liteboat movement. bration of lifesaving heroism outside of the in those reports, it is reflected in the celehumanitarian generality is rarely mentioned as the local population at large. While other fishermen, port authorities as well for rescue operations. These also included bers were not the only ones responsible also make it clear that lifeboat crewmemsentations of their lifesaving duties. They provide insights into crewmembers' reprewritten by lifeboatmen themselves, also authorities. Launch reports, sometimes other humanitarian activities as well as state This suggests a probable double link with tary often came from the local coastguard. headed by the parish priest and the secretedly occurring. The local committee was fishermen, with a few family names repearecords stop, the crew was largely made up of show that from the 1860s to 1936 when the Records from the Carro station in Marseille



of other humanitarian causes on a local which they cooperated with representatives in the local communities and the ways in stand the integration of lifeboat stations

approach. This makes it possible to undervolunteering life requires a microhistorical that humanitarian generality played in their men are hard to find, an analysis of the role fishermen. Since sources relating to lifeboatprofessions, and were most commonly communities that mostly worked in maritime crews were made up of men from coastal available on the 19th century suggests that before the 1950s. However, the information are difficult to come by, at least for the time On the side of lifeboatmen, personnel rolls

project.

of those networks is a central aim of this foreign countries. The study of the interplay donations coming from the colonies and and a global scale, with a large number of networks appear to exist both on a local in networks of maritime commerce. Those to the French state as well as its inclusion SCSN is also characterised by close links also have contributed to other causes. The of broader humanitarian networks, and may some of the wealthier donors were also part financed. A preliminary hypothesis is that from the lifeboatmen whose actions they nities do not appear to be all that different dividually), the donors from coastal commutions below 5 Francs were not registered insomewhat wealthier (partly because donadonors from coastal communities. Although administrators, and finally more modest personnel, including diplomats and colonial power structures, civil servants and military with ties to the political and economic wealthy donors from urban environments be at least three distinct profiles of donors: through collective donations. There appear to officers and sailors, the latter contributing is also a significant representation of naval fishing, maritime trade or insurance. There

some form of maritime activity, such as the majority of donors were involved in Many professions were represented, but came mainly from coastal settlements. cially those from the less wealthy donateurs bienfaiteurs (benefactors). Donations, espetributed large sums of money, the so-called was also a statute for patrons who condonateurs (donors) who gave less. There or subscribed for 20 Francs per year; and bers) who donated more than 100 Francs two groups: the fondateurs (founding mem-The donors of the SCSN were divided into database provides valuable information. Listing over 5000 donors from 1865, the

an image of the association at its inception. those donors, it is now possible to construct of residence. Having created a database of and sometimes their profession and place names, the amount of money they donated, provides a list of all its donors including their is a rich source of information to this end. It under the patronage of Empress Eugénie, des Naufragés (SCSN) founded in 1865 society, the Société Centrale de Sauvetage The Annales of the other French lifeboat

tensions between them, are articulated. fic cause of lifesaving at sea, as well as the both humanitarian generality and the speci-



the ways in which discourses pertaining to is essential. Only then is it possible to study what distinguishes one group from the other donors and who were the lifeboatmen and movement and determining who were the works of actors who took part in the lifeboat focal point of this project. Studying the nettowards which it worked in practice is the goal and the construction of a specific cause sion between its initial general humanitarian on rescuing shipwrecked mariners. The tentives, the SHSB focussed almost exclusively and contrary to these initial wide-ranging objecup of better men. Yet, after only a few years larger project of building a better society made society. Saving lives was only one part of a sale reform, if not a regeneration of French founded in 1873, were meant to start a wholedes Hospitaliers Sauveteurs Bretons (SHSB), The early internal regulations of the Société

MSINAIRATINAMUH NEBIHA GUIGA

rence as a site of morality hardly ever modernity. force in the self-understanding of European precedented significance on sheer occuralways be rendered explicit, is a substantial humanitarian practitioners bestowed an unplacing greater weight on situation-types, of humanitarianisms, although it may not normativity, thus the investment in the unity morally good and right courses of action. By as carriers of virtuous dispositions toward function fully without an underlying moral persons, as agents or subjects, could figure Such rights discourses do not appear to in which nonhuman rights are discussed. patterns of moral language, in which only extending to the rapidly expanding domain of rescue helped to break open common only in regards to human rights, but even the way in which the emphatic present time humanitarianism yields rich material on understand themselves as "critical," not underpins many research projects that porality in the textual sources of lifeboat concept of history. The pursuit of temof humanities scholarship. For instance, it This pattern also informs large portions also became foundational for the modern tive judgment and moral-political action. cation of mundane time, a process that widespread pattern for organizing norma-Synchronicity contributed to the unifitarian engagement provides an ever more and relief action across great distances. was built on the simultaneity of suffering and injustice. The basic matrix of humanifrom its grim historical record of domination an emphatic, spatially extended present that West" with a redemptive potential, an exit rupture and, on the other, by the notion of discarding of the past through humanitarian humanitarianism is meant to provide "the which was shaped, on the one hand, by a rianism for positive examples. For some, norms draw on the history of humanitaloped a specific sense of temporality, around salvaging the universal validity of Humanitarian movements moreover deveof modernity. Many contemporary debates

between specific moral and monetary by particular relations of interdependence problem of "moral economy," as constituted stellation to develop a new approach to the The project will use the analysis of this conmodest premiums were always paid out).

to be beyond actual payment (although moral ones that were decidedly understood to be struck between monetary values and of their entire families. A balance needed risk of losing their own boats, the livelihood pulations primarily had to be relieved of the cial compensation, but that the coastal pofor rescue volunteers was not simply finanmediately recognized that the key incentive The instigators of lifeboat movements im-

nitarian lifesaving movements. lifeboat movement apart from other humathis sacrificial imperative that has set the one's own life in the attempt of rescue. It is little risk, it now became imperative to risk their fate unless they could be saved with inevitable to abandon the shipwrecked to had been considered permissible and even moral judgment. For instance, if previously it inserted into an established practice of might call "humanitarian rupture," a rupture single issues come about through what one norms around single issues. It appears that tingent emergence of humanitarian moral developing a theoretical account of the conmovements for shipwreck relief, works on

categorization, and comparative ordering. would start out from abstract generality,

The project, while exploring the history of

cnlfure(s) than a competing approach that rical understanding of humanitarian moral a more solid basis for a large-scale histowriting inadvertently engages will provide interconnected analysis in which historical the "micro-historical" assumption that the "focus" suggests. The project is built on archipelago than the rhetoric of "case" and the overall landscape of the humanitarian vers, which yield much more information on plethora of contrastive positioning maneuthe course of two centuries, one finds a limited case, lifeboat humanitarianism, over If one follows the history of a seemingly

to be well-understood. gence and selection of such issues appear issues nor the process of the actual emerrianism to shed its dependence on single Neither the overall failure of humanitaliterature does not reflect this situation.



GENERALITY OF SOCIAL WORLDS AND

HENNING TRÜPER

for the question of the progressive potential

humanitarianism is particularly significant

emergence of the idea of human rights,

presumptive historical connection to the

of European modernity. On account of its

an indispensable, co-constitutive feature

of European-American slavery, has been

nitarianism, since the era of the abolition

societies to set their own norms. Huma-

order, social movements empowered

and clerical authorities for providing moral

values. Instead of relying on governmental

mous in the definition of moral norms and

of modern societies to become autono-

a phenomenon that signaled the willingness

Humanitarianism has long been regarded as

acknowledged in modern moral philosophy.

ARCHIPELAGIC IMPERATIVES: SHIPWRECK AND LIFESAVING IN EUROPEAN SOCIETIES **SINCE 1800**

The starting point for this project was an observation on the contemporary semantics of "rescue." In 2008 a shift in public discourse became conspicuous when the saving of lives from shipwreck, especially in the Mediterranean, acquired novel and problematic political meanings: Governments began to criminalize efforts at rescuing shipwrecked migrants while simultaneously prosecuting various cases in which such efforts had been neglected. In the escalating economic crisis, the saving of financial, then fiscal institutions became unconditionally imperative. The target objects primarily associated with the concept of "rescue" thus turned out to be mobile, raising questions about the history of the particular moral imperative that pertains to lifesaving at sea.

The change that has recently befallen this imperative left other humanitarian norms alone, say, the duty to assist distant victims of famine. It appears, then, that the underlying moral precepts were built around a particular "issue," that is to say a situationtype such as shipwreck. Moral imperatives were not simply derived from a general principle – such as an abstract imperative

of lifesaving in all conceivable circumstances – that would have shifted along with the more concrete imperative to rescue the shipwrecked. Rather, the imperative of saving lives from shipwreck was distinct from similar imperatives in adjacent contexts, say, emergency medicine, mountaineering, or leisure swimming. Therefore, the ties of moral imperatives to particular situationtypes, technologies, and organizational and economic structures have to be taken into account as producers of such distinctions. Moreover, it is significant to understand what stabilizes such imperatives and what makes them susceptible to historical change.

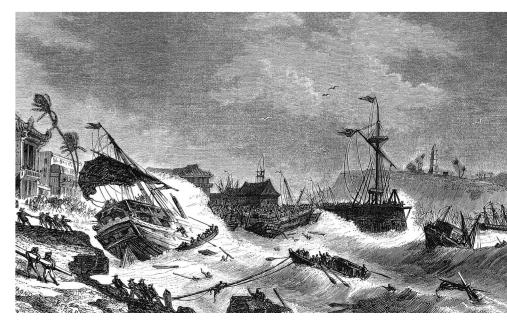
The overall aim of this ERC funded project is to develop a novel understanding of the history of humanitarian morality, with a view to revising approaches to the history of moral cultures more generally. The project conducts a collaborative historical analysis of the organized saving of lives from shipwreck in modern Europe. From the 1820s onward, with Britain and the Netherlands in the vanguard, a set of loosely interconnected social movements, almost entirely secular in outlook, emerged in various countries to

institute nationwide associations for aiding the victims of coastal shipping disaster. Within a few decades, urban-bourgeois founder milieus persuaded coastal populations to embrace a universal and unconditional imperative to attempt the rescue of the shipwrecked almost regardless of risk to the rescuers. The project asks why and how this imperative emerged, how it was stabilized and sustained, and what broader impact it had on moral cultures

What one might call the standard account of the history of humanitarianism holds that a novel, universal principle for relieving distant suffering emerged in the second half of the 18th century. As social movements came into being to apply this principle to some given cause or other, a haphazard structuring into single issues ensued. This structure, however, had an inbuilt tendency It displayed a strong drive toward the creation of novel legal forms that would realize

the inbuilt tendency by replacing moral with legal norms. The root causes, according to this overall line of argument, were the following: (1) an increasing critique of moral particularism (that is to say, the preferential pertinence of moral norms to restricted communities); (2) the emergence of a new culture of the ostentation of empathy, as promoted, in particular, by literary forms such as the novel; (3) the rapid furthering of empirical and technological knowledge about the causes and the alleviation of suffering; and (4) the emergence of economic and political forms able to stabilize and sustain new moral practices, in terms of funding and bureaucratization

Yet the overall landscape of humanitarian movements has remained stubbornly "archipelagic," that is to say, structured by insular relief efforts for selected kinds of has remained uneven. The generalizing analysis that predominates in the historical





HUMANITARIANISM AND SOVEREIGNTY

Lifesaving is one of many activities regulated by sovereign states. Historically, sovereignty has seen various definitions. However, since the 19th century, sovereignty has often meant the control of borders and the passing of laws within them. This subproject investigates the multifaceted links of the concept of sovereignty with shipwreck and lifesaving in two ways: First, it explores the practice of sovereignty as a form of legal, (bio)-political, diplomatic, territorial, or rather, maritime control, which in the 19th century became increasingly interlinked with humanitarian, commercial, and security issues. Secondly, it focusses on the figure of the sovereign who acted as supporter and patron of humanitarian initiatives, including lifesaving

I. If one were to agree with Michel Foucault that, at the end of the 18th century, life – and its protection - became the object of political governance, the emergence of lifesaving associations could be testament to this very phenomenon. The first "humane society" in Europe was founded in Amsterdam in 1767. Successful local lifeboat societies appeared in Britain and elsewhere from the 1770s onwards, and 1824 saw the foundation of the British Royal National Lifeboat Institution (RNLI) as the first national life-

saving society. The religious and political authorities' support for their activities of rescue and resuscitation, i.e. the decision to save life rather than to simply leave imperiled seafarers to their fate, underpinned state sovereignty.1

Changes in the capitalist system may have been another factor in the emergence of lifesaving associations. These changes were not unrelated to the development of biopolitical governance during the 19th century, as the saved could be inserted into economic processes of production. Furthermore, market expansion and industrialization led bourgeois reformers to develop a new sense of responsibility and advocate for the establishment of a moral order that coincided with capitalist requirements.² That the creation of several lifesaving services such as the German sea rescue society, Deutsche Gesellschaft zur Rettung Schiffbrüchiger, DGzRS, in 1865 received support acter in the 19th century⁴ that was to serve from representatives from the shipping and as an example to people at the lower end insurance industries would be a case in point.

Amongst the factors that led to the foundation of lifesaving societies in the 19th century, many of them point to manifold connections with the state and its apparatuses. Not only did lifesaving associations provide an essential social service within the state, but at times they also sought close institutional and ideological proximity to it. The most obvious example is the *Gleichschaltung* of the DGzRS in Nazi Germany and its integration into naval campaigns during the Second World War. Less controversial but equally telling is the importance the RNLI lends to celebrating its royal patrons to this very day. In imperialist contexts, lifesaving societies sometimes helped to create off-shoot volunteer lifesaving

services in colonies (for instance in French colonial possessions in Morocco). In the Ottoman Empire, a lifesaving service was founded in 1866 that was operated by an international commission of foreign delegates from states with shipping interests in the Black Sea, bearing testimony to the way in which the Ottoman Empire was treated as only a semi-sovereign power by 19th century European diplomats. These historical examples show how different ways of organizing lifesaving services reflect different configurations of sovereignty.

II. The sovereigns themselves – first monarchs,

then republican heads of states – were also vital to the creation and self-perception of lifesaving societies. This can be viewed in the broader context of 19th century humanitarian patronage, when the sovereign was reimagined as a benevolent, paternalistic, and patriotic figure aware of the importance of social causes. The relationship was mutually beneficial. On the one side, philanthropists and reformers used these new monarchical roles to their advantage by gaining sovereign patronage for their projects and organizations. On the other, being publicly linked to causes such as lifesaving reaffirmed the standing of sovereigns and their families, even in republican or socialist circles. Nautical lifesaving

societies effectively illustrate the dynamics of sovereign patronage; the unpopular King George IV's patronage of the RNLI since 1824 is an example of how patronage was used as a means to present monarchical rule in a more positive light.3

Overall, the symbolic value of royal patronage was even higher than the monetary one as the attribute "royal" provided these organizations with a competitive advantage over other associations. Monarchs would also lend their portraits to be engraved on medals honoring achievements in lifesaving. In 1866, a prestigious medal was established by Queen Victoria in memory of her late husband, the Albert Medal for Lifesaving, which was awarded for particularly brave acts in lifesaving at sea. In Germany, the Prinz-Heinrich-Medaille was equally important. Both reflect the construction of an of the social hierarchy. For them, receiving such a medal could constitute an important act of recognition. Of course, this recognition through medals and other symbols was strictly regulated. As an expression of political loyalty and state centralization, it could only be received from a sovereign.

[1] Johannes F. Lehmann, 'Infamie versus Leben. Zur Jahrhundert und zur Archäologie der Politik der Moderne,' in Rettung und Erlösung. Politisches und religiöses Heil in der Moderne, Johannes F. Lehmann and Hubert Thüring, eds. (Leiden: Brill/Fink, 2015), p. 45-66. [2] Thomas L. Haskell, 'Capitalism and the Origins of the Humanitarian Sensibility, Part 1,' The American distorical Review 90.2 (1985), p. 339. [3] Frank Prohaska, Royal bounty: the making of a welfare monarchy (New Haven: Yale UP, 1995). [4] As demonstrated for France by Frédéric Caille, La figure du sauveteur: ssance du citoven secoureur en France. 1780-1914

JONATHAN STAFFORD

HISTORICISING THE HUMANI-TARIAN IMAGE: THE VISUAL **CULTURE OF SHIPWRECK AND** THE MORAL SPECTATOR



An image of shipwreck: the ship itself at the left of the scene, a mangled mess of sailcloth and splintered wood, desperate seafarers struggling for life, clinging on, climbing, beseeching the heavens. The wrecked vessel is tantalisingly close to the rocky shore, both a refuge and a site of danger. The wild sea bursts over the rocks – in places water, sky, and land indistinguishable

in the storm's violence. A rope stretches across the canvas, a lifeline linking ship and shore, where other figures seek to aid the imperilled mariners, both in their prayers and through more practical means, by securing the rope. Survivors struggle at the image's centre, where our eyes are drawn by the illumination of the sun's rays breaking through the dark clouds which

hang over the scene. Four figures attempt to transport a woman to safety, her chest exposed, her lifeless body hanging limp in a clear echo of the pieta. Is she dead, or can she still be brought back to life? How many of those still on board will reach the safety of shore?

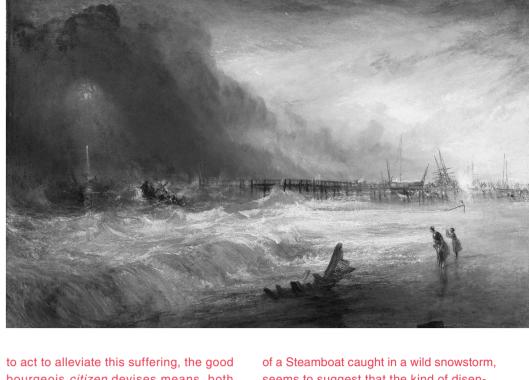
We are no strangers today to images of human suffering. Those affected by war, famine, disease, natural disaster, and other humanitarian emergencies fill the screens of our televisions, computers, and phones. Such images invite us to respond, as responsible citizen-subjects, in a register which is at once ethical and emotional – they elicit feelings of pity, compassion, empathy. The appropriateness of such a mode of engagement with the representation of suffering seems almost a given. Yet what are the historical origins of this topos? To what extent can we trace the discursive tropes which govern our moral and affective encounters with the humanitarian image – 'compassion fatigue'; the compulsion to look – through the iconography of suffering's history?

One distinctive and ubiquitous feature which of lifesaving at sea. Indeed, George Manby, pervades the history of the West's visual culture provides fertile ground for exploring these questions. The representation of imperilled seafarers holds a privileged place in this narrative: from Dutch Golden Age painting of the 1600s; through the works of the 18th-century French painter Claude Joseph Vernet: to the proto-modernism of J.M.W. Turner, the shipwreck at sea provided a powerful and enduring theme for the artist. Moreover, shipwreck images were also a familiar feature of more quotidian representations throughout the modern era, in books, prints, even adorning everyday

household objects. They present perhaps the most persistent subject matter in the secular iconography of suffering (although, as Volaire's painting suggests, they also provided a significant meeting place for religious themes in an earthly context).

What kind of moral subject do such representations presuppose as their viewers? What sort of responses do they invite of these spectators? How does this iconography develop through time? Such images were produced concurrently with the rise of bourgeois social and cultural hegemony and the emergence of the 'modern' subject, in the terms of liberalism, the private individual. Increasingly, this was a figure whose constitution of their sense of self (and their membership of their class) hinged upon a set of assumptions regarding their moral outlook on the world. Shipwreck images thus have much to tell us about the emergence of this modern subject, the history of emotions, and its relationship to morality.

There are distinctive parallels between the visual culture of shipwreck and the history the inventor of a mortar designed to fire a line to connect the shore with an imperilled ship, commissioned paintings of notable shipwrecks intended as guides, he claimed, to both instruct and to emotionally engage their viewers. The logic of vision more widely plays a role in the history of maritime lifesaving. Accounts tracing the origins of technological innovations designed to save lives at sea the lifeboat, the Manby apparatus – evince a sustained preoccupation with the trope of the shore-bound viewer of shipwreck as a helpless observer. Forced to gaze upon human trauma, distress, and death, yet unable



bourgeois citizen devises means, both technological and social, to bridge the gap: between shore and ship, spectatorship and suffering, affect and action. This aetiology finds its parallel in aesthetic experience, which Adorno and Horkheimer famously identified in the story of Odysseus and the sirens: tied to the mast, the immobilised bourgeois *subject* encounters the artwork as pure affect, while fittingly, it is the job of others, unwitting, unmoved, to perform the labour of rowing the boat.

Turner, and Vernet before him, employed the trope of having themselves lashed to the mast of a ship in a storm, to emphasise the veracity and realism of their depictions of the sea's violence. However, Turner's claim, employed in reference to his 1842 depiction

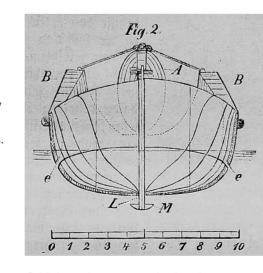
seems to suggest that the kind of disengaged shore-bound vantage point which had typified paintings of shipwreck could no longer be sustained. In the age of the technologies of lifesaving (which he depicted in 1831's Lifeboat and Manby Apparatus going off to a stranded vessel making signal blue lights of distress; cf. illustration above) the heroic figure was no longer a mere shore-bound spectator, a romantic contemplator of sublime nature, but one who was themself immersed in the liquid element. What lesson can the contemporary observer take from Turner's aesthetic innovation? Must we immerse ourselves in the sea of images, or close our ears to its

ALEXANDRA HEIMES

THE QUESTION CONCERNING **MORALITY IN HUMANITARIAN TECHNOLOGIES**

The rapid technological developments that entered humanitarian practice during the first half of the 20th century - motorization, radio, radar, and airborne rescue craft fundamentally altered the rescue activities in place at the time. They facilitated entirely new procedures, having a profound impact on the possible scope of rescue operations. In addition to the practical correlates of these technologies, they also bore on the framework of values and norms, as well as on the constitution of lifesaving from shipwreck as a specific type of situation The normative order of the humanitarian saving of lives from shipwreck intersected with political and military normativities in unprecedented ways and caused open or latent frictions and symbolic, discursive, and practical adaptations. This project therefore explores the shifting dynamics that play out in the relationship between moral normativity and technical innovations, as well as between generalizing principles and situational factors.

When, as has been quite frequently the case in recent years, terms like "humanitarian machinery" come up – or, even more trenchant: "humanitarian-industrial complex" (Volker Heins) - the polemical thrust of these formulas is unmistakable.



Criticism aims at certain developments of humanitarian aid that, fueled by ever improved technological support, tend to dissolve into mere engineering tasks. Historically, the incriminated tendencies are closely interwoven with a conceptual shift, namely the notion of (generalized) risk that replaces older concepts of (singular) danger. Risk technologies are, first of all, prognostic tools that are supposed to operationalize contingency as such, so that formerly unpredictable dangers can be adjusted to a horizon of expectation of calculable events. As Susanne Krasmann comments, risk technologies can certainly be regarded as "genuinely moral technologies," but in the specific sense that, in the event of damage occurring, responsibilities must be regulated.

Following the expansion of the scope of what

practically could be done, the question of moral obligations to intervene undergoes significant revisions. For, as the ability to act is augmented through technological means and know-how, the obligation to act, that is to make use of these capacities to save those in need, also increases proportionally. At the same time, due to improved equipment and professionalized practices, the perilous venture of lifesaving loses, or is assumed to lose, some of its terror. The imperative to act, so the narrative goes, takes on a more rational character, as its risks are diminished by technological empowerment. (Over-)emphasizing the increased sense of ability, however, with its inclination towards progressivism und perfectibility, tends to obscure the more complex dynamics at work. The case of lifesaving at sea demonstrates that existential risks cannot be eliminated entirely. Furthermore, the contingent occurrence of emergencies caused by the technologies themselves cannot be fully tamed by precautionary measures. It therefore appears that the relation of norms and means, of morality and technology, is unduly simplified when the norms are more or less directly derived from the degree of feasibility, suggesting a strange inversion of the Kantian "You can because you ought to" into "You ought to because you can."

And yet, this seemingly monolithic kind of argumentation will be hardly ruled out by insisting on the sheer singularity of particular cases. Drawing on the concept of situation, in contrast, allows for a different

approach. It bypasses these rather sterile oppositions in that it offers a more fragmentary perspective on the state of affairs. In modern philosophy, the concept of situation (or, with more military connotations, *Lage*) and of corresponding terms like attitude and ethos instigated vital discussions, notably in the work of such diverse thinkers as Walter Benjamin, Kurt Lewin, Theodor W. Adorno, Karl Jaspers, Jean-Paul Sartre, and others. Even though the respective debates are barely concerned with humanitarian issues, they are valuable sources that shed light on the complex entanglements of moral norms and more singular

occurrences.

As the wording suggests, situation refers to a certain spatio-temporal setting which is marked as the site of imminent danger or of a disaster that has already occurred. By the 1930s and 40s, the term has advanced to "the concept par excellence of topicality." as Anselm Haverkamp has it, designating a state of acute crisis that forces immediate and resolute response - without, however, providing stable guidelines for action. Considered as a "complex ensemble of relations" (Pierre Macherey), situations rather show a highly ambivalent character, combining elements of freedom and unfreedom, constraints and opportunities, and demonstrating the intricacies of acting within and at the same time against a given constellation. It is precisely the unequal and compound structure of situations - their lack of a common measure - which poses fundamental challenges to theoretical reflection, for at stake is nothing less than the validity of universal principles. If we consider maritime distress as a specific type of situation, it appears that the debates in question offer important

clues that help to destabilize the grand narratives of humanitarian discourse.

If not always explicitly, the question concerning technology moreover permeates the debates on situation throughout. This attests to the growing awareness that the human lifeworld in modernity is more and more decisively shaped by technological conditions, in everyday life as well as in large-scale emergencies such as war. The urgency of such reflection, and also its difficulties and deficits, were pointed out by Benjamin already in 1930 when he stated a "gaping discrepancy between the giant means of technology on the one hand" and "its minuscule moral illumination on

the other." Crisis situations expose such maladjustments in sometimes dramatic ways, and it becomes particularly clear in the context of seafaring - not least because of its very own technical conditions - that there is no firm ground to be gained on this issue. Rescue at sea is therefore a case in point for investigating how moral and technological claims and norms both interlock and resist each other. Examining these dynamics more closely provides insight into conditions that go to the heart of the constitution of norms in the modern era.

