. It finds enemies and allies in all countries, opposing the one and supporting the other regardless of the niceties of international law. Here is the dynamic force which has led the two superpowers to intervene all over the globe, sometimes surreptitiously, sometimes openly, sometimes with the accepted methods of diplomatic pressure and propaganda, sometimes with the frowned-upon instruments of covert subversion and open force.

These four factors favoring intervention in our time are counteracted by a fifth one, which in a sense compensates for the weakness of the nations intervened in. Having just emerged from a colonial Status or struggling to emerge from a semicolonial one, these nations react to their dependence on outside support with a fierce resistance to the threat of "neo-colonialism." While they cannot exist without support from stronger nations, they refuse to exchange their newly won independence for a new dependency. Hence their ambivalent reaction to outside intervention. They need it and they resent it. This ambivalence compels them to choose among several different courses of action. They can seek support from multiple outside sources, thereby canceling out dependence on one by dependence on the other. They can alternate among different sources of support, at one time relying on one, and at another time relying on another. Finally, they can choose between complete dependence and complete independence, either by becoming a client of one of the major powers or by forswearing outside support altogether.

This ambivalence of the weak nations imposes new techniques upon the intervening ones. Intervention must either be brutally direct in order to overcome resistance or it must be surreptitious in order to be acceptable, or the two extremes may be combined. Thus the United States intervened in Cuba in 1961 through the proxy of a refugee force, and the Soviet Union intervened in Hungary in 1956 by appointing a government which asked for its intervention.

## II

What follows from this condition of intervention in our time for the foreign policies of the United States? Four basic conclusions can be drawn: the futility of the search for abstract principles, the error of anti-communist intervention per se, the self-defeating character of anti-revolutionary intervention per se, and the requirement of prudence.

First, it is futile to search for an abstract principle which would allow us to distinguish in a concrete case between legitimate and illegitimate intervention. This was so even in the nineteenth century when intervention for the purpose of colonial expansion was generally regarded to be legitimate and when the active players on the political stage were relatively self-sufficient nation-states, which not only were not in need of intervention but actually were opposed to it as a threat to their existence. If this was so then, it stands to reason that in an age where large segments of whole continents must choose between anarchy and intervention, intervention cannot be limited by abstract principles, let alone effectively outlawed by a United Nations resolution.

Let us suppose that nation A intervenes on behalf of the government of nation B by giving it military, economic and technical aid on the latter's request, and that the government of B becomes so completely dependent upon A as to act as the latter's satellite. Let us further suppose that the local opposition calls upon country C for support against the agents of a foreign oppressor and that C heeds that call. Which one of these interventions is legitimate? Country A will of course say that its own is and C's is not, and vice versa, and the ideologues on both sides will be kept busy justifying the one and damning the other. This ideological shadowboxing cannot affect the incidence of interventions. All nations will continue to be guided in their decisions to intervene and their choice of the means of intervention by what they regard as their respective national interests. There is indeed an urgent need for the governments of the great powers to abide by certain rules according to which the game of intervention is to be played. But these rules must be deduced not from abstract principles which are incapable of controlling the actions of governments, but from the interests of the nations concerned and from their practice of foreign policy reflecting those interests.

The failure to understand this distinction between abstract principles and national interests as guidance for a policy of intervention was in good measure responsible for the fiasco of the Bay of Pigs in 1961. The United States was resolved to intervene on behalf of its interests, but it was also resolved to intervene in such a way as not openly to violate the principle of nonintervention. Both resolutions were legitimate in terms of American interests. The United States had an interest in eliminating the political and military power of the Soviet Union, which used Cuba as a base from which to threaten the security interests of the United States in the Western Hemisphere. The United States also had an interest in avoiding whatever would jeopardize its standing in the new and emerging nations. The United States failed to assign priorities to these two interests. In order to minimize the loss of prestige, the United States jeopardized the success of the intervention. Instead of using concern for prestige as a datum among others in the political equation—that is, as an interest among others—it submitted to it as though it were an abstract principle imposing absolute limits upon the actions necessary to achieve success. In consequence, the United States failed thrice. The intervention did not succeed; in the attempt we suffered the temporary impairment of our standing among the new and emerging nations; and we lost much prestige as a great nation able to use its power successfully on behalf of its interests.

Had the United States approached the problem of intervening in Cuba in a rational fashion, it would have asked itself which was more important: to succeed in the intervention or to prevent a temporary loss of prestige among the new and emerging nations. Had it settled upon the latter alternative, it would have refrained from intervening altogether; had it chosen the former alternative, it would have taken all the measures necessary to make the intervention a success, regardless of unfavorable reactions in the rest of the world. Instead, it sought the best of both worlds and got the worst.

The Soviet Union's intervention in Hungary in 1956 is instructive in this respect. The Soviet Union put the success of the intervention above all other considerations, and succeeded. Its prestige throughout the world suffered drastically in consequence. But Hungary is today a communist state within the orbit of the Soviet Union, and Soviet prestige recovered quickly from the damage it suffered in 1956.

The interventions of the United States in Cuba, the Dominican Republic and Viet Nam, as well as others less spectacular, have been justified as reactions to communist intervention. This argument derives from the assumption that communism everywhere in the world is not only morally unacceptable and philosophically hostile to the United States, but is also detrimental to the national interests of the United States and must therefore be opposed on political as well as moral and philosophic grounds. I shall assume for the purposes of this discussion that, as a matter of fact, communist intervention actually preceded ours in all these instances, and shall raise the question as to whether our national interest required our counter-intervention.

Ten or twenty years ago, this question could have been answered in the positive without further examination. For then communism anywhere in the world was a mere extension of Soviet power, controlled and used for the purposes of that power. Since we were committed to the containment of the Soviet Union, we were also committed to the containment of communism anywhere in the world. However, today we are faced not with one monolithic communist bloc controlled and used by the Soviet Union, but with a variety of communisms, whose relations with the Soviet Union and China change from country to country and from time to time and whose bearing upon the interests of the United States requires empirical examination in each concrete instance. Communism has become polycentric, that is to say, each communist government and movement, to a greater or lesser extent, pursues its own national interests within the common framework of communist ideology and institutions. The bearing which the pursuit of those interests has upon the interests of the United States must be determined in terms not of communist ideology but of the compatibility of those interests with the interests of the United States.

Subjecting our interventions in Cuba, the Dominican Republic and Viet Nam to this empirical test, one realizes the inadequacy of the simple slogan "stop communism" as the rationale of our interventions. While this slogan is popular at home and makes but minimal demands upon discriminating judgment, it inspires policies which do either too much or too little in opposing communism and can provide no yardstick for a policy which measures the degree of its opposition by the degree of the communist threat. Thus on the one hand, as part of the settlement of the



missile crisis of 1962, we pledged ourselves not to intervene in Cuba, which is today a military and political outpost of the Soviet Union and the fountainhead of subversion and military intervention in the Western Hemisphere, and as such directly affects the interests of the United States. On the other hand, we have intervened massively in Viet Nam, even at the risk of a major war, although the communist threat to American interests from Viet Nam is at best remote and in any event is infinitely more remote than the communist threat emanating from Cuba.

As concerns the intervention in the Dominican Republic, even if one takes at face value the official assessment that the revolution of April 1965 was controlled by Cuban communists, it appears incongruous that we intervened massively in the Dominican Republic, whose revolution was, according to our government's assessment of the facts, a mere symptom of the disease, while the disease itself—that is, Cuban communism—is exempt from effective intervention altogether.

This type of intervention against communism per se naturally tends to blend into intervention against revolution per se. Thus we tend to intervene against all radical revolutionary movements because we are afraid lest they be taken over by communists, and conversely we tend to intervene on behalf of all governments and movements which are opposed to radical revolution, because they are also opposed to communism. Such a policy of intervention is unsound on intellectual grounds for the reasons mentioned in our discussion of contemporary communism; it is also bound to fail in practice.

Many nations of Asia, Africa and Latin America are today in a pre-revolutionary stage, and it is likely to be only a matter of time until actual revolution will break out in one or another of these nations. The revolutionary movements which will then come to the fore are bound to have, to a greater or lesser degree, a communist component; that is, they risk being taken over by communism. Nothing is simpler, both in terms of intellectual effort and, at least initially, practical execution, than to trace all these revolutions to a common conspiratorial source, to equate all revolutionary movements with world communism, and to oppose them with indiscriminate fervor as uniformly hostile to our interests. The United States would then be forced to intervene against revolutions throughout the world because of the

ever-present threat of a communist take-over, and would transform itself, in spite of its better insight and intentions, into an anti-revolutionary power per se.

Such a policy of intervention might succeed if it had to deal with nothing more than isolated revolutionary movements which could be smothered by force of arms. But it cannot succeed, since it is faced with revolutionary situations all over the world; for even the militarily most powerful nation does not have sufficient usable resources to deal simultaneously with a number of acute revolutions. Such a policy of indiscriminate intervention against revolution is bound to fail not only with regard to the individual revolution to which it is applied but also in terms of its own indiscriminate anti-communism. For the very logic which would make us appear as the anti-revolutionary power per se would surrender to communism the sponsorship of revolution everywhere. Thus anti-communist intervention achieves what it aims to prevent: the exploitation of the revolutions of the age by communism.

In truth, the choice before us is not between the status quo and revolution or even between communist and non-communist revolution, but between a revolution hostile to the interests of the United States and a revolution which is not hostile to these interests. The United States, far from intervening against revolutions per se, has therefore to intervene in competition with the main instigators of revolution—the Soviet Union, Communist China and Cuba—on behalf of revolution. This intervention should serve two alternative aims: first, to protect the revolution from a communist take-over, and second, if we should fail in this, to prevent such a communist revolution from turning against the interests of the United States. Such a policy, substituting the yardstick of the American national interest for that of anti-communism, would obviously form a complete reversal of the positions which we have taken in recent years and of which our interventions in Viet Nam and the Dominican Republic are the recent prime examples.

If this analysis of our policy of intervention is correct, then we have intervened not wisely but too well. Our policy of intervention has been under the ideological spell of our opposition to communism and potentially communist-led revolutions. Yet while this ideological orientation has continued to determine our policy of intervention, the Soviet Union has continued to pay lip service

to support for “wars of national liberation” but has in practice relegated these wars to a secondary place in the struggle for the world. This softening of the Soviet ideological position has become one of the points of contention in the ideological dispute between the Soviet Union and China. In a statement of June 14, 1963, the Chinese Communist Party declared that “the whole cause of the international proletarian revolution hinges on the outcome of revolutionary struggles” in the “vast areas of Asia, Africa and Latin America” that are today the “storm centers of world revolution dealing direct blows at imperialism.” In their reply of July 14 of the same year, the Soviet leaders opposed the “*new theory*” according to which the decisive force in the struggle against imperialism ... is not the world system of socialism, not the struggle of the international working class, but ... the national liberation movement.” The Soviet Union’s recent practice of restraint in fomenting and supporting revolution has matched this theoretical position. This ideological “revisionism” has of course not prevented the Soviet Union from intervening, as in Syria and Somalia, when its national interest appeared to require intervention.

One factor which cannot have failed to influence the Soviet Union in toning down its ideological commitment to intervention has been the relative failure of ideological intervention. The United States, China and Cuba have joined the Soviet Union in the experience of that failure. The new and emerging nations have been eager to reap the benefits of intervention, but have also been very anxious not to be tied with ideological strings to the intervening nation. After making great efforts, expending considerable resources and running serious risks, the participants in this worldwide ideological competition are still approximately at the point from which they started: measured against their ambitions and expectations, the uncommitted third of the world is still by and large an ideological no-man’s-land.

This experience of failure is particularly painful, and ought to be particularly instructive, for the United States. For we have intervened in the political, military and economic affairs of other countries to the tune of far in excess of \$100 billion, and we are at present involved in a costly and risky war in order to build a nation in South Viet Nam. Only the enemies of the United States will question the generosity of these efforts, which have no parallel in history. But have these efforts been wise? Have the commit-

## 436 FOREIGN AFFAIRS

ments made and risks taken been commensurate with the results to be expected and actually achieved? The answer must be in the negative. Our economic aid has been successful in supporting economies which were already in the process of development; it has been by and large unsuccessful in creating economic development where none existed before, largely because the moral and rational preconditions for such development were lacking. Learning from this failure, we have established the theoretical principle of concentrating aid upon the few nations which can use it rather than giving it to the many who need it. While this principle of selectivity is sound in theory, its consistent practical application has been thwarted by the harsh political and military realities which may require economic aid which is economically not justified, as well as by political and military considerations derived from the ideological concerns discussed above.

This principle of selectivity must be extended to the political and military sphere as well. We have come to overrate enormously what a nation can do for another nation by intervening in its affairs—even with the latter's consent. This overestimation of our power to intervene is a corollary of our ideological commitment, which by its very nature has no limit. Committed to intervening against communist aggression and subversion anywhere, we have come to assume that we have the power to do so successfully. But in truth, both the need for intervention and the chances for successful intervention are much more limited than we have been led to believe. Intervene we must where our national interest requires it and where our power gives us a chance to succeed. The choice of these occasions will be determined not by sweeping ideological commitments nor by blind reliance upon American power but by a careful calculation of the interests involved and the power available. If the United States applies this standard, it will intervene less and succeed more.