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Editorial Note:

This latest issue of the Journal of Contemporary Society Education (JCSE) arrives at a moment when the boundaries between the academic, the social, and the urgently practical have never been more porous. A glance at the twenty-one articles in this forthcoming collection reveals a publication that understands its mandate: to serve not merely as a repository of scholarship, but as a sharp, coherent lens through which to examine the pressing complexities of contemporary society, with a firm grounding in education as a transformative force.

What distinguishes this issue is its refusal to settle for disciplinary comfort. The contributions, drawn from institutions across Africa, demonstrate a welcome intellectual restlessness. We see scholars interrogating the intimate, such as Mudau et al.'s exploration of language as a source of family conflict within Vhavenda families alongside those grappling with structural questions, such as Sikwela and Diedericks' critical look at performance management as "a mirror of inertia" in public administration. This range is not a sign of incoherence; it is a testament to the journal's understanding that societal education occurs in classrooms, in homes, in municipal water governance (as Zulu and Nojiyeza's work on Zululand shows), and in the very language we use to communicate.

Several pieces stand out for their conceptual bravery. Maungedzo's reframing of academic literacy through sociocultural theory for rural teacher development tackles a perennial challenge with fresh theoretical rigour. Similarly, Lubombo and Zethi's work on "linguistic justice" and the Disciplinary Literacies framework asks a question that South African higher education can no longer afford to postpone: how do we re-imagine instructional communication not as a barrier, but as an equitable foundation? These are not abstract debates; they are core pedagogical interventions.

The journal also demonstrates a commendable commitment to surfacing marginalised voices and experiences. Nkumane's exploration of intersectionality and the lived experiences of Black women scholars at UNISA, and Sibango's ethnographic look at how belonging is negotiated in Anthropology departments, remind us that the university itself is a site of intense social contestation. When Lekoa and Nojiyeza connect off-campus housing to "ecologies of distress" affecting student mental health, they do what good contemporary scholarship must: they trace the material conditions of life directly into the outcomes of education.

If there is a through-line to this collection, it is the insistence that no social phenomenon, whether climate governance under the AU (Yemisi and Ani), the antinomies of decolonisation in literature (Moopi), or the gendered nexus of marital status and poverty (Dunga), exists outside the purview of rigorous inquiry. The JCSE is building a platform where scholars can hold those complex phenomena up to the light.

This volume does not offer easy answers. It offers something more valuable: a coherent, sharply focused set of questions, pursued with methodological care and regional relevance. For a journal of contemporary society and education, that is precisely the work that matters.

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DIALECTICS ON HUMANITARIAN ACTION: A NECESSARY ACTION TO THE LESS PRIVILEGE AND NATIONS IN CRISIS

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Abstract

The dialectics of humanitarian action: a necessary action to the less privilege and communities in humans needs refers to the acquired tensions, contradictions, and paradoxical relationships that define the help rendered in conflict and disaster zones. Humanitarian action, grounded in policies of neutrality, impartiality, and independence, often works within highly political environments where it is simultaneously needed and compromised. Humanitarians have good intention of provision of human needs to the less privilege through the aid of the people of good will, but they lack accountability to any organization or sector. The methodology adopted in this study is qualitative. Primary and secondary sources were used to develop the study. The primary sources include oral interviews, unpublished materials, and archival materials, while secondary sources used include books and journal articles.

Keywords: *Humanitarian Action, disaster, conflict, nations*

Introduction

Dialectics on humanitarian action involve an ongoing debate about the tension between maintaining core principles (humanity, neutrality, impartiality, and independence) and the increasingly political, complex, and sometimes compromised nature of delivering aid to the less privileged and nations in need. While humanitarian aid

is a "necessary action" to save lives and alleviate suffering, it is also criticized for potentially creating dependency, being co-opted for political purposes, or fueling conflict.

Initially humanitarian action was focused on charitable services to humanities, given paramount attention to equity and neutrality, without influence of any political party.

However, there is new wave of current that are creating possible means to thwart the major principles of humanitarianism. This research work centered on highlight can humanitarianism be altruistic to the less privilege people and nations, despite the abused it under gone.

Dialectics on humanitarian action: a necessary action to the less privilege and nations in humans needs; has been violated. Politicians, Private sectors and even some members of the humanitarianism abused human rights under the influence of humanitarian action. This has caused mistrust to the altruistic nature of humanitarian action to the less privilege and nations in human needs at the difficult moment. Humanitarian members lack certainty of security in any area they went to render service to people, because of the challenges.

Research Methodology

Data were gathered from both primary and secondary sources. Oral interviews were also conducted. The respondents included advanced knowledgeable, aged and young persons who possess information about the humanitarian activities. The work adopted the qualitative methods for effective analysis. The primary data include oral interviews about fifteen key informants selected based on their knowledge and participation in the humanitarian activity. The key informants were drawn from communities as well as stakeholders, religious leaders working in their duty post. On the other hand, the secondary data were journals, articles books, and digital platforms.

This study set on to answer the question can humanitarian be altruistic in the difficult moment of our lives. A keen approach to this research work offers a typology centered on regard for empathic, given a distinct between secular/faith-based motivations, and deontological/moral-virtue motivations, with particular behaviors in each of the four resulting categories: the Missionary Type, the Good Samaritan Type, the Do Gooder Type, and the Activist Type. We also suggest four additional self-centered (non-altruistic, or not-other-centered) types (Militant, Crusader, Martyr, and Humanitarian Tourist).

The nuances offered by this typology can help organizations working with migrants and refugees better understand and channel the enthusiasm of their volunteers and better meet the needs of the vulnerable populations they serve. This is especially important at a time when migration is being criminalized and when humanitarian aid is deemed unpatriotic, if not outright illegal. In the face of increased nationalistic and xenophobic messages surrounding migration, we need to articulate the altruistic humanitarian motivations of volunteers in the context of migration aid.

Our typology may also be used to understand altruistic behaviors in other contexts such as disaster relief, community organization and activism, international adoptions, or organ donations to strangers, among others, in which altruistic empathic concern can be an important motivation driving people to act for the well-being of distant others. First and foremost let us do conceptual clarifications of altruism and humanitarianism.

Conceptualizing Altruism and Humanitarianism

Altruism: is a motivational state or voluntary behavior with the ultimate goal of increasing the welfare of another person, often at a personal cost to the helper. Altruism refers in general to actions that take other human beings into consideration, actions concerned with the well-being of others Auguste Comte (1798–1857). The earliest use of the word “egoism” (considered as the opposite to altruism) is recorded in the Oxford English Dictionary in 1722, whereas “altruism” appeared for the first time in 1853. The term derives from the Latin word *alter* (“other”). The word “altruism” however refers to two different things: the motives of the altruist or to the consequences of the action. Macaulay and Berkowitz’s classic definition of altruism defines it as “behaviour carried out to benefit another without anticipation of rewards from external sources A.B., Saukko, E. (2014)

Humanitarianism

Humanitarianism is an ideology centered on the value of human life, whereby humans practice benevolent treatment and provide assistance to other humans to reduce suffering and improve the conditions of humanity for moral, altruistic, and emotional reasons. One aspect involves voluntary emergency aid overlapping with human rights advocacy, actions taken by governments, development assistance, and domestic philanthropy Hassing Arne (2014.). Other critical issues include correlation with religious beliefs, motivation of aid between altruism, market affinity, social

control imperialism and neo-colonialism, gender and class relations, and humanitarian agencies. A practitioner is known as a humanitarian. While humanitarianism on a local and national level can be traced far back in history, scholars of international politics tend to identify the advent of global humanitarian impulses to the 19th century. The creation of the International Red Cross in 1863 is considered a key juncture in global humanitarianism. The scope of humanitarianism has expanded over time alongside shifting perceptions of who counts as “human” and whose lives are worth saving.

Humanitarian Action and Its Motivations

Early use of the term *humanitarian* coincided with the growth of the antislavery movement, which is often considered one of the first instances of humanitarianism Barnett, Michael (2005). War II saw the emergence of humanitarian action directed at alleviating the suffering and averting the slaughter of Jews (e.g., people hiding Jewish families in their homes), which was sometimes “followed up by denouncing government laws and action” in an effort to become the conscience of the community Orgad Shani, Seu Irene Bruna (2014). The group of people who did this humanitarian work of saving the Jews possessed altruistic character. After World War II, humanitarian organizations became more visible. These organizations tended to see themselves outside of politics, providing impartial relief to those in danger. Their operations were frequently staffed by individuals with little or no experience, who jumped into the fray believing that

all they needed was a can-do attitude and good intentions Suski Laura (2012).

After the end of the Cold War, humanitarianism became increasingly institutionalized and professionalized. After 1990, rather than simply providing relief, humanitarian agencies sought to work with states to eliminate the underlying causes of conflict. They gained recognition and attracted large numbers of donors, who in turn demanded that the agencies show accountability and effectiveness; this gave humanitarian organizations more legitimacy, and led them to adopt professional codes of conduct for intervention, instruments for measuring impact, and specialized training and career paths for their professional staff. Nonetheless, there are still many small, volunteer-led humanitarian organizations. We focus on the motivations of humanitarian volunteers working to alleviate pain and suffering of migrants, operating outside of large, established, professional humanitarian organizations.

Humanitarian Motivations: The Role of Empathy and Compassion

The question can humanitarianism be altruistic has been studied in various disciplines, and Red Cross Organization has been acclaimed worldwide as the one of the best non –government organization that practices altruistic humanitarianism. This group work without any political party and government influence, their goal is always to render help to the helpless and save life that are danger of death. One of the challenges...of the literature on the relationship between knowledge of humanitarian suffering and the response to that knowledge, is that it spans several

disciplinary fields such as experimental psychology, social psychology, moral philosophy, sociology, political science, media and cultural studies, and linguistics Donini, Antonio (2010). For one to engage in humanitarian service ; altruistic terms such as *empathy*, *sympathy*, *compassion*, and *pity* should be one of the qualities the person must possessed, because is frequently used in discussions of humanitarian motivations. Suski suggests that even though humanitarianism is an ambiguous concept, it applies to a variety of social actors, including individuals, organizations, and states; humanitarianism ranges from those who donate to international charities, to those who intervene on the part of states to end human rights abuses, and even sometimes to those who show humane feelings towards animals Käpylä Juha, Kennedy Denis (2014). Others see humanitarianism as “an ideology, a movement and a profession, all of which share the broad commitment to alleviating the suffering and protecting the lives of civilians caught up in conflict or crisis

Käpylä and Kennedy offer a narrower definition of humanitarianism that focuses on relieving “the suffering of distant strangers. Building on the notion of humanitarianism as concerned with distant others, also seeks to understand why people feel compelled to help strangers. Jansen suggests that solidarity and bonding can occur even when humanitarian actors do not live in the same place as those they wish to help because of a moral sensibility to the essential ProClarity of human life; to the given that we are always ‘already, and from the start, dependent on a world of

others' and therefore have to 'preserve the lives of those...we do not know, and did not choose. As we shall see, the notion of community of humanity and of distance ("distant strangers") is of particular importance to humanitarian volunteers working to alleviate suffering of migrants at the US–Mexico border. Most of the humanitarian volunteers leave water in the desert but never encounter any of the migrants they intend to help. Volunteers find traces of the migrants in the empty water bottles (and other abandoned items), and evidence of their help in the reduction in the number of documented deaths in the desert.

Compassion and empathy are central drivers of many discussions of humanitarian motivation. Calloway-Thomas suggests a definition of empathy that is helpful to understanding it as a motivating force: *empathy* is the ability 'imaginatively' to enter into and participate in the world of the cultural other cognitively, affectively, and behaviorally Batson C. Daniel (2013). Laqua maintains that while religious reasons may have driven some, just as secular ideas about solidarity may have motivated others, regardless "of whether support actions were religiously, ethically or politically inspired, we can trace their underlying commonalities....humanitarian actions created 'networks of concern' that allow us to trace the boundaries of compassion A feminist ethics of care is expressed by a group of women volunteers known as Las Patron as, who have fed thousands of migrants from Central America along Mexican train lines during the past two decades.

Humanitarianism in Altruistic Manner

A central concept to understanding empathy as motivation for humanitarian action is empathic concern, or, in the words of Daniel Batson, empathy-induced altruism (2019). Altruistic motivations are important because they are centered on the needs of the *other* as opposed to the *self*; their ultimate goal is to increase the welfare of the *other*. Building on the notion of empathic concern, Batson suggests the empathy–altruism hypothesis: that is, empathic concern felt for a person in need produces altruistic motivation to relieve that need. Empathic concern requires (1) the perception that another person is in need, and (2) that there is intrinsic value in the other person's welfare.

The idea of truly altruistic behavior, acting with the goal of benefiting another, rather than universal egoism as a driver is at the center of our understanding of motivations for humanitarian volunteers. Nonetheless, a singular focus on empathic concern is not enough to understand the variety and diversity of motivations. There are few discussions of the different types of motivations for humanitarian action, which is part of the reason we propose a tentative typology of humanitarian motivations, to enable deeper understanding of the motivations behind humanitarian actors working to alleviate the suffering of migrants. Donini speculates that motivations for humanitarian action vary widely, from personal reasons such as craving a life of adventure, and ethical reasons such as desiring to promote human rights and effect meaningful change, to religious reasons. Komenská goes deeper in

pointing out that the immense challenges of working in the field mean that the primary motivation of humanitarian actors cannot be career gain. Instead, she suggests that we need to look at the moral sphere of those involved in humanitarian action and their willingness to do ‘good.’...Moral motivation is of particular importance...as other sources of motivation are difficult to identify or sustain during humanitarian work

The Three Motivational Moral for Humanitarian Action

In a tentative (although incomplete) typology, Komenská suggests three moral motivations for humanitarian action:

(1) **proximity** (or convenience): a strong emotional bond to the community and the affected place,” which may instill in some humanitarian actors an instinct to protect it. According to Komenská, this is frequently the most limited motivation, based on local emotion and generation of empathy (although it is antithetical to the motivations behind much “volunteer tourism”).

(2) **Popular ethics** (or virtue ethics), which reflects a recent trend to search for direct experience and empathy with the suffering and vulnerable as a way to obtain, preserve, or increase social status. This type of motivation has given a popular face to humanitarianism as a fashionable activity, a vacation activity, or something people actually pay to do, with its resulting social media presence and promotion (some call it “humanitarian tourism,” “selfless humanitarianism, or ‘volunteer tourism’”. This type of popular ethics as a

motivation may be more self-centered than altruistic, and it can frequently cause additional problems when volunteers get in the way or are not prepared to confront the hard choices and frequently invisible work on the ground

. (3) **Axiological preferences of the moral agent** (or “moral law” of categorical imperatives [secular] or commandments [faith-based]): Komenská argues that both religious belief and political ideology are drivers for humanitarian engagement. These volunteers see their motivation as value-based; it is based on values such as humanity, caring, altruism, democracy, empathy, and solidarity, which are then articulated in moral laws (e.g., categorical imperatives, commandments, etc.) and understood as the person’s moral duty. These three moral motivations are a useful starting point, but among other limitations, they mix self-centered and other-centered (altruistic) motivations, and they mix secular and religious motivations, all grouped together as value-based. Even though they draw from shared boundaries of compassion, faith-based and secular motivations may be different.

Wilson and Brown argue that rigorous distinction between secular and religious humanitarianism often breaks down empirically and that humanitarian action is inherently political. While humanitarianism is clearly political in its implications of solidarity...it is also an ethos embedded in civil society, one that drives secular and religious social and cultural movements, not just legal and political institutions. The political or apolitical nature of humanitarian action

has been strongly debated. While for some humanitarian action is outside politics, concerned only with alleviating human suffering, for others it is a political act. Freedman insists that claims for humanitarian action as apolitical are not morally sustainable: This neutral and apolitical approach is no longer morally sustainable in a situation in which European [and American] governments could — and should — be held responsible for the way in which their actions (and non-action) have dramatically exacerbated the dangers and insecurity faced by refugees, leading in some cases to the death of refugees....The problem is not the apolitical nature of volunteer humanitarianism, but the way in which it masks the responsibility of political authorities and systems, which have created and maintained this situation of ‘crisis.

Typology of Motivations in Humanitarian Volunteer Action

Building on the literature discussed above, we suggest a typology of motivations for humanitarian action that is centered on empathic that induced altruistic concern — that is, it is other-centered rather than self-centered. In other words, it is driven by altruism rather than egoism. The typology distinguishes between different kinds of drivers along two axes: a *secular/faith-based axis* (the motivation is primarily secular or primarily religious) and a *moral-virtue/deontology axis* (the motivation is primarily driven by an ethics of moral virtue [virtue ethics] or by deontology [rules or principles-based ethics]). The resulting typology includes four roles embodying the types of motivations that serve as primary drivers

for humanitarian engagement by volunteers. As with any typology, the lines that separate one type from another are less sharply drawn in practice than they appear on paper, but they are useful and indicative of trends and relationships. For each type of motivation, we suggest a descriptive label, a relative position in the secular/faith-based and moral-virtue/deontology axes, and a brief description.

Empathic Concern as a Driver for Altruistic Humanitarian Motivations

At the center of the typology is the notion of empathic concern, or empathy-induced altruism as a common driver for humanitarian volunteers. Empathy requires the capacity to perceive that another person is in need, and that there is intrinsic value in protecting that other person’s well-being. Empathic concern is altruistic or *other-centered*, rather than egoistic or self-centered. Humanitarian volunteers engage in their humanitarian action to benefit the other, not themselves.

Do Gooder: Motivated to do something” to reduce suffering, although sometimes unclear about what actions may be most impactful or what is causing the suffering in the first place. This type of motivation is mostly secular, and mostly informed by moral virtue and doing the right thing.

Good Samaritan: Motivated to carry out pious service and follow religious teachings in help of the other. See Luke 10:25–37 for the parable of the Good Samaritan that inspires this label, as well as the names of two of the humanitarian organizations discussed below. In the parable, Jesus favors good deeds and

mercy over ethnicity and religion — in fact, he chooses an outsider: it is the foreigner, the schismatic, the Samaritan — maybe the rough equivalent of today's Mexican unauthorized immigrant or Syrian refugee. This type of motivation is mostly faith-based (following Scripture or vocation), and mostly informed by moral virtue and doing the right thing.

Activist: Motivated to protect human rights, protest abuses, and promote social justice; frequently guided by a progressive political ideology and plan of action. This type of motivation is mostly secular and mostly informed by deontology (categorical imperative, rules).

Missionary: Motivated to protect the sanctity of human life, guided by core religious principles such as the Ten Commandments. This type of motivation is mostly faith-based and mostly informed by deontology (categorical imperative of the Ten Commandments or similar moral principles).

When humanitarian volunteers are acting out of self-centered motivations rather than empathic concern, the typology of motivations is transformed, based on the same axes of secular/faith-based and moral virtue/deontology. Also, in this case, we suggest descriptive labels: Humanitarian Tourist, Martyr, Militant, and Crusader. The most salient difference between the two proposed typologies, like two sides of a coin, is the altruistic versus self-centered motivation for humanitarian action. In both cases, humanitarian volunteers can be driven by secular or faith-based motivations, and by moral virtue or deontology (rules). But when altruistic empathic

concern is the driving force, the humanitarian motivation is truly other-centered rather than self-centered, regardless of whether it is secular or faith-based, or whether driven by moral virtue or deontology. For example, there is a certain symmetry between the Militant type (self-centered) and Activist type (other-centered), because they are both secular and deontological, just as much as there can be a symmetry between the Good Samaritan type and Martyr type, both of which are faith-based and draw from the ethics of moral virtue. There are similarities between the faith-based deontology of the Missionary type and Crusader type, even though the former is more clearly anchored in altruistic empathic concern and the latter in more self-centered motivations. Finally, it is self-centered rather than other-centered motivations that distinguish the secular, moral virtue of the Humanitarian Tourist type from the Do Gooder type. Nonetheless, we recognize that the boundaries between these boxes (and the two typologies) are fuzzier and more porous than their illustrations imply; the two sides of the typology (self-centered and other-centered) can sometimes coexist, and individual people can experience and express motivations that mix and match among the different types proposed here.

Why Humanitarian Volunteers Want to Help Others

We wanted to understand why people want to spend their time volunteering to offer humanitarian aid to migrants they may never personally encounter in the desert. They leave water and hope it saves someone's life. They all want to do something to alleviate the suffering of others.

The Missionary Type

All the humanitarian organizations we interacted with were founded as faith-based initiatives, with primarily Christian roots. For some volunteers, their actions were clearly driven by their religious core principles. For example, Sister Marta (all names changed), a nun working at El Comedor, is anchored in her vocation as a nun, which provides the foundation for her motivations to do her humanitarian work:

In the first place, it is a life option for me as a religious nun, a woman consecrated to the mission of the Eucharist, it is part of our projects that we have in our congregation. But I think what moves us is the solidarity and affection for people, and that we want them to have a different life, with more dignity...ever since I joined the congregation, I liked helping those in need...the most vulnerable. And I am motivated by Pope Francis as well, all his theology, and everything he has done. I believe it is a space of the religious life, where we have to be, we have to answer this great mission we have, of commitment, of service, of love for all people.

This type of faith-based vocation based on the rules of religious life (the **Missionary** type, in our proposed typology, in whom faith is combined with deontology as the driving force) was relatively rare among our interviewees.

The Good Samaritan Type

While the founders of the humanitarian organizations, and some of their key religious leaders, certainly fit into the Missionary type, the volunteers doing the day-to-day work include a broader

variety of (lay) people who better fit the **Good Samaritan** type (two of the organizations we interacted with, the Tucson Samaritans and Green Valley-Sahuarita Samaritans, originated as faith-based humanitarian organizations and feature “Samaritan” as part of their name; nonetheless, as we shall see, not all their volunteers are motivated by faith). About half the people with whom we spoke indicated that their motivation to help others was rooted in a secular shared sense of humanity. They still draw inspiration from their faith, but are more focused on service and doing good by helping those in need, reflecting what we have called the **Good Samaritan** type (faith-based, moral-virtue motivations). For example, Natalie told us about how she started volunteering with Tucson Samaritans. I heard a little bit about it before, I thought that would be a good thing to do, you know? A lot of people are doing that, and I had a former pastor of mine suggest that we all do it as a group. The importance of faith was minimized by the majority of the volunteers with whom we spoke. In fact, some recognized that even though their organization was founded by clergy and that might have been the original source of inspiration, faith was not a requirement to participate in the humanitarian action.

The Do Gooder Type

For Jack, the important glue bringing volunteers together was wanting to do the right thing in life regardless of whether it is secular or faith-based (or whether both are combined, their distinction becoming irrelevant). Other volunteers expressed a secular, non-faith-based motivation of their

humanitarian work. For some the drive was doing one of many small things that added up to doing something bigger, while for others it was doing something to save someone's life or promote social justice. They represent the **Do Gooder** type (with secular, moral-virtue motivations). This type is exemplified by two volunteers who drove us around to bring water to a station. They spoke of a lot of little reasons, there's no one big reason. They talked about how they could not sit by idly while people were dying in the desert, and they wanted to do something. What we're doing is nothing heroic. It is one small part to a larger enterprise, they pointed out. In some cases, we perceive seepage of self-centered motivations in the Do Gooder, which makes them closer to the feel-good drive of the Humanitarian Tourist. For example, Bryan coupled his urge to help those in need with his own need:

and it's an adventure of course, because I'm a guy who loves to go out to the desert any time I can, I do a lot of hiking, I love to do orienteering, I mean, this is orienteering applied, trying to find all these different sites.

As such, the Do Gooder might be motivated to use their skill, talent, or passion to serve others.

The Activist Type

For another group of volunteers, the drive to do the humanitarian work and the urge to do something to prevent deaths in the desert were inspired by migrants' inherent right to life. This is a person's life, this is a person's life says Shirley (Green Valley Samaritans), pointing to the artifacts she found during some of her countless trips to the desert. This insistence on the inherent worth of

a person's life invokes the idea of protecting human rights and promoting social justice, in what we have called the **Activist** type (motivated by a secular deontology). Bryan describes his frustration with the difficulty of even counting the number of deaths:

The number of deaths per year is the motivating factor for me, if you wanted to pick out one number, one, I heard 241 died out here last year, the Border Patrol said it was 65, you know everybody has a different number, so I don't know what the number is, but it's too many, and it's never published in the *New York Times*, it's never published in the local paper, I've never seen the number, but people are dying out here every day, especially in this kind of weather, I can imagine, and that's probably the motivating thing for me, it's to prevent deaths if we can...even one.

Similarly, Luisa at El Comedor insisted that migrants deserve to be treated humanely, not the way they are being treated by the government today; especially those with children, while Susan, from Humane Borders, argued that migrants "are fellow human beings and so we have a responsibility to help them." Bryan, from Tucson Samaritans, pointed out that the water stations may not be enough humanitarian action for more politically active volunteers, who choose to work elsewhere.

Bryan's statement points to the existence of more Activist-type volunteers whose activities go beyond leaving water and aid in the desert. They are pursuing a more political agenda of protecting human rights, protesting abuses, and promoting social justice. One example is those who participate as observers of Operation Streamline, the "courtroom

spectacle” of immigration hearings in the Federal Immigration Courthouse in Tucson that result in the rapid removal of many migrants. Volunteers who observe Operation Streamline sit and watch, bearing witness and hoping that the proceedings are less egregious and the detainees feel less lonely because of their presence in the courtroom. Some volunteers participate in protest events, communicate with legislators, and write for their organizational newsletters or other media outlets.

Conclusion

This work addressed the question can humanitarianism be altruistic; it was discovered that humanitarianism done in altruistic manner alleviate the suffering of people, both those living near and distance. This is of particular importance in the current context of polarization in the discourse, policy, and practices related to migration, in which vulnerable migrants are dying or being abused by authorities, and humanitarian volunteers are going out of their way to do something in the face of inhumane treatment and unnecessary suffering of others. Our proposed patterns differentiates faith-based and secular motivations, as well as moral-virtue and rules-based (deontology) motivations, suggesting a typology of altruistic and egoist humanitarian motivations.

The Do Gooder type (secular, moral virtue) is driven to do “the right thing” to reduce the suffering of migrants and asylum seekers. Even if it is only a small thing, they reason, small things add up when combined with other people’s actions. The Good Samaritan type (faith-based, moral virtue) is driven to “help my brothers and sisters” who are suffering in the desert because helping

those in need is a Christian/Jewish/Muslim/Buddhist thing to do. The Activist type (secular, deontology) is driven by the need to protect human rights and promote social justice, and recognizes in every migrant a human being who deserves full rights and protection. Finally, the Missionary type (faith-based, deontology) is driven to protect the sanctity of life, guided by religious laws such as the Ten Commandments or other moral principles; volunteering to help migrants is part of the mandate of a religious life or vocation.

In summary the best humanitarian service should be altruistic because selfless services like empathy, compassion, sympathy, solidarity, and cares are the greatest love and charity one can render to humanities. Therefore we recommend altruistic humanitarian action to the less privilege people and nations that lack human needs due to difficult moment of life.

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