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MEDIATION AS A THERAPEUTIC AND PREVENTIVE MEASURE OF CONFLICTS IN INTERCULTURAL RELATIONSHIPS

By

SIMONE LEÃO LIMA PIERUCCETTI

51717379

This dissertation is being presented as a final requirement for obtaining a Master's Degree in Dispute Resolution at Independent Colleges Dublin – IE.
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I thank my mother for teaching me to believe in love without borders; I thank my father for teaching me the value of being collaborative and believing in dialogue.

I thank my son for his trust and unconditional love in following me.

I thank my sister for her mutual support and admiration.

I thank my partner and love for your support, trust, complicity, understanding that helped me stay on the path I started despite all the bad weather I encountered.

I want to thank this *vital elan* that made me migrate in search of new challenges, knowledge and love so that I could understand a little more about the world in which I live.

<div align="right">Simone</div>

Dedication

I dedicate this work to all those who, by freewill, necessity or imposition, move around the world, going beyond their geographical borders and who assume, despite all their complexity, intercultural affective relationships.

Simone

ABSTRACT

MEDIATION AS A THERAPEUTIC AND PREVENTIVE MEASURE OF CONFLICTS IN INTERCULTURAL RELATIONSHIPS
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Family mediation has become a multiprofessional and multidisciplinary practice, so that mental health and social welfare professionals such as psychiatrists, psychologists and social workers and even law and justice professionals such as lawyers have been interested and dedicated their studies and research in the area.

Bearing in mind that multicultural relationships, a direct result of globalization and migratory processes, meet and contribute to complex forms of suffering for couples, with their respective difficulties in establishing a comprehensive and satisfactory dialogue after what many understand as "the end of the honeymoon" where the couple begins to establish the internal laws and goals, consolidating the affections of the relationship, family mediation also establishes a prominent field of action.

Every day, people's interest in using necessary and available resources in order to avoid relational damage expands, basing decisions and actions on the maintenance and development of healthy relationships, understanding the importance of avoiding toxic and dysfunctional relationships.

This work was carried out with the aim of giving a little more prominence to Mediation not only as an alternative method of conflict resolution, a technique, but also to value and explain its preventive character in the sense that it is possible to avoid escalation and the consequent erosion of relationships between couples and intercultural parental relationships, as these relationships already face all the difficulties of communication and understanding that go far beyond a "knowledge and translation of your partner's language".

Thus, due to the phenomenon of interdependence, the event of disagreement and conflict will affect the couple, in some way, and in this way, it will require "therapeutic" care so that a crisis, even if inevitable, moves them towards the creativity, adaptation and resilience of a new situation if necessary.

KEYWORDS: Migration; Mediation; Intercultural Mediation; Family Mediation; Mediation in Therapy.

1. Introduction

Understand the importance of research in Alternative Conflict Resolution, as an articulator for the formulation and dissemination of new possibilities of positioning in relation to the conflicts that afflict our modern society, as well as the importance of providing new configurations in these resolutions that can preventively reduce not only the number of these conflicts, but which can also reduce their effects, is the proposal of the Mediation Process, as a favorable tool in all relational contexts and, therefore, contexts susceptible to the emergence of inherent conflicts, with emphasis on the affective intercultural interaction of relationships.

The interest in providing a greater insertion of the psychology professional in this area of activity arises mainly from the understanding of the importance of the involvement of Psychology as a science in the context of the transformation of society. In this way, we speak of a psychology that focuses on and for the community and that is committed to the social in the process of active citizenship that opens space for new subjectivities, for the capacity for action and self-proposition (DIMENSTEIN, 2001).

We also speak of a mediator-therapist who can deeply understand the affective relational complexity and ethically commit himself to human suffering from a co-participation (Minuchin, 2007) that makes him part of the family/couple system that requested his presence and thus manages to promote some possibility of transformation that goes beyond an "agreement".

Addressing the possibilities of inserting Mediation, performed by a psychology professional, as a preventive measure and with therapeutic effects in intercultural relationships, favoring the psychological health of those involved, as well as reducing the damage generated as a result of relationship conflicts experienced by the couple from different cultures, is a task that requires understanding the feelings and emotions involved in a migratory process and the issues involved in an intercultural affective relationship.

At the same time, raise the possibility of inserting Family Mediation as a valid preventive method in the process of psychological therapeutic intervention in society, reinforcing the need to also offer Family Therapeutic Mediation performed by a professional Psychologist, as a first suggestion in situations of divorce, separation with or without custody litigation in the Family Court will also result

in the ways that it is proposed and recommended the construction of a professional training more in tune with current demands, favoring the understanding of the need for regulation of Psychology (in countries where this has not yet happened, as in the case of Ireland) as well as its inclusion in the list of critical competences.

Is mediation as a preventive therapeutic measure viable to provide a better and less traumatic intercultural relationship, from the insertion of the person through the migratory process to the consolidation of permanent residence and the establishment of affective relationships? This is a question that we may not be able to fully answer, but it will certainly provide us with resources to understand in a more comprehensive way the political, economic, emotional, psychological and cultural implications that arise from the beginning of a proposal to move as an immigrant.

All living things have a natural tendency to bond and coexist as long as possible.

In the case of human beings, the notion of family group means this coexistence from the coming together that takes place within a context of complementation, growth and healing on which the family therapist is totally dependent if he wants to update his therapeutic goals.

Each family has its pattern of interaction that depends on each family structure governing the modes of functioning of each of its members with limits of action and behaviour, providing at the same time individuation and belonging.

A mediator - family therapist, is more likely to understand and see all the complexity of family interaction networks, as he/she is able to perceive and conceive that the whole as something much greater than the simple sum of the parts, each part being an organism (micro) different and that fulfilling its role, forms an organism (macro) greater than in itself is another form of life.

It is not an easy task to look at this systemic (macro) organism and see it as a family, especially in the West, which culturally does not look beyond the individual.

For a Western professional in his/her culture, it may be more comfortable and comfortable to talk about the interdependence of human beings, so necessary for the maintenance of healthy relationships, using philosophies that connect man to the universe in a holistic-mystical way, because understanding this "man " as part of a family, understanding the family as a network and as a living organism is more difficult than simply placing it as part of a universal intelligence.

In this sense, it is clear that talking about respect for diversity can also be very complex, since it is about perceiving the individual as a being that, despite being "diverse", is also a being that integrates a larger system (couple), which in turn composes another system (family), which generates another (community), social, cultural ontological system that, when conceived within a migratory process, even if it is voluntary, should be a theme accepted within a conception epistemological approach that minimally encompasses all the senses and meanings it may have.

There is still difficulty in understanding interculturality as not only a positive factor for sharing cultural diversity, but also a critical one that still deserves attention and care in its development, as well as a difficulty in understanding Mediation as a preventive process with therapeutic effects favoring its development insertion in an educational way in society, understanding that mediation can be a transformative process of learning and maintaining healthy relationships with its exercise being carried out through the co-participation of qualified professionals, with emphasis on psychologists.

Attention is drawn to the fact that while it can be something easy to do when placing the full weight of cultural differences as the villain of intercultural relationships and thus perceiving the psychologist - therapist - mediator as the one who will "save" the relationship of the forces of oppression that this influence generates, one cannot ignore the fact that issues such as: sexism, racism, alienation, xenophobia, ethnocentrism exist and are very present in social life and that put into question the professional capacity of both academic professionals psychologists and professional mediators with basic technical training, or from other areas of science (law among others) if they try to analyze and insert themselves into a family system as if it were a "desert island".

The load of stress that can be felt by all those involved in a migration process (from the immigrant to the one who receives him) deserves a deeper understanding, as if reaching the tributary veins of the sources of a river, without bleeding and without watertight so that it can follow its course.

2. Methodology, Procedures and Ethical Aspects

The methodology chosen had in its scope a bibliographic review using existing theoretical references to understand and support the qualitative analysis of the phenomena that appear in the narrative

discourse of the interviewees, in the case of a descriptive-inductive cross-sectional study, of a qualitative and exploratory nature. of immigrants who had or are in an intercultural affective relationship.

The technical procedure of a pre-selection carried out through a Google* form was used to identify and select up to 16 (sixteen) immigrants whose partners spoke another language (other than the native language), as well as to obtain the consent of the participants, where 10 (ten) of them who were later submitted to a semi-structured interview containing 5 (five) open questions where they could express their thoughts and feelings experienced in the migratory process and in the intercultural relationship.

The inductive approach is chosen for the research, as it aims to collect data through literature review and through primary research, to look for patterns and themes in the data that allow conclusions to be drawn. (GIL, 2008).

To work on aspects of reality that cannot be quantified, qualitative research was chosen, which focused on understanding and explaining the dynamics of relationships, phenomena, facts, meanings, motives, aspirations, values and attitudes that cannot be reduced to the operationalization of variables.

Data analysis, in the final considerations of this work, will mostly have a phenomenological understanding, as it is not just a description, but an interpretive process where the researcher assumes the role of "mediator" of the different meanings found and available to the researcher the analysis perception (GIL, 2019), and also a systemic understanding.

The books and articles selected were based on the keywords without limiting the year of publication, preferring, however, the most current publications found on the subject and that are available in: Google academic; Cielo website; Government Websites; books and manuals; course completion works; personal books on the topics covered, ensuring the ethical aspects that preserve the authorship of the articles and books researched using Harvard standards for citations and author references.

Clippings from the interviews were used to support understanding.

The empirical focus established in this study located the collection of participants in the What's App groups of immigrants from Ireland who extended the invitation to immigrants in the USA, Belgium, Norway and who also accepted to participate in the research.

The following were used: up to 16 Google Forms pre-selection forms; free and informed consent terms; pen, A4 paper, clipboard, printed interview script, researcher's smartphone to contact the selected participants, What's App and Zoom meeting application for the interviews.

The study was submitted for analysis and evaluation by the Research Ethics Committee of Independent Colleges Dublin - ICD, in order to be assessed to verify if it meets the ethical criteria and obtained the supervisor's approval.

The research made a cut of Brazilian immigrants who remain residing outside Brazil and who had or are still in an intercultural affective relationship whose partner (boyfriend), husband/wife speaks a language different from the Portuguese spoken in Brazil.

The study did not limit participants in terms of their sexual orientation.

After the selection made through the filter, I contacted them informed that their form of participation consists of a descriptive cross-sectional study, of a qualitative, quantitative and exploratory nature, of immigrants who had or are in an intercultural relationship.

They were also informed that their name will not be used at any stage of the research, which guarantees their anonymity, and that the results will be published in a way that will not identify the volunteers.

The interviews were scheduled as the Google forms were answered.

The interviews were semi-structured with five questions as per Annex I.

They were carried out online on the Zoom meeting platform, without the need for video by the participants but by the researcher as well as the use of headphones. The What's App application was also used for the video/voice call interview or for sending the answers in audio. The physical structure was the room at the house of the researcher who lives alone and the interviewees' statements were recorded on paper.

In research with human beings, two types of factors related to risks of a non-physical nature (emotional, moral, social or spiritual) were revealed, which refer to the types of questions or subjects that were addressed through the questionnaire and/or interview as well. as in the way the interviewer approaches the participants. Matters that could present a greater risk because they were related to intimate aspects of the participants' lives or that could reveal secrets related to sexual practices, rape, incest, genetic problems, spousal abuse, among others, were avoided, ensuring prevention at the same time as the reception front the participants, because we know that the main point of discussion between bioethics and research with human beings is respect!

The following measures were taken as a guarantee of preventing any damage that the research participants might have, highlighting the importance of prior clarification of the research subjects, about the type of subjects and questions to which they were addressed. Such clarification took place through the proper elaboration and application of the free and clarified consent term (FREE AND CLARIFIED TERM OF CONSENT) as well as clarification before the interview.

Access to individual and collective results was guaranteed;

Discomforts were minimized, guaranteeing a reserved place and freedom to not answer embarrassing questions, as well as their performance in an individualized way;

The researcher was trained in the data collection method (interview) and was attentive to verbal and non-verbal signs of discomfort for possible interruption and reception of participants;

Access to medical records of responses written by the researcher was limited only by the time, quantity and quality of information specific to the research;

The non-violation and integrity of the documents was guaranteed (no physical damage, copies or erasures);

Confidentiality and privacy, image protection and non-stigmatization were ensured, ensuring the non-use of information to the detriment of people and/or communities, including in terms of self-esteem, prestige and/or economic – financial;

We guarantee that the cultural, social, moral, religious and ethical values, as well as the habits and customs of the participants, were respected;

We ensure that there is no conflict of interest between the researcher and the research subjects or project sponsor;

We are committed to communicating the results of the research to the health authorities, whenever they can contribute to the improvement of the health conditions of the community, preserving, however, the image and ensuring that the research subjects are not stigmatized or lose their self-respect.

We guarantee that the data obtained in the research will be used exclusively for the purpose foreseen in its protocol and as agreed in the FREE AND CLARIFIED TERM OF CONSENT.

3. Literature Review

3.1 Migration Process

Migration is an old, recurring phenomenon that has varied in frequency and intensity throughout history, for several reasons. In history we can verify the great migratory movements that were stimulated mainly by invasions, exodus, conquests, hunger, seasonal changes and even by the overpopulation of certain regions. The migratory process has both positive and harmful aspects, which can cause discomfort for both involved, that is, for both the recipient and those arriving in the destination country.

In the host country, in some events, newcomers are conceived as adversaries, competitors in the labor market and present an extra cost in social services, which often poses a threat and can result in acts of racial and social discrimination, persecution and even cases of violence against immigrants, mainly among the xenophobic population that can be mistreated or attacked.

Martine (2005) highlights that for newcomers, the biggest impact is the adaptation process. Among the most expressive difficulties are communication problems, loss of identity and affective reference, which often causes great psychological stress.

Migration classification is complex and jarring. We can see in the literature that population displacement is generally understood in two ways: either as a voluntary or forced act. Even if

voluntary, migration has among its subjective and profound characteristics some situation that forced it in the face of economic, security, political issues, among others. Rosstel (2015) describes migration as the movement from one place to another, from an origin and a destination, which can be transitory or permanent. It occurs within the same country, called internal migration or by the flow between different countries or continents, known as international migration. With regard to flows categorizing the regions or countries from which migrants departed or arrived, we call emigration – the starting point; and immigration the point of arrival.

The above author also argues that the migratory phenomenon has an expressive trait of the human characteristic as an experience of displacement and mobility, since the human being is endowed with the disposition and ability to make changes in the geographic, psychological, social and cultural plane. Migration is thus a terminology that encompasses a wide variety of movements and situations, that involves people from all walks of life and origins, as well as points to the fact that this phenomenon is intertwined with geopolitics, trade and cultural exchange.

Objectively, we can recognize migration as the displacement of an individual who passes from one place to another, but this process can be an act of flight, voluntary or involuntary, from some situation that puts those involved in the migratory process at risk.

In order to address the issue of contemporary migration, it is necessary to approach it as a structuring component of a globalized society, since the migratory process of today is not limited only to the flow of people, but is also essentially linked to the flows of information, flows symbols, shared and/or assimilated cultural values, material and economic goods that transform their understanding into something much more complex, as mentioned earlier. (FURTADO, 2020).

According to Canales (2019, p. 7), 'In global society, its spatiality is only territorially restricted and delimited by the contours of its globalization'.

The reading of migration and its modern territorialities is dominated by three perspectives or understandings: transnationalism, multi-territoriality and inter-territoriality.

For example, consider transnationalism, which analyzes the migratory movement in a way that goes beyond its polarized and unidirectional dynamics because flows are no longer restricted to leaving the origin and arriving at the destination, as definitive and determinant (MASSEY, 1993).

The intensity of the situation calls into question the rigidity of permanence, since the transience of migrants is due to the interconnectivity and expansiveness of their territories, as well as the simultaneity of their behaviour. The migrant maintains active and vibrant geographic, cultural, economic and multinational links with the places where he lives, even though these places are geographically separated, challenging the notion of forced assimilation and acculturation considered as a process inextricably linked to migration (DUNN, 2008).

The relevance of the potential of the migrant's individual and social behaviours to adapt without undergoing radical identity changes is recognised. This allows for the existence of dual or multiple identities (identification with a place other than their own) and united identities (the individual prioritizes identification with their place of origin).

Multiterritoriality, on the other hand, aims to rethink how the territorialization process manifests itself in the current world (HAESBAERT, 2004; 2007). There is a loosening of state and territorial borders (which become more fluid in a world where fluidity, mobility and globalization prevail), at the same time that they become more permeable and possibly also more conflicting, which is contradictory.

The tension between mobility and immobility grows as flows become more unpredictable, dispersed and discontinuous.

Finally, interterritoriality invites us to reflect on how territories are created in real time and under the influence of countless cultures in a world of significant space-time mobility, by migrants and their repercussions (VANIER, 2008).

Faced with the escalation of mobility, it is necessary to recognize that the processes of territorial construction/structuring and identity development of the migratory individual have become complex to the detriment of stability. Migrant workers live in a state of flux between cultures and territories, developing a confused sense of self due to their precarious position on the border

between citizen and non-citizenship, and their tactic of dividing themselves in the way they live in order to fit in to the standards of the places of origin and destination (ALMEIDA, 2009c).

Different territories are activated by migrants, and all of them actively contribute to the creation of their social and cultural identities; thus, interterritoriality is the intersection of these pluralities.

The three perspectives discussed here have some points in common, particularly in their starting point, which deals with modern fluidity, but they offer very different analytical solutions to the current state of territorialities in the migratory scenario of the contemporary/future century. All of them were conceived in terms of international migration, in which the control of the legal nation-state serves as an essential mediator for all these theories, as it is important to remember that ties with the country also depend on actions and policies adopted by countries of origin to support and promote the integration of its citizens residing abroad in the political and cultural life of their country of origin (MENA, 2009).

Transnationalism can be used as a better tool to understand the inherent details of the international migration that we intend to discuss, since, as an emerging social phenomenon, a local-global system is recreated and forms communities that, despite being in other locations, have not ceased to belonging to their territory of origin resulting in a reconfiguration of the place of destination as a globalized place.

At the heart of this transnationalism is what can be called interculturalism, (which will possibly happen in affective relationships between couples and families of different nationalities), replacing what was previously called multiculturalism to designate a new form of cultural pluralism, since there is no isolation of people who migrate.

For a better clarification of what is said above, Giménez, 2003, made a scheme for clarification of terms and concepts based on two criteria or ideas-force: one, was to distinguish the planes of the factual and normative and the other is to understand multiculturalism and interculturalism as modalities within the paradigm of cultural pluralism as follows:

SCHEME 1

PROPOSED TERMS AND CONCEPTS

Factual Plan or the facts WHAT IS	MULTICULTURALITY = cultural diversity (linguistic, religious)	INTERCULTURALITY = interethnic relations (interlinguistic, interfaith)
Normative Plan or the sociopolitical proposals and ethics WHAT SHOULD BE	MULTICULTURALISM recognition of difference 1. Principle of Equality 2. Difference Principle	INTERCULTURALISM Living in Diversity 1. Principle of Equality 2. Difference Principle 3. Principle of Positive Interaction
	Mode 1	Mode 2
	CULTURAL PLURALISM	

Table: Interculturality and Mediation Giménez, 2003, p.24.

The author, in this way, highlights the importance of understanding cultural pluralism within an intercultural perspective, that is, without discrimination, segregation or other practices of this nature, prioritizing the understanding of what diversity is in the sense of perceiving the human being as a being fundamentally different, although similar, so that from there, we can, with respect to the next, welcome the difference as a being with rights. The paradigm of cultural pluralism, which emerged in the 1960s, has as its basic and necessary principles the equality of rights and obligations and the right to difference.

SCHEME 2

TYPOLOGY OF SOCIOPOLITICAL MODELS FOR SOCIOCULTURAL DIVERSITY

EXCLUSION Racism, Xenophobia, anti-semitism, Apartheid, Holocaust	Discrimination of the Other (unequal treatment)	Legal	Discriminatory laws
		Social	Discriminatory Practices
	Segregation of the Other	Space	Residential Ghettos: Delimitation of public spaces
		Institutional	School Ghettoization: Sanitary Ghettoization

	Elimination of the Other	Cultural	Ethnocide: Cultural Fundamentalism
		Physical	Genocide: Ethnic cleansing
INCLUSION	Homogenization	Assimilation	Anglicization / Arabization / Ladinization
		cultural fusion	Melting pot
	Acceptance of diversity cultural as positive	Pluralism cultural	Multiculturalism
			Interculturalism

Table: Interculturality and Mediation Giménez, 2003, p.30.

In this way, what will notably favor initially the interrelationships in a migratory process will be the understanding of the process of inclusion of this multi-interculturalism, necessary in a scenario of cultural pluralism, which is nothing more than the authentic understanding of cultural diversity as a positive and somehow inevitable nowadays.

> The intercultural proposal is only valid from progressive positions when it is based on the extension and adequacy of the categories and foundations of social and human development, common and differentiated citizenship and power sharing, thus overcoming culturalism. (Gimenez, 2000b, 134-145).

The intercultural perspective is not an appeal to goodwill for the sake of acceptance. It presents itself as a process that is not without conflicts; a method capable of favoring future projects of action and a utopia capable of motivating and stimulating different behaviours consistent with a holistic and dynamic conception of what is cultural that completely differs from saying or making any mention of the equivalence of "fusion; physical/cultural miscegenation", because it is inscribed in the political-economic-social reality, in an ethical way.

Mcauliffe (2017) explains that Migration can be treated as a high-priority political issue by governments and the general public worldwide. In this sense, to make it safer, officially regulated, it must be in global priorities, as it offers the opportunity for cultural exchange, study, work, not only for the migrant, but also for the countries involved, for their companies and the community. The most complex factor is established with international migration due to its impact on the

multiplicity of economic, social and security aspects in the world, and is evidenced by being increasingly interconnected.

In this sense, it is also worth highlighting other points of the migratory and migrant process, which go beyond the economic benefits for both countries, and which can result in the transfer of skills, knowledge and technology, producing considerable positive impacts on productivity and economic growth, as immigration can add workers to the economy, and this can lead to an increase in Gross Domestic Product (GDP).

Whether by will or necessity, immigrants tend to be more predisposed to take "risks" and it is this predisposition that has resulted in enormous contributions to many destination countries in areas such as technology, science, the arts and a variety of other fields, including the intersubjective field of interrelationships.

3.2 The *migrant-being*

Thinking about the migratory phenomenon incites us to the need for a comprehensive ontological thinking about the strategies and consequences as well as to reflect on the importance of the role of territorial identity (*being-place*), of support with social networks (*being-with-the-others*), the need to get involved with the new place (*becoming*) and to settle in a new destiny (*being-destiny*).

Contemporary experience brings in its constitution mobility and migration as characteristic of a being-in-world that reveals itself as a disconcerting existential experience in the face of sociocultural and spatial references that go through a reconstruction process capable of achieving existential security: core of self-identity.

Thus, the question that makes us reflect on what it means to be a "migrant" unfolds in comprehensive reflections on the existential and territorial implications of this phenomenon lived under different and complex scales but which, from a phenomenological point of view, has the same constitutive essence.

As the phenomenon of migration falls within the lived experience, it is a phenomenological question to be understood and that also carries another original ontological question, which is precisely the condition of the migrant as being displaced from his place of origin.

In this way, *becoming*: being-migrant highlights the essential, inseparable phenomenal question: being-place, since we are our places and our places are to us, as we inhabit, we exist inseparably from our inhabited spaces, contrary to thinking that we are in space. According to Heidegger, we are being spatially. (HEIDEGGER, 2001a).

Heidegger was very important in the study of spatiality, since his ontological reflections pursue and place existence at the center of a place (MALPAS, 2008; SARAMAGO, 2008), of a territorial dimension that refers to the constitution of the being itself and that at the same time, it gives this existential being the security necessary to continue *being-being*, existing in the world (HEIDEGGER, 2001b).

This space constitutes the being itself, as meanings; social relationships; nature, the process of the migratory movement represents an existential uprooting of this consolidated place and responsible for the formation of this being-person-identity to launch itself into the unknown, to places of little or no familiarity, which culminates in the representations of insecurity experienced by someone in that condition. (MARANDOLA Jr., 2008).

In anthropological and even clinical terms, the experience of migrating, is related to the cause of a large number of stresses and losses experienced because the place of destination is something completely new spatially and culturally, representing a new and different existential reality that demands this being-in-world an ability to adapt to their own way of being, that goes beyond the need for cultural adaptation.

It is not always possible for the person to have as an existential possibility the necessary adaptation capacity that prevents himself/herself from succumbing to a mental situation of exhaustion or even a mental illness due to vulnerability, such as: Depressive and Anxiety Disorders, Post-Traumatic Stress Disorder (PTSD) and the so-called Chronic and Multiple Stress Syndrome (or Ulysses Syndrome) (PASQUA; MOLIN, 2009).

Stress is a well-known term in the medical and psychological literature, which had its first studies developed by Hans Selye in 1930, where the adaptations that the organism made when faced with situations that threatened its balance were described (SELYE, 1955). Stress today is understood in a multifactorial, multidimensional and complex way where some factor threatens the organism's homeostasis in an acute or chronic way generating a physical-psychological response (COSTA, 2003).

Unfortunately, the impact of the migration process on mental health is still poorly studied and publicized, and the stressful events and feelings generated by not belonging to a specific place, and the social conditions that weaken this being-migrant, such as: lack of documentation, exploitation at work , housing conditions that are often precarious and the possible linguistic and cultural inadaptation can make the migration process appear as a "wound" in the life of the person who may have physical, psychological and social problems that often communicate with other risks that already exist in the personality of the individual and in his/her country of origin (RAMOS, 2004, 2010; ACHOTEGUI, 2008; FRANKEN, COUTINHO & RAMOS, 2009).

Based on the myth of Ulysses and his odyssey after the Trojan war to his land in Ithaca, the Spanish psychiatrist Joseba Achotegui (2000) described all the manifestations of stress related to this syndrome and stated that immigrants who do not have the adaptive to the stressors mentioned above, are much more susceptible to the manifestations of multiple and/or chronic stress, which belong to the group called Ulysses Syndrome, described below:

1) in the field of depression, they can express themselves with sadness, crying, guilt and ideas of death even if they are not frequent;

2) in the field of anxiety: tension, nervousness, excessive and recurrent worries, irritability and insomnia;

3) somatizations of the type: headache, fatigue, musculoskeletal, abdominal and thoracic somatizations;

4) in the cognitive field: memory and attention failures, physical and temporal disorientation.

Thus, the migratory experience brings with it its own stressors, of which we can highlight:

Loneliness: which occurs due to the separation of family and acquaintances that, from a social point of view, Achotegui (2000) says is more intense when children and/or parents are left in their country of origin.

From a psychological point of view, loneliness, especially at night, causes great suffering and emotional emptiness, because that is when memories, fears and affective needs come to the fore.

Feeling of failure: it occurs when the immigrant perceives himself as unable to move forward or without prospects, either due to lack of necessary documentation, lack of work or difficult access to the labor market, or even having the feeling or being really exploited at work. or not feeling valued. The feeling of failure associated with the feeling of loneliness is felt much more intensely.

The struggle for survival: normally basic factors such as food and housing can prove to be extremely difficult and precarious for someone in an immigration situation. Fear is another associated feeling, which is amplified by the difficulty of finding housing, climate, visa expiration dates, different rates due to the immigrant condition itself and not having the same rights as a local citizen, which generates a chronic stress that at the same time, it further potentiates the feeling of fear at both a sensory and contextual level, which makes the person respond to future stress situations with fear.

The psychodynamic basis of Ulysses Syndrome is loneliness, failure in its goals, frustration, lack as a lived experience and terror that is potentiated by the feeling of lack of control and the lack of a support network.

We can also emphasize that associated with all this, an acculturation process is taking place simultaneously, which according to Berry (1980), is a multidimensional process, which implies changes in several aspects of immigrants' lives: the language and the way of expressing the language; ethnic-cultural identity; values and customs, interrelationships and gender roles; changes in eating patterns and habits and in the forms of artistic expression. Also according to Berry (1987) normally this process called acculturation occurs in stages, so that immigrants first learn the new language, then undergo changes in behaviour and participation in the culture (BERRY et al. 1987).

Berry (1987) accommodates the acculturation model in four dimensions that arise from the contact and relationships between migrant individuals and the people and culture of the new country, as follows:

Integration: this is when the individual, in addition to maintaining aspects of his/her culture of origin, also acquires traits from the target culture. This model normally only occurs in societies that respect

the values of cultural diversity and are basically and explicitly multicultural, therefore with a low level of prejudice, racism, and discrimination.

Assimilation: occurs when the individual does not wish to maintain their own primordial culture and begins to fully adopt the traits and characteristics of the destination or insertion culture.

Separation: it happens when the individual values only aspects of their culture and opposes denying insertion in the country of destination with the devaluation of relationships.

Marginalization: it is when the individual neither maintains traces of their culture nor has identification with the values of the destination or insertion culture, remaining on the sidelines, usually with a high level of anxiety, feeling of alienation, due to the loss of contact with the two groups. (BERRY, 1987).

It is a fact that the migratory process and the experience lived by each being a migrant is enough to completely change the references of each individual, since the contact with a new culture and the need for adaptation and reaffirmation of identity results in new existential and new experiences, whether good or bad, positive or negative.

According to the American Psychological Association (2002), the social justice perspective in mental health is based on the belief that all people have the right to equity in treatment, a fair distribution of social resources, and a share in decision-making.

Another important perspective to be observed on migration that impacts mental health in potential elements is from the angle seen by psychiatry that according to the author Lechner (2007), migration is an experience of discontinuity and rupture of ties that alter the personal trajectory of each. The author refers to these ties as "marks" inscribed on the body, experienced and kinesthetic and which, because they are tired of being able to displace a feeling of self, can cause an existential malaise or even lead to some illness.

Also according to the author, identities, in the migration process, are inter-territorial, contributing to an extra-territorial sense of belonging, which in turn challenges the representation of identities in their more conventional forms (LECHNER, 2007, p. 81).

The feeling of belonging to the place-space "filia" and the ties that link each person to a certain place can be something objectified by each one or not, occurring intentionally or without this

intentionality and was called topophilia by Tuan (1980). This attachment, as stated by Kyle et al. (2004), is based on the fair affectation that the place can cause in each person, developing affectivity and emotional bonds and, finally, the sense of existential place, being the opposite of that, something that plays a strong sense of lack of security space existential, anxiety, spatial and identity disembedding. The involvement of each person with a particular place is a complex process that does not occur randomly, hence the migrant's needs to settle down so that he can enjoy a sense of well-being, reducing the feelings of instability and uncertainty that a lack of proper place can cause.

According to Merleau-Ponty (1971), the body is the great mediator of the relationship of experience that the human being has with the environment in which he lives (MERLEAU-PONTY, 1971). This being-place relationship develops in a mutual and simultaneous construction where the person, at the same time that he builds the place where he lives, is constructed by him, thus, all the places where a person lived previously or currently lives, responsible for his way of being and by its constitution, guaranteeing at the same time and based on the experience of this individual, the continuity of this being.

The place-being is thus constituted through sensation, perception, cognition, imagination and representation, translating what Casey (2001) affirm when he says that everything that the body experiences has a direct effect on itself and becomes part of that body-subject as soon as the experience is digested and internalized by the subject's own way of being, through a process of somatization and memory "in a virtual state" (CASEY, 2001, p.688) which exactly means the identification between individual- place.

On the other hand, when this identification does not happen, Casey (1993) also states that the migrant will at all costs try to preserve his way of being and reaffirm his territorial identity by recreating "his places or his own places" in order to regain the feeling of belonging and the consequent security (CASEY, 1993).

In the process of change, typical of migration, the home can represent the greatest "loss" as it is the place where the individual's memories and identity are settled and internalized, giving him the maximum sense of belonging, comfort and security (BACHELARD , 1993). It is in the house that the personification of the individual is usually found, with their desires, style, interests, tastes reflected in every detail, being the spatial basis of being-in-the-world.

Thus, when moving away from his "home", which involves saying that he is away both from his homeland and from his imaginary and existential subjectivity, the being-migrant will need to rebuild himself at the same time as he rebuilds his house (BACHELARD, 1993; TUAN, 1980).

In order to replace the foundations of its spatial existence, and thus make this space an expression of itself, the subject summons the being, bringing to the fore the being-itself, personalizing, appropriating and rooting itself in search of its ontological tranquility in the destination place.

It is in this process of appropriating and belonging that the being-migrant develops the social-spatial relationship, supporting and building new relationships and social networks that interconnect "their places", expanding in a participatory and integrated way to the new "place- your".

The participatory expansion of the individual, which allows his/her insertion in social networks, generates relief, through the feeling of identification and belonging, to all the impact experienced with spatial and territorial changes, making the migrant feel a sense of connection with the social place while feeling recognized. It is in this sense that social relationships, also called support networks, contribute to alleviating the entire load of stress that the migration process causes in the individual.

Social networks are based on cooperative relationships between their participants/members and it is precisely the identification between their members that provides the "league" capable of providing the necessary trust so that reciprocity, a necessary component for a good democratic and egalitarian functioning, substantiate these relations of work, kinship, neighbourhood, friendship or common origin.

According to Fusco (2002) reciprocity is considered as an intrinsic behavioural norm of social networks that works as a mechanism that provides the circulation of social capital.

Through social networks, migrants have important contact with the local imagination, providing them with a recreation of the symbols that are part of their identity ontology, through contact with the cosmovisions of the cultural encounter (SCALERA, 2009).

Thus, there is the possibility of recovering the feeling of belonging and well-being where it is perceived that through cooperation there are many more chances of having a positive response to

the difficulties faced until then of adaptation and insertion to the new place, than individually, representing an important strategy and tool for survival and sustainability (FAZITO, 2002).

The basis of these relationships fundamentally do not have a previous reference, and the relationships take place through a common place, a fellow country that provides trust through shared sociocultural aspects, generating the "domain" of the destination from the moment that recieve their identity territory.

On the other hand, it is important to emphasize that this identity territory of the migrant and its concentration in specific places where they share experiences, hinders their interaction and does not favor their relationship with the inhabitants of the destination or even with the city of destination, which makes it difficult for affective bonds in the new location to develop. It is necessary for the being-migrant to make another great effort to expand their relational horizons and thus leave the comfort area that supports them and gives them security, understanding that in addition to surviving, they can also live.

This is a very common phenomenon among illegal migrants and/or migrants with low purchasing power or professional qualifications. The insecurity generated by the lack of familiarity with the place, associated with the lack of financial power, which allows for greater movement in places and an expansion of their social network, in addition to a natural impersonality with everyday life and the new dynamics of the place and its population, further favor isolation or, at best, restriction of the individual's social movements and contacts.

The difficulty with the language, the long working hours and the condition of illegality prevent this being-immigrant from taking the risk of moving around the city, participating in community leisure activities, travelling or devoting himself more to social life, since his time he is normally almost entirely occupied by his work activity, so that he can somehow help his family in his homeland by sending them money. (SALES, 1999; ALMEIDA, 2009a; 2009b)

It is essential to consider migratory movements in terms that are not only conditioned by economic motivations. Intentionality and volition play a key role in moving people through various stages of the process.

It's not that social groups aren't traveling today. Flows remains a critical component of the problem. However, in these liquid times of liquid modernity, when all aspects of social life, including love relationships, institutions, conventions and community life are becoming more flexible, existential problems become more important. (BAUMAN, 2001; 2007).

The geographical dimension of the process, linked to the formation of territorial identities, places and social networks, is fundamental for understanding this migrant and the risks and uncertainties to which he is exposed.

If, as stated by Urry (2007), we live in a time when mobility has become a paradigm for the social sciences, that is, a foundation of social reproduction itself, then migratory contemplation must develop at the same level, including the most wide range of dimensions and effects. External and structural constraints are no longer the only factors influencing migration. As a result, it is critical to consider what the geographic and existential ramifications of migration are.

As indicated earlier, this fluidity has been approached in several ways: multi-territoriality, inter-territoriality and transnationalism. What their methods have in common is a recognition of the need to understand contemporary society's forms of identity and territorialization, which are changeable and less obvious than in earlier stages of modernity.

Faced with the existential and territorial implications of migration, the question that interests us is: what are the consequences of this way of being-in-the-world for the formation of being-place?

It is essential to understand these new processes of territorialization and formation of meanings to better understand what it means to be a migrant. The dangers of these new types of identity formation directly impact the individual's existence, resulting in significant existential experiences (MARANDOLA Jr., 2008a).

Existential tremors, according to Bauman (2007), affect the mechanics of self-identity and fluidize certainties. Uncertainty, which is a feature of any migrant existence, is also a feature of our time, therefore, being a migrant is an experience of our time.

3.3. Conflict

In all human relationships, societies and cultures conflicts arise. There is evidence of arguments between children, spouses, neighbors, co-workers, organizations, communities, individuals and their governments, ethnic and racial groups, and nations dating back to early recorded history. People have long sought peaceful means to resolve their disagreements because of the persistent existence of conflict and the accompanying emotional, physical, and other expenses. They have sought to design methods that are successful and efficient, serve their interests, build or change relationships for the better, avoid suffering, and control the waste of emotional and physical energy or material resources in their quest to manage and resolve conflict.

Disputes or conflicts occur in all interactions between individuals, groups, organizations, cultures and nations at some point. Conflicts arise when individuals or groups compete to achieve goals that they perceive as incompatible, or are in fact incompatible.

Conflict is a fact of life that isn't always terrible, awkward, or dysfunctional. However, when conflict extends beyond competitive conduct to include the objective of inflicting substantial physical or psychological harm on another individual or group, the negative and harmful dynamics of conflict are fully realized.

Conflicts and disagreements don't have to be destructive; they can lead to progress and be beneficial to all parties involved. The ability of participants to devise mutually acceptable procedures for cooperative problem solving, their ability to set aside distrust and animosity as they work together to resolve differences, and their ability to develop solutions that satisfactorily meet their individual needs and interests, and common, often determines whether or not this occurs. Many people who are involved in a fight are unable to do it on their own. They often require the assistance of a third party, a person or group of people not directly involved in the conflict, in order to reach mutually acceptable solutions.

In almost any relationship, there can be miscommunications and difficulties. Most disagreements are resolved informally. People may initially avoid each other because they don't like the discomfort that often comes with conflict, don't consider the issues raised to be important, don't have the

power to force change, don't believe the situation can be improved, or don't believe they're ready. to act to resolve their differences.

When avoidance is no longer an option, or when tensions have reached a point where parties can no longer tolerate conflict, they often turn to informal problem-solving discussions to resolve their differences. It is almost certainly where most daily conflicts are resolved. Alternatively, they are resolved to the satisfaction of all stakeholders, or issues are discarded due to lack of interest or inability to resolve them.

According to Gulliver (1979, p. 75) a disagreement turns into a dispute "only when both parties are unable and/or unwilling to resolve their disagreement; that is, when one or both are not prepared to accept the status quo (if that remains a possibility) or to meet the demand or denial of demand by the other. A dispute is precipitated by a crisis in the relationship." (apud MOORE, 2014, p. 23).

For the modern generation, conflict has been a significant challenge. Many barriers divide and prevent individuals from establishing healthy communication and resolving disputes. Among them we can mention: culture, politics, gender, economy, age and power as some of the impediments. To solve an interpersonal connection problem, you must first cross the communication bridge (Cahn, D. 2014, p. 2).

When we are vulnerable or our self-esteem is at stake, when the issues at hand are significant and the outcome unpredictable, when we care deeply about what is being discussed or the people we are talking to, conversation has the potential to be difficult for us.

Often what happens is a lack of empathizing, of listening beyond what is said, also listening to the speaker and this is not something easy to realize since many emotions are at play most of the time.

Emotion is often characterized in psychology as a complicated state of feeling(s) that causes physical and psychological changes that affect thinking and behaviour.

Emotional intelligence is a psychological notion that refers to the ability to detect and analyze one's own and others' feelings, as well as the ability to deal with them.

Some talents are necessary for emotional intelligence, including: self-awareness, which is the ability to recognize one's emotions; self-knowledge as the ability to manage emotions and deal with

sensations correctly; fluidity/motivation is the ability to manage emotions. In other words, it means to say that it is necessary to know how to properly direct/manage sensations; have empathy/social awareness - Recognize and understand the emotions of others and manage interpersonal interactions with sociability.

All of this is still linked to what motivates you (movere – Latin) and how you see things, people and situations.

Many people think of "empathy" as a "smart" approach to putting yourself forward and treating others with respect. "Putting yourself in someone else's shoes" is impossible from a phenomenological and humanistic point of view, because you can only perceive situations from your own perspective. Thus, "treating the other as you would like to be treated", which has become widely popular, even religiously, means nothing more than denying the other the right to be treated as he wishes and from his personal perspective.

> In the experience of dialogue, a common ground is constituted between me and the other, my thoughts and his thoughts form a single fabric, my speeches and his are invoked by the interlocution, they are part of a common operation of which none of us is part. the creator. There is an in-between, I and the other are collaborators, in perfect reciprocity, we coexist in the same world. (Merleau Ponty, 1971, p. 81.).

> In the first place, because it is not a solitary and one-sided word, uttered by a lord of truth, but it is a shared word; is word dialogue. Second, because it is not the word of a secret group of initiates, but a public word spoken in public. Third, because it is not a religious word, but a lay and human word. (Chauí, 2002, p. 41)

Communication must be based on dialogue, which in turn, unlike discussion and argument, dialogue is not a tool to convince others to defend and sustain their positions. On the contrary, it's objective focuses on forming and strengthening bonds and connections, as well as forming networks, as well as identifying, explaining and understanding the assumptions that obstruct the perception of the relationship.

We assume that we know how to communicate, but there is much more to learn in this sector than what we acquire in family or formal education. Learning to communicate can improve a lot of everyday encounters and results – whether at work, in the family, with those close to us or even with yourself.

Learning through dialogue, on the other hand, promotes communication between institutions, cultures and countries. We are talking about qualified dialogue, which is a type of conversation that aims to strengthen bonds and expand our understanding of them. This rarely performed dialogue is a requirement for conflict resolution.

The most important aspect of the discussion is relearning to listen. In today's environment, our chronic, unbalanced excess of action has left us with a deficit in our ability to truly listen to each other. Listening is an active process in which the listener contributes to the quality of the speech being created; speech that is heard with empathy reaches much deeper levels. In a conversation, listening is often more important than talking.

A correct dialogic posture aims to promote:

- ✓ the correct understanding of shared subjectivities, that is, the perception of each of the phenomena and reports as their own and distinct, but not contradictory;
- ✓ the opening of a common field so that new meanings can be shared and produced, even if they are extremely different or even contradictory;
- ✓ through the link between what is "mine" in particular and "the others" in general; with the parts and the totality, the extension of this shared field allows the production of new thoughts and visions about reality;
- ✓ formation and strengthening of human bonds, as well as improving the quality of the "social cement" in interpersonal relationships;
- ✓ study/observation of mental processes that lead to the formation of prejudices and judgments that obstruct communication between people and the environment at all levels;
- ✓ improving interpersonal communication; learn to deal with automatism, disagreement and other vices that arise from habitual cartesian discussion, competitive and limited in scope;

According to philosopher Martin Buber (2001), there are two types of interpersonal relationships:

I-IT/I-YOU

It is about responding to individuals through labels, precise definitions that limit them, as they do not consider the full scope of being a person, with their own life narrative.

In the relationship defined by I-IT, the other is defined by the relationship that transforms him into an object of the I. Definitions, identifications, inclusions and exclusions characterize it, diminishing the relationship.

The I - YOU way of operating, according to Buber, is the real partnership, in which the protagonists travel from the I to the YOU that offers itself, forming the WE. It implies removing any categories that limit me and thus allowing me to understand what the other wants to say to me, allowing him to influence me and change me so that we are one in that moment.

Martin Buber, examined the need for authentic community life, stating that it can only occur through "essential" inter-human interaction, characterized as an I-YOU, when members form a WE and not just an "agent", how does the I – IT relationship do.

According to Buber (2001), the I - YOU relationship is affirmed when one responds to what is happening in front of the other by listening or feeling attentively, presenting oneself to the event and making the other present in its specific existence, without dominating the situation by virtue of having specialized knowledge or technique.

According to Merleau-Ponty (1971), there is a separation from the living existence of the other when the other is perceived only as an it, objectified. To access the other as a representation, according to this author, is to disrespect his humanity, the life entrusted to him as a human being.

Despite not being the only form of communication, the word as a gesture that finds worlds is fundamental in a dialogue: also looks, gestures and feelings are part of the dancing rhythm of the communication formed between the participants and essential as a fundamental way of self-expression for be existentially updated.

"If I don't have someone to talk to and who listens to me completely, I don't express myself and, consequently, I don't update my being" (Amatuzzi, 1989, p.172).

According to Cahn (2014), we can expect more conflict as we become closer and more interdependent with some people, as conflict plays an important role in creating and maintaining interpersonal relationships.

Interdependence refers to a type of relationship that we consider ongoing and that for us is worth investing in and maintaining!

In a relationship, an interdependent couple understands the need to recognize vulnerability and be able to turn to their spouse in a meaningful way to build an emotional connection. They also value a sense of self that allows them to be themselves without having to compromise their identities or ideals. Thus, within the partnership, interdependence implies a balance between the "I" and the "other", with both partners trying to be present and satisfy each other's physical and emotional needs in an acceptable and meaningful way.

3.4. Interculturality and affective encounters.

It is true that globalization and the emergence of digital technologies have transformed the entire way of establishing and maintaining intimacy and sexuality. The migratory processes motivated by love and geographic mobility allowed a greater frequency of encounters between different nationalities and different cultural, social and linguistic references. Finally, greater access to flights generated by lower prices, the internet and the use of cell phones, increasingly help and facilitate the maintenance of long-distance relationships.

The affective bonds that were previously historically established and mediated by relatives, family, church, friends, school, are now mediated and made flexible by means of communication such as Skype and WhatsApp, which according to Elliot and Urry (2010), provide new forms of communication intimacy.

According to Denise Cogo, Maria Gutiérrez and Amparo Huertas (2008), most decisions to migrate are closely related to affective relationships, thus being a driver of migration between countries. Other types of migration, such as migration due to war, catastrophes or insecurity, represent around 7% or 14 million of migrants in the world, according to the UN and IOM.

Technologies and technological applications help meetings between partners until one of the partners decides to migrate to the other's country and the relationship is no longer part of an exclusively "virtual" universe.

Research carried out by the University of Stanford (USA) shows that 40% of couples formed between 2009 and 2017 were through virtual platforms, and in 2017, this same study showed that homosexual relationships formed from dating sites reached 65 %. This implies that online dating has not only increased but has also been responsible for an increase and a change in the old patterns of initiating and maintaining affective relationships. (ROSENFELD; HAUSEN, 2018).

Results of studies and research[1] carried out shortly before that among monocultural and bicultural couples already highlighted that intercultural couples, despite having more intimacy, also have more conflicts. (LIND, 2008)

Authors agree that the adaptation process between bicultural couples is directly influenced by cultural differences that promote a true resignification in language, sexuality, culture, intimacy and, finally, in the couple's affection. (LOUBACK, 2017; PEREL, 2002)

In the case of an intercultural relationship, involving a migratory process, whether or not due to the affective bond, the interdependence necessary for the health of the relationship is harmed, since we have already mentioned all the complexity of a reconstruction versus maintenance of subjectivities still associated with the difficulty imposed on the different language in most cases, which makes communication between peers more difficult.

Ramos (2013) highlights that the multi/interculturality and population mobility of our current globalized world, is positioned at the forefront of the concerns of most States, including the European Union, posing new problems and challenges to society, as well as the coexistence and relationships between cultures, nations and individuals, posing new problems and challenges to society, 21st century policies in different sectors, coexistence and relationships between cultures, nations and individuals.

The management of interculturality and communication, in particular intercultural communication, as well as the management of interactions between the Self and the Other, the negotiation of psychosocial processes inherent to intercultural contacts, and the negotiation of identities and conflicts, are all placed by the interculturality.

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[1] Lind was responsible for a survey conducted among 146 bicultural couples and 278 monocultural couples to find out which ones have more conflicts.

Cities, societies, states and other social instances are increasingly confronted with linguistic, cultural and behavioural heterogeneity among their users, professionals and citizens, as well as nationalistic, xenophobic and racist attitudes and behaviours, as a result of the growing multiculturalism in the social fabric.

UNESCO (2001, 2005, 2007) recognizes cultural diversity as an essential feature of humanity, a common legacy and source of a richer and more diverse world that expands the range of options and promotes human capabilities and values.

UNESCO, the Council of Europe, the European Commission, the OECD are some of the international organizations concerned with the management of interculturality and cultural diversity as a whole, developing various projects and initiatives with a focus on promoting international dialogue, highlighting this field of action interventional and scientific as one of the most important of contemporaneity.

Also according to UNESCO (2001), in article 3 of the Universal Declaration on Cultural Diversity, it says that this should be considered as: "one of the sources of development, understood not only as economic growth, but also as a means of access to a satisfactory intellectual, affective, moral and spiritual existence".

With the objective of helping cities to make diversity a factor of development, enrichment and well-being for all, the European Intercultural Cities Project, for example, has been developing strategies and policies that aim to analyze the impact of cultural diversity and migration on European cities, where more than 20 countries have at least 5% of their population born abroad.

The Council of Europe (2000) highlights the need to prevent the dangers and conflicts that can arise when people who do not have the skills to live and communicate in a multicultural, interactive, interconnected and global environment are marginalized.

The adaptation processes and the psychosocial, communicational, educational and health difficulties that individuals and groups face in contact with other cultures, as well as psychological acculturation, or the changes that an individual experiences as a result of their relationship with another culture and participation in the acculturation process, have been the object of study and intervention in several scientific fields, namely Psychology.

Cultural and ideological projections, stereotypes, social representations and prejudices have a direct impact on intercultural encounters and are particularly important in terms of acceptance/inclusion of the different, as well as exclusion, discrimination, annulment or valorization of their identity as a foreigner in their otherness, development and well-being, or in their suffering that can lead to illness.

As we saw earlier, subjective processes cross displacements (physical, social and cultural) and in this way migrants re-signify their symbolic and material experiences in the new destination, based on two types of fundamental rights: the right to the city as a collective space that promotes the participation and integration of all in the experience of the city, and the right to difference, which promotes and values diversity, intercultural communication and otherness.

According to Ramos (2013)

> The Other can be seen as someone to be tolerated, as a full subject of a social group, as a positive social and cultural source, as a citizen with the right to affirmation of difference and participation, or as a threat and source of evil and, consequently, a subject to exclude, to discriminate or to eliminate.(RAMOS, 2013, p. 347).

The being who migrates is the first subject of cultural diversity, where the migratory process can increase freedom, opportunities and choice; increase access to basic services such as education and health; and significantly improve living conditions, thus serving as an important development factor, provided that it is duly accepted and socially incorporated.

As we have said before, the migratory process is complex and contradictory and does not mean purely and simply a "cultural encounter" but also represents an experience of change, often felt in a traumatic way of loss and ruptures, as it can also represent, according to your personal resources and ontological, which depend on multiple factors related to specific aspects of acculturation, a harmonious experience, which means that there was a social and psychological adaptation to this new unknown and "hostile" culture.

The inability to deal with the demands of the environment and the anxieties and conflicts arising from decisions about what to keep and what to abandon from the culture of origin, as well as the inability to establish mediations between different cultural universes or to deal with the demands of the environment and the resulting anxieties and conflicts can have disorganizing effects on

behaviour and be at the root of psychopathological disorders and acculturation (Ramos, 2004, 2006, 2008a,c, 2009d).

It is estimated that there are approximately 214 million international migrants, which means that one in every 33 people or even 3% of the world population is a migrant.

From this international estimate, 100 million are women who, in Europe, account for about 53% of the total number of migrants on this continent.

The European continent is in first place in the ranking of the largest number of migrants being received in its territory (69.8 million migrants).

According to the April 2016 census in Ireland, 535,475 citizens living here were non-Irish. Around 73.6% of these non-Irish citizens in 2016 came from just 12 countries, which means more than 10,000 residents each. The 5 countries with the highest number of migrants according to this census were: America, Brazil, France, Germany and India.

> Of the non-Irish immigrants who arrived in the year to April 2016 22 percent (10,401 persons) were students. Of these, half were aged 19 - 24 and more than a third were over 25. Brazilians were the largest group with 2,370 students, followed by French (774 students) and US (662). (https://www.cso.ie/en/releasesandpublications/ep/p-cp7md/p7md/p7ri/).

Ramos (2013) proposes a new paradigm that he called intercultural that introduces plurality, heterogeneity, discontinuity, complexity and multi/interdisciplinarity in research, training and intervention that suggests a new ethical positioning where knowledge is not only possible of other cultures but mainly the relationship between cultures in a decentralized way that makes it possible to reflect on the respect of this individual, social and cultural diversity, reconciling the universal and the particular, the global and the local, adapting the social structural complexities to their conflict. (RAMOS, 2013 p. 353).

Also according to this author, it is necessary to develop general and specific communicational and intercultural competences and put them into action in intercultural relations depending on the different contexts. Among these skills, he cites the need to find solutions together, both for conflict resolution and for the understanding of intercultural relationships and increasing interdependence.

We cannot fail to point out that in many migrations driven by affective reasons, they do not need to immediately imply an officialization of this relationship in a marriage. Since women are normally

the ones who migrate, and needing to establish a secure and legal form of permanence and survival that is not necessarily linked to their partner, these women, regardless of their cultural and educational level, initially start to occupy an important role in precarious functions. and fragile, such as housemaids, nurses, nannies, caregivers for the elderly in Europe (PISCITELLI, 2010).

This type of professional readaptation and replacement is also a factor that in many cases can provide a great discomfort, which generates stress, anguish and anxiety, since professional recognition by equivalence is normally a slow, expensive and uncertain process from an academic point of view, especially when it involves another language, often requiring courses to be taken and thus, time, money is invested if you want at least that these people work in an area similar to yours, when in their country of origin.

We dare to suggest that if many of these professions had their recognition and acceptance made possible in a simpler, less bureaucratic and more balanced way, many relationships could have their time at a less accelerated pace in terms of the urgency of formalization, allowing couples who might choose to marriage due to the insecurity of "losing" their partner for reasons inherent to the legality of the immigration process and permanence in another country, could have the freedom of choice to marry related to the free feeling that breaks through the continental border barriers and in this way , the fundamental interdependence could suffer less negative influences for its consolidation.

3.5. Mediation as an alternative to conflicts and needs

The 60s brought a social movement that proposed a change in the way of understanding the analysis of human behaviour and at the same time encouraged new possibilities of expressing behaviours in an alternative way that were equally felt in the areas of conflict management.

At that time, the North Americans stood out as those who most researched and focused on this subject, with an emphasis on ADRs.

Long before this impulse generated by the ADRs, different ways of resolving and negotiating disputes were known and used by indigenous tribes, oriental cultures and even religious communities in order to promote a peaceful solution that was based on dialogue.

For all those who can perceive the methods of conflict resolution normally and routinely practiced around the world as insufficient, the ADRs and their various translations and procedures that come under this nomenclature, bring hope in the positive management of the conflict if there is a need to resort to force or even need a judge. (ÁLVAREZ; HIGTON; JASSAN, 1996, p. 33)

We can summarize as follows: force began to guide negotiations when man did not have the ability to dialogue directly, managing their differences; the negative consequences demonstrated by the use of force led man to the creation of laws; Due to the impossibility of laws resolving disputes due to their complexity and the time required for their resolution, the man resumes direct negotiation with a third mediator, which characterizes the so-called alternative means of conflict resolution.

The expression ADR refers to a set of varied techniques to resolve disputes without litigation. The American Arbitration Association (AAA), for example, has the mission of creating alternative litigation systems that can meet the needs of the parties in a dispute.

According to Frank Sander (apud HIGHTON; ÁLVAREZ, 1996, p. 26) what motivated the movement of ADRs in the USA was the need to reduce and decongest the attendance and demands in the courts as well as to try to reduce the costs and the time spent in the resolution of the conflicts; interest in greater community participation in conflict resolution processes; provide greater ease of access to justice and, finally, an increase in the offer of effective ways of resolving conflicts.

The challenges imposed by contemporaneity, such as technological advances that allow us to have greater longevity and with that demand a greater capacity to adapt to the speed of changes that arise in our time of existence, make us have to review and rethink in a curious way the that we think we already know how to do.

Along with these principles of innovation, Mediation is placed not as an adversary but as a collaborator, of the existing means of conflict resolution and for all those who want it, regardless of their social condition, but not executable for all themes.

Mediation presents itself in a pretentious way, expanding the existing forms of intervention that had hitherto been considered in the field of conflict resolution, being willing not only to resolve but also placing itself as a way of restoring social relations between the parties, which it will lead to repercussions of social scope not considered in the existing methods of conflict resolution.

Mediation, even being sheltered under the umbrella of ADRs, is not recognized as an alternative to the judiciary, and may be useful in situations where judicial resolution is not applicable and therefore cannot be considered as an alternative. It can still be used in a complementary way, providing what may be lacking in the Judiciary and should be seen as an alternative process to litigation and seeing the decongestion of the courts as a consequence of its practice not as an objective to its use.

Mediation intertwines disciplines and requires its practitioners to broaden their perspectives and knowledge so that they can act in facilitating dialogue to prevent and/or resolve issues of coexistence.

The ability for direct dialogue in communication and an attempt to negotiate differences is a necessary skill nowadays, given the speed of changes and the complexity imposed by (legitimate and desirable) diversity in social coexistence.

Mediation is part of the group of non-adversarial methods, rescuing direct dialogue as proposed by the Dialogue Project[2], providing decisions based on information and knowledge, which gives authorial and participatory responsibility as well as proposes to meet the interests and needs of the parties involved. (ISAACS, 1999).

Based on the principle of autonomy of will, in Mediation the parties in disagreement elect a third party and may or may not elect an institute, so they can decide at any time whether or not to continue in the process that includes in its ritual a preliminary phase - pre-mediation. –, characterized by an informative interview, where logistics are negotiated, such as: joint or private interviews, extension of confidentiality for the mediates, interval and duration of sessions, form and percentage of payment made by each one. The parties also choose the alternatives to resolve the disagreement and evaluate them in relation to the benefits as well as the costs for those involved directly or indirectly; define the solution for each proposition; choose a greater or lesser formality

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[2] Research groups dedicated to dialogue, such as the Massashussets Institute of Technology (MIT), and the negotiation principles modeled for the world through the Harvard Negotiation Project, offer dialogue guides that allow participants to express the dialogue by providing an inclusive listening that considers the different points of view with the aim of creating new and comprehensive possibilities of understanding and comprehension, as well as enabling new forms of action, positively accepting the different and accepting the new, while giving up absolute certainty, allowing a perspective and in continuous relationship.
William Isaacs is one of the founders of the MIT Dialogue Project, a consultant to Ford, Motorola and Shell on the topic.
ISAACS, William. Dialogue and the art of thinking together: a pioneering approach to communicating in business and in life. New York: Currency, 1999.

of the referral to be given to the agreement, provided that the subject does not require a judicial approval.

The Mediation Process - Trainees Manual (MOORE, 2009, p. 41) states that the mediation process follows an objectively oriented step-by-step procedure. This process develops naturally and sequentially over time and with the expertise of the mediator.

The procedure is as follows:

The Mediation Methodology: Mediation Session; Pre-Mediation Preparation; Introduce the Process; Define Issues and Establish the Agenda; Investigate Issues/Interests; Develop Options; Call for a deal.

When responding to a conflict mediation request, the mediator must remember to maintain transparency and respect for freedom.

After considering the proposed mediation, a telephone contact is made with the parties with a first presentation of their work and the scheduling of a first session to start the process.

The mediator must formally introduce himself in the first personal session, explain how he does his work and what the goals of the mediation are, as well as build a "verbal contract" that emphasizes the need for respect between the parties from the moment each one speaks during meetings.

The mediator must make it clear that the entire procedure is confidential.

> In pre-mediation, the mediator will take the consultants' data and ask what led them there. People tell the reason for the consultation and the mediator will make sure that each one gives his/her report, freely, without being interrupted by the other. In this interview, the mediator will only listen to the reports and make a presentation about the work, informing that the mediation process is confidential, respects the autonomy of wills, foresees a spirit of collaboration and intends to facilitate communication between the mediated so that they can take your decisions. The mediator explains his role, makes it clear that the process is intended to work on controversial issues of the present in order to organize his life for the future, estimates the time of the process and the fees that, in principle, are fixed per hour of service . That is, in the initial interview, the mediator talks about the mediation process, its objectives and rules; he talks about his professional role, listens to the claims and closes the contract. (CEZAR-FERREIRA, 2012, p. 91)

It is in the pre-mediation that the parties will be received by the mediator who will provide the information, clarifications and answers on the subject.

After that, it is critical that both parties feel comfortable and are able to express their views and the source of the problem.

The parties explain the reason for the search and thus the mediator will be able to assess the existence of possible conflicts of interest, whether in relation to the subject or in relation to the parties involved, as well as, at his/her convenience, he/she may accept to act as a mediator or even act in co-mediation.

At the same opportunity, people expose the theme that brings them to Mediation so that it can be identified whether the matter can be benefited or not by the institute. This is also the occasion in which the mediator assesses his independence, the absence or not of conflict of interests, whether in relation to the subject or the people involved, as well as assessing the need or convenience of acting in co-mediation, which is the acting in the mediation process in the form of a pair with the objective of expanding and enhancing the quality of work and understanding since there will be an additional point of view to be considered.

As we have seen before, a dispute starts when the needs of the people participating in a process are not met in any way.

According to Cahn, D. (2014), the escalation of a conflict process begins when the parties fail to evaluate the options for resolving the impasse/conflict and start to form a relationship in which negative feelings predominate and there is a desire to harm one another. A fruitful conflict, according to this author, would be the opposite pole of this, focusing on breaking the impasse.

According to Fredrick Glasl (1982, p. 119-140) the escalation of a dispute consists of nine (9) separate steps in escalation and de-escalation, where we add that we can verify the aspects of the conflict in the domains of perception, feeling and action that initiate the conflict wheel in the first three stages of escalation of the Glasl conflict (FIRST LEVEL: WIN / WIN) and which is very important for understanding the history of the conflict by who will mediate the issue. The importance of emotional variables in the first stage is evident, while issues of power and culture are prominent in the second level of Glasl (SECOND LEVEL: WIN/LOSE) (conflict mapping).

According to Glasl, the application of specific techniques in each of the phases of the escalation resulted in the reduction of the escalation of the conflict. To lessen a disagreement, Glasl suggests using these steps to reduce the severity of the conflict and reach a resolution:

A mediation process, according to him, (procedure of external facilitation through a professional) can occur in phases 1 to 3 of the escalation of the conflict.

An external therapeutic intervention procedure can occur at stages 3 to 5 of conflict escalation, with the process being guided by a professional.

It is at stages 6 to 9 of the conflict escalation that the power of arbitration or legal action can intervene.

It is important to note that, in practice, it is extremely difficult to implement this procedure suggested by Glasl, as conflicts are rarely linear and each escalation occurs in a unique way, with different steps depending on the process.

If we could guarantee a constant and unique process in all current conflicts, the escalation of conflict outlined by Fredrick Glasl would be ideal, but unfortunately this is not the case. We recognize the importance of a professional acting as soon as possible (if possible) in an attempt to maintain and preserve the interpersonal and professional relationships of the parties concerned, as we know how therapeutic the involvement of a third party in a conflict resolution effort can be.

Being the protagonist, experiencing a dialogue in which you are the author, promotes in the parties involved, a creative and responsible posture in negotiating with the other the existing differences, generating commitment at the same time that the parties position themselves as responsible for the decisions of their lives and thus enable a solution, building and deconstructing the controversies that may be generated, which meets their values, interests and needs, complying with what was agreed in the Mediation.

The initially thought benefits of Mediation as authorship, speed and secrecy are overcome as authorship transcends, the choice of instrument and the choice and decision of solutions; speed shortens both the time and the financial cost often involved, but with greater emphasis on the less time and intensity generated due to emotional exhaustion; secrecy, on the other hand, favors future interpersonal and corporate relationships, as privacy makes it possible for the parties not to suffer

the social demands offered by advertising, thus being able to make positions more flexible and give new meaning to their differences without external pressure.

Conflict Mediation can be considered the closest instrument to collaborative direct negotiation in terms of purpose. It aims, in the presence of a third mediator, who will coordinate the process, dialogue and understanding between the parties in order to keep them as responsible authors of the solutions found and proposed as well as the autonomy of the will.

Mediation built its rite inspired by the negotiation process of the Harvard School of Negotiation and its four principles (URY AND FISHER, 1981).

Through the dynamics below, the Mediation process is initiated in order to listen to the parties, assist them in negotiating the objective and subjective issues involved in the dispute without losing sight of the support in keeping them as authors and responsible for the solutions found to mutual benefit as well as directly responsible for the execution of what was agreed.

1) Discrimination of the issues to be mediated and the relationship between the parties to the disagreement – it is recognized that in a disagreement not only the matter of the conflict is negotiated but also the way in which the disagreement is being dealt with and how the parties are relating to each other .

From this premise, it is necessary to build, with the consent of the parties, an objective and a subjective agenda that covers both the matter and the relationship so that they are worked on in parallel.

During the hearing, the objective agenda is evidenced by the matter and in the subjective one, the feelings stand out, whether due to future concerns, need for recognition, wounded values, frustrations, among others that manifest themselves during coexistence.

2) Importance of negotiating positions and not interests – mediators recognize that positions are rigid barriers that defend interests and important needs, hidden at first. Mediation is part of the package of negotiations focused on interests. Interests, needs and values have been metaphorically represented to the submerged mass of an iceberg and the smallest part that remains in sight represents positions.

Thus, it is necessary to submerge in positions using questions to reach the most important thing that is often being kept: the values, interests and needs of the dispute.

3) Create mutually beneficial solutions – supporting the parties to format, think and offer solutions that serve those involved, mediators end up indirectly stimulating those involved to exercise cooperation and at the same time favor the restoration of the relationship. It is admitted that it is not an easy task to create mutually beneficial solutions and to exercise empathy in Western culture and this is also a proposal and challenge of Mediation that raises an awareness of the place of each one in the dispute.

4) Establish objective criteria for a consensus, encouraging the parties to deconstruct the impasses and eliminating the obstacles that make an agreement unfeasible in practice.

Reading the theory of basic human needs according to Burton's work, we noticed a similarity in what was studied by Boulding (1956) on perception, evidencing the biological/physiological and mental characteristics inserted in the needs process. According to Burton (1997) the basic human needs influence our beliefs, values and the emotional impact as a result of this valuation, attributed by us.

Going a little deeper, we found that the ontological basis of basic human needs is located in the physiological/biological universe, influencing the development of these values in the subjective mental universe, which in turn is influenced by cultural aspects and vice versa. (Avruch and Black , 1987, 1993; Avruch, et al., 1991; Avruch, 1998).

Burton (1997) emphasizes the importance of the adjustment between basic human needs and the means to achieve them, since if this does not occur, the impact subjectively or objectively experienced and made impossible by some cultural situation, can even generate that its bearer (of the needs) employs violent means to satisfy them.

Former standards of conformity now result in alienation and anti-social behaviour and make it clear that human limits exist when the issue is whether or not the ability to confront imposed norms makes personal malleability threatened.

The socially/culturally frustrated needs will end up being met at all costs, placing them at an even more fundamental level when compared to the need for shelter and food.

People are capable of going to extremes to impose themselves on systems that affect them in order to seek to satisfy their subjectively and deeply felt and experienced needs, reaching death from food abstinence and even suicide bombings. (Burton, 1997, p. 19.).

In this sense, we highlight the contribution made by Galtung (1969) in his studies on peace, when he states that one can perceive greater violence performed by people who experience an intense difficulty between real satisfaction of mental and somatic needs and their potential to meet them when he finally distinguishes indirect structural violence from manifestations of physical violence:

> a structurally based discrepancy between actual and potential states of somatic and mental well-being, [structural violence] need not be perceived by its "victims" or involve physical violence. […] Structural violence is what exists in situations of institutionalized racism within and imperialism between societies. (SANDOLE, 1993, p. 11-12; 1999, p. 117).

The theory of needs needs ontological bases to survive legitimately inserted in the social theory and to be understood in its micro-social macro relationship.

Burton makes an implicit interface between micro (bio-physiological and mental) and macro (natural world and world created by man) in his works that can be used as a starting point in the analysis and response of conflicts of any level and of any nature.

Sandole, (1998), based on Burton's work, develops an interesting study that is based on what he develops as the 4 worlds model and how the interaction between them manages to encompass the complexity of conflicts, particularly violent conflicts. (SANDOLE, 1999, chap. 8).

> The complex relationship between social environment, status, self-esteem, serotonin and violence... Serotonin, a neurotransmitter "that plays a role in containing aggressive impulses" (Goleman, 1995, p. C10), can be affected by its self-esteem (esteem), which can be influenced by your status and social environment. Thus, a brutal social environment, reflective of physical and structural violence, with limited, if any, opportunities for personal growth and "social uplift" (world 3), can correlate with low status (worlds 3 and 2), low self - esteem (world 4), low serotonin levels (world 4), "concurrent mental states" (world 2), and an increased likelihood of violent behaviour (including internalized violence in the form of depression and suicide). A social environment rich in resources available to an individual, on the other hand, can correlate with positive status and "the kind of feedback that boosts self-esteem and serotonin" and a low probability of "impulsive risk-taking" and violent behaviour. (WRIGHT, 1995, p. 75). (SANDOLE, 1999, pp. 181-182.)

An intriguing fact to observe and that is worth noting about the development and scope of conflicts is that for some scholars such as Azar (1986), in the area there are not many differences between the motivation of a domestic conflict and another at an international level.

> The origins of international conflict are, therefore, in domestic movements to satisfy needs and in the impulses of nations and states to satisfy those same needs. Thus, the distinctions made between domestic and international conflicts are misleading. (AZAR, 1986, p.31-33).

This same author argues that conflicts do not result only from disputes over material interests, but also from the impossibility of satisfying basic and universal human needs. Thus, he concludes that conflicting situations emerge when access to human needs is limited and when ethnic identities are threatened.

In this way, the non-satisfaction of basic human needs is identified as the primary cause of conflicts.

The conflicts related to human needs and values that Burton identified as: identity, security, social recognition, distributive justice, food and development, were called "deep-rooted". Thus, for this author, the roots of the phenomenon of conflict lie in the ontological needs of individuals and groups and in their complex relationships.

> Deep-rooted" of the kind we are concerned about occurs, however, at all social levels. They occur in the social relations of the workplace. Furthermore, most modern societies are multicultural or multiethnic. Most have problems of poverty and affluence. Most have problems of inequality of opportunity. Most have problems with frustration and lack of participation and identity. Most, as a consequence, have high levels of alienation, leading to conflict situations of various types that affect the whole of society and, indirectly, world society. (BURTON, 1987, p. 3).

Kelman (1986, 1999) approximates his line of argument to that of Burton and Azar when he points out that the failure to meet human needs is a cause of the emergence of conflict, its escalation and perpetuation, but this same author distances himself from the cited authors when he states that this failure to meet basic needs is not the only factor because for Kelman (1999), conflicts are the result of a vast combination of objective and subjective factors in constant and circular correlation and that their analysis must therefore contemplate the economic, psychological, cultural dimensions and social status of each of the contending parties. (KELMAN, 1999, p. 195).

Deutsch (1997) brings in his position the macro conception of a conflict thought of in an international scope, but if we take into account that the family is the first social institution we have contact with and thus, in the micro sense, we relativize its observation we can also cite it when it says:

> Understanding the conditions which give rise to cooperative or competitive social processes, as well as their characteristics, is central to understanding the circumstances that

give rise to constructive or destructive processes of conflict resolution. A constructive process of conflict resolution is, in its essence, similar to an effective cooperative process, while a destructive process is similar to a process of competitive interaction.(…). (DEUTSCH, 1994, p. 15).

In this sense, we introduce the process of Mediation as an Alternative and as a necessary competence that must be present in the prevention and resolution of existing conflicts resulting from primarily affective-family relationships of a couple, where interdependence is necessary for the maintenance of the health of these complex relationshipst subjectively and, in this way, reinforce the importance of the insertion of the Psychology professional as a professional capable of understanding more deeply such complexities and of serving as the mediator that allows a differential in the whole process.

The original impulse to structure the dynamics of Mediation around the quadrant of the Harvard School of Negotiation quickly received theoretical support, allowing for a wider range of objectives, technical contributions and the formation of different models of practice.

When compared to later models, the initial format of practice, heavily based on negotiation principles, seems to be more oriented towards agreements and less towards the restoration of social relationships today. This perception is unreflective, as engaging in a process of discourse guided by the principles of Mediation already allows the maintenance of connections between people who differ.

Scholars such as Robert Bush, professor of ADRs at Hofstra University in New York, and Joseph Folger, professor of communication at Temple University's School of Communication in Texas, offered additional theoretical contributions to the original framework. The writers wrote "The Promise of Mediation: a Transformative Approach to Conflict" (2004), which received international acclaim, spawned a school, and attracted a following. This concept, which can be seen as a current view of the ADR movement, departs from the goal of reaching agreements and instead emphasizes shifting the dispute – from an adversarial to a collaborative stance.

This type of work, dubbed Transformative Mediation, attempts to address conflict through self-empowerment and acknowledgment of others. Self-empowerment is based on identifying the true interests and needs of each intermediary, while the recognition of the other(s) aims to discover the true interests, needs and values of the other. These are the major social benefits provided by

discussion via mediation, according to Bush and Folger. The authors believe that the dialogue between being served and serving, which should last as long as is feasible for both parties, is transformative and leads to agreement as a natural outcome for individuals who truly felt empowered and recognized. Transformative Mediation turns self-composition into agreement as a result rather than an object.

Sara Cobb, an American mediator, offers a working format that takes care of both parties mentioned above - the construction of the agreement and, at the same time, the social relationship between the engaged individuals. Cobb uses communication and negotiation techniques in a systemic setting – as mentioned above, a systemic view of conflict and interaction between mediators, their social networks and the mediator – and pays special attention to the social construction of those involved and their relevant social relationships. - networks. The Narrative-Circular Model is her working name. (SUARES, 1996).

More recently, Rubén Calcaterra (2002) introduced Strategic Mediation, and Gerald Winslade and John Monk advocated Narrative Mediation (2008). Calcaterra, an Argentine lawyer passionate about what he believes and writes, offers a working and teaching model in mediation that is based on the deconstruction of conflict and uses an interdisciplinary approach.

This is one theory, among many that deal with conflicts, that makes a unique addition to mediation: according to Rubén Calcaterra (2002), techniques of self-composition based on the true authorship of the parties must first deal with the deconstruction[3] of their disagreement. According to Calcaterra (2002), there is a three-step process of self-composition that includes: 1) deconstructing the dispute, 2) repairing the social relationship, and 3) co-authoring solutions. People can only operate cooperatively, building mutually beneficial solutions in co-authorship, according to him, after managing their existing conflict – subjective agenda – and having their social relationship minimally restored – restoration of social relationship[4].

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[3] In Johnson (2001) the concept of Jacques Derrida, a French philosopher, originated the term deconstruction. The word originated in literary analysis and refers to the process of dissecting a written work (brick by brick) to understand the process of its production.

[4] We define the restoration of the social relationship as the rescue of polite communication between people who will coexist in the long term. The word "restoration" is a happy one, as it emphasizes the impossibility of returning to the original, while at the same time emphasizing the commitment to do so.

Winslade and Monk also deal with narrative therapy, centered on language and, in particular, on versions of the facts as unique constructions of each subject, and apply this to the practice of mediation.

In their work, many mediators like to combine different theoretical theories. They bring together the techniques, procedures and attitudes used by different models, placing them in a 'toolbox', so that they can be used according to the situation, the occasion, the mediator's style and the mediated profile. This is a universal trend, not only in mediation, but also in other practices, in which the best of each thought is brought together in favor of the nature of the intervention, without privileging a single theory.

All the models discussed fall under the category of Facilitative Mediation, which focuses on facilitating discussion between people rather than interfering with the mediator's ideas.

Evaluative Mediation is used when, at the request of the Mediation participants, the mediator issues his technical opinion on the subject after exhausting all other options for conducting the process without giving an opinion. This helps speed up the process. This technical contribution works similarly to the Neutral Third Party Assessment instrument and can be used to expedite the closing of the deal. This format is particularly useful and useful in circumstances where process time and people time are critical, such as corporate concerns.

Resources such as Binding Mediation and the Med-Arb and Arb-Med processes were established in contexts where Mediation has been practiced for a longer time and has had its practice revitalized. Binding Mediation involves the parties agreeing in advance to accept the mediator's view as binding; the mediator's conclusion is drafted separately and signed by both parties equally after all other resolution options have been exhausted. Assuming that the Mediation does not result in an agreement, the mediator will become an arbitrator (if the parties have not predetermined that they would be two separate technicians) and will deliberate on the matter after the beginning of the arbitration process. In the Arb-Med appeal, it was previously agreed that the impartial third party would conduct the arbitration and deliberate on the matter before initiating the Mediation, placing the result of its decision in a sealed envelope that would only be opened and validated if the Mediation did not result. These hybrid models are seen as flexible and cost-effective, offering benefits beyond speed and efficiency, and have a high level of acceptance in the corporate and contractual worlds.

The areas of special applicability of Mediation are those that involve relationships that last over time - family, community, commercial and contractual, labor relations, partnership and coexistence relations, and international relations - for reasons of self-composition, looking for beneficial solutions (won- wins), and also to reestablish the social relationship, enabling the respectful maintenance of coexistence.

As a result of the excellent results achieved in both disciplines, numerous literary works were produced in a way that family mediation and community mediation are the areas that have received greater importance and diffusion in the global scenario.

With significant growth in global practice, it is also worth noting that Mediation has been added to the list of Restorative Practices – an umbrella term that encompasses a variety of conflict resolution techniques. These methods were developed to deal with conflicts arising from aggressive behaviour between victim and aggressor, but recently they have broadened their approaches and principles to include the violent aspects of everyday life.

Mediation entered schools[5] and generated numerous programs that educate children and adolescents in the art of speech as a first option for respect and conflict negotiation for its pacifying quality and management of solutions aimed at a happy coexistence, as adults, in the future[6].

In all the ways in which it is configured, mediation proves to be an important tool not only when dealing with an existing conflict but in preventing it and can be implemented from an early age, if not in a therapeutic way, in the initially educational modality so that we can "train" citizens increasingly capable of having dialogue as an aptitude and ability to resolve their differences that should not always be configured in conflict.

Thus, when it comes to intercultural couples (which we can consider as the first family/social nucleus or not necessarily), where cultural diversity inevitably prevails, Gimenez (1997) highlights the importance of Intercultural Mediation as an intervention process where care for the other, the

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[5] We define the restoration of social connection as the rescue of polite communication between people who will coexist in the long term. The word "restoration" is a happy one, as it emphasizes the impossibility of returning to the original, while at the same time emphasizing the commitment to do so.

[6] Restorative Education, which suggests schools and educators in general to reassess current punitive methods and include restorative practices - those that prioritize taking responsibility for their own actions, recognizing the damage and repairing it - is already well known around the world.

recognition of differences and personal revaluation are in focus in situations of social multiculturalism!

The objectives of a mediation with the above principles are the possibility of bringing the parties together through communication and mutual understanding and the learning and development of a peaceful and harmonious coexistence[7].

Associated with this, it seeks to adapt and regulate conflicts between different ethnocultural institutions and social protagonists, fostering increasingly accessible social support networks, mediated by information.

> The expansion of the category of interculturality advances at the same time as its universalization; interculturalism can and must be conceived as valid and useful in relation to different types of society, supranational units and all of humanity. This is neither obvious nor easy, or exempt from intellectual debate and ideological conflict. (GIMÉNEZ, 2010, p. 19).

3.6. Family Mediation and Systemic Family Therapy the importance of the mediator-therapist.

Around the world and in Ireland in particular, there is a difficult road when it comes to understanding a couple who are in conflict whether it be separation, divorce, property sharing and child custody and alimony.

Experiencing a litigation process is always painful and painful and the number of cases opened in Family Courts does not decrease, on the contrary, they increase every day according to the numbers found (LRC 98-2010, p. 105).

It is also known the importance of the educational role in the dissemination of the Mediation process in an increasingly informative way to society as a way of favoring the adoption of this process as the one chosen by families, couples can also extend this scope to situations of more commercial, but no less affective.

In some countries, such as the Netherlands and Slovenia, counseling on the existence of AMR already occurs and should be taken as a model. (LRC 98-2010, p. 110).

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[7] Coexistence is not always about a shared life under the same roof, but a coexistence in the most varied ways in which the relationship is configured, especially when there are children from a relationship that continues in the restricted form of parenting (emphasis added).

In crisis situations, the entire structure of the human being is shaken and the structure of the family as a living organism happens in the same way. Pain and suffering in different ways within the relational dynamics, disrupt the emotional balance of the parties or family members who will need to reorganize the quality of their relationships in the face of many impulses that are sometimes exacerbated.

According to Peluso (1997), it is very difficult to demand or even expect that professionals from other areas, such as Law, cited by the author, propose to understand the human suffering generated in their family relationships and its adequate and adequate management in the face of the need of vast and refined intellectual and technical-professional training typical of the field of Psychology and that does not fall within the scope of the "pretentious superiority of a solitary jurist"

> In the field of human behaviour, understanding that the interpsychic is always in action, even if the practices are not therapeutic, can lead to some therapeutic effect, that is, to the necessary redefinition within the system of meanings itself (CEZAR, 2012, p. .86)

The crisis represents a moment of opportunity that can be understood as an aspect that generates transformations, especially when the crisis is conceived in a multifaceted cultural conception in a broader perspective that considers the individual in society as a constant context of historical and cultural evolution. (CAPRA, 1982, p. 24).

It is initially important to distinguish conceptually between Mediation and Conciliation so that there is no common conceptual distortion perceived in the Courts of Justice, placing them as synonyms.

> mediation" means 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; (MEDIATION LAW OF 2017, p. 6)

 This misunderstanding puts at risk the benefits of Mediation, especially Family Mediation and its therapeutic results observed in its applicability.

Mediation leads us to the Aristotelian proposal of ethics of virtues when it asks those involved to build, at each moment of coexistence and not only in situations of disagreement, which based on good faith and consideration for the other, of solutions based on mutual respect and benefit. It is thus, definitively, an invitation to internal and personal evaluation for a relationship with the other, which is independent of socially established external laws.

As stated earlier, Mediation, when inserted in the lives of subjects since their school and university training, can transform the entire scenario of how to resolve conflicts in the future and thus, will contribute to developing and training individuals more accustomed to conversation, dialogue and coexistence civilized and respectful towards all the complex diversity and plurality inherent to human nature.

The ecological holistic view (holos - all-global) of human existence shared by systemic thinking and quantum physics, known to be protagonists of modern thinking, demands from the subjects the awareness that combating the causes of problems and differences needs to be thought of in the long term within a concept of the distant future as a horizon, thus prioritizing the interest and importance of the idea of sustainability of human relations.

Although Mediation and Conciliation have many similar points, such as: the use of a "neutral and exempt" third party to resolve a conflict; may result in an agreement that benefits the parties involved; we can say that the main similarity between mediation and conciliation refers to the principles that govern both processes: confidentiality, informed decision, competence, impartiality and autonomy.

As the main difference, we can highlight precisely the agreement: in mediation it can be understood as the result of the restoration of dialogue and as a way to reformulate and restructure the relationship already in conciliation, the agreement is the main objective of the process.

The conciliator has the role of demonstrating and clarifying the advantages of an agreement and the method is closely related to the Judiciary, being practiced by conciliator and magistrate.

The mediator has a more active role than the conciliator when it comes to facilitating the resolution of the conflict, as he is dedicated to deeply understanding the origin of the controversy while identifying the individual and common needs between the parties, having as a primordial role the re-establishment of communication between the parties, providing a favorable environment for the composition and decision-making, managing the course of the conflict based on their participation.

Briefly, mediation deals with multidimensional and complex conflicts, working together with the parties in order to transform it while conciliation focuses on a viable solution to an agreement. (CAHALI, 2018).

There are some different styles of mediation: Facilitator, considered the most traditional, where the mediator hardly interferes during the process; Evaluative, when the mediator issues his opinion; Narrative, which is based on the structure and description of the entire conflict; Transformative, where the empowerment of the parties takes place, so that there is a mutual understanding. Thus, in order to choose the most appropriate style of mediation to be used, one must first analyze the variables between: the parties, conflict, the environment and the mediator himself. (SERPA, 2018).

> Mediation is a non-therapeutic practice that has been widely diffused worldwide and with good results, especially in cultures of community tradition, in which communities have long cultivated the habit of trying to solve problems on their own, before handing them over to others. competent authorities. authorities. (CEZAR, 2012, p.86)

According to Bloch and Rambo (1998), we can say that the Second World War provided an intellectually diversified scenario due to the immigration of several professionals from different areas of Europe to the United States. These immigrants, as was to be expected and as we have written in previous lines of this work, carried with them their experiences and life stories during the war that had important effects generated directly in the way in which the disciplines related to mental health began to develop.

The authors emphasize that in war situations, people realize how far they are from having some kind of control over their own lives and thus feel that their destiny is completely at the mercy of forces outside their control. In this way, it has rapidly increased and the complexity of the importance of being aware of how important the social context is on the lives of individuals has increased.

The meeting between American military psychiatrists who had returned from the War without much professional perspective and Jewish-European psychoanalysts, made the psychoanalytic movement grow, opening doors for active therapies to supplant the initial biological psychiatry and thus, for a short period of this historical moment, the Psychoanalysis dominated the American psychiatric stage at the same time that discontent arose with the limited character offered by the Freudian model of female psychological development.

Bloch and Rambo (1998) also point out that the reasons for discontent were also included: the paradigmatic changes in natural and social sciences that encompasses all of the physics developed

after Einstein's discoveries; cybernetic and information theory; linguistics and general systems theory; the conscious notion of limits in mental health and the awareness of the importance that the context exerts in the lives of subjects in disagreement with what was proposed by psychoanalysis and its focus on the historical past and internal experience manifested in intrapsychic sequences of each subject.

According to Grandesso (2000), all the discontent favored the beginning of research and a systematically oriented clinical practice, where the main characteristic was the change of focus from a practice oriented towards a single individual and its intrapsychic manifestation to a therapeutic practice directed to the family focusing on its interactions and relationships among its members, where he cites the work done by Bateson et al. (1980) "Family interaction" and cites the importance of the author Minuchin in the early 1960s.

This new field of research and action was directly and intimately influenced by the General Theory of Systems and Cybernetics, developed by Ludwig Bertalanffy since 1930, in an attempt to apply the same organizational principles to biological and social systems and to develop laws that would explain, regardless of their nature, general systems. (RAPIZO, 2002).

The origin of the word cybernetics comes from the Greek term kybernetes. This word, which means pilot, driver, was chosen by its creators (Wiener, Rosenblueth and Bigelow) for associating the area of theoretical knowledge that studies control and communication in both machines and animals, and thus relating to the concept of feedback – central theme of his theory, making clear the analogical understanding of the existing similarities between the functioning of the nervous system and the functioning of computers, which caught the attention of other scientists. (VASCONCELLOS, 2012).

According to cybernetic theory, "feedback" is a process of informing the functioning of systems in order to maintain their internal organization. This theory supports the idea that there is a purpose for which systems operate, which is to ensure their regulation and control away from any deviations from the expected standard of functioning. In this way, when a deviation occurs, self-regulation processes are immediately triggered, through the information generated by a negative feedback, which allows the system to function in a normal and habitual way, neutralizing the deviation and returning to homeostasis, maintaining the system's survival, controlling its disturbances and making

it impossible for changes beyond the limit to reach and modify your entire organization. (GRANDESSO, 2000).

Vasconcellos (2012) states that the transition from First to Second Order Cybernetics is a paradigmatic shift in the sciences in general and of the scientist as a new-paradigmatic participant, calling attention to the field where the change occurs specifically and in the relationship – scientist-science, and not in science independently. She also highlights the emergence of new assumptions and dimensions such as complexity, instability, intersubjectivity, which replace the traditional ones known scientifically until then as the dimensions of simplicity, stability and objectivity, due to the limits of scope of traditional science.

Systemic Family Therapy is an invitation to self-knowledge and improvement of relational capacity, considering the multiple truths arising from the different perspectives existing in the complex human system. It aims to enable the expansion of ways of perceiving the world and life, as well as enabling a safer and more positive alternative attitude towards doing things.

> From a radically new experiment in the 1960s, family therapy has grown into an established force, with its own literature, organizations, and legions of practitioners. Unlike fields organized around a single conceptual model (psychoanalysis, behaviour therapy), family therapy has always been a diverse enterprise, with rival schools and multiple theories (NICHOLS AND SCHWARTZ, 2007 p. 283.)

Systemic Family Therapy favors self-development and promotes the recognition of skills that allow new ways of dealing with challenges and critical situations of a conflict, favoring dialogue and valuing what was different before seen as a problem for an enriching understanding of what is different.

Our human ethics will be effectively real when we accept the other "as a legitimate other in coexistence" (MATURANA, 1990, p. 25).

This emotional condition of openness to accepting the other arises precisely from the conviction that each of us, in our relationship with the world, brings to light a certain reality that is not necessarily the reality of the other, and that, in this way, there isn't a criterion of absolute truth to be followed, the only alternative we have as human and civilized people is coexistence in dialogue and respect for the truth that the other presents to us.

This opening of speech should not be restricted to the family/couple in the therapeutic mediation process. In this sense, Minunchin (2007) emphasizes the spontaneity that moves away from the use of technique.

> If the therapist remains attached to technique, limiting himself to being a craftsman, his contact with patients will be objective, detached and clean, but also superficial, manipulative for the benefit of power and ultimately not very effective (MINUNCHIN, 2007)

He still compares this spontaneity by analogy to the course of a river that, despite its spontaneous flow, will be "stuck" and will suffer the limitations of the context (family) of its flow (river banks, obstacles…). What Minunchin (2007) reminds us is that as therapists, the commitment must be focused on their ethics of therapeutic interest in human beings, on the issues that cause them pain, suffering and in constant contact and respect for their values. Only after mastering the technique and completely forgetting it, a therapist, according to him, will be able and able to truly and spontaneously reunite with the family/couple, living and experiencing together with them the proposed reality, as one of their members capable of fully understanding the ways in which the family/system thinks and behaves, using co-participation to be an "agent of change".

4. Data Analysis

Regarding data analysis, Bardin (1977) accepts that the experiences and perceptions of the subject about objects and their phenomena are qualified as the focus of content analysis.

It is possible, in qualitative research, to incorporate meaning and intentionality as inherent to the acts of subjects, understanding their relationships and social structures both in their advent and in their transformations, as significant human constructions (BARDIN, 1977).

In quantitative terms, the participants of our study were 93,3% female and 93,3% Brazilian.

Based on the answers, we were able to perceive what can be understood as an occupational "embezzlement", without wanting to go into the merits of how accomplished these people were in their professions, but which was visible in the sense that they all perform activities different from those they studied and trained as well as substantially below the levels of real knowledge. This can

serve to support a review in the way in which the equivalence of studies is carried out, as it is lost in a lot professionally of these people who are under-utilized without counting the psychological violence that this can represent in each of these professionals who end up succumbing to professions below those they can truly perform as stated by Piscitelli (2010).

From the feelings experienced and experienced in the migration process, we obtained: insecurity (62,5%); anxiety (75%), loneliness (53,6%); non-belonging (37,5%) and sadness (25%), misunderstanding (37,5%); which helps to understand and reiterates what was said before citing for example Achotegui (2000) and the manifestations of stress and the Ulysses Syndrome, at the same time that it calls our attention to the care that must be given to the situation that is the subject of this study.

Half of the participants (56,3 %) agreed that the preventive measure is the best option to deal with life situations. Most of the participants (56,3 %) have or have had Irish citizens as their partners.

It was interesting to note that when the question was asked: "If you have reasonable knowledge of your partner's language, or have been together for some time, do you still believe that many meanings of what you say are not fully understood by him/her when you talk ?" 43,8 % responded that "Yes, many things are not understood but it's ok for me/us" which can also reveal insecurity, submission since the basis of any relationship is communication and therefore, it cannot be said that "it doesn't matter" when something we say is not understood.

The next question: "Have you ever stopped communicating something to your partner, because you feel that you would not be able to express, in another language, everything you would like?" can help to clarify what is said above, as 75% answered yes, they have already stopped talking about something when they felt that they would not be able to express what they would like in another language! Are these people somehow canceling their expressions and way of being in favor of a "good relationship"?; To what extent can this be another factor that harms psychological health, generating more anxiety, frustration, insecurity and a feeling of worthlessness? Even because, 75% answered yes, "we would you like to be better understood by your partner and thus feel more welcomed in the relationship!"

The research showed that more than half of the participants (68,8%) had already had some type of therapy, which reinforces the importance of this practice for the minimum maintenance of the

necessary balance required in a change through the migration process as well as in the maintenance of intercultural relationships. This data also brings to light a possible need to consider the insertion of the Psychology professional as an indispensable professional as well as the importance of incorporating the professional trained outside Ireland in the exercise of the psychology profession, including being able to include it in the list of critical professions. "critical skills" in view of the high number of immigrants from Brazil in the European country!

What was said above can be supported by the fact that 93,8 % were open to the possibility suggested in the question: "Would you like, or do you think it is worth trying, a Family/Couple Therapeutic Mediation if it was offered to you at some point in your intercultural affective relationship?" as well as positively answering yes (37,5 %) and maybe (56,3 %). "Do you believe that a professional psychologist would be better prepared to act as a Family Therapist Mediator?" yes 75% and in the following question: "When choosing a professional for Family Therapeutic Mediation, would you prefer a professional who also understands and speaks the same language as you (bilingual, in this case)?", 81,3 % answered yes!

When we moved on to the analysis of the interviews, the participants brought in their narrative for **the first question**, aspects that refer to anxiety; insecurity; sadness:

"in the beginning it was ok, then the reality shock comes and I cried for 2 (two weeks)... helpless here... to this day it's still hard to accept this lack of connection... distressing... I couldn't bring my books...";

"the experience was shocking and difficult...the process of loneliness...away from the family...customs..."

"I'm still more shy here than in my country of origin... I don't feel accepted... It's very painful and difficult... I'm already socially integrated because I've lived here for over 10 years..."

"... my first year was very difficult... I cried every other day... I almost gave up and wanted to leave... I really missed home..."

"initially there was anxiety to know and live new experiences..."

"...it was relatively peaceful, but I experienced a mix of feelings and the anxious symptoms were inevitable...insecurity..."

..." challenging, away from the family... the food was the hardest part... to look for the customs of our land, in the foreign land..."

As for the second question: Tell us a little about how it is or was the experience of having a partner, boyfriend or husband whose native language is/was different from yours; the answers were:

"... different, difficult... I couldn't express my opinions and wishes... the behavior that is different, culturally, made me feel isolated, alone, being avoided... his solitude shocked me..."

"... unlike anything I've ever experienced... not only in the language... it's living day-to-day with someone that you see the cultural difference materialized... not as a distant thing..."

"Language is the biggest barrier, but it is quite possible to reconcile cultures... it will depend on the efforts of each one..."

"... the difficulty of expression is for both... we often can't find the right words... sometimes ready-made phrases that we use in our language when translated are rude and don't express what we want to say..."

"...a lot of conflicts... nuances that are lost depending on the culture..."

In the third question: Tell us a little about the feelings you have especially experienced in moments or situations of conflict between you and your partner, boyfriend or husband.

"... sometimes it's like a horror movie... oh my god, it will happen again..."

"...feeling of not being understood...anxiety of having to explain in another language...frustration of having to accept that I couldn't and sadness for noticing situations that were repeated because of the language difference... I'm sure if we spoke the same language it would be different..."

"... in the beginning it was very complicated... even though he was open to knowing and accepting my culture..."

"I had the support of a psychologist to deal with the process, which helped me and improved by 200%"

"Nervous, tired and giving up...the cultural differences are many...the real problem is the language, the expressions, the real meaning in a sentence that spo can be perceived by a native or an extremely culturally integrated person."

"Feeling of emptiness; wear and tear, isolation, loneliness..."

In the fourth question, the participants stated that it might be easier to have someone who measures, especially at the beginning, when you are getting to know each other,...at the beginning it is very difficult..."

"...having friends here is very difficult when it's not with Brazilians... I feel a great distance when I try to make friends with people of other nationalities... my boyfriend is my support network for everything, my family here..."

"I even looked for this kind of help with a psychologist, but not as a couples therapy, because the person was very closed to this type of help... I did it alone and I believe we are still together because of that..."

"I looked for a psychologist because ending the relationship was not an option... with that we managed to continue until today..."

"I believe that if I were a psychologist mediator, it would be much better and would help our relationship a lot more..."

"I would really like to be able to have a couples therapy... I think it would be wonderful to have a mediator to help our conversations and dialogue as well as act as a couples therapist... mainly to help with conflicts and help maintain the health of the relationship ..."

"...I would certainly consider a professional psychologist as a mediator, he is the person able to monitor and direct or not the mental/psychological mess"

As for question number 5 (five), the participants agree that it would be ideal to have someone who would work helping the dialogue in the face of cultural and language differences:

"... but it has to be someone who doesn't have the dazzling idea of what it's like to live in Europe and date a European... it has to be someone who has experience of what the whole migration process is, the cold... is to go through it without thinking that we live in a Hollywood movie!... minimizing the sufferings experienced..."

"All forms of help can be interesting…we could get different perspectives that could help us."

"I definitely believe it would make a lot of difference in my relationship...I've been dating for 2 years and I still can't fully open up...hold a conversation...it makes me insecure."

5. Final Considerations

Researching a topic is an unfinished task because it forces us to put an end to it when we often still have the feeling and desire to go deeper and write more on one topic or another.

When we think of mediation as a preventive measure of conflicts in intercultural relationships, we think of couples formed by individuals who have different social, culinary, religious habits, as well as different values, traditions, language, gender relations and even different ethnicities.

The migratory processes responsible for human mobility and what can be considered as a "partial adaptation" when it is considered that this being-immigrant starts to adopt the customs of the place of destination can mean a new concept of belonging in transformation.

All the feelings of inadequacy arising from this process can cause a series of discomforts and even traumas where, from that point on, an affective relationship can also occur as a form of support network, which can help in the integration of subjects to the destination locations, minimizing sensations. of non-belonging resulting from ruptures with family, friends as well as with the professional universe.

The affective relationship can become the only bond that enables rooting through access, understanding and acceptance of language, traditions, customs shared by both, favoring the development of flexible and adaptable interpersonal skills to complex and varied situations.

The entire migratory process can affect the process of integration and adaptation at the place of destination, making difficult the entire complex relationship and interaction between intercultural couples, impacting the dynamics of relationships in the physical and symbolic territory of destination.

Somehow, this being-who-migrates had to adapt to the social and affective values of its partners.

It is important to observe how stereotypes permeate intercultural relations, praising or privileging in some way the European partner, to the detriment of the person who immigrated and this was observed among friends, family and even can be found among professionals according to the interviewees' discourse, which explains the potential "dazzle" when dealing with someone who has a relationship with a foreigner.

I don't know if we can consider that these couples mostly still adopt a patriarchal model, even due to the difficulty of maintaining the professional standards to which these immigrant women have to submit, accepting positions that are sometimes far below or even different from theirs vocational training, in favor of integration and adaptation to the place of destination.

The interview methodology was very important for the integration between interviewer and interviewee, without a hierarchical relationship that could limit the results of the research and at the same time it allowed greater freedom for the participants to talk about several different subjects relevant to the topic, expanding possibilities for further research in this field.

The interviews were submitted to discourse analysis, after being transcribed, in order to understand the social relations of these intercultural relations and their influence on the social environment.

Discourse is an open system with interactions and a form of social structuring based on the relationships between the different ways of producing and building sense and meaning from life experiences, shaping individuals and transforming society! (FAIRCHOUGH, 2001)

The place of destination is a sensitive territory, not only as a geographic space but also as a place that occupies the subjective imaginary, making the Mediation of intercultural affective relationships a task that requires much more than a technique of the professional who performs it, but rather, a psychic-therapeutic knowledge that provides a plus, a welcome and an openness without a priori supported by theories that support and support this practice.

It is generally expected that Mediation can contribute to the improvement of the quality of life and positive coexistence in society and, in particular, of the Mediation of intercultural relations, that it can favor and promote social cohesion through greater understanding and narrowing ties as a result of a greater understanding of diversities, unique cultural and ontological experiences that often suffer from deprivation and discrimination or even neglect.

It is known that it is often not an easy task to summon the other to a process of Family Mediation, especially when it comes to the culture of some European countries, which still preserves traditional models in dealing with relational situations, often keeping silence as measure of preserving "intimacy" by avoiding contact with the problem situation, which puts the couple's mental health at risk.

Integration is a multidimensional process that includes, among other factors, respect for differences and professional promotion, capable of consolidating the permanence in the destination in a healthier way.

In the literature research carried out, we were able to verify that immigration is not limited to a contemporary issue, even though it has currently been discussed in the face of conflicts generated especially by globalization and the neoliberal system, this search and movement of the human being is a characteristic trait throughout human history.

After the research carried out and the studies discussed, we can consider that migration is a complex issue that is not limited to a resolution and is still a matter of concern worldwide. The suggestion is that other studies be created to update the progress on government initiatives and their implementation.

I believe that an Intercultural Therapist Mediator of couples needs to be a very creative professional, capable of embracing all the diversity and complexity of values, feelings and experiences derived from these relationships and in this way the formation of a mediator of this size needs that his/her curriculum is oriented according to the than a service like this will translate: a broad understanding of human rights, human relations; behavior and subjectivities; illness and psychic health; holistic and systemic understanding capable of intervening reflecting the existing and specific resources and possibilities in each situation encountered. A short and limited study of some psychological theories

may not be enough for a professional support capable of encompassing such a sensitive practice that goes beyond the simple negotiation of objective needs.

The scientific field also needs to be open (even because it is a science – movement) for practices that are not just behavioral that can reduce human existence to determinant variables of stimulus – response/cause-effect that are very effective in controlled environments.

The prevention discussed here does not mention a pre-knowledge of a possible conflict, but a punctual, active and responsible participation in relationships capable of transforming relational realities, producing health and well-being for all involved.

On the part of the interviewees, this possibility is something to try, something possible in the midst of this new and complete unknown universe in which this being who has migrated finds himself, there is a hope of being better understood, at least by his affective partner, which often represents their whole new and unique world to emotionally support, so that they can fulfill more efficiently and effectively what interdependence represents in an integration, according to Berry (1987), favoring the topophilia described by Tuan (1980) , without succumbing to an alienation of himself, destructuring and disfiguring his subjectivity that has the consequence of illness.

In this way, we not only reaffirm migration and its effects as an issue that deserves greater attention from governments and public health, but we also recognize through this study that even when this being who migrates has a prior knowledge of the language, the Intercultural communication is something beyond the simple linear translation and therefore another essential point when we think about a mediation that favors the current and future communications between an intercultural couple. Communicating meanings is much more than communicating meanings and so we congratulate these couples who, despite all difficulties, strive to maintain these complex relationships with respect to differences!

6. Attachment:

1- **Google form with survey questions; 2- Worksheet of Free Consent to Participation in Research of the Participants; 3- Semi-structured Intreview;**

Mediation as a therapeutic and preventive measure of conflicts in intercultural relationships.

FREE AND CLARIFIED TERM OF CONSENT

This study aims to examine the psychological impacts of an immigration process and the difficulties encountered in the communication process between intercultural couples, exploring how much a therapeutic mediation process can contribute to the development of happier and more interdependent relationships where the difficulty imposed by the different language and by the migration process itself is minimized.

You were invited to participate in this research project because you have or have been in an intercultural affective relationship in Ireland or in another country or even in your country with someone from abroad and who speaks a language different from yours, and therefore, your participation and the expression of your point of view will be very useful for this study.

Please note that your participation is completely voluntary and anonymous. If at any time

Please note that your participation is completely voluntary and anonymous. If at any time you feel uncomfortable, you may choose to withdraw from participating in the study.

The process consists of an interview conducted in person or remotely via the Zoom platform. This interview is made up of open-ended questions, therefore containing no right or wrong answer, where you can freely express your answer and it can take up to 30 minutes.
Your responses will be confidential and will not be linked in any way to your name.

The research questions are related to the difficulties felt in a migratory process; communication difficulties and the options to act in problem situations.

All the researcher's original notes will not contain any data that could identify you.
The results of this study will be used for academic purposes only and may be shared with the academic staff at Independent Colleges Dublin; in the formulation and publication of academic articles in book chapters, scientific journals, academic journals; conferences and/or lectures held by the researcher.

The research is being carried out by Simone Pieruccetti as part of a Master's dissertation in Dispute Resolution at Independent College. The study is being carried out under the supervision of Professor Mark Byrne. If you have any questions about the study, please contact Simone at simonepieru7@gmail.com

This research has been reviewed in accordance with the Independent Colleges procedures for research involving human subjects.

When you click the "agree" button below / or sign in the "agree" space below, you indicate that:
• You have read the informed consent above;
• You voluntarily agree to participate in this research;
• You are over 21 years old.

You voluntarily agree to participate in this research,
• You are over 21 years old.

If you do not wish to participate in the survey, please decline participation by clicking on the "disagree" button or by ticking the disagree box.

Thank you in advance!

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simonepieru7@gmail.com Alternar conta ☁ Rascunho restaurado.

*Obrigatório

E-mail *

Seu e-mail

DO YOU AGREE TO TAKE PART IN THIS RESEARCH? *

○ YES

○ NO

This is a pre-screening questionnaire. Can you remotely respond to an interview * that will have 5 (five) questions? In case of a positive answer, the researcher will contact you to schedule the day/time and to send you the link to the interview.The interview will not be recorded and you can keep the camera off if you prefer. You can also record the answers and send them in audio format through the what's app to the researcher's number. The researcher will only take notes of your answers.

○ Yes

○ No

○ I just want to answer this questionnaire

Are you an immigrant? *

○ Yes

○ No

What is your country of origin? *

○ Brazil

○ India

○ France

○ Germany

○ North or Central America

○ Other

What is your gender? *

○ Female

○ Male

○ Prefer not to say

What was your occupation in your home country and what is your occupation *
in the destination country?

Sua resposta

Which of the feelings below did you experience or have you experienced in the *
migration process?

- [ ] Insecurity
- [ ] anxiety
- [ ] loneliness
- [ ] non-belonging
- [ ] sadness
- [ ] misunderstanding
- [ ] prejudice
- [ ] others

Have you ever had or currently have an intercultural relationship!? (Relationship *
where your partner was from another country?)

- ( ) Yes I've had
- ( ) Yes , I am currently in one

○ No

What is the country of your current or former partner? *

Sua resposta

If you have reasonable knowledge of your partner's language, or have been together for some time, do you still believe that many meanings of what you say are not fully understood by him/her when you talk? *

○ Yes, many things are not understood

○ Yes, many things are not understood but it's ok for me/us

○ No, everything is understood

Have you ever stopped communicating something to your partner, because you feel that you would not be able to express, in another language, everything you would like? *

○ Yes

○ No

Do you believe in the preventive attitude as ideal for managing different situations in your life (health, conflicts...)? *

○ Yes

○ Yes, definitely

○ No, definitely

○ I don't care

Would you like to be better understood by your partner and thus feel more welcomed in the relationship? *
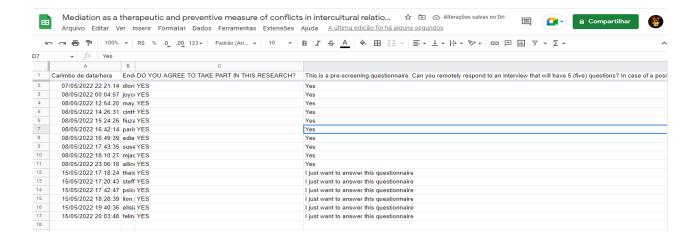
○ Yes

○ No

Have you ever had any kind of therapy? Which? *

○ Yes

○ No

○ Prefer not to say

Do you know what Mediation is? *

○ Yes

○ Yes but I would like to know more

○ No

Have you ever heard of Therapeutic Mediation for couples or Systemic Family *
Therapy?

○ Yes

○ No

Do you believe that the cultural difference between you and your partner could *
be better managed/conducted/experienced with the participation of an
impartial and neutral third person who would assist in the dialogue and
communication between you, minimizing the difficulties of cultural differences
and the language?

○ Yes

○ No

○ Maybe

Please write here some of the feelings you have experienced in your   *
relationship regarding cultural difference when this was not a beneficial factor
for the couple.

Sua resposta

Would you like, or do you think it is worth trying, a Family/Couple Therapeutic
Mediation if it was offered to you at some point in your intercultural affective
relationship?

○ No

○ Maybe

Do you believe that a professional psychologist would be better prepared to act as a Family Therapist Mediator? *

○ Yes

○ No

○ Maybe

When choosing a professional for Family Therapeutic Mediation, would you prefer a professional who also understands and speaks the same language as you (bilingual, in this case)? *

○ Yes

○ No

○ I don't care

2- WORKSHEET OF FREE CONSENT OF PARTICIPANTS TO PARTICIPATE IN RESEARCH

	Carimbo de data/hora	End	DO YOU AGREE TO TAKE PART IN THIS RESEARCH?	This is a pre-screening questionnaire. Can you remotely respond to an interview that will have 5 (five) questions? In case of a posi
2	07/05/2022 22:21:14	dlori	YES	Yes
3	08/05/2022 00:04:57	joyce	YES	Yes
4	08/05/2022 12:54:20	may	YES	Yes
5	08/05/2022 14:26:31	cinth	YES	Yes
6	08/05/2022 15:24:26	fiuza	YES	Yes
7	08/05/2022 16:42:14	paris	YES	Yes
8	08/05/2022 16:49:39	edia	YES	Yes
9	08/05/2022 17:43:35	suse	YES	Yes
10	08/05/2022 18:10:27	mjac	YES	Yes
11	08/05/2022 23:06:18	alline	YES	Yes
12	15/05/2022 17:18:24	thais	YES	I just want to answer this questionnaire
13	15/05/2022 17:20:43	steff	YES	I just want to answer this questionnaire
14	15/05/2022 17:42:47	psico	YES	I just want to answer this questionnaire
15	15/05/2022 18:28:39	lion.	YES	I just want to answer this questionnaire
16	15/05/2022 19:40:36	elisia	YES	I just want to answer this questionnaire
17	15/05/2022 20:03:48	felin.	YES	I just want to answer this questionnaire
18				

3- SEMI STRUCTURED INTERVIEW

Hi, thank you so much for responding to this interview!

I am the researcher, my name is Simone Leão Lima Pieruccetti and I am a Master's student in the Dispute Resolution course at Independent Colleges Dublin.

The questions are related to the subjects: migration; intercultural affective relationship; communication difficulties; conflict and mediation.

Even if you have accepted to participate in the interview, you can decline at any time and choose not to answer any questions if you don't feel comfortable!

I will take notes of your answers for the analysis of the survey data, so don't be in a hurry to respond and feel free to stop and think as much as necessary.

You can keep the camera off if you prefer.

All your data will be kept strictly confidential and your answers will not be linked to your name under any circumstances.

We can start?

1- Talk a little about your migration process and your experience as an immigrant: far from your country, home, family, personal property, culture, customs, language.

2- Tell us a little about how it was or was the experience of having a partner, boyfriend or husband whose native language is/was different from yours.

3- Tell us a little about the feelings you experienced especially in moments or situations of conflict between you and your partner, boyfriend or husband.

4- Talk a little about the support networks you may have enjoyed and if you would consider having a psychologist mediator who could participate in this process with you.

5- Do you believe that the cultural difference between you and your partner could be better managed with the help of an impartial third party that would help dialogue and communication between you?

Thank you so much once again for your participation, congratulations and success!

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