



CRITICAL REVIEW OF MEDIATION IN CONFLICT RESOLUTION

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Abstract

The main objective was to propose a critical review of mediation in conflict resolution focused on immigrants living in Ireland. The aim is to identify possible conflicts between immigrants and natives and how mediation could act on these situations. According to this main objective, the survey measured the respondents' perception of xenophobia in Ireland. It is an analysis of their experiences being immigrants in Ireland.

The research methodology used is mixed; there is a qualitative and case study approach in order to achieve the objectives of the research. It is case study with a qualitative exploratory approach for data analysis. A questionnaire had been informed in a sample of immigrants living in Ireland regarding their experiences as immigrants. Open questions about the perception of xenophobia practices were asked in order to meet the research criteria.

According to the research it is evident in the frequency of speeches of those who have already suffered insults or injuries from local people. The main reason for prejudice is that immigrants are “stealing jobs”, or that they should not receive help from the government for being immigrants. This research used immigrants living in Ireland as a sample universe according to the characterisation of nationality and time of residence in the characterisation of data. There was no counterpoint between the perception of the same issues with the natives of Ireland. It is possible that there is a distortion between the precepts of the construct created and its relationship with the questionnaire.

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Introduction

The contemporary world scenario makes evident the differences caused by reckless governments that destroy their currencies and cause economic instability. This phenomenon brings about profound social changes. There is a massive migration of people seeking better conditions in other more prosperous countries.

Migration can be defined as the movement of people who establish themselves temporarily or permanently, being internal when inside their own country or international when from one country to another (MacRaild, 1999). The causes for the circulation of people are varied, and can result from natural disasters, lack of economic alternatives or conditions of survival. In these cases, migrating to another country becomes an alternative to restart life, through the search for job opportunities, satisfaction of basic needs, such as health, education and food security (Rezek, 2018).

The World Bank's report on people moving for prosperity indicates that the top 10 destination countries account for 60 percent of global immigration (World Bank, 2018).

However, what is perceived is that migrants and refugees, who have already been oppressed in their local country, start to be threatened in the receiving countries, due to migratory conflicts with national population (Tourinho, 2020).

In this sense, this research will discuss this context of migration in Ireland. As O'Hearn (2018) known as the Celtic Tiger, Ireland experienced an economic boom at the end of the last century. In just over a generation, Ireland has evolved from one of the poorest countries in Western Europe to one of the most successful (O'Hearn, 2018).

For Dorgan (2006), Ireland has reversed the persistent emigration of its best and brightest and has achieved an enviable reputation as a knowledge-driven economy. As a result of sustained efforts over many years, past population declines, poor living standards and economic stagnation have been left behind.

According Dorgan (2006), the Irish government sought and facilitated the immigration of thousands of migrants with capital, professionals and skilled workers. However, there is intolerance and aversion for those who come from other countries or different cultures, triggering reactions called xenophobia. It usually manifests itself through discriminatory actions and hatred against foreign individuals mainly in European countries (Loyal, 2018).

Delimitation of the Theme and Research Problem

This research starts from the critical review of mediation in conflict mediation focused on the perception of xenophobia by immigrants living in Ireland. The researcher understands as the relationship experienced between immigrants and the target country it is a great opportunity to find out more about the xenophobia subject. Sampling is limited to students at a university located in Ireland.

This researcher is aware of the fact that there is an important source of information in the empirical data on hate crimes (Riaz, 2021). For example, Germany in recent years has experienced a sharp increase in population born abroad and an increase in hate crimes (Raiz, 2021). A recent survey was conducted that showed that the daily probability of hate crimes doubles immediately after an immigrant crime event in a local community (Riaz, 2021).

This present research understands that it is possible to correlate the data for Ireland, but this is not the aim of this work.

Importance and Justification of the Study

The 2017 Mediation Act places mediation at the centre of the civil justice system in Ireland and protects some of the key principles of mediation. Cheever's' research (2020) discusses neutrality as one of key principles of mediation. The aforementioned article shows how neutrality is discussed by two sets of mediation stakeholders (clients and mediators). Thus, there is the importance of conflict mediation (Schweppes& Walsh, 2008). Using two sets of data, the article demonstrates that both groups recognise the influence of neutrality in the mediation process Cheevers (2020). At the same time, the article shows that the way the two groups discuss neutrality is different Cheevers (2020).

As the authors Schweppe, & Walsh (2008) support or establish mechanisms to deal with hate crimes while initiating conflict management solutions, it is fundamental in the issues of conflicts generated by xenophobia or even racism. In the community, Protection is needed for members of victim groups and victim communities as there is greater potential to trigger retaliation and conflict between groups (clients and mediators). Developing compassion for traditional hatred targets the formulation of a political declaration that hate crimes will not be tolerated (Schweppe, & Walsh, 2008).

Given this context this research has the following suggestions:

Objective

Propose a critical analysis review of mediation in the conflict resolution regarding immigrants experiencing xenophobia.

Analysing the foreigner's experience regarding xenophobia.

Analysing the material collected with respect to the possibility of the respondents having heard some insulting word, or negative adjectives for being an immigrant living in Ireland.

Check how often respondents suffered some other type of discrimination and generate a parallel.

Check through the respondents' perception if there is xenophobia in Ireland.

Check in the speech of the respondents if there was a testimony of prejudiced attitudes towards foreigners living in Ireland.

Seek to understand the perception of the respondents if they believe that it is the role of society to be a protagonist in the amicable solution between conflicts between foreigners and locals.

List the most frequent actions remembered by respondents about whether they heard about a government committee or actions to combat acts against immigrants.

1. Literature Review

Critical Review of Mediation in Conflict Resolution

In a society permeated by interests, whether in the social, economic, political or any other scope, it is impossible to expect that relationships will always be able to sustain themselves in a peaceful way. In order to establish a harmonious relationship between diffuse interests, the concept of Law was created, through the laws, principles and norms that govern the society.

The author Miguel Reale (2005) states that “where man is, there is the rule; where there is coexistence, there is a norm”, demonstrating the intricate relationship between law and human relations or between law and society.

In this sense, the state is responsible for establishing and enforcing the rules, in order to ensure as much as reasonably possible the stability of interpersonal relationships.

Joelma Gomes do Nascimento (2018), regarding the topic, states that:

In today's society, it is up to the State to establish general and abstract norms of conduct aimed at all citizens, in order to maintain a stable and peaceful coexistence, without excluding local customs, which are often used as paradigms for the elaboration of future norms.

Human beings have always been subject to the adversities that permeate human existence, and in this context, the elements that cause discord between one subject and another, or between a group, in the context of this study called conflicts, are also included. The means to resolve these conflicts evolved over time. The proof of this is that the search for the solution of disputes dates

back to the times of Babylon, passing through the Hebrews, to ancient Greek institutes, even preceding Roman law, coming from the beginnings, when man acted only by instinct until reaching an amicable resolution. Where a third stranger was introduced, in order to mediate the situation, and later on, when this was not an option, the institute of arbitration was initiated (Outeiral; Gomes, 2008).

Forms of Conflict Resolution

There are several mechanisms used today in the resolution of conflicts in the legal and extra-legal framework. Self-protection is one of them, which is characterized by the imposition of the will through force, in which the state does not participate. The parties themselves seek the solution of the problem (Fareco, Marcela, 2016).

On the other hand, self-composition, which has transaction and submission as its genus, is configured by the sacrifice of one of the parties, by giving up their interest, in favor of others. Considered as a real alternative form of conflict resolution, which can happen in the process or outside it, between the interested parties or with the participation of a third party (Guerra, 2013).

Mediation, which is configured by the entry of a third party, outside the dispute, with the intention of impartially facilitating the dialogue between the parties, so that they can reach a consensus. The Conciliation where conciliation in order to intervene proposing a solution for the parties to reach a common point, different from this in mediation the mediator is just a bridge between the parties, not having the power to intervene (Guerra, 2013).

Finally, Arbitration, where a third party also outside the dispute, will act as an arbitrator in the dispute, with an arbitration award being issued with the force of a judicial enforceable title.

Among the 5 types mentioned, the most used within the theme covered are Arbitration and Mediation, since they make it possible to more forcefully dissolve conflicts and conclude the problem more concisely.

Arbitration has, by definition, to be an alternative means for the solution of conflicts, although it is jurisdictional, it is available to the parties, where a third outsider is called to exercise the role of Arbitrator, through an arbitration award that has the force of a judicial enforcement title (Pinheiro, 2005, p26).

Regarding arbitration, José Cretella Júnior (1998, p.128) is as follows:

"special system of judgment, with its own procedure, technique and informative principles and with enforceable force recognized by common law, but subtracted from it, whereby two or more individuals or legal entities, of private law or public law, in conflict of interests, choose by mutual agreement, contractually, a third person, the arbitrator, to whom they entrust the role of resolving the dispute, agreeing the litigants to accept the decision rendered".

Arbitration as a means of conflict resolution comes from ancient times, being already present in the Hebrew culture, in Roman Law (Scavon Junior, 2014, p16).

Scavon Junior (2014) states that, "arbitration results from a legal transaction whereby the parties opt for an arbitration solution, abdicating the state jurisdiction due to their property and available rights".

Arbitration in relation to its legal nature can be recognized as contractual or jurisdictional, thus being considered mixed. Remembering that the idea of jurisdiction here is not restricted to the typical function of the state, since the action brought about with the objective of resolving a conflict through the existing law and by the imposition of the will of the parties.

The arbitration award is judged in a technical and moral sense, regardless of ratification by a state judge, constituting a private award.

We observe the hybridity in the legal nature of arbitration, as it is of a private nature while its effects have the value of the decisions of the Judiciary, hence its public character.(Sellos, 2011, p.228-229)

It is also important to list that the institute of arbitration is limited by principles that must be followed, among its guiding principles are the principle of autonomy of the will, due legal process, the impartiality of the judge and its free conviction, the mandatory judgment, and the Kompetenz-Kompetenz principle (Rabey, 2018).

Ricardo Soares Stersi dos Santos (1997) mentions that arbitration can be seen in two aspects, the first is institutional arbitration and the second is Ad Hoc arbitration. Institutional arbitration is more complex, and follows a regulation and a chamber previously chosen by the parties, while the second, Ad Hoc arbitration presupposes the free choice of the parties and brings greater flexibility as to its rules, which can be chosen, for example, the UNCITRAL rules.

The use of Arbitration is seen as a consensus among several countries in the world, but with its own characteristics in each region, following the United Nations Commission for the Development of International Trade Law (United Nations Commission on International Trade Law - UNCITRAL), which can be considered a Model Arbitration Law created in 1985, with the aim of

harmonizing the laws of the various countries in the world (NU, 2013).

In a more limited way, especially in relation to the work with arbitration in the European context, it is important to mention here the Arbitration Act of 1954 (The Arbitration Act of 1954-1958), which brings a more specific approach to the UNCITRAL Model Law, ensuring that the parties do not are prevented from accessing the court, and that arbitrations are conducted according to the same standards used in the courts, this provision is currently reinforced by the new Arbitration Law of 2010 .

On the other hand, the method of mediation comes from the Latin term *mediare*, which literally means to mediate, to intervene, occurs when in a conflict, a third party is called to intervene, with the presupposition of listening, discussing and causing the parties reach a consensus, providing a dialogue between the conflicting parties in order to reach a common place (Martins, 2017).

Lilia Maia de Moraes Sales and Mariana Almeida Sousa (2014, p. 32), about mediation provides the following statement:

Mediation is a flexible and consensual dispute resolution process in which a neutral and impartial third party – the mediator – facilitates negotiation between the parties to help them reach an agreement. A hallmark of mediation is its ability to expand traditional forms of settlement in discussions to broader resolutions and diverse options, often going beyond legal dispute settlement methods.

In relation to mediation, it is worth mentioning the MEDIATION ACT 2017, also known as

the Mediation Act (2017) or the Mediation Act 2017 contains provisions for a comprehensive legal framework to promote dispute resolution through mediation as an alternative to court procedures. The law's underlying objective is to promote mediation as a viable, effective, and efficient alternative to court proceedings, thereby reducing legal costs, streamlining dispute resolution, and reducing the stress and acrimony that often accompany court proceedings. As provided in the legal text itself: "Mediation" means a confidential, facilitating and voluntary process in which the parties to a dispute, with the assistance of a mediator, attempt to reach a mutually acceptable agreement to resolve the dispute.

Also according to the same provision, any person can intervene as a mediator, who must act impartially, not having the power to make decisions for the parties, just lead them to the outcome, being a "person appointed under an agreement to mediate and assist the parties of the agreement to reach a mutually acceptable agreement to resolve the dispute over the object of the agreement".

Warat (2001), on mediation states that this can be considered:

...in a first approach, as an undisciplined procedure of self-echo - assisted (or outsourced) composition of the conflicting bonds with the other in its various modalities. Undisciplined by its heteroxia since the mediator requires the necessary wisdom to be able to move, without the obligation to defend established theories, an intellectual fief or the orthodoxy of a chapel of classes or knowledge. The self-composition of mediation procedures is assisted or outsourced, as the presence of an impartial but involved third party is always required to help the parties in their process of taking the risks of their self-decision that will transform the conflict (Warat, 2001, p75-76).

Also according to Luis Alberto Warat (2004, p.26):

The great secret of mediation, like all secrets, is very simple, so simple that it goes unnoticed. I don't say let's try to understand it, because we cannot understand it. Many things in a conflict are hidden, but we can feel them. If we try to understand them, we won't find anything, we run the risk of aggravating the problem. To mediate, as to live, it is necessary to feel the feeling. The mediator cannot worry about intervening in the conflict, transforming it. He has to intervene in people's feelings, help them feel their feelings, renouncing interpretation. Conflicts never disappear, they change; this is because, generally, we try to intervene on the conflict and not on people's feelings. Therefore, it is advisable, in the presence of a personal conflict, to intervene on yourself, to transform yourself internally, then the conflict will dissolve (if all the committed parties do the same thing). The mediator must understand the difference between intervening in the conflict and in the feelings of the parties. The mediator must help the parties, make them look at themselves and not at the conflict, as if it were something absolutely outside of themselves. When people interpret (to interpret is to redefine), they hide or try to dominate (or both). When people feel without interpreting, they grow. Feelings sit silently, in bodies empty of thought. People, in general, flee from silence. They hide in the scandal of words. They theaterize feelings, so as not to feel them. The feeling felt is always aristocratic, it needs the elegance of silence.

Simple and vital things like love are understood by the silence they express. The energy that is being directed towards jealousy, anger, pain has to become silence. The person, when he is silent, serene, reaches inner peace, non-violence, love. We are on the way to becoming freedom. That is the mediation goal.

Mediation presupposes to be, in most cases, a non-judicial process, being faster. The principles that permeate mediation are provided for in the second article of the law, namely, impartiality of the mediator, isonomy between the parties, orality, informality, autonomy of the parties' will, search for consensus, confidentiality and good faith. From this perspective, four guiding principles stand out, they are (ASSOCIATION OF CONFLICT MEDIATORS, 2021):

According to this principle, the mediator must be a third party, outside the relationship, who acts impartially, in such a way that he does not take a stand in favor of either party, or seek his own interests involved in the conflict (ASSOCIATION OF CONFLICT MEDIATORS, 2021).

According to the Confidentiality Principle, what is discussed or worked on within the scope of a Mediation does not leave this scope. The Mediator cannot be a witness in any proceeding that opposes the parties in court on the matter that was dealt with in Mediation, nor can what was dealt with be used in the judicial proceeding. This principle is intended to give the parties the necessary confidence to, in a frank and open manner, deal with their interests, without constraints (ASSOCIATION OF CONFLICT MEDIATORS, 2021).

According to the Principle of Autonomy of the Will of the Parties, the parties, when initiating a mediation, are aware of what is required of them and what they can obtain, but, above all, they do it voluntarily, being co-responsible for the success or failure of the process. Mediation

is, therefore, a voluntary process and the responsibility for the decisions taken during it rests with the mediated ones.

According to the Principle of Cooperation between the Parties, the mediated parties are responsible for working together, maintaining respect for each other, in the search for a solution to the conflict they intend to resolve (ASSOCIATION OF CONFLICT MEDIATORS, 2021).

In relation to the legal nature, this is recognized as contractual, due to the fact that there is a will of the parties to enter into an agreement, it is something decided by them, and it is manifested at the time when a commitment is made, creating, extinguishing and modifying rights.

Corroborating the above understanding, Rosane da Rosa Cachapuz (2003, p41), regarding the legal nature of mediation, positions itself as follows:

It is established in the sovereignty of the will of the parties, creating, extinguishing or modifying rights, and it must be a lawful object and not protected by law, which is why the elements forming the contract are present, its object is human behavior, as its purpose it is the resolution of conflicts related to the interaction of being in society.

Mediation is then observed within a social prism, a tool that has in its creation a strong social stabilization factor, through which it seeks to lead those involved to consensus. In short, if there is a discrepancy, what is sought is the conduction of mutual recognition between the parties, so that both communicate, understand and understand each other, but without neglecting the understanding of their legitimate claims.

In a broader legal scenario, that is, at the international level, such methodologies are seen as increasingly necessary, being used as a means of resolving emerging conflicts, through which countries seek to adapt to the post-modern context, with characteristics of inclusion of diversity, plurality and multiplicity of visions and narratives.

Expected decisions are often urgent because of their implications, involving many divergent actors. With such possibilities, the alternatives offered can be an effective and effective instrument for a more harmonious solution, observing the demands of the parties and overcoming the win-lose paradigm. Although the win-lose paradigm still prevails in actions, this new methodology encourages the potential to reorient justice, with more systemic interventions and more lasting solutions.

The ability to develop new strategies in the face of conflict, to reflect on and formulate significant questions, are active means of facing them and resisting simplification. And yet, through direct negotiations between all those interested in the same situation, it provides for the construction of solutions that result from the contribution of different thoughts and worldviews.

Law enforcers can be recognized for seeking to act in the realization of collaborative agreements, generating new procedures and new relational ways of thinking, proposing and participating in new processes, which are the result of a consensus of thoughts, which were often divergent and antagonistic

In addition, what is sought here is to funnel the theme with a pragmatic focus on the mediation process and its applicability in international conflicts, more specifically in relation to the relationship of migratory crises, which lead to a series of situations involving xenophobic discourses, lack of information, prejudice, fear and others.

Within the applied methodologies, mediation is one of the ways that has been used to seek this reformulation of concepts and a peaceful and mediative solution between such individuals.

The next chapter will bring an analysis of mediation and its application in this context, going through its forms and the current view regarding its use in the resolute international context.

Critical Evolution of Mediation Identifying the Development of Conflict

The theme inserted in the work deals with conflict resolution, more specifically with a focus on xenophobic conflicts, related to international immigrants. This issue is of great concern throughout the international scene, especially nowadays, where people are increasingly displaced due to political, social and economic crises experienced in their countries of origin.

It is common for individuals from receiving countries to have an expression of disgust towards those who arrive, associating these with the deterioration of the social situation in the country. Part of this attitude is linked to fear, which leads to hostility, but sometimes supported by xenophobic prejudices.

This situation generates a wave of conflicts and tensions between foreigners and residents in the receiving country, where refugees and migrants end up being left on the margins of society, as if their stay there were a kind of threat to that country's peace.

Seeking means of solution, and focusing on the protection of rights, in order to preserve and guarantee the dictates brought by Human Rights, forms of conflict resolution emerge, more specifically the so-called restorative justice that seeks social pacification (Tourinho, 2017).

Mylène Jaccoud, teaches pragmatically about this:

Restorative justice is an approach that privileges any form of action, individual or collective, aiming at correcting the consequences experienced by an infraction, the resolution of a conflict or the reconciliation of the parties linked to a conflict (JACCOUD, 2005, p. 169).

The conflict solution model currently used in most countries emerged in 1975, and had as its creator an American psychologist named Albert Eglash (VAN NESS, STRONG, 1997, apud, JACCOUD, 2005, p. 165).

Renato Sócrates Gomes Pinto asserts that restorative justice aims to reach a consensus among community participants, focusing on the social context:

[...] is based on a consensus procedure, in which the victim and the offender, and, where appropriate, other people or community members affected by the crime, as central subjects, collectively and actively participate in the construction of solutions for the healing of wounds, traumas and losses caused by crime (PINTO, 2010, p. 20).

Pranis (2010, p. 255) comments on the theme when he says that:

"the procedural phase of reparation is an interdisciplinary action, which requires the joint help of legal professionals and psychologists to try to bring a solution to the end of the anxieties of each individual involved in the conflict."

More clearly, he says that reparation must be seen in its substantiality as an effective means to achieve the effectiveness of justice for all involved.

Observing this delimitation, Restorative Justice inserted itself in the global milieu as a proposal for conflict resolution and within the mainstay of migratory conflicts, as a tool to demystify the stigmas rooted in the ideological discourse of society, hitting the keyboard of exclusion and invisibility discourses regarding migrants and refugees (PRANIS, 2010).

The main factor of divergence between peoples is certainly the lack of dialogue and understanding that is linked to misinformation, these facts in community reach a very large proportion, which leads to conflicts, fights and even wars, for the simple assumption that foreigners are for itself enemies of a given nation, who are below society, who instigate violence, among others.

Resolution n. 2002/12, of the UN, entitled “Basic principles for the use of restorative justice programs in criminal matters”, adopted a broad and welcome concept, as it aims to support the institutionalization of the new model in the States:

Restorative process means any process in which the victim and offender, and, where appropriate, any other individuals or community members affected by a crime, actively participate in resolving the issues arising from the crime, usually with the help of a facilitator. Restorative processes can include mediation, conciliation, family or community reunion (conferencing) and decision circles (sentencing circles) (BRASIL, 2002).

Initially, before entering the theme itself, it is imperative to bring to the theme the conceptualization of the principles in view of their relevance to the issue. In this understanding, the

principles act in the formation of the rule, giving direction to the law. Principles are not laws, however, they figure in the initial basis of the legal field. Generally speaking, principles can be understood as fundamental judgments of law. (REALE, 2002)

Melo (2000, p. 68) on the topic, defines a principle as:

Nuclear command of a system, its true foundation, a fundamental disposition that radiates over different norms, composing their spirit and meaning, serving as a criterion for their exact understanding and intelligence, precisely because it defines the logic and rationality of the normative system, in its gives the tonic and gives it a harmonic sense.

Likewise Miguel Reale (2003, p. 37) adds that:

Principles are normative enunciations of generic value, which condition and guide the understanding of the legal system, the application and integration or even the elaboration of new norms. They are founding truths of a system of knowledge, admitted as such, because they are evident or because they have been proven, but also for practical reasons of an operational nature, that is, as presuppositions demanded by the needs of research and praxis.

The principles are then, the essence of the legal system, serving as a basic foundation for all the legal fuss. The term Alternative Dispute Resolution Methods is more commonly used in Latin countries, while in countries like the US, they are called Alternative Dispute Resolution (ADR). The

author Frank Sander (apud HIGHTON; ÁLVAREZ, 1995, p. 26) goes back in time and reports the reasons why the theme gained place in the legal scenario identified American territory, thus, according to him, initially three were sought to attend to 4 factors:

(i) the decongestion of the courts, as well as the reduction of costs and time in the resolution of conflicts;

(ii) greater community participation in conflict resolution processes;

(iii) facilitating access to justice; and

(iv) offering more effective forms of dispute resolution.

In other words, the judiciary was faced with an excessive demand and, with this, decided to find a way to reduce the workload more effectively, however, it also saw the possibility of bringing the community to the resolving scenario, increasing its participation and working in ways of greater access to justice.

Based on the lessons of Dignan and Marsh (2003), there are three main procedures for the application of Restorative Justice that allow the association of essential restorative elements, which are the empowerment of the parties, the participation of those involved, the repair of damage and the overcoming of the traumatic event, with the consequence that the gradual formation of the population is expected.

In this line of thought, now focusing on conflict resolution with an emphasis on international relations, there are three main axes to be observed, conferences, circles and mediation, all of which

presuppose the participation of individuals in the search for communication and understanding, reaching an understanding . Nevertheless, among the three, mediation is the most used within the resolution of conflicts based on xenophobic and related precepts, which is the focus of the work.

The Mediation

In the previous chapter, it was initially mentioned about the forms of resolution, however without going into mediation. Thus, the mediation modalities and their application will now be exposed.

By way of elucidation, José Vasconcelos Sousa (2002, p. 19 - 20):

Mediation is an agreement-seeking process in which the people involved are helped by an expert who guides the process. The search for an agreement consists of a process of negotiation, directly or indirectly, between the interested parties. The specialist, the mediator, helps those interested in finding the area of possible meeting of interests that allows the respective objectives to be adequately met and that is satisfactory to the parties.

The mediation process is not restricted to just one form, in this sense there are several types of mediation, being Facilitating Mediation, Evaluative Mediation, Narrative Mediation, Transformative Mediation and Warattian Mediation (Conheca, 2017).

Facilitating Mediation or traditional mediation is one of the oldest forms of mediation, having been initially applied well before its real structuring in the beginning of the 20th century.

The central idea of facilitating mediation is that the parties will always be able to find common ground if they are provided with information, time and support to do so. The mediator does not issue opinions in this type of mediation.

The evaluative mediation seeks to reach an agreement between those involved, having as its main focus the result to be achieved, regardless of the interest of each one. The type of evaluative mediation is based on a possible prediction of how the conflict would unfold in a court of law.

The mediator here is usually from the legal area and uses this situation to analyze and predict how the outcome of the conflict would be if it went to court, so he evaluates and exposes the conclusions to the parties. The main intention is to avoid opening a lawsuit.

Narrative mediation or circular narrative mediation, this type of mediation takes into account the stories of those involved and seeks to find the meaning behind the relationships between them, in order to understand how to get to the root of the problem.

The starting point here is the experience of each person, and the baggage that both bring from the relationship. Thus, we seek to listen to the parties, and make them listen to each other, in an attempt to reconstruct what was shaken by the conflict.

Transformative Mediation aims to restructure the relationship and empower those involved in the conflict, and after that reach the resolution of the problem, with this, the understanding of the parties is sought as one understands the needs and interests of the other. As in the traditional method, the mediator does not interfere in the dialogue, serving only as a bridge to it.

Mediation Warattian was a model initially proposed by Luis Alberto Warat, hence the name Warattian, and is based on work based on love. these recognize the feeling in each other. It is also

known as love therapy.

As for the procedure, mediation is composed of phases that will be dictated according to the course of the process, which can be changed, deleted or added, because one of the most striking characteristics of the process is its informality (Warat, 2021).

The intention is for it to be a quick procedure, carried out through joint meetings, counting on the parties, called mediated and the mediator(s), according to the will of the parties and the need for the act. If the parties want, they can still request the accompaniment of a lawyer.

As for the steps that make up the process, there are those who say there are 5 parts and some say there are 6 or more, in general, six main phases can be mentioned, being the pre-mediation, opening and narrative of the parts, a summary of what happened by the mediator, identification of real interests, creation of options by the parties and elaboration of the agreement.

In pre-mediation, the parties have their first individual contact with the informational mediator, about the steps of the procedure and what to expect.

In the second phase, the opening session will be made by the mediator and presupposes the hearing of the same ones who will narrate the facts that took place.

Once this is done, the mediator will do what is called a summary, which consists of reinforcing the facts mentioned, but in a positive and converging way, through non-violent communication, seeking to bring both to understanding. That said, the moment when the parties open a dialogue and seek to identify their interests, the motivation for the dispute, follows. The next step is to create options, where ideas for resolution are presented and then their choice.

Once the options are chosen, an agreement is made between the parties, which should be the most efficient, feasible and satisfactory. If there is no agreement, the assignment is terminated with a final term.

It is possible to highlight mediation as a valid restorative process for the resolution of migratory conflicts, because it is a model that excels in communication between the parties, where they are heard, feel respected and jointly seek a solution. Autonomy is exactly one of the presuppositions of the procedure and it leads those involved to reflect on the conflict, leading to an understanding of the cause.

Mediation allows for dialogues seeking respect, where the parties see each other as equals, with a balance between decisions and, in particular, opposition to non-violent communication techniques. This communication leads the participants to a balanced coexistence, so that they can let go of the prejudices rooted in social discourses, focusing on valuing and listening to the other, leading to the perception that everyone is equal.

For Cruz Parra (2013, p. 130), mediation can be conceived as a procedure within the process, in which the parties, assisted by an official mediator, can decide the content of the reparation agreement whose effective fulfillment would paralyze the progress of the action.

Regarding non-violent listening, Rosenberg (2013, 19) states that "it is in our nature to enjoy giving and receiving in a compassionate way." However, at some point the man is released from this internal connection and lets himself be led by the spirit and exaltation, this is what drives the masses. Non-violent communication rescues this communication, starting from listening to emotions, individuals show their pain and recognize the reflection of themselves in the other, in addition to being respected in view of their need. it is possible to strengthen the sides and lead

society to better relations.

A process of analysis of the other is developed, where it is possible to put aside differences, prejudices and understand their needs. It is clear that a mediation process does not always reach an expected outcome, however, it is always imperative to seek this conclusion (ROSENBERG, 2013).

Given what has already been discussed, in relation to attacks against immigrants and refugees that have taken place around the world, institutions have sought in mediation a way to resolve these differences, bring those involved into the same context, changing the line vision, demonstrating that the foreigner is not to blame for the problems of the destination country, and that his arrival there does not represent the opening of a universe of evils and war.

Next, the issue of xenophobia around the world will be discussed in the next chapter, based on a case study, bringing an analysis of its consequences in the context of Ireland and South Africa.

Xenophobia in South Africa and Lessons Learned in Ireland

The issue that refers to immigration leads to a very emerging discussion, since the subject is increasingly on the agenda and in the sights of the UN (United Nations), raising discussions in networks of missions of political and geographical barriers around the world, which is driven by the current large migratory movement. It is important to bring the definition between terms, since the term emigration refers to the individual who leaves a certain country, while the term immigration refers to the individual who arrives in a certain country.

This displacement of people between territories is a complex process and driven by numerous aspects that are linked to various causes and motivations that accompany the development of society in history, ranging from political, cultural and economic transformations in

countries. An example to be cited among the factors that lead to immigration is the search for a better quality of life, which has led and still leads individuals from around the world to leave their nations and embark on risky journeys in search of asylum in other countries (SANTOS, 2016).

Going back a little in time, more precisely at the end of the 19th century and beginning of the 20th century, Europe went through a period of great health explosion and great demographic explosion that led to the swelling of cities, this increase in population added to the crisis in agricultural production that the European continent was going through and led to hunger, poverty, among other problems, and with that the Europeans were forced to seek better living conditions in other countries. This migratory phase occurred in two moments, the first migratory movement occurred between 1950 and 1970 and it was a somewhat positive movement because countries like the United States, Japan and some countries in Europe attract people generally from underdeveloped countries with the aim of fill job vacancies, vacancies which required a lower professional qualification and had lower salaries and therefore were not filled by their local populations (Cf. Sassen, 2002).

However, the second moment went against the grain of the first, which occurred in the early 1980s when the rise of neoliberalism and savage capitalism led to the opening of markets and the acceleration of production and release of goods at the world level, which had as a reflex the decrease in the state's participation in the economy causing companies to become more aggressive and faster, seeking new markets and cheap labor in other countries, this action resulted in an increase in unemployment and wage differences within the population itself. of developed countries (Cf. Sassen, 2002).

As a result, the local population began to be unemployed, there were many negative effects on the population and from that point onwards, local populations became averse to foreigners,

which gave rise to xenophobia, which is a feeling of aversion to foreigners. or that person who is not of the same nationality (Cf. Sassen, 2002).

Xenophobia is the act of treating hostility, segregation, discrimination, and/or physical aggression against a foreigner residing in a certain country. Here, foreigners are seen as inferior to the original peoples of that country, as for the individuals of the receiving country, they strongly believe that they are superior to a certain group or region (RUIZ, 1993).

[...] Not identifying with the other, finding them strange, not seeing them as sharing the same human nature, seeing the stranger and the foreigner as someone inferior, who does not share the same human qualities, seeing them as a threat, are fundamental traits of what we now call xenophobia which, as we can see, reproduces very ancestral attitudes of human beings. (JUNIOR, 2016, p. 14).

This behavior is accentuated with the economic crises, social policies that have been taking nations. As mentioned by ENRICONI and MORAIS (2017), among the reasons that lead to xenophobic attacks is the fear of losing social status or identity, the fear of losing economic status, the feeling of superiority and ignorance.

This is just one historical account among many that refer to the facts that led to the migratory crises and the current conflict scenario. Rodríguez (2012, p. 27) in relation to this explains that "there are many and diverse definitions proposed to describe migratory movements, which however does not limit the understanding", since there is no fully clarifying concept about it, this because the migratory action itself can be divided into forced and voluntary, that is, there are those who migrate by will and there are those who migrate out of necessity, an understanding that is

also embraced by the UN (United Nations) (OIM, 2009).

The discussion extends over several strands of thought, but in general, and for greater understanding, as per Purdin and McGinn (2010), although migratory displacements have a multifaceted character, most of them are strongly linked to the historical context of social, economic and political conflicts in the country of origin.

SANTOS (2016, p. 8) on this topic provides:

[...] Immigration and refugee are complex issues that must be interpreted far beyond an individual's choice to leave their territory in search of better living conditions. In fact, they express particularities of class, gender, ethnicity and religion and are inscribed in changes in world geopolitics.

The author also states that contemporary societies suffer from the increase in cases of xenophobia, especially because National States are pressured to admit, in the national context, bodies considered strange that will depend on existing resources in the country to guide them and keep them in security, this leads the existing society to repel these individuals by the idea that they are going to take something belonging to their nation.

The reasons that lead an individual to migrate from their country of origin involve political, economic, cultural issues, among others. And even though conflicts are very common, the search for better conditions overcomes this issue, these individuals often risk entering another country illegally, which accentuates the fear reactions (CRISTINO, 2015; RUIZ, 1993).

The concern with the consequences of these displacements enters into a context of protection related to rights inherent to all individuals, there is a need to maintain and protect the minimum guarantees of every citizen, seeking to reinforce individual rights and guarantees, reinforcing respect and recognition of differences and pluralism, human diversity and peaceful coexistence, taking as a starting point the dignity of the human person (Redin, 2013).

When discussing Xenophobia in the world, many reports can be presented, but some with more emphasis, such as South Africa, a country that has carried a great weight in relation to these issues for many years. A not-so-recent event took place in 2008, when xenophobic-motivated violent attacks in some districts of Johannesburg, South Africa came to the media, gaining international notoriety. Zimbabwe, Mozambique and Nigeria.

In 2015 another report was made public in South Africa, In Chatsworth, Durban, where it was necessary to create emergency facilities to house refugees who were evicted from their homes and violently attacked in the city (BBC NEWS, 2015). Also in 2015, in Alexandra, Johannesburg, at least seven migrants were murdered and hundreds were left homeless after a wave of xenophobic attacks. (THE ECONOMIST, 2015).

Currently, these situations have become more accentuated with the increasing economic crisis in the country to the detriment of the new Coronavirus, since 2019/2020 the country has been suffering waves of xenophobic violence, showing a great advance in intolerance towards immigrants from neighboring countries by of the locations. A report brought by the newspaper DW (Made for Minds) shows a little of the reality experienced by foreigners in the country:

Phola Park, an area of the Thokoza district, neighboring Kaituma, east of Johannesburg, registered until this weekend

a demonstration motivated by the restrictions on the supply of electric current for more than a month, but that ended up turning into an act of vandalism and looting of foreigners' property (Maluleque, 2020).

In May 2021 the port cities of Ceuta and Melilla, which border the European Union and Africa, received an avalanche of immigrants, a total of 8,000 people in a single day, leading to a major diplomatic crisis (Cohen, 2021). A report in the newspapers clearly shows the situation of immigrants and the cases of xenophobia in the region. Luna Rais, a Red Cross volunteer, was photographed helping a Senegalese migrant, an image that was rejected by many with messages and hatred and prejudice, not only in the country, but also from other places.

Another country that also brings an alarming load of prejudice and xenophobia is Ireland, currently the cases of Xenophobia in the country have increased considerably. In 2016 the BBC News website reported a scheme of anti-immigrant militias that was spreading throughout the European continent, which also drew attention for their extreme right-wing positioning, with a strand of violent and highly repressive ideology, leading to the increase cases of violence against immigrants in several countries such as Germany, Hungary, Bulgaria and others (BBC News, 2016).

In 2019, cases of aggressions suffered by groups of Brazilians in Ireland were reported in the Global media, where individuals reported offenses, provocations and even physical aggressions, some of them during working hours (Yabiku, 2019)

It is interesting to note that this increase at the time coincides with the period of the pandemic, which according to the press was a factor in the increase in cases of violence and other

attitudes in the country, especially in relation to the Japanese, who became related to the virus, suffering clearly prejudice and discrimination.

Below is a case report that shows a time when a mediator found himself facing a delicate situation in relation to individuals from different countries:

A local lawyer was claiming a young immigrant's fine for unpaid bills. Upon learning that the mediator was from India, the local lawyer quickly sought his opinion on the communal disturbances being reported in India. Out of nowhere and under the spotlight, the mediator felt the anxiety in the parties, waiting for his response. Sitting to the mediator's left was a young Muslim, and to his right was a very experienced white man-who asked the question. Being involved in a pre-mediation small talk, ignoring the matter could have been perceived by the parties as "the mediator with an extreme opinion that compromises their neutrality in the mediation or who is unreliable as they seem to lack the ability to handle a sensitive situation ." At that point, the facilitator could say "no comment" or use this great opportunity to be honest, accept their position, respect the racial connotation on this issue, and convey very intelligently that no hostile vocabulary will be entertained in the room. , he said: "It's regrettable what we see happening in Delhi. It hurts me as an Indian and as a mediator, and I wish I could do something to help. Big cities are so richly populated with diverse cultures that they are doomed to

conflict. I believe. that if people can listen to each other, it will start the problem-solving process. And from what I've heard, they have appointed some mediators to initiate the dialogue. ”

This unrehearsed prank could have been an innocent icebreaker, with the old man not intending to investigate the motives, but it was not meant to be. The mediator was not surprised when, a few hours after the mediation began, the two participants discussed the racial angle of the dispute in private sessions.

The report demonstrates, in the face of clear cases of xenophobia, how this is rooted within society as a whole, there are distinct individuals, each in its constitution, and finally, as seen, even though it has nothing to do with the dispute , the racial context was still raised as a subject in the dispute. So clearly is the relevance of observation and the mediator's understanding in this case. Although the text does not contain the outcome of the situation, it is noticeable that the simple understanding of the xenophobic issue and the training of the mediator were relevant to conduct an initial matter.

Some authors who study the psychological context of human actions portray xenophobia by relating xenophobic attitudes to a form of intuitive cognition, based on stereotyped actions based on reflective and deliberate actions. (Lieberman (2000); Schacter (1992) & Kahneman (2003). That is, decision-making takes place beyond the current intellectual capacity, the lack of reflection before making a conscious decision, are actions rooted in unconscious fear.

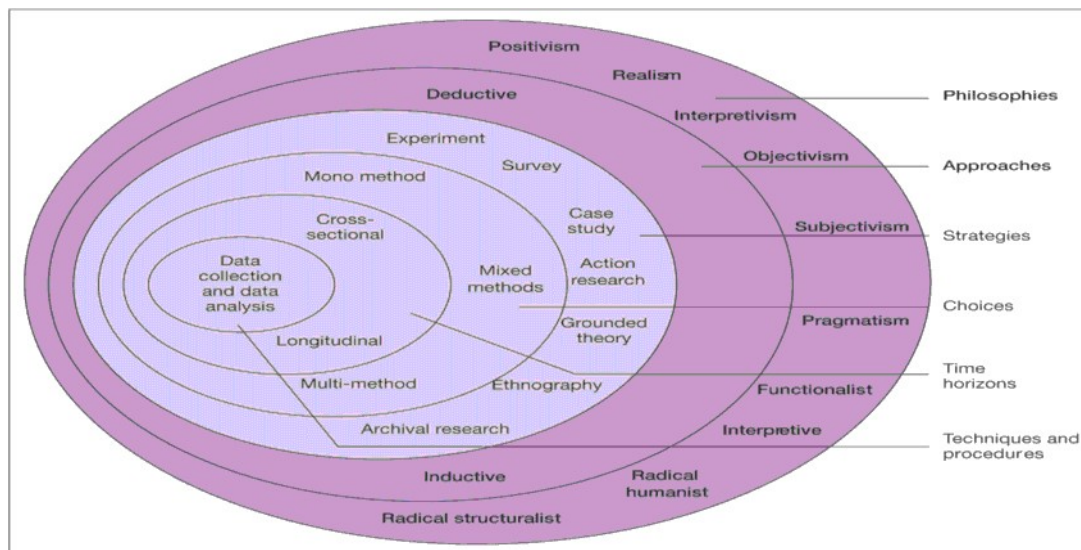
Mediation is placed here as a mechanism for interweaving the parties, in order to place them in front of their reality, showing that the situation often goes beyond what is seen. The idea that the

immigrant comes to take what is his is something that is ingrained in the mental and subconscious of many of these individuals who practice actions of violence and reprisal, that is, attitudes taken on impulse, out of fear, despair and lack of coherence and understanding. In other words, a way to open the mind and show another idea, bringing a third dimension about the universe in which those individuals are inserted. Assuming that both are equal, and that even though there is a divergence, there is also a need for peaceful coexistence, and it is possible to reach a consensus, respecting everyone's needs (ZAPPAROLLI, 2003).

Next, a study based on data collected will be discussed in order to delimit more precisely what was discussed above, showing in numbers and based on factual research the situation of xenophobia and mediation as a means of conflict resolution.

2. Research Methodology and Methods

In this research, we will present a more global epistemological concern. We must, in fact, critically question our own knowledge production process, its object, and its conditions of formation, legitimacy and validity (Yin, 2004). The intention here will be to explain the entire research process and specify the assumptions that have been guided. Schematically, the research process is described by the onion metaphor by Saunders et al., (2007). The process of producing scientific knowledge is divided into several stages, seen as the different layers of the onion in this metaphor. The central layer is the stage of collecting the data that can be analysed to generate the research results.



In order to be able to evolve in research and advance in Saunders onion, it is necessary to go through the other stages or peripheral layers. In other words, choose a research philosophy, a mode of inference, a research strategy and a method of analysis and its time horizon. This research will be characterised by this methodology for better understanding by the reader.

Research philosophy

The paradigm used is Positivism. The positivist paradigm believes in a unique reality that can be measured reliably and validly using scientific principles defending the separation and separation between the researcher and the object of study (Augusto, 2004).

Research Approach

This researcher understands that the logic of this research is inductive, since it is a study in which the theory is formed from the observation of empirical reality. It goes from the specific to the general and the inductive approach allows you to create a theory instead of adopting a pre-existing one as in the deductive one (Popper, 2014). This clearly delineates the difference between the two approaches. In this approach, there is no structure that initially informs data collection and the focus of the research can therefore be formed after data collection (Flick, 2011). However, it is likely that this can be seen as the point at which new theories are generated, it is also analysed as true that, as the data is, can be found to fit an existing theory (Bryman & Bell, 2011). This method is commonly used for qualitative research (Flick, 2011). The inductive approach is characterised as a movement from the specific to the general (Bryman& Bell, 2011). The interviews are carried out on specific phenomena and, then, the data can be examined to check for patterns among the interviewees (Flick, 2011). However, this approach can also be used effectively within positivist methodologies, where data is analysed first and significant patterns are used to inform the generation of results.

Research Strategies

In this study the case study was employed. According to Gil (2002), the case study is the most comprehensive of all projects, as it uses both data from people and data on paper. Due to the

characteristics presented and the dimensions already discussed so far, the method of investigation through the case study corresponds to the objectives of this work, since the main objective of it is to intensively analyse a complex phenomenon in the context in which it occurs. In the case study investigation method, two configurations are presented: single case studies and multiple case studies. According to Yin (2004), there are three reasons for conducting unique case studies. The first justification concerns the relevance of the case to become a decisive case for testing a well-formulated theory (YIN, 2004). The second justification supports this type of study for rare occurrences or extreme cases (YIN, 2004). The third justification for the single case study relates to situations where the case is revealing. This type of situation occurs when “the researcher has the possibility to observe and analyse a phenomenon previously inaccessible to scientific research” (YIN, 2004). Case study research is the evaluation of a single unit in order to establish its key characteristics and draw generalisations (Gil, 2002).

Research Choice

Mixed method; this method allows to combine the study case and qualitative methodology in a research to create an accurate data set. According to (Flick, 2011), the mixed method combines methods to create a single data set while the multi method is used where the research it is divided into segments, with each producing a specific data set. It involves collecting and analysing numerical data and applying statistical tests, both in the collection and treatment of the data (Richardson, 1999). It involves examining and reflecting on perceptions to gain an understanding of social and human activities; it is more subjective (Richardson, 1999). This study looks at both.

Research Time Horizon

With regard to the temporal dimension of the research, it has a cross-section, that is, it involves the collection of data in a single moment in time and is especially appropriate to describe the phenomenon at the time the data was collected (Pollit, Beck and Hungler, 2004).

Analysis Unit

According to Yin (2004) to the subject who suffers the phenomenon, which can be a person, a company, a group of people, an event or a situation, we call the unit of analysis. In this research, the unit of analysis is the experience from foreign interviewees living in Ireland who is the objective of this research..

Elaboration of the Instrument and Data Collection

We arrived at the moment to think about how to assemble the research instrument. In this situation, there are usually two options: the first is to appropriate a research instrument already used and validated in another similar study, which is called the gold standard (Yin, 2004).

For this qualitative study, the most appropriate is the development of an instrument for ongoing research. This data collection instrument is specific to the target audience and correctly sized for the size of the study. Thus, it is necessary to take into account the following issues:

§ What are the characteristics of the respondents?

§ What is the respondent's nationality?

§ What is the respondent's age group?

§ What is the respondent's gender?

Another relevant issue for this work was to understand which sample size is significant to extrapolate results. As there is no theoretical-practical instrument foreseen in the literature, we chose $n > 30$. The more respondents, the more structured and shorter the questionnaires tend to be, smaller studies allow greater flexibility for the qualitative analysis of responses (Yin, 2004).

Having defined these issues, with the structure already directed, the concern now is with the elaboration of the questions and / or the script of the instrument. The choice of the data collection instrument for this research was dependent on the objectives we intend to achieve with the research and the universe to be investigated.

In case studies, one of the important issues is the use of multiple sources of data, for evidence. The sources of evidence can be varied, that is, individual and group interviews can be conducted, structured, semi-structured or unstructured interviews, document research, direct observation, participant observation, among others (YIN, 2004).

The questionnaire was developed based on the following structure: demographic data (nationality, gender, age group, occupation, and length of time living in Ireland). These questions are basically to get to know better our interviewees. Then open questions were formulated in order to get as much information as possible about the xenophobia subject.

Have you ever heard any words of insult, or negative adjectives for being an immigrant living in Ireland? If yes, detail what happened.

Have you ever suffered any other type of discrimination? (sexual, racial, religious, etc ...)

Do you believe that there is xenophobia (aversion to foreigners) in Ireland?

Have you ever witnessed prejudiced attitudes towards foreigners living in Ireland?

Do you believe that it is society's role to amicably (friendly manner) resolve conflicts between foreigners and locals?

Have you heard of any government committee or actions to combat acts against immigrants?

Data Analysis

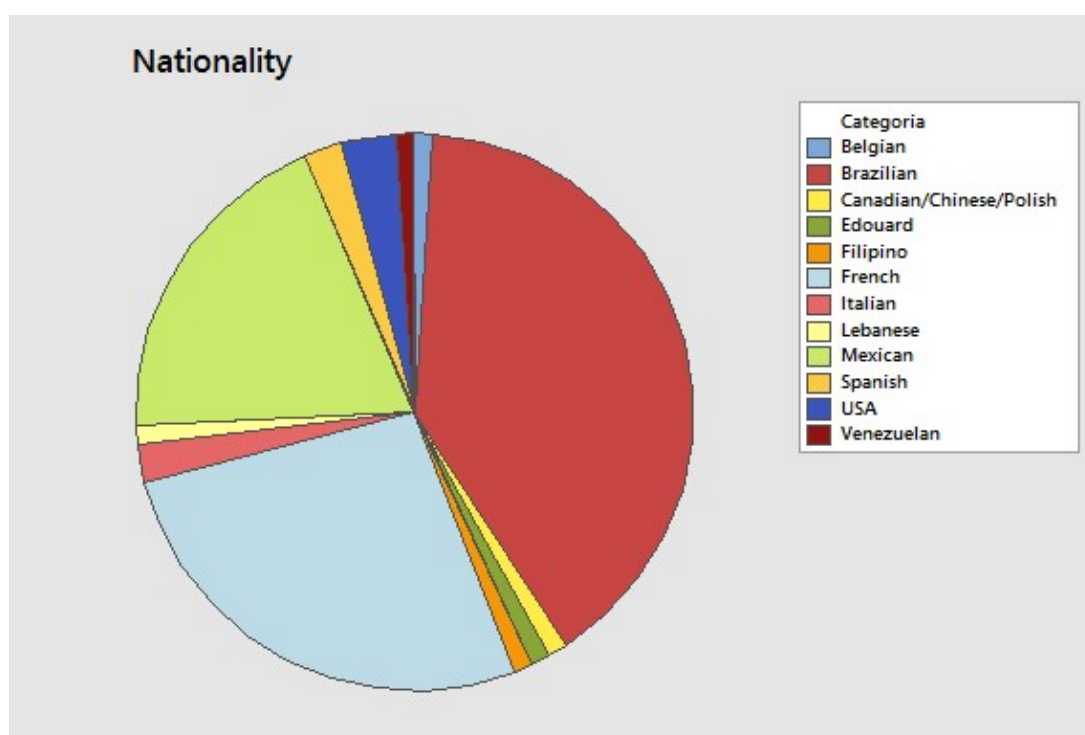
Quantitative metrics can be used to allow the inference of knowledge related to the production / reception conditions (inferred variables) of these messages (Bardin, 2008). Under the qualitative bias, it is used to identify patterns that, whether or not it appears, in the respondents' speeches. The use of these standards can be by frequency of mentions or in a qualitative way. The analysis is also compared and contrasted with the literature review.

3. Presentation of Data and Analysis

This chapter will present all data gathered from the questionnaire applied to the respondents of this research. The questionnaire was based on the literature review and it is presented below regarding socio-demographic data and speeches of xenophobia data.

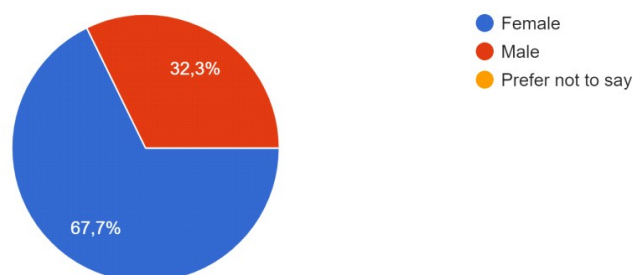
Socio-demographic Data

There were a total of 94 participants on the research divided by 37 Brazilians, 25 Frenchs, 18 Mexicans, 2 North Americans, 2 Italians, 2 Spanish, 1 Venezuelan, 1 Lebanese, 1 Belgian, 1 Canadian, and 1 Filipino. The research managed to get a large number of nationalities which has provided more diversity to the questions answered on the survey.



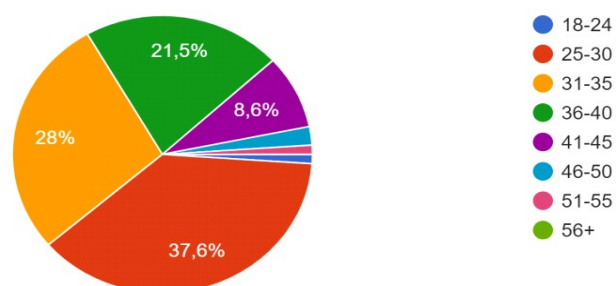
As for gender, 67.7% of respondents are female and 32.3% were male.

Gender
93 respostas

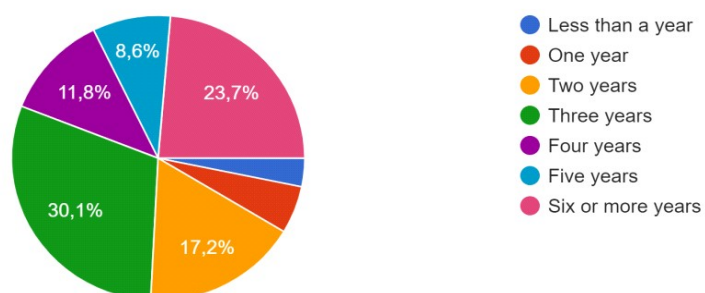


As for age, the age group was well distributed. 37.6% were between 25-30 followed by 28% between 31-35; then 21.5% were between 36-40; 8.6% 41-45 as shown in figure 4.

Age Group
93 respostas



Living in Ireland for
93 respostas



As for the time living in Ireland, there is also a homogeneous distribution. Almost 1/3 of the total amount of participants (30.1%) have been living in Ireland for the past 3 years; 23.7% for six or more years; 17.2% for the past 2 years; 11.8% for over 4 years; 8.6% are living in Ireland for over 5 years.

Xenophobia data

Follow a couple of information gathered from the questionnaire applied on interviewees. All speeches were quoted the same way the interviewee reported on the questionnaire. Misuse of prepositions and misspelling might be found on the quotations.

When asked, “Have you ever heard any words of insult, or negative adjectives for being an immigrant living in Ireland? If yes, detail what happened.”

54% of our respondents state that I have already heard words of insult or negatives adjectives for being immigrants. The difference, 46% of our respondents state that they never have suffered any kind of prejudice for being immigrants. However, some of them affirm to know people who already have been through this situation. One of our respondents said “Not myself, but I've been following all the attacks against immigrants the past few years, and I've been reading carefully comments on Irish online newspaper and it's frightening”. Another stated “No, but sometimes people see you in an strange way, sometimes is not necessary to talk. Once a teenager yield in my face just for fun”.

The most relevant topic that appears continuously in the responses was related to immigrants being "stealing jobs". Or they should not receive help from the government because they are immigrants. Phrases like, “Yes, many times. Last time I was trying to help a guy with his girlfriend how to pay for their products using the auto service but he was drunk and suddenly he

start saying that I was there stealing jobs from Irish people and many different kinds of insults”. A French respondent stated that “Speaking French on the phone while being in a bus and people making comments that we are here to take their job”. These show levels of intolerance even with European people.

Another respondent said “I often heard Irish people say that immigrants steal their jobs, or that they shouldn't receive any help from the government, instead the government should take care of their own, the homeless...”. Or even more evident in, “Yes I had, once at the pub a guy comes around to talk with a friend and I and a few minutes later he was insulting us for being here and" stole "their jobs.” Or even more direct “Yes, but just comments about immigrants came to take advantage and jobs of the Irish.”

Finally, we can quote, “Frequently. The am constantly told to go home, get out of the country, Ireland is for the Irish, you’ve stolen our jobs, and a plethora of others. These phrases and so many more have been hurled at me by customers, colleagues, and senior management. ”

In this same topic, an immigrant reporting that children use this insult was quite evident as, “Rarely. It may have happened by kids in the street harassing people”. Or that the children used such insults, but the parents were respectful like, “I was minder and one of the kids that I looked after constantly said things in a prejudiced way. Which is “funny” is that his parents always treated me in a kind, lovely and respectful way. ”

Language barrier and prejudice were reported by interviewees such as “Over the phone talking to an insurance company, I was told that they could not understand me due to my accent and to call back when I can speak proper English. And that was after living for over 6 years and having proper English!”. Another respondent said “Yes. Many times for being Brazilian or not having a

good English". In order to add to the speeches another respondent said "Yes. Being calld names. Being told to repeat myself constantly as the person accross made no effort to listen to my accent".

Another respondent reports on the use of violence by locals, "Yes, I was attacked by 2 men, asking me what are you doing in my country? I was injured and I was trying to escape from them while lots of people were watching me and did nothing, another foreigner helped me and the 2 men accused me of hitting them firstly. Garda did nothing. " In addition to this factor, the issue of racism appears in, "Got shout some probably racist stuff (didn't really hear well) by some people in the neighborhood once. Read so many comments on social media about the fact that if immigrants were not happy they should leave. Saw so many videos of people getting insulted by teens in Ireland. Saw a man staring with a death look to an Asian person in the bus ... list goes on "or" "One man told me to go back to Africa + N word. "

Some of the respondents, mostly women, stated experiencing joke and sexual harassment due to their nationalities. A interviewees said "Yes I have being a Brazilian girl living abroad can be challenge and all listen jokes related to the body shape and others things related in a sexual way". Another one said "Yes, a few men already approached me saying things in sexual tone, after knowing I am from Brazil".

When asked, Have you ever suffered any other type of discrimination? (Sexual, racial, religious, etc ...)

In this topic, the majority of respondents 55% report not having suffered any other type discrimination. One of them used the word privilege to explain why he has not suffered prejudice "No. I am part of a "privileged" group as I'm male, straight, Caucasian and catholic... so unless someone has some bone to pick specifically with Italians, I'm basically outside of any group that

would be subject to prejudice”. Another respondent believes that prejudice is about the way you behave. They said “Not directly, I have lived in 7 countries and I behave properly”.

On the other hand, 45% of our respondents have already suffered some kind of discrimination. Among the most common sex discrimination shows up as a concern among women. One of interviewee made a very alarming statement when she said “I’m a woman; of course I have received my fair share of harassment; but have received more sexual harassment since living in Ireland though. I’ve also received threats of violence by the Irish”. Another woman stated “Typical gender-based discrimination, mansplaining and condescension”. Women also relate pre disposition of men to harass women because of their nationality “Well some men think just because I am latina I will have sex straight away” said one of the interviewees.

Many cases were reported to happen in the work environment. A woman said “Obviously, being a chef and a woman is never really easy”. Another person stated to have suffered religious prejudice while asking a day off to go to church “Yes I had, I use to work for a restaurant in town and I was given extra tasks then my Irish colleagues even when we got the same payment and same job role”. A interviewee stated that local people were privileged for sharing the same nationality at work “Yes I had, I use to work for a restaurant in town and I was given extra tasks then my Irish colleagues even when we got the same payment and same job role”.

Other elements present are discrimination due to sexual orientation and fear of having a strong accent that would indicate that they were not native speakers. A homosexual respondent reported “Once I was flirting with a guy and he got mad at me and said that Brazilians has brought HIV virus to Ireland. I found that EXTREMELY disrespectful towards gay and Brazilian people”.

Do you believe that there is xenophobia (aversion to foreigners) in Ireland?

The vast majority of respondents (above 97%) believe there is. Take the example of a respondent who reports that, “I believe it. I never felt it strongly against myself but I already witnessed few situations and also on comments on social media”. They even mentioned that it is not a subject discussed “I believe that cases of xenophobia happens from time to time but it isn't something that is brought to discussion by the government, by the media or authorities”.

Another respondent reports that, “Yes! I believe that the fact that immigrant people are not 100% included in the society it is a reflex of xenophobia. I also believe that it is not by chance that Brazilians only hang out with Brazilians or other immigrants. This is due to the lack of inclusion and acceptance of the Irish people”. To further illustrate this, one respondent argues that, “During my experience with Irish people, I’ve heard a lot of association of certain behaviors towards different cultures. When something goes wrong the first question is: where is he from? ”. To complement, “Yes, it is a different one, I have already experienced racism and xenophobia in other countries, especially in Spain, and here it is a different one, more subtle probably and a lot of deniers:" How can we be racist after all we have been through”.

One respondent argues that it is a matter of education “In every country there will always be racist and intolerant people. The problem is not in the country is in each home and the values that are taught”.

Have you ever witnessed prejudiced attitudes towards foreigners living in Ireland?

For this category of responses, we can identify a group of respondents who never witnessed the fact (30%), or have heard about it through someone or saw it on a social network. Phrases like, “I’ve never seen it in person, but I have friends who have been through this and told me” or, “I have seen videos on the internet” were common. Also reports from respondents such as, “After 7 years in

Ireland never suffered from any direct xenophobia, you heard stories about others, not directly witnessed any situation.”

On the other hand, 70% of respondents have already witnessed such a situation. Violence was reported “Yes, one of my friends were punched in the face in a Park. For no reason, just for being Korean”. Many respondents reported violence coming from teenagers. There are many speeches like “I saw some guys trowing eggs in imigrantes screaming “go back to your country” or “No, but I have seen tenagers and kids bothering all kind of people, stealing things from de Spar, putting down all the bins in the street, etc”.

A lot of cases involving the Asian community were also reported, specially after the pandemic COVID-19. A respondent said “Frequently. The more obvious ones are geared towards people of Asian ethnicity especially since Covid began. And on the other hand, I have seen a lot of foreigners being a million times worse towards other expats and the Irish”. Another said “Yes I’ve seen Deliveroo drivers chases, screamed at and throwing stuff at. I’ve seen my local shop, the Chinese lady being told to go home”.

Do you believe that it is society's role to amicably (friendly manner) resolve conflicts between foreigners and locals?

For one of the most relevant questions in this survey, most opinions were favorable (89%) as the respondent, “Yea! Since there are existing student exchange programs, I believe that the country should welcome immigrants in the best possible way and prepare its citizens to do the same”. Another one said “Yes, because the government itself is not enough to resolve the conflicts. You can pass laws, but if the people are not willing to co-exist and accept people from different backgrounds (origin, nationality, religion), nothing will improve”.

Two more respondents with rich answers on the topic, “I believe it is all in ones upbringing. Closed societies have closed mentalities. It is the job of the parents to evoke the change they want society to be by how they raise their children. ” And, I believe it is a mix between governmental campaigns to educate the public, the education system curriculum and home education / values. This question had more than 80% of opinions that agreed with the possibility of society amicably resolving the conflict, corroborating the central hypothesis of this research “Yes, the change begins from the inside in order to have an impact”.

Some of the respondents were not convinced that it is a society’s role to amicably resolve conflicts. They said “no that’s the rule of the government to educate in school first” or “No, it’s a public administration responsibility”.

Have you heard of any government committee or actions to combat acts against immigrants?

Most of the respondents have not heard any government committee or actions to combat acts against immigrants, a total of 87%. As reported by a participant who has not heard of any government action by immigrants, there was a suggestion, "No but maybe something should be done to help immigrants assimilate into Irish culture rather than exclusively hang out with other immigrants." Another very similar opinion is recorded, “Not specifically. I’m aware that the English teaching sector has begun by creating a student’s union to protect English students from predatory practices at private language schools in Ireland”.

Interestingly, one respondent cited IOM as a leading intergovernmental organisation in the field of migration and working closely with governmental, intergovernmental and non-governmental partners. The respondent reported that, IOM is an organisation pro immigrants ... but

they are not very famous. It's the only thing I've heard about it. " I know there is an organisation that submits data about xenophobia and racist attacks to immigrants within Ireland. But just for statistics.

Another respondent expressed a more cynical opinion, "The way the government has managed the pandemic is more focus in anti immigrant issues than a real concern. We live in an island"

4. Discussion

When observing the situational context of the xenophobia theme in the world and more precisely with a focus on European countries such as Ireland and Africa, the most direct conclusions that can be reached are based on the understanding that xenophobia acts are not a means of action that has begun randomly, there is a historical context that sustains the fear and aversion that involve local residents of a country and support or endorse the personal conception of these acts of physical and psychological violence.

There is a real belief that the foreigner represents a threat to the individual's life safety, however, this does not mean to say that these are attitudes that should be treated as normal, and here it is necessary to discuss the position of the authorities that should curb these groups and repress acts of violence, even if veiled.

Contrary to this point, as mentioned by the interviewee, there is no real performance of them, although in the news the perception is different for the world, as shown in the literature review, the internal performance seems to be more to ignore, even if the legislation has skillful mechanisms to deal with the situation.

And in this context cited would be mediation, which is a tool that has artifices capable of restructuring beliefs and taking those involved to work internal and external understanding, that is, the individual who sees the foreigner as someone who comes to take his job or to cause trouble in his country, mediation has a moment of empathetic communication, where both expose their ideas and depart from a common principle, which is the search for an appeasement of the conflict.

Bringing this position to the interviewees' experience, it is right to mention the reflexes that

these actions cause in society itself, in this case, the country where the conflict occurs, as mentioned in the interview, xenophobia is so present that it goes beyond words and isolated aggressions , reaching a systematization, where the individual is excluded from society. Here, the possibility of that individual being added to the environment in which he is inserted is removed and an atmosphere of strangeness and fear is created that destabilizes social relations and extends to all areas.

The real situation of foreigners today shows an environment of insecurity, without protection and without government support, and in nations where the perception of human rights and the protection of other rights have a real weight in the constitution of life in society, this reality shows in a way very latent what its role as a protagonist should be in the solution of these conflicts, and by solution here is meant a friendly action, where the two sides can oppose each other, showing their position, their motive, and at the same time embrace the other's vision, and mediation from its conception and use the most appropriate tool for this.

Finally, in the last chapter, we will close with the final considerations on the theme of the use of mediation in cases of xenophobia. The synthesis of theoretical reflections raised throughout the work will be contrasted with the analysis of data collected in the empirical research, in order to return to the research objectives. Thus, we will consider the availability of mediation as an additional path in expanding access to justice for victims of discrimination, seeking to contribute to the academic literature on conflict mediation and human rights of minority groups, specifically immigrants.

Conclusion

This chapter is divided into three sections. In the first section, the conclusions made from the present research are presented. In the second section, considerations are made about the limitations of this study. In the third and last section, some suggestions for future research are presented.

Research Conclusion

In contemporary multicultural societies, the necessary coexistence between diversity and divergence drives discussions on ways to accommodate differences. The issues heighten conflict situations that can escalate into violence. The determining factor, in turn, is knowing how to react adequately to such social conflicts, converting the experience of confrontation into an opportunity for social transformation. Thus, new coexistence frameworks can emerge, in which the specificities of differences inherent to human beings are respected.

Such social changes, however, are not easily achieved. The aversion to the different other, an element that supports the cognitive structure of prejudice, infiltrates various arrangements of oppression, discrimination being one of its forms of manifestation. The harmful impact experienced by victims of prejudice reveals the importance of not only avoiding discriminatory behavior, but also acting incisively at the roots of this social phenomenon.

Within this scenario, this work sought to raise reflections on access to justice through conflict mediation and its competence to show itself as an additional instrument in confronting prejudice and discrimination. The literature discussed showed how mediation, mainly due to dialogue and interaction between those involved, can enable one subject to put himself in the other's

shoes, awakening empathy for humanity present in otherness. In this way, the dialectical movement of mediation provides the recognition of difference, from which new forms of coexistence can be traced, in equal rights and dignity.

Mediation is also presented as a mechanism that promotes the empowerment of the actors involved, so that they take ownership of the conflict and find, in a consensual way, a solution to the issue. Mediation carries the potential of the subjects' self-responsibility, promoting individual and collective growth, towards a peaceful culture of conflict management.

These effects can also be achieved through the use of mediation in conflicts caused by discriminatory situations, provided that it is applied properly, carefully and with the proper training of mediators, which can bring qualitative results through dialogue and the active participation of the subjects involved, whatever they may be. , victim and offender. The victim is given space to openly express their feelings about the discriminatory act, allowing their empowerment in the situation that gave rise to the conflict and acting directly in the construction of a response that can remedy, as far as possible, the damage suffered by the occurrence. On the other hand, the offender, through active listening to the victim's speech, is given the opportunity to recognize the suffering caused and to reflect on a change in behavior.

It is important to highlight that, in order to repair the damage generated and avoid the recurrence of discriminatory conduct, in addition to rehabilitating actions for the offender, mediation also allows for the design of prospective measures aimed at the immigrant community in the form of policies to recognize differences and affirmative action. In other words, arrangements may be agreed between victim and offender that promote the insertion and recognition of affected immigratory groups.

Meeting Specific Objectives

Analyse the material collected as to whether respondents may have heard an insult, or negative adjectives for being an immigrant resident in Ireland.

It is evident in the frequency of the speeches that people who have heard insults or injuries from the places outside it are related to the immigrants being "stealing jobs", or that they should not receive help from the government because they are immigrants. A total of 54% of respondents have experienced it. The large volume of responses brings the concept that the natives understand that immigrants are stealing their jobs and some insults such as, "go back to your country" or "go back to Africa" are evident.

Check how many times the interviewees have suffered some other type of discrimination.

In this topic, 55% of respondents reported not having suffered discrimination. However, the ones who have said yes highlighted sex and gender discrimination. They also reported religious discrimination.

Check through the interviewees' perception if there is xenophobia in Ireland.

The vast majority of respondents (above 97%) believe so. Either respondents experience xenophobia or know someone who witnessed it.

Check in the interviewees' statements if there was a testimony of prejudiced attitudes towards foreigners living in Ireland.

For this category of responses, we can identify a group of 30% of our respondents who never witnessed the fact, but have heard about it through someone or saw it on a social network. On the other hand 70% of people have witnessed a prejudiced attitude, which correlates to previous data where 97% believe that there is xenophobia in Ireland.

Seek to understand the perception of the interviewees if they believe that it is the role of society to be a protagonist in the friendly solution between conflicts between foreigners and locals.

This question had more than 89% of opinions that agreed with the possibility of society amicably resolving the conflict, corroborating the central hypothesis of this research “Yes, the change begins from the inside in order to have an impact”.

As the last specific objective listed List the most frequent actions remembered by the interviewees about whether they heard of a governmental committee or actions to combat acts against immigrants.

Interestingly, a respondent cited IOM as a leading intergovernmental organisation in the field of migration and working closely with governmental, intergovernmental and non-governmental partners. The respondent reported that, IOM is an organisation pro immigrants ... but they are not very famous. It's the only thing I've heard about it". However, 87% of respondents never heard about a governmental committee or actions to combat acts against immigrants.

Given the above considerations, it can be considered that mediation can provide adequate responses to discriminatory situations, in addition to results different from those achieved by

jurisdictional protection. However, it should be emphasized here that it is not our aim to suggest that mediation is a sufficient means of promoting social justice and reducing inequalities.

Research limitations

This research sought to use methodological rigor to achieve a level of reliability and safety in the results extracted. However, some limitations that occurred during the work must be considered and highlighted.

This research used immigrants living in Ireland as a sample universe according to the characterisation of nationality and time of residence in the characterisation of data. There was no counterpoint between the perception of the same issues with the natives of Ireland. It is possible that there is a distortion between the precepts of the construct created and its relationship with the questionnaire.

Future research

This study opens perspectives for the development of future research such as:

Same questionnaire application in native Irish residents and cross with the results of this research.

Broaden questions regarding conflict solution.

Gathering information from more people of different nationalities.

Reflection

At the beginning of this journey I was very confused about the theme I should choose for my dissertation. It was not very clear in mind which area I should cover, study and discuss. I wanted to do something current to the reality I am inserted and relevant for my community as an immigrant living in Ireland.

First of all, I decided to work with the theme restorative practices on the resolution of conflicts regarding discrimination. My research objectives and problems were not clear and I got a bit lost on the theme. I did not know how to explore it well. After a meeting with my supervisor, he pointed out some mistakes and parts I should improve. Then I decided to change the theme for a proposal of a framework based on the precepts of constructive communication. It was intended to identify competence profile of possible conflict mediators.

During the elaboration of the research I got behind my schedule and that compromised my performance. I had to manage work and Master's and this reality can be quite challenging. I also got confused by the feedbacks I got along the development. They were mostly negative which got me very frustrated and demotivated. The feeling was that I was constantly failing and all the work I have done was not relevant at all. In addition the period we are living, with the pandemic, does not help and made me even more anxious.

Regarding the research literature review I covered the areas of mediation; conflict mediation; conflict mediation intervention process; conflict characterization; restorative practices; immigration in Ireland; hate crime: Xenophobia; and xenophobic attacks in Ireland. All material

gathered was supported by scientific journal, academic articles, newspapers reportages, books, and trustworthy sources.

The data collected was made online due to the pandemic COVID-19 and for being an easy tool to be working with. By the end of the assignment regarding data analysis and conclusion I feel I have failed in delivering my best. I became overcomplicated and I felt not capable of fulfil the requirements.

This whole research did not reflect my journey as a student along the Master's Degree.

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Appendices

Research Questionnaire

Xenophobia, Mediator Profile and Restorative Practices

Consent Form

Consent to take part in research

I interviewee voluntarily agree to participate in this research study.

I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.

I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.

I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.

I understand that participation involves briefly telling my experience as an immigrant student living in Ireland. As well as barriers and challenges I have faced while being here.

I understand that I will not benefit directly from participating in this research.

I understand that all information I provide for this study will be treated confidentially.

I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.

I understand that disguised extracts from my interview may be quoted in the research, the final presentation as well future researches.

I understand that if I inform the researcher that myself or someone else is at risk of harm they may have to report this to the relevant authorities - they will discuss this with me first but may be required to report with or without my permission.

I understand that signed consent forms will be retained in the Independent College Dublin until the exam board confirms the results of this dissertation.

I understand that under freedom of information legalisation I am entitled to access the information I have provided at any time while it is in storage as specified above.

I understand that I am free to contact the researcher Eoram Dobner de Lima to seek further clarification and information.

Do you accept to be part of this research?

Yes I do

Nationality

Gender *

Female

Male

Prefer not to say

Age Group *

18-24

25-30

31-35

36-40

41-45

46-50

51-55

56+

Former Occupation *

Living in Ireland for *

Less than a year

One year

Two years

Three years

Four years

Five years

Six or more years

Questionnaire Introduction

There is a massive migration of people seeking better conditions in other more prosperous countries. However, what is perceived is that immigrants those who may have been oppressed in their local country, come to be threatened in the receiving countries, due to migratory conflicts with national people. However, there is intolerance and aversion for those who come

from other countries, triggering reactions called xenophobia.

Answer the next questions in as much detail as you can:

Have you ever heard any words of insult, or negative adjectives for being an immigrant living in Ireland? If yes, detail what happened *

Have you ever suffered any other type of discrimination? (sexual, racial, religious, etc ...) *

Do you believe that there is xenophobia (aversion to immigrants) in Ireland? *

Have you ever witnessed prejudiced attitudes towards foreigners living in Ireland? *

Do you believe that it is society's role to amicably (friendly manner) resolve conflicts between foreigners and locals? *

Have you heard of any government committee or actions to combat acts against immigrants? *

Questionnaire Answers

Carimbo de data/hora	Do you accept to be part of this research?	Nationality	Gender
4/27/2021 9:37:40	Yes I do	Brazilian	Female
4/27/2021 9:38:05	Yes I do	Brazilian	Female
4/27/2021 9:44:51	Yes I do	Brazilian	Female
4/27/2021 9:45:43	Yes I do	Brazilians	Male
4/27/2021 9:45:49	Yes I do	Brazilian	Male
4/27/2021 9:55:34	Yes I do	Brazilian	Female
4/27/2021 10:07:38	Yes I do	Brazilian	Male
4/27/2021 10:27:25	Yes I do	Brazilian	Male
4/27/2021 10:35:41	Yes I do	Brazilian	Female

4/27/2021 10:39:01	Yes I do	Brazilian	Male
4/27/2021 11:07:49	Yes I do	Brazilian	Female
4/27/2021 11:13:42	Yes I do	Brazilian	Female
4/27/2021 11:16:24	Yes I do	Brazilian	Female
4/27/2021 11:17:32	Yes I do	Brazilian	Female
4/27/2021 11:21:29	Yes I do	Brazilian	Female
4/27/2021 11:29:07	Yes I do	Brazilian	Female
4/27/2021 11:38:33	Yes I do	Brazilian	Female
4/27/2021 12:36:36	Yes I do	Brazilian	Female
4/27/2021 12:38:48	Yes I do	Brazilian	Female
4/27/2021 12:47:42	Yes I do	Brazilian	Female
4/27/2021 12:57:12	Yes I do	Brazilian	Female
4/27/2021 13:04:09	Yes I do	Brazilian	Male
4/27/2021 13:04:44	Yes I do	Brazilian	Male
4/27/2021 13:19:38	Yes I do	Brazilian	Female
4/27/2021 13:25:50	Yes I do	Brazilian	Female
4/27/2021 13:32:49	Yes I do	Brazilian	Female
4/27/2021 15:02:21	Yes I do	Brazilian	Male
4/27/2021 15:04:38	Yes I do	Brazilian	Female
4/27/2021 16:16:14	Yes I do	Brazilian	Male
4/27/2021 17:15:55	Yes I do	Brazilian	Female
4/27/2021 21:40:48	Yes I do	Brazilian	Female
4/28/2021 11:15:19	Yes I do	brazilian	Male
4/28/2021 18:40:03	Yes I do	Brazilian	Male
4/29/2021 14:08:20	Yes I do	Brazilian	Male
4/29/2021 14:29:07	Yes I do	Filipino	Female
4/29/2021 19:37:47	Yes I do	Italian	Male
4/29/2021 20:08:23	Yes I do	Brazilian	Male
4/29/2021 20:24:38	Yes I do	Mexican	Male
4/29/2021 20:42:55	Yes I do	Mexican	Male
4/29/2021 20:57:27	Yes I do	MEXICAN	Female
4/29/2021 21:09:30	Yes I do	Mexican	Male
4/29/2021 22:13:35	Yes I do	Mexican	Female
4/29/2021 22:27:20	Yes I do	Mexican	Female
4/30/2021 0:30:51	Yes I do	Mexican	Male
4/30/2021 2:59:14	Yes I do	Mexican	Female
4/30/2021 4:04:21	Yes I do	French	Female
4/30/2021 4:20:02	Yes I do	French	Male
4/30/2021 4:55:26	Yes I do	Mexican	Female
4/30/2021 4:55:39	Yes I do	French	Female
4/30/2021 5:16:17	Yes I do	Mexican	Male
4/30/2021 5:47:38	Yes I do	Mexican	Female
4/30/2021 5:51:35	Yes I do	Mexican	Female

4/30/2021 6:37:42	Yes I do	Mexican	Male
4/30/2021 7:32:48	Yes I do	Brazil	Male
4/30/2021 8:06:45	Yes I do	mexican	Female
4/30/2021 8:10:28	Yes I do	French	Female
4/30/2021 8:23:29	Yes I do	Belgian	Female
4/30/2021 8:44:52	Yes I do	French	Male
4/30/2021 8:51:05	Yes I do	Lebanese	Male
4/30/2021 8:51:51	Yes I do	French	Female
4/30/2021 9:49:05	Yes I do	French	Female
4/30/2021 10:04:37	Yes I do	French	Female
4/30/2021 10:39:02	Yes I do	French	Female
4/30/2021 11:08:25	Yes I do	Mexican	Female
4/30/2021 11:44:49	Yes I do	Mexican	Female
4/30/2021 11:46:50	Yes I do	Mexican	Female
4/30/2021 13:37:29	Yes I do	Mexican	Female
4/30/2021 13:51:54	Yes I do	French	Female
4/30/2021 13:52:19	Yes I do	French	Female
4/30/2021 14:22:22	Yes I do	French	Female
4/30/2021 14:52:29	Yes I do	French	Female
4/30/2021 15:23:28	Yes I do	French	Female
4/30/2021 15:31:46	Yes I do	French	Female
4/30/2021 15:36:31	Yes I do	Spanish	Female
4/30/2021 16:22:07	Yes I do	French	Male
4/30/2021 17:31:14	Yes I do	French	Female
4/30/2021 17:43:49	Yes I do	French	Female
4/30/2021 18:57:23	Yes I do	French	Female
5/1/2021 0:31:02	Yes I do	Fench	Female
5/1/2021 3:26:24	Yes I do	French (Caribbean)	Female
5/1/2021 3:42:37	Yes I do	French	Female
5/1/2021 10:43:01	Yes I do	french	Female
5/1/2021 12:45:11	Yes I do	French	Female
5/2/2021 7:42:21	Yes I do	Edouard	Male
5/5/2021 3:30:57	Yes I do	French	Male
5/5/2021 9:22:40	Yes I do	American	Female
5/5/2021 9:49:30	Yes I do	Italian	Male
5/5/2021 10:58:17	Yes I do	USA	Male
5/5/2021 11:01:43	Yes I do	USA	Female
5/5/2021 12:35:32	Yes I do	Canadian/Chinese/Polish	Female
5/5/2021 19:50:39	Yes I do	Venezuelan	Female
5/6/2021 11:06:56	Yes I do	Spaniard	Female
5/7/2021 8:24:27	Yes I do	Brazilian	Male
Age Group	Former Occupation	Living in Ireland for	Within a conversation, you always use

			expressions like "go ahead, you are capable". "it is very interesting how you see this problem". "This is what you say made me think differently."
31-35	Nurse	Three years	2
25-30	Sales assistant	Two years	5
25-30	Advertising and Marketing	Two years	4
25-30	Managers assitant	Two years	4
25-30	Accountant	Three years	4
18-24	Healthcare assistant	Two years	3
25-30	Managing Director	Three years	5
25-30	Psychologist	Three years	2
25-30	Hospitality worker	Three years	1
31-35	Marketing Assistant	Two years	4
41-45	Housekeeping	Three years	5
31-35	Student	Three years	4
31-35	Student	Three years	4
31-35	Pharmacist	Three years	3
25-30	Barista	Four years	3
25-30	Caregiver	Two years	4
25-30	Advertising and Marketing	Two years	4
25-30	Trainee Accountant	Three years	4
25-30	Sales assistant	Two years	5
25-30	Public Relations	Three years	4
31-35	Lawyer	Three years	5
25-30	Waiter	Four years	3
36-40	Science in Computing	Three years	5
36-40	System Analyst	Three years	4
36-40	Law degree	Three years	3
25-30	Hospitality worker	Three years	1
25-30	Accountant	Three years	4
36-40	Nutritionist	Three years	3
25-30	Waiter	Four years	3
25-30	Lawyer	Three years	2
36-40	Nutritionist	Three years	3
31-35	Hospitality	Three years	3
36-40	Quality Analyst	Four years	3
25-30	Manager	Three years	3
25-30	Employed	Six or more years	1
25-30	Operators	Five years	4

25-30	Manager	Three years	3
46-50	Sudent	Three years	1
31-35	Team manager	Five years	5
31-35	Employee	Six or more years	5
25-30	Engineer	Two years	2
31-35	Sales Assitant	Two years	3
36-40	Childminder	Two years	5
36-40	Engineer	Two years	3
31-35	Work	Two years	1
41-45	General manager	Six or more years	3
36-40	Project manager	Five years	1
36-40	Digital Marketing Specialist- Freelancer	One year	5
31-35	Manager	Six or more years	2
36-40	Warehouse operative	Three years	3
31-35	Business	One year	4
31-35	Customers support executive	Three years	4
51-55	Marketing consultant	Two years	4
31-35	IT analyst	Six or more years	3
31-35	chemist	One year	4
36-40	Self employed	Six or more years	4
36-40	Chef	Six or more years	4
41-45	Employee	Six or more years	3
41-45	Masters in Education	Six or more years	4
41-45	Customer service	Six or more years	3
36-40	Housewife	Six or more years	5
31-35	Hospitality	Six or more years	5
25-30	Accountant	Two years	4
31-35	Accounts receivable	Six or more years	4
31-35	Logistics	Five years	2
36-40	HR	Four years	5
31-35	Data Analyst	Five years	5
25-30	Customer Service	Six or more years	3
46-50	Administrator	Six or more years	3
25-30	Legal officer	Less than a year	4
41-45	it support	Four years	3
25-30	Student	Less than a year	5
31-35	(Why former?!) I'm working in tech	Six or more years	4
25-30	Shop assistant	One year	3
25-30	Engineer	Six or more years	1
25-30	Pharmacist	Two years	4
25-30	SNA	Five years	4

25-30	Clinical trial analyst	Four years	4
36-40	Sales manager	Six or more years	4
36-40	Customer service	Six or more years	4
41-45	Customer care agent	Six or more years	4
31-35	career	Six or more years	4
25-30	Stay at home mother	Four years	3
31-35	Sales	Four years	4
31-35	In digital	Three years	3
31-35	Education	Three years	3
36-40	Software Developer	Six or more years	3
36-40	Software Architect	Less than a year	2
31-35	Student Advisor	Four years	3
36-40	Assistant Store Manager	Four years	1
25-30	Nail technician	Five years	1
41-45	Founder and marketing manager	Five years	4
25-30	Kitchen porter	One year	4
You never make threats in an argument.	Have you ever heard any words of insult, or negative adjectives for being an immigrant living in Ireland? If yes, detail what happened	Have you ever suffered any other type of discrimination? (sexual, racial, religious, etc ...)	Do you believe that there is xenophobia (aversion to foreigners) in Ireland?
4	yes. to being target as someone that was looking for a red passport/ when in a relationship with a Irish.	yes	I believe it is present in a small group of people
5	No	No	Yes
5	I was minder and one of the kids that I looked after constantly said things in a prejudiced way. Which is "funny" is that his parents always treated me in a kind, lovely and respectful way.	No	I believe it. I never felt it strongly against myself but I already witnessed few situations and also on comments on social media.
3	No	Yes, racism	Yes
5	Sometimes. Only when I read something negative in the newspapers about the Brazilian community and see some friends making comments about the whole my nation as if all Brazilians were acting badly like that. I've	Not in Ireland, I think. In Brazil yes, about being gay.	During my experience with Irish people, I've heard a lot of association of certain behaviors towards different cultures. When something goes wrong the first question is: where is he from?

	heard some Irish saying that we are stealing their jobs or not paying taxes properly for the government.		
4	Yes, this happened to me twice. the first time I was inside the luas and a old man called me 'little rat' and told me to go back to my country and the second time I was waiting for the bus and the guy just start insulting me for no reason	Racial,	Yes
5	Yes. Some youths in the streets messing up with foreign people.	Not in Ireland. But yes, sexual.	Yes.
4	No, I haven't	No, I haven't	Yes, I do, I have friends (Brazilians and Asian friends) who told me their experiences. They were called in an inappropriate way.
5	Yes. Many times for being Brazilian or not having a good English	In Ireland, mostly for being Brazilian	Yes, a lot
2	Yes, I haven heard on the street insults against deliver or even when we ara walking around.	I have suffered about my nationality	Of course there is.
4	Not yet	Not yet	For sure
3	Yes, one kid call me a bad word like a bich	Woman	Yes, a lot of time
5	Yes I have being a Brazilian girl living abroad can be challege and all listem jokes related to the body shape and others things related in a sexual way0	Yes	Yes for sure we can see all the time when working when you work with the public
2	Yes. You're lazy like all the other Brazilian'a here (in my workplace) and worse than that on tinder where lot of men's usually called Brazilian girls as a bitch, saying that we are just looking for a man to marry (and receive the right to live here - stamp 4).	Yes, racial in the workplace	Yes, a lot
4	No	NO	Yes! I believe that the fact that immigrant

			people are not 100% included in the society it is a reflex of xenophobia. I also believe that it is not by chance that Brazilians only hang out with Brazilians or other immigrants. This is due to the lack of inclusion and acceptance of the Irish people.
4	Yes, when I applied for a loan for college, the attendant of the bank (who was Indian national) was extremely xenophobic with me, saying that I would never be able to get a loan one I had no Irish parents to support me. After that, I went to another branch of the same bank and got the support from an Irish attendant, who was extremely supportive and assisted me to get the loan. Yes, I was able to get it and start my degree.	Yes	Yes
5	I was minder and one of the kids that I looked after constantly said things in a prejudiced way. Which is "funny" is that his parents always treated me in a kind, lovely and respectful way.	No	I believe it. I never felt it strongly against myself but I already witnessed few situations and also on comments on social media.
4	Yes, a few men already approached me saying things in sexual tone, after knowing I am from Brazil.	Many people here in Ireland feel very surprised after knowing I am a post graduated accountant, because they normally think I must work as a cleaner etc.	Yes, in a discrete manner, disguised as politeness.
5	No	No	Yes
4	It was in a shopping mall, a girls told me to go back to my country with intention of pushing myself out of the mall	Yes	I do
4	No	No	Yes

5	No.	Not in Ireland!	Not much
3	Yes, many times. last time I was trying to help a guy with his girlfriend how to pay for their products using the autoservice but he was drunk and suddenly he start saying that I was there stealing jobs from Irishes and many different kinds of insults.	No	Yes, I strongly believe it
5	No	Yes. Sometimes men make unnecessary comments that suggest discrimination against my gender.	Yes
4	No	No	Yes
5	Yes. Many times for being Brazilian or not having a good English	In Ireland, mostly for being Brazilian	Yes, a lot
5	Sometimes. Only when I read something negative in the newspapers about the Brazilian community and see some friends making comments about the whole my nation as if all Brazilians were acting badly like that. I've heard some Irish saying that we are steeling their jobs or not paying taxes properly for the government.	Not in Ireland, I think. In Brazil yes, about being gay.	During my experience with Irish people, I've heard a lot of association of certain behaviors towards different cultures. When something goes wrong the first question is: where is he from?
5	Personally, I haven't	Yes, sexual	I believe some people are xenophobic, but not all
5	No.	Not in Ireland!	Not much
4	Yes, they called me traitor and asked me to go back to my country. Or you should shut up you're not from here.	Yes, religious. Religious when I asked day off on Sunday to go to church and my boss said that I didn't need that when I could pray in my heart was enough.	Yes
5	Personally, I haven't	Yes, sexual	I believe some people are xenophobic, but not all
4	Yes, on social medias such as Facebook and Twitter	Yes, sexual and racial	Yes, but it's sublte.
5	Yes I had, once at the pub a guy come	Yes I had, I use to work for a restaurant in town	I believe that cases of xenophobia happens

	around to talk with a friend and I and a few minutes later he was insulting us for being here and "stole" their jobs.	and I was given extra tasks then my Irish colleagues even when we got the same payment and same job role.	from time to time but it isn't something that is brought to discussion by the government, by the media or authorities.
3	I heard before jokes about Asians.	Never	For some people yes, other Europeans than Irish people
1	Called Chink in Luas before by those young boys who think they're so cool	Race because I'm Asian they expect I don't talk or understand English.	Aversion yes, I've noticed this from uneducated people and close minded people
4	Yes they said go back to your country	Sexual I am gay	Of course
3	I heard before jokes about Asians.	Never	For some people yes, other Europeans than Irish people
5	no	no	no
5	No	No	No
5	Not directly	No	Yes, but in the same way exist in every single country. .
3	Yes, I was attacked by 2 men, asking me what are you doing in my country? I was injured and I was trying to escape from them while lots of people were watching me and did nothing, another foreigner helped me and the 2 men accused me of hitting them firstly. Garda did nothing.	Yes about being homosexual	Definitely
3	No	No	Yes
3	Yes, a boy tried to scared me with a fake firework	Well some men think just because I am latina I will have sex straight away	Yes
5	Yes I have.	Yes I have, quite a lot.	Of course I do.
5	No	Not that I'm aware of	Yes
5	Yes. Being calld names. Being told to repeat myself constantly as the person accross made no effort to listen to my accent	No	Yes absolutely. And i am white eu citizen. Its worse for people of colour.
5	Fucking french, french bastard,bloody french	Job discrimination	Yes it's racist
5	No	1. Yes, BOI didn't open me an account, bc I was from Mexico, I delivered all the documents in 3 different branches (one	Yes, it is a different one, I have already experienced racism and xenophobia in other countries,

		<p>of them said they have lost my file), after some time and no positive reply, I asked my husband (EU citizen) to call to one of the branches, and the bank agent said Mexican and Brazilian citizens are blacklisted in BOI for money laundry, she "strongly advice us" to go to another bank (she said it very kindly tho), unfortunately we didn't record the call.</p> <p>2. When I asked for my PPS the gov agent didn't believe I had a degree and he didn't believe that I was asking my PPS to pay my taxes as I wanted to have the self employer status in revenue, they asked me for my original degree diploma, which I have not here in Ireland. At the end a manager and another agent (a Spanish speaker one) helped me, I proved I had a degree showing my name was subscribed in the Mexican Education Ministry (SEP) website.</p>	<p>specially in Spain, and here it is a different one, more subtle probably and a lot of deniers: "How can we be racist after all we have been through"</p>
4	Not to me, but many times to others	No	Before Covid19, i will say no but since a year don't feel that welcome as before
4	As a Mexican I have received phisical greession because I speak spanish or look as a Latino people.	Racial sometimes, when I am going to buy something. But most of the time is because I could not speak fluently in english	Part of the problem is because they have the stereotype that we can not understand.. But of course at the first impression they repel us.
3	No, but sometimes people see you in an strange way, sometimes is not necessary to talk. Once a teenager yield in my face just for fun.	No	Yes
4	The supervisor from the restaurant where I used to work, used to bully all the time and joke about the origin or	No directly	In every country there will always be racist and intolerant people. The problem is not in the country is in each

	race from the staff members or some customers. Saying stuff like Mexicans are thieves, Asians have small penis (the chef is Asian). Etc.		home and the values that are taught.
5	Yes, but just comments about immigrants came to take advantage and jobs of the Irish.	Not directly, I have lived in 7 countries and I behave properly.	Yes
1	No. never experience that	Gay - bullying as child - growing up	yes absolutely
5	not to me	No	yes
5	When I first arrived in 2007. A friend of our former landlord asked me if I was not ashamed to still job from him. I asked him if he spoke fluent French. He answered no. Then I replied that I would have recommended him for my job but unfortunately fluent French was required. So I was not stilling his job and I was paying rent to his friend so helping his family and participating to the society by shopping local and paying my taxes. That was the end of the conversation.	Not here, I don't think so	As everywhere. There are people open to changes and foreigners and people with close mind. And I think all aborigines are not treated the same. Irish people have a tendency to like French. Some of them learned French in school, they like French fashion, they went or go to France for holidays, we have good wine... They sometimes don't understand why we chose to come live in Ireland as France sounds so good to them. Other nationalities like eastern European might not be as welcome. There is like a Hierarchy...
5	I often heard Irish people say that immigrants steal their jobs, or that they shouldn't receive any help from the government, instead the government should take care of their own, the homeless...	Obviously, being a chef and a woman is never really easy...	Definitely, yes!
4	Rarely. It may have happened by kids in the street harassing people	I avoid answering to threatening kids in the street because I have a strong accent, and I don't want them to understand that I am not Irish.	I believe so, like everywhere in the world
5	Living in Ireland for 15 years I cannot even	Yes	Yes

	start giving you details		
5	No	No	Yes
5	Over the phone talking to an insurance company, I was told that they could not understand me due to my accent and to call back when I can speak proper English. And that was after living for over 6 years and having proper English!	Not really	Yes and more the past year
5	Yes. I have been living here for the past 15years. I have never felt any animosity or discrimination before. But in the past few years it has happened and quite violently. A year ago someone pushed me out from the full luas because " I am Irish so I get in Not you" and then they proceeded to verbally abuse me and grabbing my bag, until some people intervened. I am French but I have a darker skin complexion. People often think I am Arabic or Brazilian. Anyway recently I have felt a lot of discrimination (maybe due to the crisis...)	Yes	Yes, obviously not everyone but I can see it is on the rise.
4	No	No	Yes
5	Yes, mainly for Brazilians.	Yes	Yes
4	No	Yes	Yes
5	Yes I was walking in the street and someone started to said to all the people who past Infront of her your not irish come back to your country, other occasions I was received teenagers aggression because I was arriving at home in my bike	Yes because of my language I can apply to some jobs	Yes
3	Not such as but indirectly, not in a negative way but	Not in Ireland	In disguise yes

	saying things like see the positive things you are working in a foreign country and you are doing great		
5	Got shout some probably racist stuff (didn't really hear well) by some people in the neighbourhood once. Read so many comments on social media about the fact that if immigrants were not happy they should leave. Saw so many videos of people getting insulted by teens in Ireland. Saw a man staring with a death look to an Asian person in the bus...list goes on	No	Yes, sadly more and more since Covid.
5	I was once told to "go home you Paki" (=pakistani =colored person) by a woman after i chased her son who had shoplifted from the shop where I worked	No	Yes
4	Not myself, but I've been following all the attacks against immigrants the past few years, and I've been reading carefully comments on Irish online newspaper and it's frightening.	Racial, yes	Yes, yes, yes, getting worse and worse every year. I was living in Ireland in 2016 and it was not like that. now being back in 2021, I do see the xenophobia more present and more intense. For Irish people, all the past, current and future problems in Ireland are immigrants' fault.
5	foreign people bring the virus in Ireland. It's your fault	no	yes. Landlords or estates don't have the same behavior if you are foreign. You pay more, Irish priority ...
5	No	No	Yes
4	No	No	Yes, but not to my nationality (French) or skin color (white)
2	No	Yes, verbal	Yes, I do
5	Not happened.	Not happened.	Yes but no worse than in France (i am french).
1	Never	Not	I heard about it but

			actually never live it once. As someone from another country living in Ireland I am doing my best to follow their culture and tradition
4	No , never	No never	Yes
3	No	No	Sometimes yes, for exemple to get a job or an apartment
3	One example in 12 years. A guy lost it with me because according to him, I didn't park properly and the reason behind was : you French people, don't respect anything, any rule. You can do that in your country, not here". I guess lockdown is impacting people mental health...	No	Xenophobia, no... discrimination maybe but I'm not aware. I live in an old estate in south dublin traditionally very " Irish populated" where we see many nationalities mixing recently but i haven't noticed any form of xenophobia or racism.
5	One man told me to go back to Africa + N word.	Racial	Yes unfortunately
5	No	No	Yes
4	Speaking french on the phone while being in a bus and people making comments that we are here to take their job	no	yes
5	Never	Never	I think unfortunately there is but dépends on where we come from
4	None	No	No
2	Of course yes, it really depends about the area in Dublin. When some badly educated people are asking for money, cigarettes or anything else; when you say no the insults about origins, or work robber. And with friends from Brazil, this is an other story for them, défini worst.	Yes	A part like everywhere, more than that, a discrimination and class segmentation between Irish and foreigners. Even the fact, this country is rich due to Europe
4	Not directed towards me, but at others/POC	No	Yes absolutely
4	No	No. I am part of a "privileged" group as I'm	Yes. It would be naive to believe that there is

		male, straight, caucasian and catholic... so unless someone has some bone to pick specifically with italians, I'm basically outside of any group that would be subject to prejudice.	no such thing.
5	No	Yes, but in the USA	Yes, I believe there an element of this in most countries, but I hope it's a small group
3	I feel like I am othered frequently in a group setting of Irish people. It feels more subtle and social than overt, usually.	Typical gender-based discrimination, mansplaining and condescension.	Yes, along with a strong denial of that xenophobia. 'Ireland is a friendly welcoming place and we can't possibly be xenophobic' I've heard instances of Irish people say they don't care what nationality someone is and then in the next breath complain about foreigners congregating places in public (even prior to the pandemic and social distancing rules). There's strong pushback to the idea because they don't want to feel like they are bad people.
5	Frequently. The am constantly told to go home, get out of the country, Ireland is for the Irish, you've stolen our jobs, and a plethora of others. These phrases and so many more have been hurled at me by customers, colleagues, and senior management.	I'm a woman; of course I have received my fair share of harassment; but have received more sexual harassment since living in Ireland though. I've also received threats of violence by the Irish.	Depends on where one lives. There are many pocket groups in Ireland; closed societies have closed mentalities.
4	No	No	I do, but this is very rare.
5	Fortunalety no, but I have seen some scenes on the street	no	I would not say that, as Ireland is very welcoming, but it can happen that some people think they have the right to treat someone different.
5	Yes. My background:	Yes	Yes

	<p>Brazilian gay guy living in Ireland.</p> <p>Once I was flirting with a guy and he got mad at me and said that Brazilians have brought HIV virus to Ireland.</p> <p>I found that EXTREMELY disrespectful towards gay and Brazilian people.</p>		
Have you ever witnessed prejudiced attitudes towards foreigners living in Ireland?	Do you believe that it is society's role to amicably (friendly manner) resolve conflicts between foreigners and locals?	Have you heard of any government committee or actions to combat acts against immigrants?	
yes	sometimes. We can not judge the behavior of one person/ group to categorize it as an opinion or behavior of an entire society.	Yes	
Yes	Yes	No	
Yes.	Yes, society with support of government, politicians. They should encourage and make part of people's awareness.	No	
Yes	No, it's a public administration responsibility	No	

Yes, one of my friends were punched in the face in a Park. For no reason, just for being Korean.	Yes. I do believe on that.	IOM is an organization pro immigrants...but they are not very famous. It's the only thing I've heard about it.
Yes	Depends, sometimes the society should act to avoid these type of situation. But I believe the government should act as well	No
Yes.	Sure	No
I've never seen it in person, but I have friends who have been through this and told me	Yes, for sure. Society needs to take control of this situation and acts against those people that practice discriminatory acts.	Unfortunately, I haven't heard anything about it.
Yes	Yes but not only that, politics also should have a role in that	No
Yes I have witnessed many times.	Yes I do. Its not only by the society but by the government as well.	Yes I do
Yes	Should be, why Not?	No
No	Yes	No
Yes all the time we see it in journals and much more	Yes ! I belive so	No I have not

Yes	Yes	No
I've seen some teenagers throwing eggs and potatoes at delivery app drivers	Yea! Since there are existing student exchange programs, I believe that the country should welcome immigrants in the best possible way and prepare its citizens to do the same	no
Yes	Yes	No
Yes.	Yes, society with support of government, politicians. They should encourage and make part of people's awareness.	No

Yes, very often	No	No
Yes	Yes	No
I have witnessed it a couple of times	I do	Yes, know discrimination ads on the buses and tv
No	Yes	No
With a black person in the bus once.	Yes.	No
No	Yes, I believe it.	No, I haven't
I have seen videos on the internet	Yes	No
Yes. I have witnessed that kind of thing on the streets.	No	No
Yes	Yes but not only that, politics also should have a role in that	No
Yes, one of my friends were punched in the face in a Park. For no reason, just for being Korean.	Yes. I do believe on that.	IOM is an organization pro immigrants...but they are not very famous. It's the only thing I've heard about it.

Yes, specifically at the work. My company gives more hours to Irish people than foreigners	Yes, I believe so	No, I haven't
With a black person in the bus once.	Yes.	No
Yes	No	No, which is a pity
Yes, specifically at the work. My company gives more hours to Irish people than foreigners	Yes, I believe so	No, I haven't
Yes. Mostly on social medias.	Yes	No, I haven't
Not in person but I've heard from friends that were involved in uncommon situations just for being foreigners.	Not really, we have quite a few known where locals get advantages against foreigners.	Just around election times.
I saw some guys throwing eggs in imigrantes screaming "go back to your country"	Government talking with their people about	never did
Yes, in high school cos we don't have same level of English verbally with other Irish girls	Yes	Nope! What a shame!
No	Yes	No
I saw some guys throwing eggs in imigrantes screaming "go back to your country"	Government talking with their people about	never did
no	yes	yes
No	Yes	Yes
After 7 years in Ireland never suffered of any direct xenofobia , you heard stories about others, not directly witnessed any situation.	Yes, but the government also has an important role in conflict resolution	No

Yes, 3 per month	I don't	I know there is an organization that submits data about xenophobia and racist attacks to immigrants within Ireland. But just for statistics
No	Yes	No
Yes	Yes	No
I haven't.	Yes, to solve a problem doesn't matter your nationality.	Not at all.
No	The government should address the issue as well	Yes
Yes	Its everybodys role.	No
No	Yes	No never