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7 **Transnational Athletic Career and Cultural Transition**

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13 Transnational movement of sports participants is an important dimension of the
14 internationalisation and globalisation processes in sports industry and also has become a
15 crucial element of athlete professional development in the 21 century. Since Bale and
16 Maguire's (1994) pioneering work on athletic talent migration, sports sociology and human
17 geography scholars made strides in mapping international movement flows of skilled sports
18 migrants. Furthermore, with a recent shift in sports labour migration studies from macro to
19 micro-sociological perspectives, there has been an increased interest in agency and
20 multidimensionality of migrant professionals' life and work experiences across national
21 borders. However, research on the psychological aspects of transnational career development
22 and transitions is a fairly recent phenomenon. As Ryba and Stambulova (2013) noted, there is
23 a void in sport psychology with regards to understanding psychological mechanisms which
24 produce (subjective) transnational careers, in part due to methodological nationalism—that is,
25 a traditional view on talent and career development as contained within national borders. To
26 fill this gap in the literature would require (1) “refocusing the study of athletes' careers on
27 processes and connections between psyche and context” (Ryba & Stambulova, 2013, p. 13) in
28 order to understand how psychological processes are enacted by social institutions and

29 cultural patterns, as well as (2) opening up the ‘local’ field of psychosocial phenomena to
30 processes that occur above and below the level of the nation. In this contribution, we review
31 the sport psychological literature on transnational career development and cultural transitions
32 and also provide suggestions for how receiving sport organisations as well as sport, exercise,
33 and performance psychology (SEPP) professionals can support migrant athletes in cultural
34 transitions.

35 Theory

36 Transnational Athletic Career

37 The closely intertwined relationship between temporary international migration and
38 professional development of employees has emerged within transnational corporations and
39 has become viewed a key mechanism for the career advancement of some highly skilled
40 workers (Beaverstock, 2005; Vertovec, 2004). The extended internationalisation and
41 globalisation of private as well as public business practices have been forging the production
42 of growing forms of labour migration also in the sports industry. Migration scholars have
43 increasingly studied movement of work migrants from a transnational perspective,
44 emphasising short-term contracts and regular border-crossing activities that migrant athletes
45 establish between the countries of origin and destination (Agergaard, 2017). Although many
46 international sports organisations facilitate the transnational movements of athletes and their
47 entourage by, for example, incorporating temporary migrations in their training, development
48 and upskilling programmes, transnationalism is understood as a bottom-up process of
49 globalisation in which migrants and their households create multiple ties between sending
50 and receiving societies (Carter, 2013; Smith & Guarnizo, 2006). Therefore, Agergaard and
51 Ryba (2014) suggested that a transnational athletic career should not be taken as an
52 international career when the nation-bound athletes start competing in international
53 competitions; and asserted that transitioning from a national to a transnational career is

54 particularly crucial for those who have limited professional opportunities in their country of
55 origin. Thus, albeit the movements and experiences of individual transnational athletes result
56 in distinct career patterns, it could be argued that transnational careers are self-produced and
57 situated in migratory practices and processes that cross the borders of one or more nation-
58 states.

59 **Cultural Transition**

60 As transnational flows of sport migrants have dramatically increased, Stambulova
61 (2016) proposed to conceptualise cultural transition as a quasi-normative career transition;
62 that is, cultural transitions have become an expected part of most elite athletes' career
63 development. The production of mobility and adaptation to a (temporary) receiving site are
64 critical for initiating and maintaining the transnational career because migrant athletes are
65 expected to 'fit in' by quickly creating social relations and situated knowledge in order to
66 sustain their levels of performance. However, psychological mechanisms underpinning the
67 cultural transition have been poorly understood. Working from a critical realist meta-
68 theoretical perspective, the present authors conducted several published (e.g., Ronkainen,
69 Harrison, & Ryba, 2014; Ryba, Haapanen, Mosek, & Ng, 2012; Ryba, Stambulova,
70 Ronkainen, Bundgaard, & Selänne, 2015; Stambulova & Ryba, 2013, 2014) and unpublished
71 projects that led to development of the empirical Model of Cultural Transition for highly
72 skilled transnational migrants (see Fig 1; Ryba, Stambulova, & Ronkainen, 2016).

73 [insert Fig 1 about here]

74 The temporal model depicts three phases of cultural transition: pre-transition, acute
75 cultural adaptation, and sociocultural adaptation. The pre-transition phase refers to activation
76 of psychological mobility which can involve various ways of planning for future relocation
77 and psychological disengagement from the athletes' current origin. The two latter phases
78 occur post-relocation; acute cultural adaptation refers to the phase shortly after the relocation

79 when athletes learn to fit into the team and broader society, whereas sociocultural adaptation
80 occurs when athletes establish a longer term settlement and intend to stay more permanently.
81 Each transitional phase presents developmental tasks that shape acculturation pathways. The
82 authors theorised that three underlying mechanisms facilitated the cultural transition: (1)
83 repositioning in social (transnational) networks, (2) negotiation of cultural practices, and (3)
84 meaning reconstruction. These three basic processes are viewed as adaptive responses that
85 can manifest within a range of culturally patterned behaviours and discursive practices.
86 Together, they sustain adaptive human functioning.

87 **Research**

88 Psychological research into transnational athletes' development and experiences of
89 cultural transitions rapidly increased within the last decade when it was recognised that
90 migration had become a common practice for many sport participants and a quasi-normative
91 career transition in the elite sport pathway (Stambulova, 2016, 2017; Ryba, Schinke,
92 Stambulova, & Elbe, 2018). There are a handful of studies that examined the transnational
93 athletes' athletic career (Ryba, Ronkainen, & Selänne, 2015) and dual career (Ryba,
94 Stambulova et al., 2015) development, which are reviewed first, followed by the review of
95 the more extensive literature on cultural transition and acculturation experiences.

96 Ryba and colleagues (Ryba, Ronkainen et al., 2015; Ryba, Stambulova et al., 2015)
97 drew on narrative career construction and life design (Savickas et al., 2009) to trace the
98 gendered pathways of professional and elite migrant athletes, revealing the complex socio-
99 cultural underpinnings of transnational careers. Although the participants pursued
100 transnational migration primarily to advance their athletic careers, many also considered
101 education and lifestyle opportunities in the receiving societies important. A gender-specific
102 pattern was discerned where young women's experiences often conflicted with both
103 traditional feminine norms and cultural scripting of a 'good life', whereas young men's life

104 choices aligned better with societal expectations and were more often supported by important
105 people in their lives. With student-athletes, Ryba, Stambulova et al. (2015) identified three
106 different pathways—that is, within EU mobility: the sport exile; and mobility to the U.S.A.:
107 the sport mercenary and the nomadic cosmopolitan—by employing the direction of
108 geographical movement and the typologies of sport migrants, developed in the sport labour
109 migration research (Maguire & Falcous, 2011), to signify meanings associated with the
110 choice to migrate. In both studies, the authors' analysis indicated that various career
111 discourse practices (e.g., performance, dual career) exist alongside each other in the
112 transnational space, but being uniquely reconstructed in subjective careers to bring meaning
113 and authenticity to individual life projects. The aforementioned research contributed to a
114 better understanding of the agentic capacities of individual subjectivity to enact its cultural
115 and social multiplicity in producing transnational careers.

116 With respect to cultural transitions, a number of studies started to identify specific
117 stressors and challenges that transitioning athletes encountered in the new cultural reality. For
118 example, studies illustrated the challenges in 'fitting in' and adjusting to new training
119 routines and playing style of the new team (e.g., Battochio, Schinke, McGannon, Tenenbaum,
120 Yukelson, & Crowder, 2013; Campbell & Sonn, 2009; Meisterjahn & Wrisberg, 2013;
121 Richardson, Littlewood, Nesti, & Benstead, 2012; Schinke, Gauthier, Dubuc, & Crowder,
122 2007). Khomutova (2016) also explored coaches' perceptions of working with migrant
123 athletes, illustrating value differences between foreign and domestic athletes/coaches, the
124 potentially problematic ways in which coaches addressed race, and the existence of ethnic
125 subgroups in multicultural teams. In addition to sport-related issues, studies also described
126 various broader challenges such as learning a different language, adjusting to a different diet,
127 doing shopping and trying to understand the local cultural norms (Agergaard & Ryba, 2014;
128 Light, Evans, & Lavalley, 2017; Schinke et al., 2011). Studies commonly described the

129 experiences of loneliness, especially after the initial excitement associated with the receiving
130 site has diminished (Kontos & Arguello, 2010; Schinke et al., 2007).

131 Schinke and colleagues (2013, 2015, 2016) started to study cultural transitions through
132 the lens of critical acculturation (Chirkov, 2009) where acculturation is understood as a
133 nonlinear and ongoing process involving moments of satisfaction, dissatisfaction and
134 ambiguity. Their research sought to illustrate the fluid processes of acculturation and the
135 context-specific and unique ways in which athletes adjusted and made sense of their new
136 situation. For example, some athletes constructed their cultural transition as a condition for
137 fulfilling their athletic dreams, narrated their country of settlement in a positive tone and
138 became increasingly distanced from their countries of origin (Schinke et al., 2013, 2016).
139 However, other stories demonstrated the complexity of acculturation experience, inequality
140 of opportunities and the difficulty of developing a sense of belonging which could not be
141 established by being an official member of the team alone (Schinke et al., 2016). Their study
142 also demonstrated the precarious nature of athletic careers and the conditional acceptance of
143 athletes dependent on the continuous ability to keep performing and contributing to team
144 success (see also Ekengren, Stambulova, Johnson, & Carlsson, 2018; Ronkainen & Ryba,
145 2017).

146 A body of literature drawing on the concepts of cultural transition and acculturation
147 also specifically focused on experiences of Indigenous athletes who migrate to a mainstream
148 cultural context (Blodgett et al., 2014; Blodgett & Schinke, 2015; Campbell & Sonn, 2009;
149 Light et al., 2017; Schinke et al., 2006). For example, Campbell and Sonn (2009), as well as
150 Light et al. (2017), examined cultural transitions of Indigenous Australian athletes from
151 learning to play in local communities shaped by Indigenous culture to the global culture of
152 the Australian Football League and National Rugby League. Although geographically in the
153 same country, the profound cultural differences constituted a border that the athletes had to

154 cross. The authors indicated the ways in which the mismatch between the athletes' own,
155 inherently cultural, mode of being and their new social and cultural contexts manifested in
156 challenges in the athletes' performance and lives outside their sport. With Canadian
157 Aboriginal athletes, Schinke et al. (2006) moreover showed that, in addition to self-
158 management (e.g., adjusting to a different sport structure), the athletes also sought for
159 resources from their environment including culturally relevant social support and peer
160 acceptance. These studies illustrated participants' feelings of isolation and disconnectedness
161 from their home culture and the challenges of countering racism and negative cultural
162 stereotypes in the mainstream Euro-Canadian and Australian cultural context. The culturally
163 appropriate data collections techniques, such as the use of mandala drawings (Blodgett et al.,
164 2014; Blodgett and Schinke, 2015) allowed research participants to connect the research
165 encounter with their cultural ways of knowing, therefore giving them space to choose how to
166 best express their cultural transition experiences.

167 Ryba and colleagues (2012) were the first authors to explore cultural transitions from a
168 transnational lens. Focusing on experiences of acute cultural adaptation (ACA) of Finnish
169 female swimmers who relocated for a short-term training camp in Australia, the authors
170 explicated the socially constructed nature of the cultural transition and how the adaptation
171 process was primarily facilitated by the athletes' experience of relatedness, through which
172 their psychological needs for competence and autonomy were also met. The transnational
173 framework was subsequently used to explore both elite (Ryba, Stambulova, et al., 2015; Ryba
174 et al., 2016; Ronkainen, Khomutova, & Ryba, 2017) and non-elite (Ronkainen, Harrison,
175 Shuman, & Ryba, 2017) athletes' cultural transitions. With elite athletes, Ryba and
176 colleagues (2016) conducted extensive life story interviews to map the temporal processes of
177 cultural transition (pre-transition, ACA, and sociocultural adaptation) and to understand the
178 developmental tasks at each phase facilitating adaptation. It was observed that those who

179 migrated for non-athletic reasons prioritised different tasks; moreover, relational contexts at
180 both the destination and places left behind were implicated in acculturation trajectories,
181 influencing migrant athletes' motivation and psychological well-being. In a subsequent study,
182 Ronkainen, Khomutova et al. (2017) analysed a professional and an amateur athletes'
183 transition experiences through the cultural transition model. Drawing on the cultural
184 relational paradigm (Schultheiss, 2007), they suggested that relational contexts (of family,
185 teams and transnational networks) were crucial for the successful navigation of cultural
186 transition and reconstruction of meaning in the sport life projects.

187 In studying non-elite athletes' experiences of transnational migration and its
188 implication for their athletic (runner) identities, Ronkainen, Harrison et al. (2017) showed
189 that three overall transition narratives (possibility, necessity, and growing up) shaped
190 meanings assigned to running in the host site. Two sport-specific narratives (community and
191 running to feel like oneself) provided the participants resources for sustaining well-being and
192 developing new meaning in running separated from performance-oriented discourses of the
193 sport. Also for non-elite athletes, however, their sport life project remained a central
194 dimension of their identities, which highlights that sport-related concerns in cultural
195 transition are not only relevant for elite and professional athletes.

196 Taken together, the aforementioned research problematised linear models of adaptation
197 and illustrated the fluidity of acculturation pathways with moments of progress and return to
198 confusion as new experiences are encountered (Schinke et al., 2016). It was shown that
199 acculturation may take place in different ways, either requiring the (im)migrant athlete to do
200 all the work of adaptation, through limited reciprocity, or through immersed reciprocity
201 where people in the host site equally shared responsibilities in facilitating the cultural
202 transition (Schinke & McGannon, 2014). It was suggested that immersed reciprocity was
203 potentially the most adaptive approach that could engage both parties in learning about each

204 other's cultures and become aware of their own cultural standpoints. The studies adopting a
205 transnational approach have argued that transnational athletes' transition experiences may
206 differ from those of settled immigrants: that is, while all migrants tend to engage in on-going
207 cross-border mobilities, settlement intent is likely to mould psychological openness to further
208 mobilities if an opportunity (or need) arises. Transnational networks and centrality of
209 acquired identities (of an athlete or a student/professional) rather than the country of origin
210 often shape the stories of transnational athletes' cultural transitions, providing them with
211 resources to develop psychological continuity amidst change. Given that they may not have
212 an active intention to settle in the receiving site, their degree of integration (e.g., in terms of
213 learning the local language and community engagement) may also differ from immigrant
214 athletes. These patterns of cultural transition have different implications for sport psychology
215 consultants working with transitioning athletes, which will be addressed in the next section.

216 **Supporting Athletes in Cultural Transitions**

217 Moving from research to applied field, we will focus on four interrelated questions:
218 *why* athletes need support in cultural transitions, *who* provides this support, *what* kinds of
219 support athletes need depending on type of mobility and their temporal situatedness within
220 the transition, and *how* to provide such support in order to facilitate meaningful transition
221 experiences. Existing literature provides many useful insights to answer these questions; and
222 our intention is to summarise the best of them.

223 Answers to the question "why?" can be traced from the cultural transition/acclulturation
224 research demonstrating that each case of international migration (e.g., for a professional sport
225 contract or education and sport abroad) is perceived by athletes as an important milestone in
226 their career construction and also as a kind of adventure that opens new opportunities, but
227 also brings challenges putting career progression under threat (Blodgett & Schinke, 2015;
228 Ekengren et al., 2018; Ryba, Stambulova et al., 2015; Ryba, Ronkainen et al., 2015). The

229 typical emotional reactions to geographical/cultural relocation include being overwhelmed
230 with numerous changes, feeling alone, disconnected, at a loss and not being the “normal
231 self”(Ryba et al., 2012; 2016; Schinke et al., 2007). Consequently, migrant athletes may need
232 help in the pre-transition phase to increase their awareness and readiness to what athletes call
233 a “culture shock” at the acute cultural adaptation phase (Ekengren et al., 2018). A cultural
234 transition shapes other concomitant transitions (e.g., athletic, academic, psychological,
235 psychosocial) by integrating their demands (Blodgett & Schinke, 2015; Ryba, Stambulova, et
236 al., 2015), and it is not rare that athletes cannot cope on their own and appear in a crisis-
237 transition marked by a set of sub-clinical symptoms (e.g., chronic emotional discomfort,
238 decrease in self-esteem, disorientation in decision making and behaviour – Stambulova,
239 2003). In the crisis situations social and especially professional support is crucial to prevent
240 development of clinical mental health issues (e.g., deep frustration, burnout, depression,
241 suicidal intentions) requiring a long and serious treatment (Schinke, Stambulova, Si, &
242 Moore, 2017; Stambulova, 2017). As a result, athletes may return home not finishing
243 education or accomplishing a professional contract and perceiving a cultural transition as
244 athletic career or even life career rupture. Therefore, *whys* of providing with support in
245 cultural transitions are many and relate not only to lives of individual athletes but also to a
246 global level of sport and sport industry (e.g., a number of successfully accomplished
247 professional contracts vs. dropouts).

248 Cultural transition is a social affair, and many people and organizations are involved in,
249 and expected to, support transitioning athletes (Ryba et al., 2018). In reality, as research
250 shows, family members, especially spouses/partners, as well as friends from the home
251 country are major providers of social support, and the athletes’ coaches, agents, experts (e.g.,
252 sport psychology consultants) and transnational networks deliver both social and professional
253 support, especially in the pre-transition and acute cultural adaptation phases (Battochio et al.,

254 2013; Blodgett et al., 2014; Ekengren et al., 2018; Ronkainen, Khomutova et al., 2017; Ryba
255 et al., 2012; Samuel, 2013). But the further athletes come along the cultural transition
256 process, the more they rely on support of their new teammates, coaches, friends, and experts
257 at the destination and get more distant from the home support network (Schinke et al., 2013;
258 2016). This tendency might be seen as related to their social repositioning, participating in
259 cultural practices of the receiving society, and meaning reconstruction (of words, phenomena,
260 concepts and situations) that altogether move them closer to understanding the local life and
261 better psychological functioning (Ryba et al., 2016). Research shows a crucial role of
262 acculturating environment in providing support to transnational migrant athletes. Especially,
263 the coaches as team/group leaders should facilitate creating an open and autonomy supportive
264 motivational climate in the receiving environment that helps to integrate the newcomers (Elbe
265 et al., 2018; Ryba et al., 2018). On the organizational level, logistic and professional support
266 (e.g., from the sport club or university) can be expected but it is not always the case
267 according to research studies (Schinke et al., 2016). It is important to note that all the
268 mentioned social agents can also be sources of short- or long-term pressures and stress for the
269 transitional athletes. Sport psychology consultants are seen as professionals who help to
270 navigate social influences and facilitate acculturation and performance (Kontos & Arguello,
271 2010; Schinke & McGannon, 2014; Schinke et al., 2015). Below we will focus on what kinds
272 of support migrant athletes need and how SEPP professionals might help.

273 The ISSP Position Stand on transnationalism (Ryba et al., 2018) provides useful
274 information for SEPP professionals by explaining distinctions between athletes' short-term
275 *mobility* (e.g., traveling abroad for a competition or a training camp), long-term *migration*
276 (e.g., working on a professional contract abroad), and *immigration* (moving abroad with an
277 intention for a permanent stay). Transnational athletes with mobility and migration
278 experiences go through cyclic acculturation processes, where each new cultural transition

279 potentially adds to their resources to cope with the following ones. The SEPP consultants
280 might help them to learn from their successful and less successful acculturation experiences
281 to prepare them to become more autonomous and self-reliant in the future. For example,
282 many athletes reflect that not knowing local language at the destination is always a barrier to
283 their acceptance by the hosts and hinders own feeling of belonging (Ekengren et al., 2018;
284 Schinke et al., 2011). Therefore, in addition to proficiency in the English language that is
285 helpful almost everywhere, learning a basic vocabulary of the host country language might be
286 recommended and supported even for a short-term stay (e.g., traveling to the Olympic
287 Games) but it is a key issue for the athletes who intend to immigrate.

288 The content of SEPP consultants' assistance with cultural transition may vary
289 depending on the cultural transition phases as well as with whom they work. For example, for
290 those planning long-term migration and especially permanent settlement/immigration, the
291 decision making process (i.e., to go or not; if yes, on what conditions) can be difficult, and
292 the consultant might help to negotiate this decision with sport related stakeholders on both
293 sides and (sometimes even more important) with family/partners (Ronkainen, Khomutova, et
294 al., 2017). With respect to short-term mobility, the decision to go is typically derived from
295 the athlete's plans and only if some adversities get under way (e.g., not fully healed injury)
296 the consultant's support in the decision making can be appreciated.

297 Facilitating mobility/migration/immigration decision-making is just one aspect of the
298 SEPP consultant's support in the pre-transition phase with the other one being informational
299 support both before and after the decision (Ryba et al., 2016; 2018). The more information
300 about the country, climate, city, club, culture, team, coaches, potential teammates and
301 educational mates, living and financial conditions the athletes get in advance, the more
302 informed and responsible their decisions are, and the better they can prepare themselves for
303 the relocation. The consultants might use their professional networks to get necessary

304 information or help the clients to sort out information from different sources to identify gaps
305 or contradictions that need clarification. The consulting situation can vary depending on
306 whether or not the consultant travels with the athlete. This is also known as “mobile practice”
307 meaning that both the athlete and the consultant will be undergoing the cultural transition (see
308 more in Ryba et al., 2018) and will be able to work on-site which might be beneficial
309 compared with the distant work if the consultant stays at home.

310 After the relocation (i.e., in the acute cultural adaptation phase) most athletes would
311 benefit from emotional support to decrease feelings of loneliness; reflective dialogues to do
312 the “work of cultural transition” (i.e., to analyse and sort out their initial experiences), and
313 acute help with performance issues and various everyday adversities. In the case of the
314 athlete’s long-term migration or immigration it would be useful to get in contact with the
315 local consultant in the athlete’s new environment and if possible to cooperate (at least during
316 the beginning of the athlete’s adaptation). Keeping in mind that a typical trajectory of cultural
317 transition is non-linear and acculturation is a fluid process, the further the athletes move
318 through it, the more help they need in the mental construction and reconstruction of their
319 values identities, and lifestyle. These processes are often uneasy, and the SEPP consultant
320 (preferably at the destination) should be able to enhance the athletes’ awareness that
321 adaptation to a transition takes time as well as does the psychological work of regaining the
322 equanimous mind and the sense of home in a novel sociocultural context (Ryba et al., 2016).
323 As criteria for the athlete’s adaptive/maladaptive acculturation, the consultant might use
324 performance indicators (e.g., playing time) and satisfaction of basic psychological needs of
325 competence, relatedness, and autonomy (e.g., optimal functioning in new environments,
326 meaningful relationships within the receiving community) that reflect the athletes’ mental
327 health, well-being, and adjustment (Ryba et al., 2018; Schinke et al., 2017).

328 The cultural transition process is “relational, meaning that it does not merely unfold,
329 but is rather constructed within a transnational sociocultural field” (Ryba et al., 2016, p. 149).
330 Therefore, the question of *how* to support transnational migrants is about how to facilitate
331 these construction processes; for example, supporting the migrants’ negotiation of their
332 cultural life scripts with opened-up discourse practices at the destination to make self-changes
333 while keeping authenticity of the self. To stimulate the athletes’ meaningful “work on the
334 cultural transition” (Ryba et al., 2016), SEPP professionals may utilise different forms of
335 account making, such as art-based and narratives approaches (e.g., Blodgett et al., 2014;
336 Blodgett & Schinke, 2015; Carless & Douglas, 2008; Lavallee, Nesti, Borkoles, Cockerill, &
337 Edge, 2000). For the benefits of their athlete-clients, consultants at the destination should be
338 able to discuss the cases with the athletes’ previous consultants (e.g., former settlements), and
339 therefore, development of a transnational consultants network could be on the agenda for
340 international sport psychology organizations.

341 The consultants at the athlete’s receiving site may play an important role in optimizing
342 the club or team environment by promoting ideas of “shared” or two-way acculturation
343 (Schinke & McGannon, 2014) with coaches and teammates from receiving environment
344 being truly interested in the migrants’ cultures and initiating the intercultural exchange and
345 sharing (e.g., peer mentoring, joint social events). This approach is opposite to “shouldered”
346 acculturation when the newcomers are left alone and/or confronted with racism, exclusion,
347 and stigmatization from the receiving side (Ryba et al., 2018; Schinke & McGannon, 2014).
348 Yet, SEPP professionals should also keep in mind that the culture of elite sport and the
349 hegemonic masculinity ideals might hinder the newcomers’ support-seeking as athletes are
350 taught and often expected to be tough and self-reliant (see Ronkainen & Ryba, 2017).

351 The work of a cultural transition is specific but also comparable with other athletes’
352 transitions, and therefore, approaches, methods, and strategies developed in career assistance

353 (e.g., Stambulova, 2012; see also the relevant entry in this section) can be involved in
354 delivering services to athletic migrants. The “must” for SEPP professionals is to use *a holistic*
355 *approach* with focusing on the whole person (Wylleman, Reints, & De Knop, 2013) and the
356 whole environment (Henriksen & Stambulova, 2017), *an individual approach* rejecting
357 stereotypical understanding of athletes, and *an empowerment approach* with increasing
358 autonomy support, making athletes more confident in their decisions and feeling in control.

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