Psychologists family mediators – reducing the borders of interculturality

Psicólogos mediadores familiares – reduzindo as fronteiras da interculturalidade

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ABSTRACT

Family mediation has become a multiprofessional and multidisciplinary practice, so that mental health and social care professionals such as psychiatrists, psychologists and social workers and even law and justice professionals such as lawyers have been interested and dedicated their studies and research to area. This work is an excerpt from the master's thesis by the same author and was carried out with the aim of giving a little more prominence to Mediation as an alternative method of conflict resolution and also to value and explain its preventive therapeutic character and the importance of being carried out. by a professional Psychologist, in the necessary care of relationships between couples and intercultural parental relationships, as these relationships already face all the difficulties of communication and understanding that go far beyond "knowledge and translation of your partner's language".

KEYWORDS: Conflict; Family Mediation; Interculturality; Psychologist Mediator; Migration.

RESUMO

A mediação familiar tornou-se uma prática multiprofissional e multidisciplinar, de modo que profissionais da saúde mental e da assistência social, como psiquiatras, psicólogos e assistentes sociais e até mesmo profissionais do direito e da justiça, como advogados, têm se interessado e dedicado seus estudos e pesquisas à área. Este trabalho é um excerto da dissertação de mestrado do mesmo autor e foi realizado com o objetivo de dar um pouco mais de destaque à Mediação como método alternativo de resolução de conflitos e também de valorizar e explicar o seu caráter terapêutico preventivo e a importância de ser realizado. por um profissional Psicólogo, no cuidado necessário das relações entre casais e relações parentais interculturais, pois essas relações já enfrentam todas as dificuldades de comunicação e entendimento que vão muito além do "conhecimento e tradução da linguagem do seu parceiro".

PALAVRAS-CHAVE: Conflito; Mediação Familiar; Interculturalidade; Psicóloga Mediadora; Migração.

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INTRODUCTION

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

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

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

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

At the same time, raise the possibility of inserting Family Mediation as a valid preventive method in the process of psychological therapeutic intervention in society, reinforcing the need to also offer Family Therapeutic Mediation performed by a professional Psychologist, as a first suggestion in situations of divorce, separation with or without custody litigation in the Family Court will also result in the ways in which it is proposed and recommended to build a professional training more in tune with current

demands, favoring the understanding of the need for regulation of Psychology (in countries where this has not yet happened, as is the case in Ireland) as well as its inclusion in the list of critical competences.

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

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

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

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

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

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

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

In this sense, it is perceived that talking about respect for diversity can also be something very complex, since it is about perceiving the individual as a being who,

despite being "diverse", is also a being that integrates a larger system (couple), which in turn composes another system (family), which is the generator of another system (community), social, ontological cultural that when conceived within a migratory process, even if it is voluntarily, should be a theme welcomed within a conception epistemological approach that minimally encompasses all the senses and meanings that this may have.

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

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

The load of stress that can be felt by all those involved in an intercultural relationship, mainly involving different native languages, deserves a deeper understanding, as if reaching the affluent veins of the sources of a river, without it bleeding and without it being stanched so that in this way can run its course.

Conflict

In all human relationships, societies and cultures conflicts arise. There is evidence of arguments between children, spouses, neighbors, coworkers, organizations, communities, individuals and their governments, ethnic and racial groups, and nations going back to the beginning of recorded history. People have long sought peaceful means to resolve their disagreements because of the persistent existence of conflict and the

accompanying emotional, physical, and other expenses. They sought to design methods that are successful and efficient, serve their interests, build or change relationships for the better, prevent suffering, and control wasting emotional and physical energy or material resources in their quest to manage and resolve conflict.

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

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

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

In almost any relationship, there can be miscommunications and difficulties. Most disagreements are resolved informally. People may initially avoid one another because they don't like the discomfort that usually comes with conflict, they don't consider the issues raised to be important, they don't have the power to force change, they don't believe the situation can be improved, or they don't believe they are ready. to act to resolve their differences.

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

According to Gulliver (1979, p. 75) a disagreement turns into a dispute

> only when both parties are unable and/or unwilling to resolve their disagreement; that is, when one or both are not prepared to accept the status quo (if that remains a possibility) or to meet the other's demand

or denial of demand. A dispute is precipitated by a crisis in the relationship. (*apud* MOORE, 2014, p. 23).

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

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

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

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

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

Certain talents are necessary for emotional intelligence, including: self-awareness, which is the ability to recognize one's emotions; self-knowledge as the ability to manage emotions and deal with sensations correctly; fluidity/motivation is the ability to manage emotions. In other words, it means to say that it is necessary to know how to direct/handle the sensations properly; have empathy/social awareness - recognize and understand the emotions of others and manage interpersonal interactions with sociability.

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

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

> In the experience of dialogue, a common ground is formed between me and the other, my thought and his form a single fabric, my lines and his are invoked by the interlocution, they are part of a common operation of which none of us is the subject. creator. There is one: *in-between* , I and the other are collaborators, in perfect reciprocity, we coexist in the same world. (MERLEAU PONTY, 1971, p. 81.).

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

Communication must be based on dialogue, which in turn, unlike discussion and argument, dialogue is not a tool to convince others to defend and support their positions. Rather, its aim focuses on forming and strengthening bonds and connections, as well as forming networks, as well as identifying, explaining, and understanding the assumptions that obstruct the perception of the relationship.

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

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

The most important aspect of discussion is relearning to listen. In today's environment, our chronic and imbalanced over-action has left us with a deficit in our ability to truly listen to another. Listening is an active process in which the listener contributes to the quality of the speech being created; speech that is listened to with empathy reaches much deeper levels.

A correct dialogic posture aims to promote: the correct understanding of shared subjectivities, that is, the perception of each of the phenomena and reports as their own and distinct, but not contradictory; the opening of a common field so that new meanings can be shared and produced, even if they are extremely different or even contradictory; through the link between what is "my" particular and what "others" is general; with the parts and the totality, the extension of this shared field enables the production of new thoughts and visions about reality; formation and strengthening of human bonds, as well as improving the quality of the "social cement" in interpersonal relationships;

study/observation of the mental processes that lead to the formation of prejudices and judgments that obstruct communication between people and the environment at all levels; improving interpersonal communication; learn to deal with automatism, disagreement and other vices that arise from habitual discussion - Cartesian, competitive and limited in scope;

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

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

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

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

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

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

Interculturality and affective encounters.

It is true that globalization and the emergence of digital technologies have transformed the entire way of establishing and maintaining intimacy and sexuality.

Migratory processes motivated by love and geographic mobility have enabled a greater frequency of encounters between different nationalities and diverse cultural, social and linguistic references. Finally, greater access to flights generated by lower prices, the internet and the use of cell phones, increasingly help and facilitate the maintenance of long-distance relationships.

The affective bonds that were previously historically established and mediated by relatives, family, church, friends, school, are now mediated and made more flexible by means of communication such as Skype and WhatsApp, which, according to Elliot and Urry (2007), provide new forms of communication. intimacy.

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

Technological technologies and applications help partners meet until one of the partners decides to migrate to the other's country and the relationship is no longer part of an exclusively "virtual" universe.

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

Results of studies and surveys [2]carried out shortly before that between monocultural and bicultural couples already highlighted that intercultural couples, despite having more intimacy, also have more conflicts. (LIND, 2008)

Authors agree that the process of adaptation between bicultural couples is directly influenced by cultural differences that promote a true re-signification in language,

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[2] Lind was responsible for a survey conducted among 146 bicultural couples and 278 monocultural couples in order to find out which ones have the most conflicts.

sexuality, culture, intimacy and, finally, in the couple's affectivity. (LOUBACK, 2017; PEREL, 2002)

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

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

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

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

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

As we saw earlier, subjective processes go through displacements (physical, social and cultural) and thus in couples whose partner is a migrant, this tends to re-signify their symbolic and material experiences in the new destination.

As we mentioned before, the migratory process is even more complex and contradictory when it unfolds for affective reasons, and does not mean purely and simply

a "cultural encounter" but also represents an experience of change often felt in a traumatizing way of loss and ruptures, but it could also represent, according to their personal and ontological resources, which depend on multiple factors related to specific aspects of acculturation, a harmonious experience, which means that there was a social and psychological adaptation to this new, unknown and "hostile" culture.

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

Of this international estimate, 100 million are women, who in Europe make up about 53% of the total number of migrants on this continent.

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

According to Ramos, (2013) it is necessary to develop general and specific communication and intercultural skills and put them into action in intercultural relations depending on different contexts. Among these skills, he cites the need to find solutions together, both for conflict resolution and for understanding intercultural relationships and ever-increasing interdependence. (RAMOS, 2013 p. 353)

We cannot fail to point out that in many migrations driven by affective reasons, women, as they are the ones who usually migrate, regardless of their cultural and schooling level, initially occupy an important role in precarious and fragile work functions, such as housekeepers, nurses , nannies, caregivers of the elderly in Europe (PISCITELLI, 2010).

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

Mediation as an alternative to conflicts and needs

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

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

Long before this impulse generated by ADRs, different forms of dispute resolution and negotiation were known and used by indigenous tribes, eastern cultures and even religious communities in order to favor a peaceful solution based on dialogue.

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

We can summarize it as follows: force began to guide negotiations when men lacked the ability to dialogue directly and manage their differences; The negative consequences demonstrated by the use of force led man to create laws; Due to the impossibility of laws resolving controversies due to their complexity and the time required for their resolution, man resumes direct negotiation with a third mediator, which characterizes the so-called alternative means of conflict resolution.

The term ADR refers to a set of varied techniques for resolving disputes without litigation. The American Arbitration Association (AAA), for example, has the Mission to create alternative systems to litigation that can meet the needs of the parties to a dispute.

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

Mediation is placed in a pretentious way, expanding the existing forms of intervention hitherto considered in the field of conflict resolution, offering not only to resolve, but also placing itself as a way of restoring social relations between the parties,

the which will result in repercussions of social scope hitherto not considered in existing conflict resolution methods.

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

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

Mediation is part of the group of non-adversarial methods, rescuing direct dialogue as proposed by the Dialogue Project [3], providing decisions based on information and knowledge, which confers authorial and participatory responsibility, as well as proposing to meet the interests and needs of the parties involved. (ISAACS, 1999).

Based on the principle of autonomy of will, in Mediation the parties in disagreement elect a third party and may or may not elect an institute, so they can decide at any time whether or not to continue in the process.

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

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

Being the protagonist, experiencing a dialogue in which you are the author, promotes a creative and responsible posture in the parties involved in negotiating the

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

existing differences with each other, generating commitment at the same time that the parties position themselves as responsible for the decisions of their lives and thus enable a solution, building and deconstructing the controversies that may be generated, which meets their values, interests and needs, complying with what was agreed in the Mediation.

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

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

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

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

Thus, the non-satisfaction of basic human needs is identified as the primary cause of conflicts. Thus, the difficulty in communicating their needs, due to the difference in the native language between couples, and therefore, the difficulty in intercultural communication, can be one of the factors that trigger the conflict precisely because of the intrinsic and particular differences of each language, which are beyond the scope of which can usually be "translated".

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

The areas of special applicability of Mediation are those that involve relationships that last over time, thus family, community, commercial and contractual relationships,

labor relations, partnership and coexistence relationships, and international relations are those that can use Mediation looking for solutions of benefit (win-win), and also seeking to re-establish the social relationship, allowing the respectful maintenance of coexistence.

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

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

Thus, when it comes to intercultural couples (which we can consider as the first family/social nucleus or not necessarily), where cultural diversity inevitably prevails, Gimenez (1997) highlights the importance of Intercultural Mediation as an intervention process where care for the on the other, the recognition of differences and personal revaluation are in focus in situations of social multiculturalism!

The objectives of a mediation with the above principles are the possibility of bringing the parties closer through communication and mutual understanding and learning and developing a peaceful and harmonious coexistence [4].

Family Mediation and Systemic Family Therapy the importance of the psychologist-mediator.

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

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

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

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

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

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

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

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

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

It is initially important to conceptually distinguish Mediation from Conciliation so that there is not a common conceptual distortion perceived in the Courts of Justice by placing them as synonyms.

> "mediation" means a confidential, facilitative, and voluntary process in which parties to a dispute, with the assistance of a mediator, attempt to reach a mutually acceptable agreement to resolve the dispute; (Mediation Law of 2017, p. 6)

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

Mediation takes us back to the Aristotelian proposal of virtue ethics when it asks those involved to construct, at every moment of coexistence and not just in situations of disagreement, which are based on good faith and consideration for the other, solutions based on mutual respect and benefit . It is thus, definitely, an invitation to internal and personal evaluation for one to relate with the other, which is independent of socially established external laws.

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

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

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

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

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

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

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

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

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

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

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

> The training of family therapists has similarities to the training of ancient samurai warriors. Miyamoto Musashi, the fifteenth-century samurai master, described techniques for surviving in combat, some of which bear a striking resemblance to family therapy techniques. He referred to "compenetrate: When you are engaged in combat and fighting with the enemy and realize you cannot go on, you 'compenetrate' and become one with the enemy...you can often have a decisive victory with the advantage of knowing how to 'dive' inside the enemy, whereas, if you stay apart, you will lose the chance to win. When the samurai cannot see the enemy's position, he has to "move to the shadow". You indicate that you are about to attack heavily to discover the enemy's resources. It's then easy to defeat him with a different method once you've seen his resources. Comparing these techniques with therapeutic co-participation, we found that, although therapy is not a martial art, the therapist, like the samurai, has to let himself be carried away by the system in order to experience its characteristics.

Samurai training, too, was training for spontaneity. Only if the sword were the continuation of the arm could the samurai survive. The attention to detail that the samurai considered essential to achieving spontaneity was extraordinary. To become a master, he would have to train as a warrior for 3 to 5 years. Once this skill was acquired, he was required to abandon his craft and spend a few years studying unrelated areas such as painting, poetry or calligraphy. Only after mastering these different intellectual pursuits could the warrior go back and pick up the sword, for only then did the sword become the continuation of the arm. He became a samurai because he forgot technique. This, clearly, is the meaning given to the concept of spontaneous therapist. (MINUNCHIN, 2007)

Data analysis

In quantitative terms, the participants in our study were entirely female and 90% Brazilian.

Based on the responses, we were able to perceive what could be understood as an occupational "deviation", without wanting to go into the merits of how successful these people were in their professions, but which was visible in the sense that everyone performs different activities from those who studied and trained, as well as substantially below actual knowledge levels. This can serve to support a review of how the equivalence of studies is carried out, as it is lost in a lot of professional terms of these people who are underutilized, not to mention the psychological violence that this can represent in each of these professionals who end up succumbing to professions below those they really can exercise as stated by Piscitelli (2010).

From the feelings experienced and experienced in the migratory process, we obtained: misunderstanding; anxiety and loneliness (60%); insecurity (50%) and sadness (40%) which helps to understand and reiterates what was said before citing as an example Achotegui (2000) and the manifestations of stress and the Ulysses Syndrome, at the same time that it draws our attention for the care that should be given to the situation that is the object of this study.

Half of the participants (50%) agreed that preventive measures are the best option for dealing with life situations. The majority of respondents (60%) have or had Irish nationals as partners.

It was interesting to note that in the question: "If you have a reasonable knowledge of your partner's language, or have been together for some time, do you still believe that many meanings of what you say are not fully understood by him/her? when do you speak

?" 60% answered that "Yes, many things are not understood but everything is fine with me/us" which can also reveal insecurity, submissiveness, since the basis of any relationship is communication and, therefore, one does not can say "it doesn't matter" when something we say is not understood.

In a next question: "Have you ever stopped communicating something to your partner because you feel that you would not be able to express everything you would like to express in another language?" may help to clarify what was said above, as 70% answered that yes, they have already stopped talking about something when they felt that they could not express what they would like in another language! Are these people somehow canceling their expressions and way of being in favor of a "good relationship"?; To what extent can this be another factor that harms psychological health, generating more anxiety, frustration, insecurity and a feeling of uselessness? Even because, 70% answered yes, "I would like to be better understood by your partner and thus feel more welcomed in the relationship!"

The research showed that more than half of the participants (70%) had already undergone some type of therapy, which reinforces the importance of this practice for maintaining the minimum balance necessary in a change due to the migration process, as well as in maintaining intercultural relations. . These data also bring up a possible need to consider the insertion of the Psychology professional as an indispensable professional, as well as the importance of incorporating the professional trained outside Ireland in the exercise of the psychology profession, including being able to include him in the list of critical professions . "critical skills" in view of the high number of immigrants from Brazil in the European country!

What was said above can be corroborated by the fact that 60% were open to the possibility suggested in the question: "Would you like, or do you think it is worth trying, a Family/Couple Therapeutic Mediation if it were offered to you at some point in your affective relationship? intercultural?" in addition to answering positively yes (70%) "Do you believe that a professional psychologist would be better prepared to act as a Family Therapist Mediator?" and in the following question: "When choosing a professional for Family Therapeutic Mediation, do you prefer a professional who also understands and speaks the same language as you (bilingual, in this case)?", 80% answered yes!

When we moved on to the analysis of the interviews, the participants brought in their narrative to the second question: Tell us a little about what the experience of having

a partner, boyfriend or husband whose native language is/was different from yours is like or was; the answers were:

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

"... unlike anything I've ever experienced... not only in the language... it's living with someone on a daily basis where you see the cultural difference materialize..."

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

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

"...many conflicts... nuances that are lost depending on the culture..."

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

"... sometimes it's like a horror movie... oh my God, it's going to happen again..."

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

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

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

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

"Sensation of emptiness; exhaustion, isolation, loneliness..."

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

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

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

"I would love to be able to do couples therapy... I think it would be wonderful to have a mediator to help with our conversations and dialogues, in addition to acting as a couples therapist... mainly to help with conflicts and help maintain the health of the relationship ..."

"...I would certainly consider a professional psychologist as a mediator, he is the person capable of accompanying and directing or not the mental/psychological mess"

"I definitely believe it would make a lot of difference in my relationship.

"I've been dating for 2 years and I still can't fully open up… hold a conversation… it makes me feel insecure."

Final considerations

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

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

The migratory processes responsible for human mobility, and thus responsible for the fact that an intercultural relationship often comes to an end, determines the need for a "partial adaptation" when it is considered that this being-immigrant starts to adopt the customs of the place of destination and it can mean a new concept of belonging in transformation.

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

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

The entire migratory process, which may occur for the relationship to take place, can also have a negative effect, making the complex relationship and interaction between intercultural couples difficult, impacting the dynamics of relationships in the physical and symbolic territory of the destination.

It is important to observe how stereotypes permeate intercultural relations, praising or privileging the European partner in some way, to the detriment of the person who immigrated, negatively interfering with self-esteem and validation of the feelings involved, and this was observed being practiced by friends, family and even could be found among professionals according to the interviewees' speech, which explains the potential "dazzle" when dealing with someone who has a relationship with a foreigner.

It is worth mentioning that it was observed the difficulty of maintaining the professional standards to which these women who immigrated had to submit, accepting positions sometimes far below or even different from their professional training, in favor of integration, maintenance of the relationship and adaptation to the place of destiny.

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

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

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

Integration is a multidimensional process that includes, among other factors, respect for difference and professional promotion, capable of consolidating a healthier stay at the destination.

I believe that an Intercultural Couples Therapist Mediator needs to be a very creative professional, capable of encompassing all the diversity and complexity of values, feelings and experiences derived from these relationships and, therefore, the formation of a mediator of this size needs that his/her curriculum be oriented in function of what such a service translates into: a broad understanding of human rights, human relations; behavior and subjectivities; illness and mental health; holistic and systemic understanding capable of intervening by reflecting the existing and punctual resources and possibilities in each situation encountered. A short and limited study of some theories or even a technical one may not be enough for a professional support capable of encompassing such a sensitive practice that goes beyond the simple negotiation of objective needs.

On the part of the interviewees, this possibility is something to try, something possible in the midst of this new and complete unknown universe in which this being who migrated finds himself, there is a hope of being better understood at least by his affective partner, which often represents his entire new and unique world to support himself emotionally, so that he can fulfill with more efficiency and effectiveness what interdependence represents in an integration, without succumbing to an alienation of himself, destructuring and disconfiguring his subjectivity that result in illness.

In this way, we reaffirm that even when the partner has prior knowledge of the language, intercultural communication is something beyond simple linear translation and, therefore, another key point when we think of a mediation that favors current and future communications between an intercultural couple. .

Communicating meanings is much more than communicating meanings and so we congratulate those couples who, despite all the difficulties, strive to maintain these complex relationships with respect for differences!

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