CROSS-CULTURAL TRANSITION CARE IN LITHUANIAN SCHOOLS: THE PERSPECTIVES OF SCHOOL PSYCHOLOGISTS

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ABSTRACT

Aim. The study aims to enrich an understanding of how Lithuanian school psychologists perceive the cross-cultural transitional care in the bridging role they are made to play in their schooling contexts in supporting Cross-Culture Kids (CCK).

Methods. The article presents research findings of surveying 200 school psychologists from Lithuania on current practices and challenges Lithuanian schools face in working with CCKs and developing effective and comprehensive school-based Cross-Cultural Transition Care Programmes (CCTCP).

Results. The analysis shows that Lithuanian school psychologists are unfamiliar with CCK concepts and do not feel prepared to deliver CCTC service to migrant pupils and families or CCTC training to their peer teacher and school administration. Issues surrounding migrant integration are alien to many, and many see it as irrelevant to their school contexts, regardless of governmental attempts to integrate returning Lithuanian emigrants in recent years.

Conclusion. The study shows that cross-cultural dialogues—and thus care support—yet need to find space in Lithuanian schools. Through systematic reconsideration, institutions providing educational support and training to key school actors, such as school psychologists, can be better supported. More approachable forms of implementable resources will allow space for schools to negotiate the extent and speed of their involvement, and also provide an arena for cross-cultural narratives and integration care, as they see fit best in their context.

Key words: Third Culture Kids (TCK), Cross-Culture Kids (CCK), Cross-Cultural Transition Care Programme (CCTCP), school psychologists, pupil mobility

Introduction

Responding to student mobility is inevitable to modern schooling mandate, especially in the increasingly globalised context where classroom diversity is not new or rare. Focusing on academic progress alone is a luxury, and schools face the need to consider the environment in which students live these days, reviewing student support by considering how the state of transition affects academic development and social and emotional integration. The provision of cross-cultural transitional care (CCTC) responding to movement and state of transition in individual classrooms and schools is a global trend as it is inevitable. It is an essential need, and it cannot wait.

In the Lithuanian context, as the country faces an influx of immigrants and returning emigrants that have not been encountered in the last five years, authorities and schools have just started to respond to these changes in ways representing their context. School psychologists are often assigned the role to bridge transition and aid integration. This study aims to better understand how school psychologists perceive changes concerning student mobility in their contexts, including how they envision cross-cultural transitional care performed in their schools, the barriers they face, and the most needed forms of support to best assist school psychologists in creating, growing, or maintaining a quality transitional care programme in their contexts. The research questions include:

1. How do school psychologists perceive the provision of cross-cultural transitional care in Lithuanian schools?
2. What roles are expected of and performed by school psychologists in Lithuanian schools to provide cross-cultural transitional care?
3. How readily do school psychologists feel to provide cross-cultural transitional care in Lithuanian schools?
4. What are the barriers that school psychologists face in offering cross-cultural transitional care in Lithuanian schools?
5. What support do school psychologists need in offering cross-cultural transition care in Lithuanian schools?

This study hopes for future implications that will contribute to:

1. Cross-cultural transition care as an invitation for Lithuanian schools to reconsider space for cross-cultural dialogues to confederate both harmonious and healthy learning environments and community for all its members.
2. Inviting grass-rooted approaches in developing cross-cultural transition care programme resources. The co-developed resources enable flexibility of application in both depth and breadth for the Lithuanian school to use freely in their context.

Literature review

Internationally mobile children in crisis

The term Third Culture Kid (TCK) was first used by John Useem et al. (1963), suggesting that these young people develop a third culture or interstitial culture

alongside the first home culture and the second host culture (Fig. 1). They are children of internationally mobile (IM) families "of any age or nationality … [who have] lived a significant part of their developmental years in one or more countries outside their passport country because of the parents' occupation" (Schaetti, 1996, p.13).
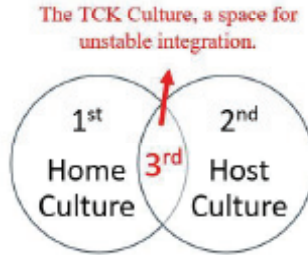

Fig. 1. The 3rd culture – a TCK culture.
Source: Adapted from Useem et al. (1963)

In 2002, the term Cross-Culture Kids (CCK) was introduced by Ruth E. Van Reken to reflect on the effects of globalisation and include more faces of multiculturalism. According to Van Reken, "CCK is a person who is living/has lived in – or meaningfully interacted with – two or more cultural environments for a significant period of time during the first eighteen years of life" (Van Reken, 2002). The new definition aims to better grasp the "new normal" alongside the global decrease of truly monocultural communities. Traditional indicators used to define otherness continue to break down, leading to increasing number of personal identity questions. It includes the following ten categories, which frequently overlap in both belonging and representation (Van Reken, 2002):

1. Traditional TCKs: Children who relocate due to parents' work.
2. Children from bi/multicultural homes: Children born to parents from at least two cultures; may or may not be of the same race.
3. Children from bi/multiracial homes: Children born to parents from at least two races; may or may not be of the same culture.
4. Educational CCKs: Children who may remain in their home or passport country but are sent to a school with a different cultural base and pupil mix than the traditional home culture or schools.
5. Children of borderlanders: Children who cross borders frequently, even daily, as they go to school, or whose parents work across national borders/cultural boundaries.
6. Children of minorities: Children whose parents are from a racial or ethnic group that is not part of the majority race or ethnicity of the country in which they live.
7. International adoptees: Children adopted by parents from a country other than the child's birth country.
8. Children of refugees: Children whose parents live outside their original country or place due to circumstances they did not choose, such as war, violence, famine, or natural disasters.

9. Domestic TCKs: Children whose parents have moved in or among various subcultures within that child's home country.
10. Children of immigrants: Children whose parents have made a permanent move to a new country where they were not originally citizens.

Repeated relocation and transience produce significant personal and social difficulties that are often overlooked by their benefits to the families. Transience is the constant status of 'transition', which is a change from one place, state, or condition to another (Pollock & Van Reken, 2009), or being constantly on the move. Some see TCKs as victims of globalisation who are left to deal with the consequences of collision between culture and identity (Carter & McNulty, 2012), as a result of which their 'border narrative discourse' (Grimshaw & Sears, 2008) may subsequently challenge their academic and social wellbeing, with long-lasting effects into their adulthood. The needs of TCKs and CCKs differ from their non-expatriate counterparts; the most alarming issue includes the surface appearance of pupils who seemingly function smoothly during relocation while, in fact, unresolved grieving often causes common and enduring issues for IM children (Pollock et al., 2017).

Various authors have investigated the integrational difficulties of the TCK experience, which can be used interchangeably and applicable to CCKs (Table 1). Based on these identified areas of emotional and relational issues as implications of living an IM lifestyle, this research aims to guide a self-diagnosis to the key issue that individual participants may face, both during and before/after the time of their participation. The aim of shadowing previous research was to investigate the possibility of minimising some of the identified difficulties and lead to the creation of a transitional care programme adopted and applied by schools' social and emotional support team (in the case of this school: the school psychologists; in other contexts, this may be part of the role of school life coaches, careers counsellors, or wellness counsellors).

Table 1

Literature on TCK emotional and relational issues

Identified areas of TCK struggles	Conceptual framework
1. TCKs struggles with *identity crisis*: Identity is viewed as socially constructed (Bulmer, 1969), and the formation of self is by choice (Goffman, 1990); it is negotiated (Pavlenko & Blackledge, 2004) according to the social possibilities and/or constraints of each context (Goffman, 1990); hybrid and composite (Sears, 2011), dynamic, unfixed and fluid (Bauman, 2005; Hall, 1996).	1. *A deep feeling of 'otherness'* is typically developed by TCKs (Pollock & Van Reken, 2009); failing to address these feelings may cause delayed interpersonal problems in adulthood (Finn-Jorda, 2002) in both life and work. 2. *Cultural and ethnic identity formation* is disrupted as TCKs commonly learn to function in cultural contexts by adapting to match the surface culture of their surroundings regardless of their true believes (Hatch, 2011). Some see this as 'performance' (Cason, 2019).

Identified areas of TCK struggles	Conceptual framework
2. *Searching for a sense of belonging*: Living a globally mobile lifestyle implies many TCKs feeling related to many cultures yet not belonging to any specific one (Gleason, 1970).	1. *The feeling of 'rootlessness'* and lasting negative effects (Wertsch, 1991) is common in adult TCKs. 2. TCKs often move from 'encapsulated marginals' (surrendering their own opinion to fit in) to 'constructive marginals' (having a strong sense of self) (Schaetti, 1996). 3. Attaining and maintaining a *sense of belonging* (Fail et al., 2004) is challenging for TCKs. 4. Handling the 'authenticity anxiety' (Killguss, 2008) is a lifelong struggle amongst TCKs.
3. TKCs suffers from *grief and transition*. Constantly relocating and living in a transient community inclines TCKs to experience bereavement (constantly having to say goodbyes, leaving, and being left behind by friends), often causing unresolved grieving (Mclachlan, 2007).	The most common Model of Transition Cycle involves five stages (Pollock, 1996): 1) involvement, 2) leaving, 3) transition, 4) entering, 5) reinvolvement. It is not the amount of separation and loss that presents long-lasting challenges, but when the cycles are not offered complete 'closure' (Pollock & Van Reken, 2009, 2011). Whereas closure can be accomplished with the following steps: 1. Reconciliation with unresolved problems before departure; 2. Affirmation of closure by acknowledging blessings; 3. Official farewells by saying goodbye to the 4P: people, places, pets, possessions; 4. Thinking about the destination and realistically anticipating resources to cope with or prevent potential later problems.
4. TCKs *develop coping strategies*. Transition can be understood in terms of cultural shock, adjustment, cross-cultural adaptation, acculturation (Sussman, 2000).	A set of coping strategies to deal with grieve and to reduce the pain of losses commonly developed by TCKs (Pollock ad Van Reken, 2011): 1. Denial to admit the experienced sadness; 2. Anger replacing sadness and pain; 3. Bargaining on how to take parts of the present into the future; 4. Depression and lack of interest; 5. Withdrawal by avoiding being reminded of their loss; 6. Rebellion as a means of self-protection and shield; 7. Vicarious grief to transfer focus from personal grief to that of others; 8) Delayed grief where later life events trigger accumulated grief to explode.

Source: Own research.

School as the main agent of socialisation

Perceiving schools as institutions of social control is not new (Foucault, 1972): "The purpose of schooling is to transmit culture, the process by which the culture of a society is passed on to its children. Individuals learn their culture; acquire knowledge, beliefs, values, and norms" (Saldana, 2013, p. 228).

People, groups and institutions that influence self-concepts, emotions, attitudes and behaviour are a part of this institution, playing the role of agents of socialisation. When TCK's are tossed into such an institution, their new combination of realities manifests in "the sense of rootlessness and a lack of full ownership in any one culture they inhabit, despite retaining relationship to all" (Pollock & Van Reken, 2001, p. 15). With IM lifestyle increasing drastically alongside global economic markets and transportation advancements, global mobility is becoming a predictable part of IM individual's career planning and evolution (Cappellen & Janssens, 2010). Therefore, schools have the responsibility to rethink their support system and teacher's professional development to incorporate strategies and skillsets to support increasing IM families as part of the global trend.

The Lithuanian context is a unique one in the context of IM schooling. Lithuanian emigration is amongst the highest in Europe (Eurostat, 2015). Between 2005 and 2015, while 73,867 children (under 18 years old) emigrated from Lithuania, 16,817 immigrated into the country. Immigration into Lithuania comprises 83% of re-migrants, i.e. returning Lithuanians, and 17% of migrants without Lithuanian background. In 2018, the largest number of foreigners immigrated to Lithuania since the restoration of independence in 1991, namely 28,900 (Statistics Lithuania, 2019). The Brexit process has also been recognised for its continuous impact on the growth of return migration into Lithuania with family members who may or may not have Lithuanian background or who may not have experienced living in Lithuania previously. Nevertheless, returning Lithuanians under 18 years old have been officially recognised as the country's added value and future potential through governmental declaration.

Initiatives of the Lithuanian government have attempted to address the context of schooling, which is changing due to mobility. The Ministry of Education, Science and Sports made the first announcement in 2005, "Procedure for continuing education in general education programmes" (*Nuo sekliojo mokymosi pagal bendrojo ugdymo programas tvarka*), which outlines and describes the procedure of admitting foreign immigrants to Lithuanian schools. In 2019, an official recommendation was issued, "On the education and integration of persons returning to Lithuania" (*Dėl sugrįžtančių į Lietuvą asmenų švietimo ir integracijos*), advising on school level adaptation measures and the need to identify other specific measures for the full integration of returning Lithuanian diaspora pupils. Furthermore, the 2019 project "Create Lithuania" developed a network of schools working with children returning to and/or arriving in Lithuania. The project recognises that children who experience direct migration face many challenges that affect their consistent learning and development (Eurydice, 2019) and that it is necessary to take active and political actions. The project identifies problems that need to be overcome, including: adapting to the new language and social expectations, the current lack of a legal framework that is in place to support integration (reflecting on the lack of funding), the lack of provision of the appropriate assessment tool(s) to measure learning and learning needs for non-native speakers of Lithuanian language, lacking of

social and emotional support system in schools (Create Lithuania, 2019). The project aims to strengthen the readiness of regional schools to fully integrate children returning to/arriving in Lithuania into the education system by creating a network of these schools. This network of schools hopes to assist incoming migrant families in finding schools that are ready to accept their children. It wishes to strengthen the readiness of schools to provide not only learning but also social and emotional support to the incoming child, encouraging schools to share experiences or methodological materials and to initiate joint projects. Schools participating in the project are also able to counsel other municipal schools that receive returned children.

However, regardless of the migration trend, Lithuanian sociologist Karolis Žibas, while interpreting the Migrant Integration Policy Index, ranked Lithuania the 34th among the 38 countries where local schools are not ready to receive children of immigration. He suggested that the reintegration of returning Lithuanian children requires more guidance for school teachers and administration to overcome difficulties beyond language barriers and a lack of intercultural communication (Ruškus & Kuzmickaitė, 2016). While schools serve as one of the main agents of socialisation, current Lithuanian education policy must be reconsidered to serve this cause as well. Garšvė et al. (2018) describe the current Lithuanian education policy and its trends as a "hermeneutic pedagogy in negotiating and contesting identities" (p. 62) where schools in general, have started rethinking their identity education. However, migration issues are still challenging to respond to in Lithuania: the historically constructed national identity does not allow schools as agents of socialisation to provide space for identity negotiations. It limits the possibility of addressing the emerging diversification of identities to prevent intercultural tensions in schools and society. Hence, the main implications of this study aim to ground the CCK struggle by inviting school psychologists as key actors in CCK and IM affairs within Lithuanian schools into the conversation. Through awareness, we hope it will eventually evolve into co-development efforts to diversify the social and emotional care in Lithuanian schools, considering the 'othered' personal, cultural, and social identities.

The role of school psychologists

Depending on the school environment and stakeholders' expectations, school psychologists are expected to perform various roles in their professional contexts. School psychologists are typically engaged in two types of interrelated activities: 1) guidance and 2) counselling or responsive service (usually related to prevention or intervention), focusing on meeting the academic, social and emotional wellness of the pupils (Gysbers, 2004). In the case of IM families in schooling settings, school psychologists hold the key responsibility of bridging the gap for IM pupils and TCKs and their families in complex transitions, when multi-nationality and cultural expectations clash or compete with one another. It has been well documented that the needs of pupil's mental health resulting from difficulty adapting may lead to

substance abuse, self-harm, and family conflict. Even when thriving academically, pupils may struggle with developing a personal identity since emotional resources (e.g. sympathy of the family, friendship groups) for personal growth may not always be present. School psychologists play a crucial role in moderating conversations between all agents within a school, assuring that the child's wellbeing remains at the centre of the conversation. Based on Ellen Mahoney and Jane Barron's (2020) model for international schools, the unique integration support that IM pupils and families need is defined in this study as "Cross-Cultural Transitions Care/Support." Long term implications on schools' articulation of such support strategies "lead to a clearly conveyed, structured, and labelled transition program which can provide activities and events strategies that aid pupils, families, and staff transition" (Risch, 2008, p. 41) into Lithuanian schools following a cross-cultural relocation. This study aims to examine the recent experiences of school psychologists working with CCKs in order to provide such a "Cross-Cultural Transitions Care Programme" (CCTCP) in the long term.

Methodology

Questionnaire

This research surveyed school psychologists to better understand the current conceptions and practices related to cross-cultural transitional care programmes in Lithuanian schools. The questionnaire for this study drew heavily from the 2020 report by Mahoney and Barron on *Surveying the Landscape: Common practices, challenges and opportunities in international school transitions-care*. Their report was produced based on a self-selected survey of counsellors (psychologists), administrators, educators, and admissions officers from international schools worldwide. The referenced survey offered practical information for international school leaders looking for ways to provide optimal transition care for their school community of pupils, parents, and educators. The original survey questions were altered to target school psychologists and removed from the solely international school context. Definitions were translated and included to ensure common understanding.

The questionnaire consisted of a total of 31 questions and was distributed in the Lithuanian language. The questionnaire was divided into three parts: 1) Demographics of the surveyed school psychologists; 2) Cross-cultural transition care provision in their current school; 3) Governmental support in transition associated with pupil mobility.

Quantitative questions included the age, number of years practising as a school psychologist, number of pupils in their schools. Single-choice nominal questions included gender, school type (primary, gymnasium, vocational, etc.), school area (urban or rural), familiarity with TCK/CCK concepts, previous experience working with TCK/CCK pupils/family cases, familiarity with three governmental initiatives to support increasing diversity in educa-

tion in Lithuania: "Procedure for continuing education in general education programmes" (2005), "Guidelines for education and integration of returning Lithuanian diaspora" (2019), and "Create Lithuania" project, which aims to develop a network of schools working with children returning to/arriving in Lithuania (2019).

Most questions were multiple choice questions with fixed choices, and they regarded: languages preferred to work with; the type of CCK categories previously worked with; changes perceived in the pupil mobility within the past five years; CCTCP in the respondent's current school; perceived programme audience; perceived necessary care provision on the transition timeline; elements of care currently provided as a part of formal/informal education; self-perceived expected roles to play in the provision of transitional care; self-perceived understanding of cross-cultural transition care and confidence level to provide care or training on it; self-perceived barriers and initiatives/effort related to the delivery of CCTC in the respondent's current school; and perceived priorities of their current school.

A Likert scale was included in the last seven questions on the perceived support and collaboration with the Ministry of Education, Science and Sports of Lithuania (and other similar institutions, such as the National Education Agency), other professional networks, other school psychologists, and colleagues from the respondent's school. Five possible responses to each question fell on an ordered scale from completely disagree (1) to completely agree (5).

Research sample

The questionnaire was distributed via an open-source contact list of the Ministry of Education, Science and Sports and Ministry of Culture of the Republic of Lithuania created for the project "The Culture Passport," which seeks to promote art and culture in Lithuanian schools. Two hundred schools were randomly selected from the entire list of 1156 schools, and the questionnaire response rate was 23%. The questionnaire was directed towards school psychologists only. The sample is 97.7% female and 2.3% male, ranging from 26 to 61 years old and years of practice ranging from 1 to 22 years. 84% of respondents reported working in urban schools and 15.9% in regional schools, with school sizes ranging from 30 to 1000 pupils. The distribution of schools was as follows: 16% of primary schools (Grades 1-4), 18% of basic schools (Grades 5-10), 13% of pre-gymnasiums (Grades 5-8) and 27% of gymnasiums (Grades 9-12); 26% of schools were identified as a different type. Regarding the language of practice, 18.2% of respondents reported feeling comfortable working in the Lithuanian language only. Besides the Lithuanian language, 52.3% of respondents reported feeling comfortable working in Russian, 47.7% in English, and 6.8% in other languages, such as Polish or German.

Research results

Out of all respondents, only 11.4% of school psychologists reported having come across the concept of TCK in the past. Only a quarter of the respondents reported having previously worked with TCKs as school psychologists. Similarly, only a quarter of respondents were familiar with the concept of CCK. Only a third of the respondents have worked with CCKs in the past. Noting that CCK categories may overlap, out of the school psychologists who have previously worked with CCKs, 68.9% reported having worked with bi/multi-cultural or bi/multiracial children, 49% worked with traditional TCKs, 29.5% worked with children of minorities, and 18.2% with children of immigrants. It is interesting to note that close to half of respondents have observed changes in the last five years in pupil mobility trends in the school where they practice as psychologists, whereas a third have not felt the change, and about one fifth has not paid attention to it.

When asked about CCTCP in their current schools, only 11% of school psychologists reported having some form of CCTCP in place but thought it required strengthening. 52.2% of the study participants reported no form of transition programme in place, 22.7% reported a need to develop one, and 36.4% reported no necessity for a transition programme as it was irrelevant to their school context.

When asked about for whom the CCTCP should be designed in their school contexts, one-third of the respondents suggested the pupils, while two-thirds of the respondents suggested that it should include all school community members: pupils, teaching staff, parents, school administration. When asked about when CCTCP should be delivered, two-thirds of school psychologists suggest that transition care should be delivered at every stage of the transition timeline: pre-arrival, arrival, repatriation, leaving, stayer, graduation. However, there is also a concentration of focus on support delivered especially during the pre-arrival stage (34.1%) and arrival stage (38.6%).

When asked to report the elements of care that are currently offered in their schools as part of official curriculum and extra-curriculum activities, the respondents indicated that the focus is still on intervention and preventative care (81.8%), such as conflict resolution (50%) and stress management (40.9%). One-fifth of respondents reported fostering cultural identity development, but none of TCK/CCK characteristics or leaving strategies preparation (including graduation). In cases of cross-cultural transition care, the majority of school psychologists envisioned their school's expectations for them as organising peer counselling (86.4%), listening to pupils' concerns about academic, emotional or social problems (81.8%), mediating conflicts between pupils and teachers (56.8%) and between parents and teachers (52.3%), as well as supporting learning (45.5%).

Self-identified CCTC understanding remains on entry-level for 80% of the respondents, and around half of the respondents reported not feeling confident to provide CCTC to CCK pupils or CCTC training to their school col-

leagues. The most common barriers in implementing CCTC training in schools include lack of knowledge/awareness of CCK issues (56.9%), perceived lack of need (36.4%), and language barrier (36.4%). CCTCP is viewed as either a school-wide initiative (29.5%) or an initiative of a small group of staff members (29.5%), whereas 34.1% do not see a CCTCP being initiated in their current school at all. The top five priorities of schools include social and emotional learning (81.8%), child safeguarding (59.1%), learning support (54.5%), learning outcomes such as exam results (47.7%), staff professional development and learning (34.1%) and additional language development (34.1%).

When asked about the governmental announcements published in 2005 (describing the procedure for admitting foreign immigrants to Lithuanian schools) and recommendations published in 2019 (advising on the education and integration of persons returning to Lithuania), participants' awareness level rose from a quarter to a third. In contrast, the 2019 initiative of the "Create Lithuania" project, which attempts to establish a network of schools, remains unknown to two-third of the respondents.

Regarding the statement that the government has prepared useful guidelines for cross-cultural transitional care organisations in schools, two-thirds of respondents neither agree nor disagree with the statement. Furthermore, two-thirds of the school psychologists who participated in the survey neither agree nor disagree with the statement that the government has fostered a strong network of professionals and schools to aid the organisation of cross-cultural transitional care for schools. Only 5% of the respondents reported regularly cooperating with the Ministry offices to seek advice in the provision of transitioning care in their schools. The majority reported not receiving or not being sure about receiving support from their professional networks (77.3%), from the official school psychologists' networks (68.2%), or their work collective (75%). More than half of the respondents reported feeling like they either are not sure or have no one to lean on in the provision of CCTC.

Analysis

Concept of "cross-culture" in Lithuanian schools

The concepts of CCK and TCK (as a category of CCK) appear to be very alien to Lithuanian school psychologists, while the most common type of CCK identified in Lithuanian schools are children from multiracial and multicultural homes, between whom the difference is apparent and undebatable. However, up to one-third of the school psychologists in this study feel that CCKS and CCTC issues are irrelevant to their context and work domain. Lithuanian academics Garšvė and Mažeikienė (2019) offer an interpretation—which could serve as an explanation for the results of our study—on how Lithuanian schools have been arenas for the re-consolidation and strengthening of the Lithuanian national identity since Lithuania restored its independence in the early 1990s. Until today, schools have not been allowed much space for com-

plex identity negotiations. For the same reason, integration issues of migrant students who have multilingual competencies and multicultural experiences are often solved by acculturating them into the Lithuanian linguistic, cultural, and social environment. This aligns with the governmental initiatives to support increasing diversity in education arenas in Lithuania: "Procedure for continuing education in general education programmes" (2005), "Guidelines for education and integration of returning Lithuanian diaspora" (2019), or "Create Lithuania" project, which aims to develop a network of schools working with children returning to/arriving in Lithuania (2019). All these initiatives have in common an emphasis placed on attaining Lithuanian language (in the forms of funding, resources, and a network of schools supporting immigrant pupils). The nationality of migrant children, accompanied by the inherited ethnicity of the "other", is a way of establishing differentness, and acceptance must be won by the migrant pupils who can comply with Lithuanian standards and conform to the Lithuanian "grand narrative." This compliance is sometimes seen as the basis and condition before learning or obtaining knowledge can happen (Garšvė & Mažeikienė, 2019).

Barriers to CCTC provision
A major obstacle that has been identified in the provision of cross-cultural transition care by school psychologists is the language barrier, along with the implications of language influence on the codes of conduct during psychological interventions. When psychological assessment and documentation are involved, the potential labelling that comes with the loss in translation or unstandardised definitions can lead to worrying side-effects. While 80% of the respondents from this study reported feeling comfortable working in a language other than Lithuanian within their school community, the language barrier exists beyond preventing communication between the actors in the school community. In other words, it is not about the school psychologists being able to communicate with the TCK pupil or their parents, but about the fact that providing support or diagnosis in another language puts their professionalism and capability in doubt. In the Lithuanian context, once social and emotional support/intervention has been attempted in the school, the school community relies on the school psychologists to refer pupils who have been flagged by teachers to an external, publicly-funded psycho-pedagogical service, *Pedagoginė Psichologinė Tarnyba* (PPT), for an evaluation. Educators, therapists, and psychologists from the PPT perform assessments of cognitive functions and IQ tests according to the professional norm of the applied strategies. Depending on the PPT evaluation results, a list of recommendations is sent to the pupil's school in the form of a support prescription. The PPT issued indicators allow the school community to care for the pupil while the school psychologist monitors the microclimate of pupils. With transitioning CCKs, this Lithuanian only service is unavailable and creates a gap in the support system due to language barriers. The hidden struggles of multicultural pupils, who are often multilingual, do not naturally go away with time as they pick up the

Lithuanian language. Waiting for them to gain linguistic abilities and hoping that they will then have a chance to thrive academically is passive and risky. When CCKs demonstrate developmental or integrational difficulties, they are left with the school community to determine whether the learning struggles are due to language barriers (hence access to material or support), special learning needs, or both. Hence, it is important to stress that cross-cultural transition is challenging as individuals are "called upon to learn new skills to operate effectively in an unfamiliar cultural environment, to resolve tensions between cultural perspectives and worldviews, and to manage the stresses associated with significant changes in daily life" (Ward & Szabó, 2019, p. 1). Individuals face tensions building relationships as national and cultural borders are being crossed include different values and assumptions (McGhie, 2017), discrimination (Lee & Rice, 2007), and lack of host national connectedness in fostering positive outcomes (Bethel et al., 2020). Lithuanian educational services, such as the PPT, must overcome service provision gaps due to language barriers or the code of conduct affiliated with the language. While CCKs start to access external support as defined and structured by the national system, school psychologists should also have a community of professionals with whom they may consult on providing CCTC.

Readiness for CCTC provision

This study indicates that even when definitions are provided, most school psychologists are not familiar with the concept of CCKs and have not encountered CCK cases in their careers, working in schools. Social and emotional support in Lithuanian schools still largely limits general preventative care and problem resolution as part of the formal and non-formal curriculum. The roles of Lithuanian school psychologists align with the traditional expectations on supporting pupils' ability to learn and teachers' ability to teach (usually through the application of psychological concepts). Hence, school psychologists typically identify issues that lead to academic difficulties and assist pupils facing those issues with personalised support plans. With CCKs, concepts of identity development and integration strategies as academic obstacles are simplified to having language barriers in accessing learning materials and support. Very few schools have any form of cross-cultural transition care programme to support the school community, even though many psychologists have reported the need to start developing one and reported the need for more supporting resources to guide them in responding to the general trend of increasing diversity in Lithuanian schools.

Overall, school psychologists in Lithuania do not feel competent to offer cross-cultural care to CCK pupils and families or to offer cross-cultural training to colleagues who work with CCKs. The main barriers to cross-cultural transition care remain the lack of understanding, leading to the perceived lack of necessity to establish cross-cultural dialogues in schools. Cultural diversity is not emphasised in schools, and its implications are not seen as a priority in most Lithuanian schooling contexts. There is a lack of training in cross-cultu-

ral transition care for Lithuanian school communities. Such training can be in place as preventative practices or used as an opportunity to introduce dialogues surrounding diversity and integration as part of a formal or informal curriculum. Such training can provide a solid platform for school administration and staff to assist pupils and families in navigating transition or for the school to embed healthy transition-care practices, which are organic and relevant to their context (Mahoney & Barron, 2020). Ways to encourage intercultural dialogues, especially in regional schools in Lithuania where CCK cases are particularly rare in both the community and the school, would be an interesting area for further research contribution.

Governmental support in CCTC provision

This study shows that the major attempts of the Lithuanian government to increase diversity in schools have not been well received by the school psychologists, who are expected by their school communities to play a big part in supporting the CCKs in a discussion. Awareness, understanding, and access to resources or guidance related to these policies/recommendations/projects are low. Any implementation of cross-cultural transition care is unlikely to result from governmental support as school psychologists reported it as not useful or unsure. Regarding their intention to respond to increasing diversity in schooling settings, the Lithuanian government could consider the suggestion of school psychologists to make it a school-wide effort, offered to all school community members, not just the CCKs who are being positioned on the integration timeline. If recommendations on CCTCP implementation can be introduced in length and breadth depending on the needs of the individual schools, it makes the discussion more relevant to all schools, instead of problem resolution when the CCKs arrive as special cases for the schools to 'deal with'. As schools are seen as one of the main agents of socialisation, using schools as grounds for cultural diversity dialogues aids not only the CCKs' cross-cultural transition process (when and if they arrive) but also provides grounds for the general community involvement in cross-cultural integration efforts that the Lithuanian government is attempting to demonstrate in recent years.

Conclusion

Psychologists in Lithuanian schools reported being unwittingly assigned the roles in bridging transition and aiding integration when they find CCK and CCTC topics alien and lack training, resources, or network to support this newly designated role. In contrast, language barriers make it unclear whether transitional difficulties are due to cross-cultural integration or specific learning needs. The former can be assisted in-house by school psychologists if CCTC specific guidelines are itemised. The latter requires referral to external assessment bodies such as the Psychological Pedagogical Service. Nevertheless, they both lack standardised codes of conduct in a language other than Lithuanian and are not applicable. All these leave the schools psychologists in iso-

lation to 'trouble-shoot' upon individual cases. Most of the Lithuanian schools do not currently have any form of CCTCP, and the main barriers identified by the school psychologists remain the lack of understanding, leading to creating cross-cultural care-related dialogues in schools being viewed as unnecessary. This is particularly true in regional schools, and it is an area of our interest as further inquiry appears to be advised. For schools to start prioritising cross-culture transition care, all aspects of education provision need to be introduced with concepts of CCK and CCTC: from policy, official recommendations, social and emotional care provision institutions, to assessment tools and more. Cross-cultural dialogues can be initiated with resource packs that would allow schools to attempt at introducing cultural diversity and integration in accordance with their changing dynamics, contexts, and needs. Schools can be an arena that provides grounds for the general involvement of the community in the cross-cultural integration efforts that the Lithuanian government has attempted to demonstrate in recent years.

Implications for future research include follow-up interviews on current CCK support cases by including voices of the CCK pupils, their school psychologists, school teachers and, in relevant cases, school administration. Comparison between urban and regional schools should also be investigated, especially in the recommendations and design of the resources and materials that can be seen as a starting point toward implementing and encouraging cross-culture dialogues and understanding.

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