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THE IMPACT OF CULTURAL INTELLIGENCE ON THE ROLE OF THE MEDIATOR

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Acronyms

ADR **Alternative Dispute Resolution**

CQ **Cultural Quotient**

EU **European Union**

CQE **Cultural Quotient Escale**

IQ **Intelligence Quotient**

EQ **Emotional Quotient**

*"Among men there are rivers and oceans,
there are mountains and borders and more
of a thousand sacred and worldly customs
and yet they say we are equal."
(Francisco Libânio)*

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Abstract

The central focus of this study is to understand how cultural intelligence influences the mediator's work in a conflict mediation that is effective for the mediated parties. The proposal of this research was motivated by the observation of society and its current global contexts. It is believed that in the context of conflict mediation, culturally aware mediators become sensitive to how people's thinking influences how parties view their rights, obligations and values, and thus assess facts, develop conflicts and conduct daily negotiations. This research was conducted using the literature review method, which proposes the selection, analysis and description of the scientific production on the mentioned topic, thus allowing the identification of theories, methods and relevant gaps in the existing scientific content. As part of the investigation process, the researcher selected 10 scientific articles in the existing literature, in order to promote more understanding on the subject and still bring the possibility of generating beneficial changes in the mediator's work. It is concluded that the ability of a mediator to navigate and understand the cultural differences between the parties in dispute can become a key piece for the success in conflict resolution, bringing the cultural competence not as the most important tool in the characteristics of a mediator, but as one of the essential characteristics in the toolkit of this professional.

Keywords: Cultural Intelligence. Mediation. Mediator. Conflict Resolution.

1. INTRODUCTION

Interculturality is a reality that has been socially constructed; such reality goes beyond the simple recognition of differences, because it is necessary, within the differences, to promote coexistence and interaction. One of the main marks of current societies has been cultural diversity, a result of globalization and migratory flows generated since the end of the last century. As a result of this event, society has become increasingly plural and multicultural and the relationship between cultures often develops in a context of tension. In this sense, it is becoming increasingly necessary to build and implement strategies and dynamics of interaction and inclusion that mediate and smooth such tensions. (Mosakowki, 2004)

In agreement with the above, Simões 2008, states that Today's societies are made up of individuals from the most diverse backgrounds, whether geographical, cultural, social, economic or religious. Human beings are social animals, whose lives are influenced by the other members of the community, all of these members being different from each other. These differences generate conflicts between them.

Intercultural conflicts, in general, result from the opposition between individuals and groups for reasons of territory, religion, moral values, cultural traditions, gender, race, etc., often resulting in incompatibility of interests, needs and desired and expressed positions. In addition, ignorance and intolerance contribute to exacerbating intercultural conflicts. Therefore, multicultural coexistence should take place in a dialogue environment that absorbs conflicts, since coexistence is a shared construction and, consequently, the management of interpersonal and group

relationships for the management and resolution of conflicts should be guided by the rules of dialogue and the principles of recognizing the difference and promoting empathy.

Thus, the central focus of this study is to understand how cultural intelligence influences the work of the mediator in a conflict mediation that is effective for the mediated parties. The proposal of this research was motivated by the observation of society and its current global contexts, as mentioned earlier, the world has become increasingly an accessible and connected everyday space in human life, but also connecting cultures and cultural behaviours, which can be potential conflicts. Therefore, the ability to function effectively in different cultural contexts has never been as important as it is today.

For this research it was hypothesized that in the context of conflict mediation, mediators who are culturally aware become sensitive to how people's thinking influences the way parties view their rights, obligations and values, and thus assess the facts, develop conflicts and conduct day-to-day negotiations. Thus, it is understood that when a mediator is asked to mediate, especially at the intercultural level, he or she should seek information to better understand the parties, their background, ethnicity, gender or socio-economic circumstances, as all these aspects will influence his or her ability to mediate the dispute.

Looking for more information on the subject of cultural intelligence in the work of mediation, it is possible to realize that this is still a subject little addressed, including in the academic environment. However, once the work of conflict mediation becomes something more common around the world, we reflect if it is possible that the cultural intelligence capacity of the mediator

positively affects the conflict management of individuals whom he or she engages? Therefore, the study provides a scientific-critical look, through the method of literature review, on the subject, with the aim of providing more theoretical support on the importance of the level of cultural intelligence of the mediator to act in the most different cultural and social contexts of the mediated parties, thus contributing to the expansion of perceptions of reality and the analysis of the complex structure of conflict.

It is believed that research such as this can bring positive future implications, because as mediators become more aware of how cultural diversity shapes the course of conflict and understand how to face the crosscurrents with awareness, respect, sensitivity and wisdom, the work of mediation becomes increasingly successful and effective for society, for maintaining the relationship between the parties and even for the country's judicial system.

1.1 Aims and objectives of the research

In view of the considerations presented, this study aimed to understand how cultural intelligence influences the work of the mediator for effective conflict mediation. For it is believed that culture plays a critical role in conflict formation and resolution, but is often misunderstood or not addressed in the handling of a conflict dispute. The aim of the research is to conceptualize cultural intelligence, understand the main characteristics of the mediator and present how a high level of cultural intelligence can impact on the mediator's effective work. The starting point for the analysis was the literature review, where it could be observed that some authors understand the need to connect these two themes.

1.2 Dissertation Roadmap

This study will consist of 6 chapters:

Chapter 1 – It will make an introduction of the research and promote a route for the reader.

Chapter 2 – It will conceptualize cultural intelligence and how we can measure it in human being.

Chapter 3 – Methodology/Research Methods, here the type of study and material use is presented.

Chapter 4 – Presentation Data: presents the analysis and how the study was carried out.

Chapter 5 – Discussion of Results: This chapter shows an overall summary of the study.

Chapter 6 – Is the conclusion: It shows the result of the study and where show the challenge of the author during the research.

2. LITERATURE REVIEW

2.1 CULTURAL INTELLIGENCE

To understand the concept of cultural intelligence, a brief analysis of the concepts of culture and intelligence separately is necessary. Perhaps our challenge is already formed in these two concepts, since, despite being words frequently used, they may have several interpretations, because culture, in the context of people and habits is an extremely variable element, varies from country to country, from people to people or even from person to person. In this way, one's culture becomes a kind of filter/lens for interpreting the conditions, gestures, behaviours or even words of other people with whom we communicate. In the same way, the actions of other people will initially be interpreted by us through our culture of origin, our own filter/lens.

When we try to define culture, we understand that this concept is relatively complex, because culture is constantly changing and its definitions vary depending on the area of study and degree of influence of culture itself thus generating various definitions until today. According to Peterson 2004, Culture is the relatively stable set of internal values and beliefs normally held by groups of people in countries or regions and the noticeable impact that these values and beliefs have on behavior and the environment of people.

According to Gelfand 2004, culture influences people's behaviour in different situations in their lives. In business relationships, this can affect the norms that are established, as well as what such individuals consider appropriate or not. In addition to all the aspects that comprise the

determination of culture, the author highlights beliefs, goals and norms as being the indispensable elements to develop a negotiation.

Based on Frank L. Schmidt, 2000, intelligence is the ability to understand and reason correctly in the face of abstract concepts and to solve problems in a simplified manner. In other words, it is the ability to learn. The higher the level of intelligence, the faster the learning will be. According to the available literature, we understand that the concept of cultural intelligence (CQ) is relatively recent, but a better understanding of the subject has been sought since globalization has intensified since the late twentieth century. Thus, CQ has gained more relevance, as adaptation to foreign cultures is increasingly essential in the interaction of people.

Earley and Ang, 2003 build on Stenberg and Detterman's 1986 multidimensional model of intelligence to explain why some individuals perform more effectively than others in multicultural situations, define cultural intelligence as an individual capacity that allows an individual to function and manage social interactions effectively when in different cultural settings. Ang et al., 2007 defines cultural intelligence (CQ) as a specific form of intelligence focused on the ability to apprehend, evaluate and behave effectively in different situations characterized by cultural diversity.

For NG et al., 2009 cultural intelligence is a set of learning capabilities, which increase the extent to which individuals translate their international work experiences into learning outcomes through the experiential learning process of experiences, reflections, observations and experimentation. It can also be defined as the individual's ability to function and manage

effectively in culturally diverse settings (Ang and Dyne, 2008). Such as the ability to react to and process differences across multiple cultures, as the understanding of key cultural norms of the other party's culture and as the ability to differentiate cultural behaviours in intercultural settings.

Cultural intelligence is the individual's ability to effectively understand and adapt to a myriad of cultural contexts, as well as a core competence necessary to exercise leadership in different cultures (Livermore et al., 201). In addition to being a dynamic learning set that allows individuals to transform their international experience into effectiveness, it also allows internationally experienced individuals to better understand the differences and similarities between cultures. Cultural intelligence mitigates the negative effects caused by cultural diversity being a malleable ability that can be developed through education and experience Kim and Dyne, 2012, because it relies on an individual's ability to adapt and mould to the cultural environment. In the same vein, author Livermore exemplifies how such a skill works in everyday life:

Cultural intelligence is not particular to one culture, the important thing is not to master all the information and behaviours of a specific culture. QC focuses on a general repertoire of knowledge, skills and behaviours to make sense of all the cultures we encounter daily.(Livermore, 2010, p. 20)

Reflecting on the author's thought above, we understand that the level of CQ is not associated with a high level of knowledge of other cultures, but on how a person admires experiences related to other cultures. Thinking about cosmovision, there is no doubt that culture is so

powerful that it can influence even the way a small insect is seen by each person. Consequently, a person's actions, gestures and speech patterns can also be interpreted in countless ways, including those that can make misunderstandings and confrontational situations likely. But occasionally, an individual from a different culture may have the ability to interpret someone's unfamiliar and ambiguous gestures in the same way as that person's compatriots and colleagues, Thus, in a simplistic way one can conceptualise QC.

The main mark of the current societies is cultural diversity, a result of globalization and migration flows since the last century and as said by Mosakowki, 2004 in a world where it has become routine to cross borders, cultural intelligence becomes a vital skill and competence to realize the importance of this, in a world where crossing borders has become a routine in a global context. One of the main hallmarks of today's societies is cultural diversity, as stated above, a result of globalisation and migration flows since the last century.

Thus, often the relations between cultures have been and still are developed in a context of tension and, to this extent, it becomes increasingly necessary to build and implement mechanisms and dynamics of interaction and inclusion. In this sense, interculturality is something to be socially constructed, going beyond the recognition of difference and promoting coexistence and interaction in diversity.

Looking at the scenario of recent years, it is easy to see that intercultural conflicts result from opposition between individuals and groups for reasons of territory, religion, moral values, cultural traditions, gender, race, etc., often resulting in incompatibility of interests, needs and

desired and expressed positions. Ignorance and intolerance contribute to exacerbating intercultural conflicts, such conflicts can end up mobilizing the world stage, as for example the current war between Russia and Ukraine, but also result in private conflicts.

Thus, we perceive that high levels of cultural intelligence lead to a versatility of appropriate actions in the interaction with people from other cultures or from one's own culture. On the other hand, as discussed by Thomas et al., 2008 low levels of cultural intelligence reveal themselves in individuals who have difficulty adjusting to other individuals with different cultural backgrounds, a low tolerance for not understanding cultural norms, also known as acceptance confusion, and a lack of motivation for learning cultural awareness.

Not only in loose interpersonal interactions, but also in organisational contexts Pina & Cunha et al., 2007 believe that the development of this competence can help organisational members to better understand cultural differences; adjust more easily to international environments; avoid unnecessary destructive conflict and appropriately manage the inevitable conflicts that arise in human interactions.

Cultural intelligence differs from the other types of intelligence because it focuses specifically on interactions characterised by cultural diversity point despite being strongly linked to emotional intelligence cultural intelligence gains ground where emotional intelligence loses (Mosakowski 2004). An individual with high emotional intelligence embraces what makes them human and simultaneously different from each other, in this sense, an individual with high cultural intelligence is able to capture from human behaviour certain distinctive features that are specific

to this person or that group, as well as, those features that are neither universal nor indiosyncratic.

Individuals with high CQ have a repertoire of strategies and behaviours to guide themselves when encountering unfamiliar behaviours or perspectives. When something seemingly bizarre or random happens, they have a mental framework that differentiates whether what has happened is explained by culture or whether it is unique to an individual or organisation. With high QC, individuals have the ability when encountering new cultural situations to reflect deeply on what is (or is not) happening, make appropriate adjustments to how they should understand, relate to, and behave in these otherwise confusing moments. (Livermore, 2011, p. 10)

The same author, in the same line of thought states that individuals with the high level of cultural intelligence possess a repertoire of strategies and behaviours to guide them when faced with unfamiliar perspectives and behaviours. Thus, when something bizarre or random happens they have a mental framework to discern what is cultural and what is particular to a person or organisation.

Cultural intelligence thus presents itself as a plus point in all areas of life, for example, human resource managers with high levels of cultural intelligence will find it easier to manage

multicultural employees or teachers dealing with higher levels of cultural intelligence have learned to adapt the way they teach and assess when working with students of various nationalities and multicultures (Petrovic 2011)

Petrovic, 2011 conducted a study with about 107 teachers from 4 Serbian cities in order to determine their levels of cultural intelligence. The research concluded that the teacher-servants had a high level of cultural intelligence and the main predictor variables of intelligence were related to the fact that they see multicultural classes as a challenge and show an open attitude to cultural learning and contact with people from other cultures.

Although empirical research on cultural intelligence is relatively recent, initial results are significant and promising Van-daine, 2007 reports that to date studies have found that individuals who possess higher cultural intelligence are more effective in making decisions in intercultural situations and are more likely to adapt to situations.

Cultural intelligence is understood to be different from other intelligences because it is based on the domain of interaction and reflects a social adaptation linked to intercultural interaction, also reflecting an individual's ability to adapt while interacting with other individuals from other cultures (Earley, 2002). Since it is considered a crucial competence in the adaptation of an individual to multicultural environments. This happens because many individuals do not realise that their beliefs, values and behaviours are not universal, which usually happens when they have no contact with other cultures. According to NG et al., 2012 cultural intelligence is not culture-specific, since it transcends cultural boundaries.

Martinelli, 2002 points out that understanding the particularities of each member may facilitate the progress and conclusion of a negotiation. The author considered that negotiations at the international level to become more effective, besides the systemic vision of the world as a whole, more interdependent in its parts, should consider as basic ingredients the cultural aspects of each country involved, due to the great differences that exist and the enormous influence that these cultural factors have on the attitudes and behavior of people in their personal and social activities.

Emotional intelligence (EQ) is currently more emphasised and researched and we understand that at some point there is a relationship between the two types of intelligence CQ and EQ, but CQ follows where EQ ends. To explain further, according to the Havard website, in an article talking about CQ in negotiations, it describes the difference between the types of intelligence by stating that a person with high emotional intelligence understands what makes us human and at the same time what makes us different from each other. A person with high cultural intelligence can somehow extract from the behaviour of a person or group those characteristics that would be true for all people and the whole group. In other words, a person with high CQ not only understands the differences but also finds the commonalities within the differences.

Thomas, 2006 presents three simple steps to becoming culturally intelligent, the first is related to the ability to learn the fundamentals of cross-cultural interactions, what defines them, how they may vary from each other and how they affect behaviour; the second concerns practising and exercising the mind, using attention for creative outcomes; the third is defined as the action of developing a repertoire of behavioural skills that can be adapted to each situation.

Thus, we understand that although cultural intelligence is a skill that is not natural or automatic in people, it is possible to be developed and improved by anyone through study and effort throughout their lives. However, we believe that more than ever it is necessary for people to develop their CQ, you never know when this ability will be useful to them, even if they have no intention of leaving their country of origin, classrooms, offices of national companies, neighbourhoods and even the people they meet on the streets of a city or town are becoming more and more multicultural.

In the scientific and academic environment, after the vast definition and understanding of the concept of cultural intelligence, new questions emerged, such as, for example, can something as subjective as CQ be quantified? It was then that Ang et al., 2007 created the Cultural Quotients Scale (CQE), which measures an individual's competence in all four capacities that make up cultural intelligence:

1. Behavioural - ability to work and relate in intercultural contexts;
2. Metacognitive - awareness and ability to plan intercultural situations;
3. Cognitive - to understand the differences and similarities between cultures;
4. Motivational - interest, motivation and confidence in adapting to multicultural situations.

According to David Livermore, 2010 this scale has a strong consistency across cultures, professions and times, noting further that by the year of its literature it had been put into practice in over 98 countries and on over 58,000 people and continues to expand. However, CQ is not

something quantifiable like IQ. CQ, unlike IQ, can be continuously improved and developed over a lifetime. We should think of QC as a kind of muscle in our body: we have the option to exercise it, keeping it in shape for our benefit.

With the demand on the part of companies and organisations for people with a high level of cultural intelligence and the need to test this level, other tests have been created, most of which are self-assessment tests, in which you should answer as honestly as possible in order to obtain a more assertive result. This self-assessment is important to get an idea of how you would work or adapt in other cultural contexts, or nowadays with cultural pluralism, we do not even need to leave our own context, since cultures are mixed in the workplace, school, neighbourhood, etc.

Thus, it is understood that an individual with a high level of cultural intelligence will find it easier to adapt and relate to the environment, while an individual with a low level of cultural intelligence would adapt or relate to it with more difficulty, however, as said before, it is not impossible to be culturally intelligent, on the contrary, it should be interpreted as a challenge at a personal level, because it is possible to improve the level of CQ from various methods depending on the ability of the QC who wants to improve. Given this thinking in a mediation context, we understand that it is completely possible for a mediator to delve into the subject and apply their mediation practices.

2.2 CONFLIT

Lee 2008, considers conflict as an absence of agreement on ideas or interests. However, we understand that, if on the one hand, conflict is a lack of agreement or opposition of the parties, on the other hand, conflict is a human phenomenon that crosses all social relationships, in all ethnic and cultural groups and is an integral part of human relationships. Lee, 2013 based on Swingle,1989 considers that conflict is inevitable in all aspects of life, however, conflict is not seen universally negative. The author expands on this point by stating that conflict that is not controlled is the real negative issue. This point, makes us think that conflict is acceptable if it is managed correctly.

Conflicts can occur at various levels. For Cunha et al., 2007 these may be intrapersonal, interpersonal, intragroup, interorganizational and inter-organizational, however, the same conflict may go through several levels, since this is not limited to a single level. Another way of categorizing conflict is based on the characterization of the goals/interests, the cognitive/judgmental and the normative, considering Cunha et al., 2007 that the three can coexist mainly, if it is not resolved through an effective communication of thought.

In this way, concluding that conflict is a situation inherent to human culture and that seeking a solution to this issue is also part of the process, we conceptualize through Rahim, 2000 Conflict resolution as the reduction or elimination of conflicts. However, the same author makes us think about the difference in the conceptualization of conflict management, because it goes beyond, seeking effective strategies to minimize the dysfunctions of conflict in order to increase the constructive functions of conflict.

Thus, rather than eliminating or preventing conflict, it is more important to manage it, because there are cases where it is beneficial to maintain a certain degree of conflict. But it is necessary to understand that conflict management can be a challenging process, because to the extent that a significant amount of conflict remains latent, perhaps due to the inability of good communication between the parties, conflict management management may not achieve the proposed objectives (Babbitt and Hampson, 2011)

Babbitt and Hampson, 2011 advise that conflict resolution is concerned with ideas, theories, and methods that can enhance our understanding of conflict. This suggests that conflict resolution is multifaceted and therefore that how conflict is approached can have long-term effects. Conflict management should not only try to maximise the gains of the parties involved, but should also be concerned with the relationship between them, as conflict management relates to the use of strategies used to deal with the absence of agreement, ranging from confrontation to avoidance.

Individuals who find themselves in a conflict situation often consider that even if it is negotiated, one party wins and the other loses (Davidson and Wood, 2004). Regardless of the context in which they occur, most conflicts benefit from attempts to manage them, either by the parties involved or by third parties. Therefore, effective conflict management strategies can reduce the negative impacts of conflict on the different parties involved and the harmful effects of the conflict process on interpersonal relationships.

Individuals learn the norms of conduct and appropriate behaviour in case of conflict in their cultural environment, thus conflict management differs according to culture (Kim et al., 2015).

However, in most cases individuals do not use a conflict management style according to their cultural values when in conflict with individuals of other ethnicities. Culture is an important element in conflict, according to Lim, 2009, and cultural factors should be taken into account to better understand conflict in all its dimensions, because it identifies and distinguishes the parties in conflict and shapes the way individuals perceive conflict and respond to it. Therefore, understanding an individual's cultural background and how it affects conflict management styles can reduce conflict (Marsella, 2005).

Culture is an important factor that determines how relationships occur and how people choose to manage conflict in relationships, because cultural norms guide the behaviour of individuals in conflict situations. Some conflict management styles are more culturally accepted than others for the parties involved in conflict, however, some groups belonging to the same culture sometimes deviate from what is expected from their cultural values with regard to conflict management (Wei et al., 2001)

2.3 ALTERNATIVE DISPUTE RESOLUTION (ADR)

Various techniques and strategies can be used for conflict resolution and before we understand the definitions of mediation, it is understood the need to define conflict resolution in general terms. According to Gregory and Cavanagh, 2008 ADR can be defined as the range of procedures that serve as an alternative to litigation through the intercession and assistance of a neutral and impartial person - third.

Such definition highlights two central points: ADR is an alternative to litigation, and an impartial party is involved to assist/facilitate the conflict resolution process and for this, there are a number of options for conflict resolution. Fakih, 2012 further states that according to the literature, there is no definitive list of resolution types under the ADR banner as multiple processes and techniques are adopted as part of the resolution process; negotiation, conciliation, facilitation, arbitration and mediation, and a combination of these, form ADR processes.

According to Leslie and Kingston, 1998 Alternative Dispute Resolution, also known as ADR - is characterised by its lack of imposition on the parties of a form of resolution to a given conflict (in a court, for example, or in compulsory arbitration), but rather by helping the parties to establish a dialogue between themselves, as protagonists in the construction of a potential agreement. This is one of the essential features of ADR, helping the parties to find an amicable solution without going to court.

An alternative dispute resolution process is consensual, meaning that both parties are free to choose whether to proceed by this route or through the court system. Despite this, we emphasise that ADR is not intended to replace other forms of dispute resolution. ADR methods are flexible enough to allow them to be used at almost any stage. However, the most obvious time to consider and use a mediation or other ADR process is before or shortly after the commencement of proceedings (Leslie and Kingston, 1998).

According to the same author it should be noted that ADR is not appropriate in the following circumstances: a) if one of the parties does not sincerely wish a resolution; b) when there is a

legal precedent; c) when one of the parties considers that there is an initial need for litigation so that after the trial they can start negotiating; and, d) when one of the parties wishes the dispute to be made public in order to exert pressure on public opinion or in commercial cases.

Fakih, 2012 highlights the disadvantages of an ADR process compared to court, due to no mandatory elements to the process, lack of power of the neutral party, lack of Precedents of ADR cases to predict future probability outcomes, lack of final outcomes, due to enforcement of the agreement and potential inequality for small 'underdogs'. However, the author still highlights that the advantages appear to outweigh the disadvantages predominantly in terms of speed, cost and confidentiality for most cases.

As seen earlier, mediation is one of the ADR models and author Kompouri, 2015 highlights how mediation differs from other models by describing that the major benefits of mediation is that this method allows people to resolve the conflict amicably and in a way that meets their own unique needs; it prevents parties from spending too much time in court and spending huge amounts of money on lawyers and court cases. Another benefit of mediation is confidentiality. While court hearings are public, mediation remains strictly confidential and this further increases the parties' control over the resolution.

However, the same author based on an article of advantages and disadvantages of mediation describes that it is also possible to have undesirable effects with the mediation process. According to the author mediation may not always result in an agreement, parties may spend their time and money in mediation only to find out that they should have their case resolved by a

court. She considers that the lack of formality in mediation, compared to court, could be a benefit or a detriment. Added to this, some specific cases may demand a need for a deeper and more formal resolution, for example, cases of discrimination, racism among others, because in these cases, in general the intention is not only to ensure the satisfaction of the parties, but also the hope of establishing a new legal precedent that will have a character of wider social impact. Therefore mediation may not be a more appropriate solution for such cases.

2.4 MEDIATION AROUND WORLD

Mediation has become a common component of human-social relations over the years. As an overview it is important to look at how mediation has evolved around the world. In an article the author Vinther et al., 2021 exposes mediation in different cultural contexts, so we can have a greater understanding of the history of mediation and its evolution over time.

Mediation in the United States

Mediation in the United States dates back to the labor and social unrest in the early 20th century. During the turmoil, lawsuits usually became crowded, so the government began using the courts to resolve conflicts in 1970. As a result of how popular mediation was becoming in the United States, scholars and researchers concluded that mediation was an easy way to resolve conflicts.

Mediation in Israel (biblical)

A classic case of alternative dispute resolution (ADR) in history can be traced back to Israel. In ancient Israel, King Solomon acted as a mediator between two women. The dispute is probably

the most famous child custody battle in history. In the scenario mentioned above, two women quarreled over the rightful motherhood of a child. King Solomon intervened and offered a solution that would favour both women. Centuries later, mediators adopted this technique to resolve civil disagreements between Israeli citizens and people of other nationalities. Community mediation centres were set up to resolve disputes with Palestine after Israel declared its state in 1948. These conflict resolution centres play a significant role in easing political tensions between the two countries.

Mediation in the Middle East

Many scholars believe that mediation dates back to ancient Sumerian society. Sumer was an ancient Mesopotamian civilization that existed from 4500-1900 BC in what is now known as the Middle East. At that time, mashkim would weigh the merits of each case before appearing before the court. Mashkim also helped conflicting parties to resolve their disagreements on their own. This role is similar to that of a modern mediator. If the mashkim could not negotiate peace between two parties, the case was taken to court. In addition, Shari'a Law also supports the role of a mediator in conflicts. The general rule is that such a mediator should be impartial and have no interest in the dispute. They should only resolve disputes by suggesting ideas and offering solutions to the disagreeing parties. The decision to accept or reject the mediator's suggestions rests with the specific parties.

Mediation in China

Confucius was a philosopher who believed that mutual respect overcame the superiority of law and its associated conflicts. During his reign (from 551 BC to 479 BC), some scholars believe

that China fully supported mediation. The philosopher advised that the best solution to conflicts was ethical reconciliation. However, Confucius insisted that the disagreeing parties should willingly consent to such reconciliation. At that time, mediators would meet with both parties separately and talk with them. Due to Confucius' profound influence on Chinese culture, mediation became the main way of resolving disputes in China for thousands of years.

Mediation is becoming increasingly essential in today's society. From the workplace to communities and families, mediation helps individuals resolve their differences effectively. Mediation gives parties in conflict a rare glimpse into each other's points of view.

2.5 MEDIATION PROCESS

Mediation is defined by the Mediation Act 2017(the Act) as– “a confidential, facilitative and voluntary process in which parties to a dispute, with the assistance of a Mediator, attempt to reach a mutually acceptable agreement to resolve the dispute.” A prática da mediação na Irlanda está sujeita à Lei de Mediação de 2017 (a Lei)

According to La, 2015 Mediation is a type of conflict resolution in which a neutral third party helps opposing parties reach an amicable agreement. Mediation is typically used by those going through a divorce or who have custody issues with their children. It can even be used to resolve personal disputes between neighbours or co-workers. Mediation can also be used to resolve difficulties within a community, as well as environmental and international concerns.

As seen so far, mediation is a kind of consensual conflict resolution in which the parties reach an agreement in the presence of a mediator. It is important to keep in mind that mediation is distinct from the legal system and through this process parties can share their thoughts and have the opportunity to resolve significant issues in a cooperative and productive manner. (Packard, 2012) The author Bill, 2012 further adds that mediation is a facilitative and confidential process in which a mediator assists parties to a dispute to attempt on their own, on a voluntary basis to reach a mutually acceptable and voluntary agreement to resolve their dispute.

From the definitions presented in this research we understand that mediation is a process facilitated by an impartial third party who allows and intervenes in the discussion between the parties of a conflict dispute. These discussions take place confidentially and the outcome happens at the free will of the parties, according to what they have agreed during mediation. Furthermore, author Akoni (2018), adds an important observation that conflict resolution involves more than just resolving disagreements, it also involves making the parties feel heard and acknowledged and validated in their concerns and needs.

The purpose of mediation according to the Code of Ethics for Mediators (2021) of the MII is to assist parties who are in dispute to reach an agreement and resolve their issues in a timely and cost-effective manner. In contrast to Arbitration or Litigation, where the solution is provided by a third party, the parties decide on their concerns through a mediation process.

According to the IIM code of ethics the mediation process has three phases - Pre-Mediation; Mediation and Post-Mediation:

41. The Pre-Mediation Phase begins with the first discussion between the Mediator and a Party or Client (i.e. the start of the Mediation Process) and runs until a mediation agreement is signed by all parties and the Mediator. This phase may be very short or may take many months.

42. The Mediation Phase begins when the mediation agreement is signed by all parties and the mediator, until the mediator informs the parties that the mediation is terminated in accordance with S18(2) of the Act.

43. The Post-Mediation Phase commences from the time the mediator informs the parties that the mediation is terminated in accordance with S18(2) of the Act and continues as long as necessary for each mediation.

Mediation is generally understood to be a single process, without variation, aimed at resolving a disagreement, but in fact, mediators may use different techniques or strategies to achieve this common goal, depending on the type of issue they are dealing with. Different circumstances and even different cultures may require one of five mediation styles and require mediators to play different roles.

2.6 MEDIATION STYLES

In recent decades, the mediation process has been branching out, especially in countries where mediation has become a field of practice both professionally and academically, thus resulting in different styles of conflict mediation. Moore, 2014 refers to these different sets of techniques within the mediation process as "Schools of Mediation", defining them as a group of mediation professionals whose philosophy, thinking, guidelines, goals, focus and style of providing

assistance in dispute resolution are generally similar. All such "Schools" generally have some of the same or similar origins or roots, common influences, or unifying beliefs, and their practitioners follow the teachings of people with a similar focus.

However, According to Zumeta 2018, in general, mediators practice a totally pure form of mediation as is sometimes advocated by the most devoted adherents and proponents of each style. Based on the two authors cited five most common mediation styles were chosen and discussed by teachers during the classes of this master's degree, to understand the definition of the different styles:

Facilitative Mediation: According to Zumeta, 2018, in the 1960s and 1970s, there was only one type of mediation being taught and practiced, currently referred to as "Facilitative Mediation". In this style, the mediator structures a process to help the parties reach a mutually acceptable resolution. Thus, the mediator's main focus is to assist negotiation between the parties in conflict, rather than providing recommendations or imposing a decision, the mediator encourages disputants to find their own solution voluntarily, and the mediator is responsible for the process, while the parties are responsible for the outcome.

The author further adds that this style of mediation emerged in the era of voluntary conflict resolution centres, in which volunteer mediators were not required to have substantive knowledge about the area of dispute, however, over the years many professional mediators, with substantive experience, still practice facilitative mediation. Even, according to the Mediation Act (2017) in Ireland, this is the most commonly used style of mediation in Ireland.

Importantly, while facilitating mediators focus primarily on improving the negotiation process and capacity to resolve disputes, they do not do so to the exclusion of the need to improve relations between the parties, but on rare occasions provide substantive ideas on frameworks for agreement or suggesting various options.

Evaluative Mediation: An evaluative mediator helps the parties reach a resolution by pointing out the weaknesses of their case and predicting what a judge or jury would likely do. This mediator may make formal or informal recommendations to the parties as to the outcome of the issues, as they are concerned with the legal rights of the parties rather than needs and interests, and evaluate based on legal concepts of justice. As cited by Moore, 2004 the evaluative mediator may offer some advice, but always related to the goal of finding facts through a proper evaluation of evidence, applying applicable law, rules or conventions, and issuing an opinion.

Transformative Mediation: this style of mediation was named by Folger and Bush in their book *THE PROMISE OF MEDIATION* in 1994. Transformative mediation is based on the values of "empowerment" of each of the parties as much as possible and " recognition" of the other parties' needs, interests, values and points of view. The idea is that this type of mediation has the ability to transform conflict interactions and, as a result, the mindset of the participants in the process. On the other hand, Zumeta 2018 highlights that this type of mediation has been put in check as it is an idealistic type of mediation that can take a long time in the process and end with no real agreement between the parties.

Narrative Mediation: Moore, 2014 highlights that in this type of mediation the role of the mediator is to help the parties, working with the story in which the issue is embedded. The mediator in this practice believes that conflict arises because of people's shared social and cultural experiences. Thus, disputants find themselves in a cycle of conflict and incompatible positions because of their socially and culturally constructed life experiences conflicting stories that each develops about their lives. Mediators often assist the parties relying on 3 main objectives: 1) the establishment of relational conditions for the formation of an alternative narrative; 2) the construction of a binding narrative that is incompatible with the continued dominance of conflict; and 3) the creation of space for individuals to make discursive shifts.

Holistic/therapeutic mediation: This approach is mainly used by professionals working in the area of premarital, divorce, child custody, co-parenting, children in need of supervision, or other family disputes. The term therapeutic mediation implies a dual goal: emotional healing as well as agreement on a plan of action, thus being a process that progresses from emotional distress to emotional relief. This style usually focuses on the perspective of change (improvement) of dysfunctional relationships, behaviours, or emotional difficulties. Professionals using this technique argue that focusing on relational and communication issues is more effective in achieving both resolution of contested issues and desired behavioural changes (Moore, 2014).

2.7 THE ROLE OF THE MEDIATOR

Among the most varied forms of peaceful resolution of disputes available to the disgruntled parties, one of them is mediation, according to Francisquini, (2002) Mediation is a form of

resolution in which the adverse parties invite an impartial Third Party to confidentially listen to all their requests for agreement, and through this third party, give suggestions on how they can resolve the issue fairly. Smyth 2009, contributes in this concept, when she alerts us to the difference of seeing the third party referred to as "neutral" or "impartial", because in the author's view neutrality assumes an actor without value, whereas impartiality, on the contrary, assumes a commitment to equality and action.

The Mediation Act (2017), describes a mediator as a person appointed by the parties to help them reach a mutually acceptable agreement to resolve the issue that is the subject of the agreement. Also referred to as a third party, who helps disputes to reach an agreement. It is further described in the Act that the mediator needs to conform to the following characteristics: neutrality, impartiality, self-determination, volunteerism and confidentiality. Therefore, in a mediation process, the mediator cannot be involved with any of the parties, since their role is to facilitate and promote fairness between the parties so that an agreement can be reached.

According to Moore (2014), the mediator's job is to help competitors identify, understand, and communicate their needs and interests to each other, find mutually acceptable ways to address and satisfy those needs and interests, negotiate tangible benefits that meet equity standards, and redefine their relationship in a mutually acceptable way. Thus, the mediator is understood as a kind of facilitator of a process, but they cannot participate in the decision making between the parties, only the parties can reach an agreement. Cahn & Abigail, 2007 describe that the role of the mediator is to help them understand each other and work on identifying mutual needs and

benefits, finding common ground, and addressing communication to support the parties in their dialogue while finding joint solutions that they can implement for mutual benefit.

Still addressed by the same authors, the mediator is responsible for conducting the conversation and generating questions for the parties to reveal their knowledge about the conflict, because in general, the parties take a position that blames the other party. This means that the role of the mediator is to bring in the conversation the perspectives of the parties and conduct the questions for the parties to visualize the conflict, where they separate them from the problem and focus on talking with cooperation looking for common ground and interests that satisfy them.

Therefore, as discussed so far, the mediator is a neutral third party who seeks to improve communication between the parties and tries to achieve a result, leading the parties to a satisfactory agreement. For this it is important that mediators are well trained, always seeking to improve their skills and acquire new competencies in order to help more and better the parties in dispute. In this sense, the author Kompouri, 2015 highlights the need for this professional to always improve his skills, since mediators can play different roles in a mediation process, such as.

Communication facilitator: The mediator seeks to ensure that each party is fully heard in the mediation process.

Educator: The mediator educates the parties about the mediation process, other alternative dispute resolution, issues that are commonly addressed, options and principles that may be considered, court rules, etc.

Translator: When necessary, the mediator can help by rephrasing or reframing communications so that they are better understood and received.

Questioner: The mediator probes questions and confirms understandings to ensure that the participants and the mediator have a full understanding.

Process Consultant: The mediator comes to be relied upon to suggest procedures to progress mediation discussions, which may include meetings, consultation with external legal experts and consultation with substantive experts.

Catalyst: By offering options for consideration, stimulating new perspectives, and providing reference points to consider, the mediator serves as a stimulant for the parties to reach agreement.

We understand so far that the mediator is a key player in a mediation process, literally the central axis of this process that mediates a conflict. Based on Behrens, 2003 we can describe four necessary and essential characteristics for a mediator: 1- theoretical understanding which includes information about the various mediation models, the role of the mediator and the function they play, as well as the fundamental aspects of the conflict and the principles of mediation; 2- Handles mediation practice well, including command of the procedures essential to successfully manage the mediation process; 3- ethical awareness, as the mediator needs to have firmly established ethical principles, and 4- Sensitivity the own emotions, as well as the emotions of others, in order to understand and interpret these emotions

Going beyond these characteristics Macmillan, 2018 addressing the skills of the mediator, in a practical guide for mediators highlights two important characteristics for a mediator, firstly

active listening, mediators need to be good listeners and understanding, active listening is not just about receiving sounds, but understanding their meaning. Thus this becomes one of the characteristics of the mediator that requires constant improvement, as it requires the mediator to concentrate fully on what the party is saying, and to put aside their own instinctive reactions, feelings and other internal noises of judgement for example.

Still, complementing the active listening skills the same author highlights the importance of the mediator's communication skills, this involves not only the ability to express (what is spoken), but to be able to "read" what is not spoken by the parties in a mediation process, because a large part of human communication does not involve the words we speak. A perceptive mediator will observe the parties' body movements, tone of voice and how the parties speak in order to capture the underlying reality that is going on between the parties there. This can help the mediator to detect the person's need to resolve the issue.

Based on the concepts and characteristics described so far, as the cited authors highlight the roles or skills that mediators need to show/exercise or acquire throughout their practice, it makes us think of many other skills that mediators need to acquire in their professional practice, which certainly go far beyond the basics that are seen in the theory of training courses. Exercising the role of mediator with excellence requires that this professional constantly improve his skills, since mediation is a dynamic and complex process, since at each mediation the mediator is faced with new people, new stories, in a society that is increasingly dynamic and plural.

To complement this need we quote once again the IIM code of ethics where in the duties and obligations of the mediator are:

Continuous professional development

1. Continuing Professional Development - Continuing Professional Development is an essential and mandatory requirement for all Certified and Advanced Mediators.

113. The Mediator must, as a minimum, meet the current Mediators' Institute of Ireland requirements for CPD. They must participate in educational programmes and related activities to maintain and enhance their knowledge and skills related to mediation. The Mediator will continue their professional education and will be personally responsible for their continuing professional development.

2.8 RELATIONSHIP BETWEEN CULTURAL INTELLIGENCE AND MEDIATION

As already mentioned earlier in this work, but important to remember, the concept of Cultural Intelligence, according to David Livermore, 2011 is the ability of an individual to function effectively in culturally diverse situations. This means that a person with this type of intelligence knows how to deal with emotions, have more efficient responses and actions on occasions whose cultural context is different from their own, thus being able to avoid conflicts or even resolve them in a more efficient way.

Authors Earley and Mosakowski (2004) defined the dimensions of cultural intelligence, stressing that in order to adapt to other cultures it is necessary to master three interdependent areas, the head, the heart and the body, to make an analogy. The head, according to the authors, refers to

cognitive intelligence, i.e. the memorisation/assimilation of customs, beliefs and taboos of other cultures. The aim is to discover strategies that may help in intercultural interactions and develop cultural intuition to understand what happens during these interactions and why they are like that.

Heart refers to an individual's self-confidence and motivation in cultural adaptation contexts (Emotional Intelligence/Motivational Intelligence). For someone who does not have a good level of self-confidence and motivation it will be very difficult to succeed in these situations, eventually giving up in the middle of the process. Whereas, if an individual can overcome the obstacles, which adaptation to foreign cultures brings, the probabilities of success become higher.

The body, responsible for the action component of cultural intelligence (physical intelligence). Knowledge and motivation are crucial for the development of the Cultural Quotient (CQ), but they are not the only necessary points, the physical part is also critical. You cannot convey the image that you understand a culture just by the knowledge you possess, your actions must match that level of knowledge and show that there really has been an effort to adapt to the culture in question. The body is the element that transmits intentions or desires into actions or behaviour.

In short, Cultural Intelligence is a flexible ability/tool to better understand the differences between certain behaviors rooted in people. It is appreciated for improving the communication process, encouraging cooperation, educating others about different cultures, facilitating

adaptability, and offering a greater likelihood of success in the face of globalisation and the culture mix that is emerging around the world.

According to Ireland's immigration website by April 2021, there were 645,500 non-Irish citizens residing in this Country, about one in eight (12.9%) of the total population. In the same month and year 35,000 non-Irish nationals arrived to live in Ireland in one year. These figures show us the intercultural nature of this country, creating an ever-increasing cultural mix.

In this growing transit of people between different countries, intercultural relationships become common, whether at work, in the neighbourhood, in the community or even in affective relationships between couples forming transnational families. If we consider these examples only the conjugal conflicts that go to the mediation process, we understand how important it is that the mediation professional understands and respects the interests and needs of each participant, taking into consideration the specificities and characteristics of the nationalities in conflict.

According to the European justice website we observe that the European Union has promoted family mediation, also known as cross-border family mediation, a legal process for resolving family conflicts in which the parties are affected by one or more extranational elements, such as languages, cultures, nationalities, different countries of residence, or legal systems. The set of cross-border family mediation proceedings can occur at different points in the family conflict and can proceed in parallel to one or more court proceedings.

Thus showing that it is possible to note the need for a mediator qualified in this type of service, because the mediator must be attentive to the peculiarities of the culture of each mediated, maintaining respect for individual habits, assisting the parties with the objective of communicating and reaching responsible, balanced, mutually acceptable understandings/agreements, in view of the issues at stake. Thus, it seems logical to state that institutions have already realized that such cases incorporate challenges that differ from mediation involving only a cultural context.

According to the authors Lewicki et al. 2016, the fundamentals of negotiation, categorically state that people from different cultures negotiate in different ways. This is because, besides having their personal and behavioural individuality, they interpret the fundamental processes of negotiations, object and purpose, differently depending on their culture. These cultural differences, according to Barkai 2008, tend to cause conflict between the parties unless the mediator understands and knows how to deal with them. The author further states that understanding cultural differences is fundamental in mediation, and one of the main tasks of the mediator of conflicts is to recognise them in order to overcome any problems arising from them.

In this logic, we understand that the development of Cultural Intelligence, in its multiple dimensions, allows the mediator to identify and anticipate possible confrontations that may occur in an environment of conflict resolution. According to Peterson, 2004, mediations developed between people from different cultures, whether from different countries, cities, neighbourhoods, or even groups, require a trained professional to harmonise communication and maintain the balance between cultural values so that the conflict can be dealt with/negotiated. Each country

and each region has diverse cultural characteristics that tend to influence the way of thinking and the way of viewing the world distinctly in their environment.

However, Kazemi 2000 is an important consideration when he highlights the role of the mediator as a catalyst for the exchange of information between the mediated parties, so that they notice how the other perceives the dispute, and begin to explore possible common interests and act cooperatively. However, the same author points out that the ease of the mediator in guiding the parties to cooperation is directly linked to their confidence and ability, which are necessarily linked to their knowledge about the conflict, the parties and their cultures.

The same author also stresses the importance of establishing some universal principles to guide conflict resolution, since human beings have a minimum in common around the world. In the same way, she points out the need for the mediator to explore different mediation methods, and warns that ethnic minorities should not be dominated by the majority. In this case, the author expresses her analysis that the mediator, in conflict resolution situations involving these minorities, should not only act as an observer of the dispute, but as a third party who shares the culture of the parties involved and understands their way of resolving conflicts, thus facilitating that the interests and needs of each party are met equally.

In summary, we understand that culture naturally influences the way of thinking and communicating, also contributing to the conflict demand, aspect which makes the mediator's Cultural Intelligence indispensable. In both scenarios, international and national, the facilitator must consider the inherent cultural interferences of the participants, and, as a result, assist them

in the convergence of balanced and satisfactory agreements to the respective parties. The conflict mediator's cultural intelligence and sensitivity to cultural differences allows the parties involved to maintain a fair relationship in a friendly and confidential manner, without allowing regional customs to interfere in the escalation of the conflict.

3. METHODOLOGY

For this research the author opted for a literature review, which according to McCombes, 2019 A literature review is a survey of scholarly sources on a specific topic. It provides an overview of current knowledge, allowing you to identify relevant theories, methods, and gaps in the existing research... A good literature review doesn't just summarize sources—it analyzes, synthesizes, and critically evaluates to give a clear picture of the state of knowledge on the subject. As part of the research process, the researcher selected a particular study design, research strategy, sampling technique, data collection method, and data analysis method. In addition, the researcher has addressed ethical issues to ensure that the study follows due ethical standards.

3.1 Context of review

The findings of the present research are the subject of a systematic review, which seeks to investigate and assess the implications of such findings. Research is analysed in systematic reviews in order to produce a synthesis of the findings of many studies. This provides the general public, research authorities and necessary organisations with more information for future research. Thus, in order to assist the research community in growing its body of knowledge and filling knowledge gaps that have been identified in the current literature, a comprehensive literature review can be of great help.

An effective search strategy is essential for these reviews as the articles that are obtained depend on it (Belur et al., 2021). This study will analyse and expand the conceptions of the relationship between cultural intelligence and mediation work in order to promote: further understanding of

the subject, the importance of such a subject in the mediation context and also bring the possibility of generating beneficial changes in the mediator's work.

3.2 Research strategy

In order to achieve the objectives of this study, it is necessary to conduct background research on the concepts of cultural intelligence and the role of the mediator. Studies were carried out worldwide to understand if cultural intelligence has been addressed in mediation work and also if different cultures have an impact or not on a mediation context. The search for studies in this area was done through reputable research websites, using keywords. Thus, relevant research articles were located. Through the processes of collecting, categorising, synthesising, and analysing the data included in this systematic review, the research objectives of Understanding how cultural intelligence influences the mediator's work, conceptualising cultural intelligence, analysing the main characteristics of a mediation professional, and analysing the impact of cultural intelligence on mediation were successfully met.

3.3 Research Design

The overall structure of a research effort that contributes to the achievement of its aims and objectives is referred to as the research design. The two most common methods of doing research are qualitative and quantitative techniques. According to Valverde-Berrocso et al., 2020 in a qualitative research, the results of the study can be generalised in two distinct ways: substantively (meaning they are beneficial to a particular problem), or formatively (meaning they are valuable for a particular purpose) (relevant to different areas and levels).

The philosophical and metatheoretical foundations of quantitative and qualitative approaches are different in terms of the nature of reality (ontology), knowledge (epistemology), the principles that guide and inspire scientific enquiry (methodology), and the tools used to implement research (research methods and (research methods and techniques) (Turan and Akdag-Cimen, 2020).

The researcher chose to use a qualitative research technique for this research because, mainly, due to the time limits of this enquiry, it is believed that qualitative research is the approach that will provide the best results for this level of research. The results of this study, due to its applicability to the notion of mediation, are capable of being extrapolated to a more extensive setting.

3.4 Research Approach

The research approach is linked to how knowledge is discovered and analysed. Saunders et al. 2007, stress that the aim of an inductive approach would be to get an idea of what was going on in order to better understand the nature of the problem. In summary, Walliman, 2010 points out that an inductive approach is used to generate theory, while the deductive approach is used for testing theory. The current study will use an inductive approach to compare data collected from primary research to existing literature. The confluence of the two sets of data allows for the detection of patterns and once patterns are identified, theories on the subject will be developed as inductive research focuses on qualitative issues and strives to foster the creation of new ideas. However, given the qualitative nature of the research, the inductive method is the most appropriate method for achieving the research objectives.

As a result, qualitative findings have the potential to be applied to a wider range of contexts, and new ideas, hypotheses, concepts and pieces of information can be generated and contributed to existing knowledge sets. Furthermore, the inductive research approach requires the collection, as well as its interpretation, to enable essential information to be incorporated into the formulation of the hypothesis. As a consequence of this, it is necessary for the researcher to obtain material from reliable primary or secondary sources, such as academic journals and publications that have been evaluated by other academics.

3.5 Sampling

Research participants have to be chosen arbitrarily from a huge population in order to calculate the appropriate sample size. Borges Migliavaca et al., 2020 state that sampling is necessary as it is difficult to communicate with a large population, thus the sample results will allow the researcher to choose a subset of the participants in the study that most accurately represents the entire population.

In the present research a similar approach was used, all publications and research that address the categories of Cultural Intelligence in Mediation, will be explored to find potential articles to be analysed in the research. For it was realized that there is not much study material that relate the two themes, but rather, dealing with the theme separately. Thus, a subset of the studies that are relevant to the objectives of the study was chosen. According to, Borges Migliavaca et al, 2020, this method may be more effective in collecting data according to the prerequisites of the study rather than using a random technique to achieve it.

The researcher thus, decided to avoid random data collection and instead focused on obtaining only relevant data and timely information. This is because the topic of CQ has clamouringly not been explored in depth in the mediation medium, therefore sampling was used to make sure that only relevant studies are collected for the analysis. No information from dubious sources, such as blogs or websites, was included in this research study to ensure the reliability of the results. Instead, for this research it was based only on peer-reviewed academic papers retrieved from reliable databases. As a direct result of this, the researcher will be able to use this form of sampling to collect accurate data on the issues being investigated in this study.

3.6 Data Collection

Data collection is a strategy that, in conjunction with the other aspects of the research allows the researcher to come into contact with the population or sample, which is the focus of the study process, and collect the necessary data. The two most basic types of data collection strategies are known as primary data collection techniques and secondary data collection procedures. When it comes to collecting data for a study, researchers have the option of using either these techniques separately or even combining the two (Mohajan, 2018).

In this study, the researcher relied mainly on secondary data sources of information for data collection. This is due to the fact that the researcher did not conduct any surveys or interviews, relying only on previous studies conducted by other researchers in the context of CQ and Mediation. For this reputable databases such as Google Scholar, EBSCO, Science Direct, Emerald, and Wily, were searched in order to obtain some of the material that was found to be the most significant. Research that is based on data and has been peer reviewed can provide

knowledge that is accurate and reliable for crucial generalisation. The researcher was able to collect a limited but trustworthy dataset, using the following inclusion and exclusion criteria, and then extract the information that was most pertinent to their study.

3.7 Inclusion Criteria

According to the objective of the research, some criteria were established to collect pertinent data. Snyder, (2019) states that creating inclusion and exclusion criteria improves the relevance of data from various sources. These inclusion criteria are used to narrow down the research findings.

- Documents published between 2002 and 2022
- Documents published in English only
- Original research papers
- Research papers reflecting relationship of cultural intelligence to mediation

3.8 Exclusion Criteria

- Translations of relevant evidence into languages other than English
- Secondary research articles published before 2002
- Papers that did not correlate in any minimal way with the themes analysed
- Materials published within the inclusion criteria but which cannot be considered credible.

3.9 Data analysis

Data analysis can be defined as a process or procedure that examines the acquired data with the aim of achieving a meaningful insight into the study question, attempting to provide a correct

conclusion (Snyder, 2019). As a consequence of this research, the researcher carried out an analysis on the qualitative data that had been obtained regarding the topic for recent historical studies and publications. After reviewing the relevant literature, the main findings of data found were compared and analysed. This procedure can be broken down into five or six parts. The first step in the research was to become familiar with the relevant information, the next step was to develop the research in the relevant databases. Key search words were used in the third stage of development. After gathering all the necessary information, everything was synchronized and then, developed some sub-themes from that. The researcher compared and contrasted the ideas and opinions of the data, and included the discussion, in the last section of the study.

3.10 Data Sources

Relevant research articles were located through searches of online databases. In order to discover material that is important, it is common practice to use online databases such as Google Schoola, EBSCO, Science Direct, Emerald, and Wily, as performed in this research. In order to search for study signals, the database was sifted using inclusion and exclusion criteria. Authors Poynton et al., 2019 state that a number of online databases make it easier to locate important content for the study.

3.11 Search Terms

For the purpose of accumulating useful data, certain keywords are selected according to the objectives of the study. The purpose of the search is used to derive the search terms, which are then used to ensure that the articles provided are applicable. It is difficult to conduct useful study in the absence of a stable foundation consisting of essential terms (Snyder, 2019). This research

sought relevant information using a variety of search words such as "Cultural Intelligence", "mediation and Cultural Intelligence", "Relationship between Cultural Intelligence and mediation", "the role of Cultural Intelligence in mediation", "Cultural Intelligence and mediator". Due to the use of keywords, several research articles were generated and the process of sorting through important data is difficult and time consuming in itself. As a direct result of this, the titles of the articles were analysed and sometimes the abstracts of the articles read and then the ones most closely connected to the aim of this research were selected.

3.12 Search results

The first search conducted on the internet database yielded 37 articles. During the preliminary stage of the research, it was necessary to get rid of any studies or articles that were unnecessary or redundant. As a direct result of this, the abstracts are evaluated in order to determine which publication most effectively meets the requirements of the study. Through the use of dynamic reading of the abstract and introduction of the articles, many articles were eliminated leaving only 6 for further investigation. After carefully considering the content, the bibliographical references of each article were analysed and 4 more articles were selected that would be in accordance with the research proposal, totalling 10 articles to be analysed, due to the difficulty of content that related the two themes under analysis.

3.13 Quality Measurement

It is critical to ensure that research evidence is reliable and unbiased. As scientific expertise expands, there is an increasing risk that information may be provided with an inherent bias. In

this regard, Leatherdale, 2019 said that making a critical analysis of the data helps distinguish between research that was unsuccessful and research that was successful.

In order to ensure that the findings are reliable, researchers participating in relevant research projects are required to conduct a thorough analysis of their findings. This analysis should take into account both the sample size and the investigation technique. The quality of the selected research evidence is assessed using a critical appraisal tool that asks a set of predetermined questions as part of the quality of appraisal process. The Caldwell framework was used in this research to assess the quality of the ten studies that were selected. The Caldwell framework enables an understanding of the reasoning, methodology, research design, sample, generalisability and transferability of results that have been published.

3.14 Data analysis

The previous studies that were analysed for this research, used a variety of different research methodologies. As a result, it is possible that the research has focused on relating Cultural Intelligence and mediation and topics that are linked to it. In light of this, the research findings were assessed and analysed using a method known as thematic analysis. According to Kiger et al. 2020, thematic analysis is a method that makes use of evidence to discover and report on ongoing themes. The concepts of Cultural Intelligence, mediation, culture and the role of the mediator were investigated, as well as other aspects connecting such concepts. The survey results were subjected to a thorough analysis, after which themes were established, and the data were comprehensively regulated.

3.15 Ethical Consideration

According to Ullah and Ameen, 2018 research ethics should be followed in order to prevent ethical concerns that may occur during a study due to the use of inappropriate technology. This problem can be caused by the use of inappropriate technology (Munn et al., 2018). In addition, to the procedures described above, the researcher also took ethical considerations into account, thus ensuring that the research was conducted in accordance with ethical standards that are acceptable. By following the plagiarism criterion, the researcher has made sure that the work of other researchers has not been duplicated in any way. The credibility of the research will also be enhanced by the inclusion of secondary sources that have been identified and cited. This ensures that the researcher has followed ethical standards and referred appropriately to the work of the authors of his/her research.

3.16 Research limitations

As with all scientific research, limitations are always found in investigations, thus making room for future research to address points necessary for science, since no investigation can cover all points. In this research, due to the fact that the researcher does not collect data from primary sources, the investigation may only approach a closed conclusion, since, only secondary sources or data or information that has already been made public are analysed by the researcher in this study. As a result of this, the research is not likely to come up with any extraordinarily new findings. Also a field research with mediators in Ireland to analyse the level of cultural intelligence among these professionals in the country could be interesting, so it would be possible to understand how relevant this study is to the Irish mediator community.

4. ANALYSIS OF DATAS:

Author(s)	Type	Research Design	Objectives	Results
David A. Hoffman and Katherine Triantafi llou	Book Chapter	Literature review	Offer the perspectives of two practising mediators on a subject that is critical to the work of both mediators and mediators/health professionals - personal, cultural and diversity issues.	Mediators routinely encounter racial, cultural, and other forms of diversity in their work, and therefore no mediation training curriculum would be complete without considering the challenges (and opportunities) that accompany such diversity

Author(s)	Type	Research Design	Objectives	Results
Gabriela Gonçalves Marta Reis Cátia Sousa Joana Santos Alejandro Orgambidez-Ramo	Article	With a sample of 399 individuals, the proposed model suggests that high levels of cultural intelligence mediated by high self-control and self-interdependence positively affect	1 Analyse conflict management styles in the light of of cultural intelligence; 2 To seek to understand how the quantity and quality of intercultural contact associated with the self	will certainly have a positive influence on the adoption of the most effective styles depending on the type of conflict and depending on the characteristics of the other party involved.

		and predict conflict resolution styles adopted	construct affect levels of cultural intelligence.	Furthermore, personality is an antecedent of cultural intelligence (Earley & Ang, 2003), therefore self-monitoring and self-dependence personality traits, when associated with cultural intelligence, may serve as predictors of positive conflict management conflitos
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Author(s)	Type	Research Design	Objectives	Results
Soner Polat, Murat Arif Metin	Article	The research which is in the descriptive quality, regarding scanning model consists of 1637 teachers working in 63 public primary schools in Kocaeli town of Izmit city. The twelve schools that are in	To understand the relationship between levels of cultural competence and the conflict resolution strategy of teachers working in primary schools	At the end of the research, intercultural competence was found to be related to conflict resolution strategies; Intercultural personality traits were effective in explaining collaboration and

		the 63 schools were chosen randomly and the 680 teachers working in these schools formed the sample of this research. The research data were collected by intercultural competence scale and conflict management scale strategies.		commitment that are conflict resolution strategies in a significant way
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Author(s)	Type	Research Design	Objectives	Results
Anastasia Francisquini	Article	Literature review	To understand how important cultural competence training is for those who intend to act as mediators.	The mediation industry needs to broaden its scope to prepare for the increase in cross-cultural conflicts. The best means to implement these codes is to make cultural competency classes a requirement when becoming certified to be a mediator, For those seeking

				to become mediators, cross-cultural applications are going to be the new norm and the field needs to adapt quickly
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Author(s)	Type	Research Design	Objectives	Results
Lynn Imai; Michele J. Gelfand	Article	American and East Asian negotiators were coded for sequences of integrative information behaviors and cooperative relationship management behaviors. CQ was measured a week prior to negotiations.	Examine the impact of cultural intelligence (CQ) on the processes and outcomes of intercultural negotiation.	This study illustrates that CQ is a key predictor of intercultural negotiation effectiveness. Practically speaking, officials should be selected on QC to maximise the chances of optimal agreements in intercultural negotiations.

Author(s)	Type	Research Design	Objectives	Results
Siew Fang Law	Article	It is based on the feedback and recommendations collected by the International	exploring the implications of culture for mediation practice,	Intercultural training or a professional development program should be

		<p>Mediation Institute as a guide for the implementation of the Mediation Accreditation System. The author also explores ways to develop relevant and appropriate cross-cultural mediation training</p>	<p>shaping and standard setting in the Australian context</p>	<p>completed with feedback. Learners who later become practitioners will gain a wide range of intercultural mediation experience; they will not only apply theories in practice, but will continue to reflect, challenge and evaluate them. This process will benefit from the provision of feedback to the trainers on the programs and techniques used in intercultural mediation education, which can suggest ways to improve and update such training so that the content, approach and assessments are always relevant and applicable to real life situations.</p>
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Author(s)	Type	Research Design	Objectives	Results
Allan Barsky, David Este, Don Collins	Article	The authors conducted a focus group of mediators in Calgary, followed up by informal interviews with mediators in Vancouver and Toronto	This article describes the process we used to educate ourselves and to develop a training program for mediators interested in enhancing their ability to work with people from different cultures. The cultures focused upon were Canadians of Vietnamese and Pakistani-Ismaili background	The interviews confirmed a suspicion that most mediators had little experience or training geared toward mediation with specific ethnocultural groups

Author(s)	Type	Research Design	Objectives	Results
ELIZABETH D. SALMON, MICHELE J. GELFAND, AYŞE BETÜL ÇELİK, SARIT KRAUS, JONATHAN WILKENFELD AND MOLLY INMAN	Article	One hundred and ten participants from the United States and Turkey negotiated a community-based dispute in real time from their respective countries using a newly developed virtual lab. Dyads	Examine the factors that facilitate the successful resolution of intercultural negotiations	As predicted, the results showed a significant interaction between manipulative mediation and markers of disputant difficulty on Pareto efficiency. Manipulative

		were randomly assigned to negotiate with a formulative computer mediator, a manipulative computer mediator, or in an unmediated control condition		mediation produced agreements of higher Pareto efficiency in intercultural dyads with more difficult disputants (low openness to mediation, low motivational cultural intelligence (CQ), low trust, and low willingness to concede) but lower Pareto efficiency in dyads with more favorable disputant factors (high openness to mediation, high motivational CQ, high trust, and high willingness to concede)
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Author(s)	Type	Research Design	Objectives	Results
MORGAN BRIGG	Article	By adopting a Foucauldian approach, this article expands	The paper draws on a supposed understanding of facilitative	The results highlight the need to consider ways in

		on the earlier contributions of George Pavlich (1996a; 1996b) and fits with the approach taken by Dale Bagshaw (2001). The paper draws on a purported understanding of facilitative mediation practice and demonstrates points by reference to intercultural issues between Aboriginal and non-Indigenous Australian peoples.	mediation practice and demonstrates points by reference to intercultural issues between Aboriginal and non-indigenous Australian peoples	which researchers and mediators can begin to mitigate this power operation and respond to the culture difference in ethical forms. The article concludes that a long-term process of cultural learning, including eliciting dialogue across cultural difference, is necessary to develop processes that respond to different approaches to conflict and modes of self-exclusion
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Author(s)	Type	Research Design	Objectives	Results
Jennifer L. Holta, Cynthia James DeVore	Article	A meta-analysis was conducted to provide a picture for the variables of culture, gender,	Analyse the results of a myriad of studies using one of many five-style conflict resolution	1) Individualistic cultures choose forcing as a conflict style more than collectivist

		and organisational role based on the 5 types of negotiation tool	instruments and measuring with the variables of culture gender, and organizational role.	cultures; 2) collectivist cultures prefer withdrawal, compromise and problem-solving styles more than individualist cultures; 3) in individualist cultures, compromise is endorsed more often by females; (4) females are more likely to support the use of compromise than males, regardless of culture; (5) males are more likely to communicate the use of forcing than females in individualistic
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5. DISCUSSION OF RESULTS:

Although the present subject of this research is considered a new theme and therefore a vast number of study material is not found, it is possible to notice that some researchers have already

approached the importance of study on the present theme and perceived how in fact the understanding of Cultural Intelligence and the application of this skill in the mediation process can benefit the mediated parties.

The author Law, 2009 considers that culture is a complex but powerful construct in our society, as it consists of unwritten rules and ways of thinking, feeling and reacting, acquired and transmitted mainly through languages or symbols. Cultural differences may not be the real source of a dispute, but these differences sometimes play a crucial role in the outcome of mediation. A mediator who is aware of these subtleties and is sensitive enough to act accordingly is more likely to be able to help parties with different cultures, thus achieving a satisfactory resolution to the dispute between the parties.

According to Brigg, 2003 cultural competence involves more than freeing our minds from prejudice - it requires the intention to understand as a whole the mediated parts. In this process curiosity to know the other more can be key and spending time understanding about the other's culture and behaviour can be essential.

In this same vein, Collins et al., 2005 state in its study that mediators need to value diversity and respect the inherent dignity of all cultural groups. These values are in line with the notion that mediation is an empowering process, which fosters the rights to self-determination, choice and autonomy of all clients. While it is easy for mediators to say that they affirm these values, putting them into practice requires the recognition that human beings themselves acquire and develop biases and stereotypes. In order to combat these biases and stereotypes, mediators must

continually strive for greater self-awareness and identify beliefs that may inhibit effective cross-cultural practice. With the same point of view As stated by Hoffman e Triatafillou, 2014 it is necessary to avoid stereotypes, such as not assuming that all people from a given country or culture are likely to have the same negotiation style or behaviour. Respect for the parties is a crucial element of cultural competence, so mediators need to bring enough humility to their work to be open to the possibility that some other mediator might be better for the parties because of their background or experience.

For example, if a mediator has certain beliefs about good or bad parenting practices (even though there is no one correct form of parenting), it is important for him or her to be aware of such biases so that he or she can avoid making inappropriate value judgments about clients' parenting practices. When working with clients, it is important for mediators to respect clients as unique individuals within their respective cultural group. Thus it is important to take into consideration the premise of cultural relativism, as cited by Hoffman e Triatafillou, 2014, cultural relativism implies that there are always different ways of seeing and interpreting phenomena. This value holds that no one worldview is superior, better, or more accurate than other perspectives are.

The author Holt e DeVore, 2018 investigate conflict resolution under the five negotiation styles paradigm created by Blake and Mouton (1964) and developed into self-report instruments by a number of researchers. For the author, this tool seems to produce significant results if taken into consideration the differences between cultures, between generos, and between organizational roles. In a more practical sense, for the author understanding cultural backgrounds and how this

affects preferences regarding conflict resolution style may create greater understanding and less conflict in the workplace as well as in communities in general.

As a result of his research the authors Holt e DeVore, 2018 suggest that the tool on conflict resolution styles might in the future want to include an emphasis on cultural perceptions and behaviour as a way of updating. The author portrays his study as of great importance as he believes that the study has the potential to create greater understanding across cultures and across genders in conflict management within organizations and community.

Gonçalves et al., 2015 in their article, affirm that the level of cultural intelligence is not immutable for individuals. On the contrary, this characteristic can be developed and improved according to the multicultural experience that the individual has, which is the base factor that enables its development. In the results of his research, the author considers that it is not only the environmental aspects and contact with multiculturalism that influence cultural intelligence, but also the quality of the contact with a different culture. In other words, in the case of a mediator, it is necessary that he or she understands the importance of the mediated parties in their individuality and exercises the search for a better understanding of the behaviour and culture of each individual present there.

Gelfands e Imai, 2010 conduct a field research relating the results of cultural intelligence tests with the negotiators who were more successful in their negotiations, thus proving a direct relationship between both studied aspects. Although the author has also analysed and added other types of intelligence and aspects of negotiation success, he states that CQ is a key predictor of

intercultural negotiation effectiveness. Thus, in a world where there are increasing opportunities for cooperation as well as threats of conflict at the global level for managers and political leaders, CQ holds the promise of helping us manage global interdependence.

Following the same line of field research of the previous author Metin e Polat, 2012 analyse teachers as problem mediators among students and understands, in a field research, how the level of CQ in teachers can help in better managing conflicts among students. According to the author, teachers need to be the people able to resolve conflicts efficiently in a space of people coming from different cultures. In this context, teachers' cultural competence is thought to have a significant effect in determining conflict resolution strategies.

At the end of the research the author understands that cultural competence had an important effect on cooperation and compromising which are conflict management strategies and had a negative effect on forcing, avoiding and accommodating. In other words, teachers with high levels of cultural competence prefer cooperation and compromising during the conflict management process and avoid forcing, avoiding and accommodating. The reason for this may be based on the desire to show stable behaviour based on equality rather than power relations in conflict management. The research pointed out that there is a significant relationship between cultural competence skills and conflict management strategies. It is necessary for individuals to develop their cultural competencies in terms of conflict management more effectively during the conflict process.

In view of the importance of cultural context in mediation and the implications that cultural insensitivity can bring to a mediation process, the author Yang, 2017 makes the crucial point that issues such as cultural intelligence are embedded in both mediation training and accreditation schemes. According to the author, in Asia there is no national accreditation system for mediators, let alone cultural fluency in mediators, but it can be said that Hong Kong and Singapore are leading the region in being more concerned with this issue, Australia could also be an example, however none of these countries have established a national system of formalized training in compulsory cultural awareness. The International Mediation Institute (IMI) appears so far, in the author's opinion, as the gold standard for cross-cultural mediation training, but unfortunately, the IMI's Intercultural Certification is a separate and optional certification.

Yang, 2017 further highlights that the European Union mediation community is also striving to develop a uniform model for training and accreditation of its mediators in intercultural contexts, in this respect they look to IMI as a model to follow. However, it was also acknowledged that, despite the progress IMI has made, much more needs to be done in this area.

However, the same author still raises other issues that should also be raised, such as transplanting Western-oriented mediation models may not be effective in a different culture. As this author argues, more should be done to ensure a consistent and standardised system of training and accreditation that recognises cultural competence in mediators. Cross-cultural fluency in mediation should be the way forward in an increasingly diverse context. In the same line of research the author Francisquini, 2022 states that the Western-oriented mediation model cannot be transplanted wholesale across cultures without losing some of its effectiveness.

Francisquini, 2022 report, as a lawyer, that in her professional environment there is a belief that if mediators have knowledge of mediation, the possibility of achieving resolution is greater. For the author this is not true, because according to her, there is much to consider, for example, culture is sensitive and cannot be ignored. The author believes if we address culture we deminate its power and can help create an equalised landscape for disputants. The mediator's attention to culture should not be a one-off approach, but a continuous effort to make clear what may be implicit in some way.

The author Law, 2009 reports that since 2000, discussion papers of the Australian National Alternative Dispute Resolution Advisory Council (NADRAC) indicated that mediators should be knowledgeable about the relevance of culture to various aspects of conflict and dispute resolution, which include the diversity of problem-solving approaches, communication and negotiation styles, ways of making concessions and compromises, sense of physical space, place and time, attitudes towards mediated parties and response to the law, lawyers and professional advisers.

Law, 2009 cites the Report on Mediation Accreditation in Australia 2006, it was stated that: To be accredited under the System, mediators must be persons of good faith and appropriate character who have been educated, trained and assessed in terms of: Substantive knowledge related to cross-cultural issues in mediation and dispute resolution. However the author still polemics the report as for the author such a statement is not sufficient as it is not specified what kind of cross-cultural knowledge is required. The author Collins et al., 2015 in agreement with

the previous author states that in the Canada Family Mediation report on standards and certification for trainers suggests that both basic and specific training for mediators should address cultural issues. Both reports are designed to encourage trainers to develop and provide more extensive training in this area.

So far, what the studies in this area suggest is that although a movement recognising the importance of CI skills in mediation is already underway, much still needs to be considered and improved around the world on this issue. Law, 2009 considers that although the situation is improving, there are several reasons why a culture-specific focus has not been encouraged in the training of mediators. First, due to the complex conceptions of culture itself, few students or professionals have been motivated to deal with this complex (and political) concept; Second, the theories of negotiation and conflict resolution have been put forward predominantly by white, male, middle-class stereotype "experts", considering the author that these professionals' theories may be relevant in their own contexts or culture, but may not be relevant for all contexts and all cultures.

Collins et al., 2005 stresses the importance of mediators opening their eyes to this aspect without waiting for 'the system' and addresses the different opportunities that exist to strengthen cross-cultural competence beyond specific mediation training. Workshops, training, and readings can be used with the aims of identifying specific cultural issues arising in their particular environment; sensitising others to cultural issues, confronting stereotypes and prejudices, and so on.

Becoming a culturally competent mediator is a process, not a destination. The complexity of the task of mediation is multiplied several fold by the diversity of people mediators encounter. Cultural competence requires a form of learning that is not only intellectual but also lodged in the heart. Compassion and empathy are as vital as curiosity and an open mind.

6. CONCLUSION

Having concluded the present investigation, it is important to reflect on the study taking into consideration the theme as a whole and the impacts to be generated within the scope of mediation. The theme is current and pertinent, since conflict is something inherent to human beings, something that is impossible to dissociate from their existence. More than resolving the conflict, in most cases it is important to manage it. As cited earlier in this research, the multiculturalism of today's society means that conflicts also carry a weight that can sometimes start with worldview diversity, as Aschaiek, 2018 suggests a key source of conflict is a different perspective and often different perspectives arise from cultural differences.

The core of this study was to understand whether cultural intelligence and the successful work of the mediator are related or not. Currently, there is some scarcity of literature relating one topic to the other, at this point the present study means a contribution, because the results obtained meet the existing literature, which argues that cultural competence is one of the essential skills that a mediator must master. As Aschaiek, 2018, states, cultural competence refers to the mediator's ability to understand how culture and/or cultural differences permeate a dispute and furthermore, find ways to overcome cultural differences as they find points of agreement to build dispute resolution efforts.

Thus, the ability of a mediator to navigate and understand the cultural differences between the parties in dispute can become a key piece in successful conflict resolution, bringing cultural competence not as the most important tool in the characteristics of a mediator, but one of the essential features in the toolkit of this professional.

No study, however complete it may be, is capable of addressing the entire subject, and this one is far from such a pretension. This study is intended to serve as a motive to stimulate others. Thus, the limitations and gaps that must be filled are listed, thus determining future investigations. The present work was developed taking into account abstract situations, that is, the variable of globalisation and an increase in cultural diversity in societies and families was taken into consideration, and not specific conflict situations or the view of mediators in the practice of mediation work. According to the above, it would be important to replicate the study using practical scenarios, such as the practice of the mediator in an intercultural conflict resolution. In addition, other questions should be raised, such as whether the mediator's lack of cultural awareness has a negative impact on mediation.

In addition, the sample was limited to 10 research studies, due to the scarcity of study material in the area, which may constitute a limitation in statistical terms, since it makes it impossible to have a greater coverage and greater reliability in terms of results. To fill this gap, it is suggested that future investigations consider a larger sample or possibly a sampling of the population under study in practical research. Also, much of the studies found are directed towards Asian cultures, escaping somewhat from the Western reality, which according to Oetzel et al., 2007 the way culture influences interpersonal conflict tends to focus on classifying countries into individualistic and collectivistic. Therefore, a study investigating the practical reality of mediators and the level of cultural intelligence among these professionals on the European continent or even specifically in Ireland may be of interest.

Considering that this study evaluated literature that defends the discussion and implementation of this issue in the academic environment, the same is suggested for the academic training of mediators in Ireland, further training its professionals for a current and future need, given that interculturalism in this country has shown itself to be increasing every year. The work as a stage is concluded, so it continues in the expectation that it will open new paths and serve as a starting point for future research.

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