

Establishing the School Counseling Profession in Bhutan: Reflections from the Field

Sonya Lorelle

University of North Carolina at Charlotte

Lorraine J. Guth

Indiana University of Pennsylvania

Counseling is a developing profession in the country of Bhutan. The National Board of Certified Counselors International (NBCC-I) has been collaborating with the leaders and counselors in the country in order to help facilitate this development and provide training to prospective counselors. As a result of this ongoing collaboration, a three-week institute in Bhutan was held in the Fall of 2011. During this institute, 12 counseling professionals traveled to the country to work and provide trainings in various settings, including schools. The authors describe the work in the schools, a personal narrative about the experiences, and the implications for future work in the country. Implications include: Understand clients/students/school systems from their internal frame of reference; Culturally responsive counseling skills and interventions are essential; Some issues are universal across cultures; Be spontaneous and creative when there are limited resources; Consider the impact of globalization when conceptualizing the clients and concerns; and Consider how counseling may need to be adapted to fit with the student's/school's cultural frame of reference.

Suggested reference:

Lorelle, S. & Guth, L. J. (2013). Establishing the school counseling profession in Bhutan: Reflections from the field. *Journal for International Counselor Education, 5*, 1-13. Retrieved from <http://digitalscholarship.unlv.edu/jice/>

Keywords: Bhutan, School Counseling, International Internship, International Counseling

According to Hohenshil (2010), “the growth of counseling around the world is one of the major and most exciting emerging trends in the counseling profession” (p. 3). In order to highlight this global movement of the counseling field *The Journal of Counseling and Development* (JCD) published a special edition devoted to the internationalization of counseling and discussed how eight countries are adapting to mental health needs and trends. The theme among these countries was that there is a need for counseling services, as well as a concern for increased counselor training programs and training standards, the development of national counseling associations, and a credentialing process (Ayyash-Abdo, Alamuddin, Mukallid; Remley, Bacchini, & Krieg, 2010; See & Ng, 2010; Stockton, Nitza, & Bhusumane, 2010). The counseling profession throughout the world is at different developmental stages in various countries; however, it is clear that many global communities are interested in promoting the mental health and

Lorelle, S. & Guth, L. J. (2013). Establishing the school counseling profession in Bhutan: Reflections from the field. *Journal for International Counselor Education, 5*, 1-13. Retrieved from <http://digitalscholarship.unlv.edu/jice/>

wellness of their citizens. The profession continues to grow and uses the United States as a guiding model for training and implementation, while also considers the important cultural implications for each unique country (Hohenshil, 2010).

In the school counseling realm, there has also been an initiative to develop a “framework for encouraging and promoting best practices among international school counselors” (Fezler & Brown, 2011, p. 6). Fezler and Brown developed the International Model for School Counseling Programs that was based on the ASCA National Model (ASCA, 2005). The International Model is unique in that it includes: language suitable to an international context; counseling program content that accurately considers the environment of the country; a new domain called “Global Perspective” that contains standards that focus on cross-cultural interaction for school counselors and students; and academic, career, personal/social, and global perspective standards that are relevant in international schools (Fezler & Brown). This comprehensive and preventative International Model provides a useful framework that can be used by international school counselors and can be adapted to the specific needs of the country and school population served.

The focus of this article is to focus on one international counseling initiative that took place in Bhutan. Bhutan, a small landlocked country between India and China, is one of the countries that has begun the development of counseling as a service and profession. With a history steeped in the spiritual teachings of Buddhism, the leaders of this Himalayan country purposely remained secluded from the rest of the world in order to maintain their cultural identity and unique way of life (Wangchuck, 2010). Modernization of the country began in 1961, when the third King opened up the country to the rest of the world and started making economic, political and social changes. Under the fourth King’s reign beginning in 1972, Bhutan continued to modernize by building roads, communicational and electrical infrastructure, sanitation systems, and education systems. It was not until 1999 that television and internet were also introduced to the previously secluded population (Wangchuck). With this rapid economic development, some of the Bhutanese people are experiencing urban migration, familial separation/divorce, and psychosocial issues such as substance abuse.

The development of counseling in Bhutan began with one of the queens and continues today in a collaboration with The National Board of Certified Counselors International (NBCC-I). Queen Ashi Sangay Choden Wangchuck has been a leading force in Bhutan to promote and advocate for mental health initiatives (“NBCC honors Bhutan Queen,” 2008). She founded RENEW (Respect, Educate, Nurture and Empower Women), a center “dedicated to the relief and empowerment of disadvantaged women and adolescent girls” (Wangchuck, 2010, p. 169). Formally opened in 2004, RENEW provides counseling and advocates against domestic violence. In 2008, NBCC-I honored the Queen’s work, and Dr. Tom Clawson, NBCC Executive Director, met with her to start discussing a collaboration with NBCC-I and Bhutan (“NBCC honors Bhutan Queen,” 2008). The proposed directions for collaboration included the NBCC’s Mental Health Facilitator program which sends trainers to international locations to educate local citizens on basic helping skills and how to recognize mental health issues (McGrath, 2009). NBCC-I also offered assistance to develop a counseling degree program in Bhutan and to facilitate

exchanges of counseling professionals between the two countries (“NBCC honors Bhutan Queen,” 2008).

The first national counseling conference was held in February, 2011 in the capital city, Thimphu (“Counseling conference in Thimphu,” n.d.). At the conference, it was announced that NBCC-I would open a field office. This office will be operated by local counselors and will “support initiatives to develop the counseling profession, including credentialing mechanisms, and provide other services to counselors such as the organization of counseling activities, promotion of ethics and advocacy, and development of leadership” (para. 3).

In 2010, an official memorandum of understanding between NBCC-I and RENEW was signed that outlined the collaboration to develop the counseling profession (NBCC-I, 2010). As a result of this ongoing collaboration, the first three-week institute was held in Bhutan on October 2011. During this institute, 12 counselor educators and counseling practitioners had the opportunity to learn about the country, work in settings such as schools, inpatient psychiatric hospitals, universities, and a woman’s center, and provide services to the citizens and trainings to current and future counselors. The second institute took place in October 2012. The institutes are sponsored by NBCC and Old Dominion University. Through these institutes, participants have the chance to return for semester long stays in which they can volunteer to provide training to local counselors as well as direct service to the citizens of Bhutan.

The authors of this article were two of the first institute’s participants. We both worked in the schools (Guth in a public lower secondary and Lorelle in a private secondary school). During our visit, there were no official positions available for school counselors in the schools. The work of school counselors was beginning to be implemented by teachers who had an interest and some training and were called teacher/counselors. Given that they had their full duties to complete as educators, the counseling duties were left to be filled after school and during any free time. Towards the end of the three week stay, a representative from the Ministry of Education informed the group that the governmental job descriptions of a school counselor had been approved, so that in the future there would be a paid position in the schools for a full time school counselor (S. Pelden, personal communication, October 2011). There was also some discussion about the hope of establishing a comprehensive school counseling program in Bhutan. The remainder of the article will focus on a description of our work in the schools, our personal narrative of our experiences, and the implications for future work in the country.

Description of the Counseling Work in the Schools

In this section, the authors will describe the school setting, the needs assessments, and goals established for the time spent in Bhutan. The specific roles and services provided will also be described.

Private Secondary School

I (Lorelle) worked in a private high school which consisted of years 11 and 12. The term private school is a bit different in Bhutan than it is in the U. S. All students have access to free education until their 10th grade year. At the end of grade 10, students must meet a requirement on a board exam in order to qualify for free schooling through year 12. For those students who do not meet the requirement, they have the option to go to private school if their families can afford to pay. At the end of their 12th grade year, they must take another exam in order to determine whether they can continue to a public university or will be required to continue to pay for further education.

For the needs assessment, I met with a school advisor, two teacher/counselors, the principal, and vice principal. I spoke with classes and gained the perspectives of individual students as well. Through these interviews, it was determined the primary concern was substance abuse of the students. Primarily, alcohol and marijuana were the two substances that were reported. Both staff and students were also concerned about “family problems” as they described that many children’s parents were going through a divorce or that they were living with friends or relatives rather than their parents. The teacher/counselors feared this disruption in family cohesion impacted the students’ emotional and educational wellbeing. The school personnel explained that given that the students in this private school had not passed the exam for the free public school, they were already more at risk. However, they also attributed students’ disengagement in school work and problems with truancy to both of these concerns to the issues of substance abuse and family problems. Given the pressure of the exams that come at the end of the 12th grade year, the students also described symptoms of test anxiety as one of their concerns.

In order to meet the needs of the school and the students in the short stay we decided we would focus on the following areas: increase counseling skill and knowledge of the teacher/counselors, increase students’ understanding about counseling, increase teachers’ knowledge on basic listening skills, develop an outline of a school counseling program for their school, and increase counseling resources for the school.

In order to meet these goals, I spent time with the teacher/counselors and discussed/taught on various counseling topics such as Motivational Interviewing, Solution Focused Therapy, and substance abuse. I met individually with students while a teacher/counselor observed in order for them to see counseling modeled. I visited classes and educated students about counseling. The principal made one Friday a half day for the students so that I could provide a school-wide training to all of the teachers on listening skills and positive teacher/student relationships. I also provided them with pamphlets, websites, and handouts on various mental health and counseling topics, since they did not have these types of resources.

Regarding the outline of a school counseling program, I coordinated with the teacher/counselor and the administration to develop a document that described what a comprehensive school counseling program might entail. They provided me with a handout of the “Guidance and Counseling Framework” written and distributed by the Ministry of Education. The framework described four dimensions of practice for the school counselor including school ethos, academic development, career counseling and development, and

personal and social development compared to the three domains of academic, personal/social, and career in the ASCA National Model (2012). It appeared that the domain of school ethos was similar to the expectation that school counselors in the U.S. should address systemic change, according to the ASCA National Model.

Using this framework, we created a document that described the mission and outcomes for the school counseling program as well as the specific roles of the school counselor that would assist in meeting students' needs in each of the four dimensions. The Bhutanese school had a mission that was designed to provide equitable services to all students, which is in line with the ASCA model's suggestions. Examples of the school counselor roles included individual responsive services as well as giving core curriculum lessons twice a month on career development, academic support skills, substance abuse prevention, and decision-making/problem solving topics. They decided that the school counselor's role would also include teacher collaboration and training. This is also similar to the ASCA Model (2012) that outlines the school counselor provides both indirect and direct services. Finally, the outline also addressed issues such as monitoring school counseling activities and student outcomes, record keeping, and protocols for certain situations such as suicide, child abuse, and critical incidents.

There are also some differences between the outline for the school counseling program developed with the school personnel in Bhutan and the ASCA National Model. The developers of ASCA model suggested specific tools for implementation, such as calendars. Adding this aspect could potentially be helpful for the Bhutanese school as they continue to plan how specifically they will employ services and curriculum lessons. The ASCA National Model (2012) also has a strong focus on advocacy. This role was not specifically designated to the school counselor in the Bhutanese framework; however, there was a clear atmosphere of advocacy from each of the school administrators and teachers I spoke with. It appeared to me that the act of asking for a counselor educator volunteer to provide training and resources was one of the ways they were advocating for each of the students.

While the outline helped the administration set goals and steps they wanted to take towards implementing this program for the next school year, one of the concerns of the school personnel was the barriers to this implementation. They acknowledged that many of these duties would not be possible immediately due to the lack of time and resources presently. The two teacher/counselors had limited time to conduct counseling responsibilities, because of the teaching responsibilities required the majority of time during their day. The teacher/counselors also stated that they often felt ill-equipped to handle the issues that arise in the school due to their limited training as well as limited access to continued supervision. The school administrators stated that access to physical counseling resources and books was also limited due to financial restrictions and a poor mailing system in the country. They also described that space to conduct interventions was limited. Finally, in general there is a lack of trained counselors in the country, so the ability to make referrals is restricted as well.

The school personnel discussed two options to overcome some of these barriers. The first option was to reduce the teaching load next year of the teacher/counselors so that they would have more time to implement school counseling roles. The second option they discussed was to build up other helping and support resources. For example, one of the

teacher/counselors and I researched current community resources, such as a substance abuse drop-in center and a Buddhist lama, a spiritual master, who reaches out to youth with substance abuse problems. The school personnel also discussed the possibility of starting a peer helping program. Training and supervising students as lay helpers can enable students to provide positive support in their school community. Research results have suggested that these types of programs can have an impact on grades and behavior problems in school (McGannon, Carey, & Dimmitt, 2005).

Public Lower Secondary School

I (Guth) worked in a public lower secondary school with 1,400 students in grades PP to 8. The average class size in this school was 45 students. Throughout my time at the school, I met with the teacher/counselors to share information about individual and group counseling skills. I also met with the teacher/counselors, principal, and vice principals to conduct a needs assessment and determine the goals for my time in the school. During the conversation I asked them to show me the counseling resources to give us direction. One of the teacher/counselors replied, "Madam, we do not have any counseling books, just handwritten notes from workshops we attended." They did share a book with me that was housed in their library titled, *Guide Book for teachers: Comprehensive School Health Programme*, that was published by the Ministry of Health and Ministry of Education (Peldon & Dechen, 2009). The lessons in this book that were designed for teachers could be related to the academic, personal/social, and career domains of the ASCA National Model (2012). We discussed how some of the lessons dealing with topics such as stress, time management, communication, sexuality, and conflict resolution could be incorporated into a school counseling core curriculum delivery system. Although the school personnel were interested in the idea, they decided that designing and implementing this curriculum would be an appropriate future goal for the school.

The school personnel determined that there were some more immediate and basic needs that needed to be addressed before developing a comprehensive school counseling model at the school. We proceeded to determine the following goals: increase student and teacher understanding of the purpose of counseling and roles of school counselors; enhance the counseling skills of the teacher/counselors; enhance the basic listening skills of the teachers; and provide responsive services to students.

The concept of therapeutic group work was new to the teacher/counselors, so initially I modeled/taught numerous school counseling core curriculum lessons on topics such as expressing feelings, self-esteem, etc. The teacher/counselors and principal identified three common issues that some students experience that were divorce, anger, and hyperactivity. Then, I along with the teacher/counselors created and co-facilitated group counseling sessions on these three topics. We also provided individual counseling to the students to help them deal with issues that they faced such as divorce, domestic violence, drug use, and self-esteem.

Personal Experiences of Working in the Schools

In this section, the authors will reflect on the experiences they had in their respective schools. Following the narratives, implications for counselors and counselor educators will be discussed.

Private Secondary School Experience

One of the most memorable moments was the first morning assembly I (Lorelle) attended. In the outside courtyard, the students were lined up with the boys in the front and the girls in the back. Every student wore their traditional Bhutanese uniforms of a Gho for the boys and a Kira for the girls. They opened with a Buddhist chant. With their eyes closed, the sound swelled into harmonies that I imagined were so common for them, but was a special spiritual moment for me. That moment was a start of many moments where I noted a fascinating concurrence of rare and familiar. Visually, this could be seen in the students' appearance with their traditional dress uniforms combined with familiar hairstyles and Nikes on their feet. I noticed a similar combination of two communication styles. I met with two students in order to gain an idea of the students' concerns in general. I noticed the respectful stance of an upright posture and small quiet nods of agreement given to their teacher/counselor. Shortly into our time together, the students seemed to relax and sit back in their chair with me, laughed and joked, and shared their personal struggles. It felt informal and familiar. When the teacher/counselor returned, they snapped back to their formal posture. It surprised me how easily they shifted between these two communication styles.

I was also personally energized by the eagerness to learn and embrace counseling. Initially, there were some misconceptions from the principal, teachers and students about what counseling was and my role. For example, at the end of the first assembly I was introduced as "the lady who could solve their problems." It was extremely evident from the beginning that there was a passion and a desire in the school personnel to really help the students, and they seemed to see counseling as a way to do that. For example, during the teacher training, I focused on the power of caring relationships for at-risk children. At the end, the group of teachers seemed inspired to have a new perspective. One teacher offered a story of how he had reached out to one student several years ago and really spent time listening and believing in him. He described how the student grew from almost flunking out of school to going on to college successfully. The principal followed up with how someone had reached out to him in a similar way. Their enthusiasm was contagious which made it a rewarding experience where I learned more than I taught, and still have much more left to learn.

Public Lower Secondary School Experience

The day before my (Guth) arrival at the school, I began to vividly imagine the anticipated experience. I knew that I would be introduced at the morning assembly and began to think about what I would share with the children. Images of my children's schools

came to mind, picturing either an auditorium or multipurpose room with rows of seats. As I walked to the assembly, I was surprised to find the children in the assembly sitting on the dirt ground with their legs crossed wearing the traditional dress. There were about 1,000 students who sat in straight lines very close together. The principal at the microphone introduced me to the students. I shared the purpose of my visit and some of my perceptions including how beautiful their country was and how nice the people were. I came to realize that I was one of the first internationals to ever visit the school. After the introduction, the principal took the microphone and said, "See children, do you believe it now? A foreigner believes we have a beautiful country."

It appeared to be the first time that the teacher/counselors and students witnessed/experienced the power of group work. The therapeutic factors of groups (Yalom, 1995), such as universality, installation of hope, imparting information, and interpersonal learning were very evident in the sessions. In addition, even though the students speak English in the school, there were times in the sessions that the teacher/counselors spoke with the students in their native language of Dzongkha and interpreted what was being shared. Students more freely expressed their feelings when speaking in the native language.

Other poignant examples from this trip are endless including the politeness of the students who would say, "Good Morning Madam" every time they would pass me; the teachers who were receptive to the listening skills presentation that included the use of the feelings cards I brought from home; and the teachers who reached out to care for me in so many ways. Everyone in the school community was welcoming and appreciative of what I had to share with them. I was equally moved by my experience; the students and staff taught me so much more. The lessons and insights I had about myself, the world, culture, spirituality, etc. will remain with me forever.

Implications

After this meaningful experience, we had the following implications that could be helpful to counselors and counselor educators:

1. ***Understand clients/students/school systems from their internal frame of reference.*** This important tenet from client-centered therapy should be remembered (Raskin, Rogers, & Witty, 2008). We initially made some simple assumptions such as where and how the children were assembled, what counseling resources were available, all at the school understood what counseling was, and that it must be the beginning of the school year since it was October. These assumptions were all inaccurate. For example, it was the end of the school year and many did not understand the concept of counseling until after we conducted a panel presentation on counseling at one of the morning assemblies. We also thought it was important to use the established Bhutanese school counseling framework to guide program development and recommendations. In addition, in the future it would be helpful to determine if/how the International Model for School Counseling Programs (Fezler & Brown, 2011) may provide guidance as well for the schools in Bhutan.

2. ***Culturally responsive counseling skills and interventions are essential.*** Our experience reiterated the importance of being aware of the cultural values of the Bhutanese people and how interventions must be congruent with the worldview, customs, and beliefs of the individual students and collective community. These ideas are emphasized in many multicultural counseling textbooks (see for example McAuliffe & Associate, 2013; Sue & Sue, 2013). For example, welcoming the native language and/or understanding the spiritual traditions were integral in the school. One of these cultural practices at the school was designating a variety of captains such as class captains, game captains, and prayer captains. In the morning assembly, the prayer captains would read prayers or lead the students in singing the national anthem. Although I (Guth) did not understand the words, the melody was a calming and predictable start of the day. There were also Buddhist ceremonies that were part of the school culture. We were there during the time when the King and the Queen married. The day before the wedding, the school arranged a Buddhist altar that included butter lamps. The teachers and then the class captains each took turns to light the butter lamps. I (Guth) was included in this tradition that was very moving.
3. ***Some issues are universal across cultures.*** We were struck by the fact that some of the issues that surfaced in the individual and group counseling sessions in Bhutan were similar to what students experience in the United States. For example, divorce, substance abuse, parents who are incarcerated, anger issues, physical abuse, and self-esteem were difficulties that students struggled with in Bhutan. For some students, it was the first time they shared these experiences with a counselor and one student after talking with one of us stated, “Madam, I feel lighter.” We believe the Bhutanese students benefitted from experiencing the core conditions that Rogers (1951) discussed such as empathy and unconditional positive regard.
4. ***Be spontaneous and creative when there are limited resources.*** In general, we are planners and this experience forced us to be spontaneous and creative in the face of scarce materials. We thought about how we could use the creative arts in counseling to meet the session goals (Gladding, 2005). The deck of feeling cards, markers, blow up beach balls, and anger coping skills list that we brought in our suitcases were adapted to meet numerous counseling goals. We also made use of found objects in the sessions. For example, when discussing ways to deal with anger, I (Guth) had each member create a tool kit with items that served as metaphors for a variety of coping skills. The smooth rock symbolized ways to calm down such as meditation; the toothpick symbolized support people with whom they can share feelings; the piece of tree reminded them to take walks outside, etc.
5. ***Consider the impact of globalization when conceptualizing the clients and concerns.*** We began to wonder how the unseen blending of their unique once secluded culture and Western influences could be impacting the students’ identity and development. While we cannot know what it is truly like to grow up in this

culture, we could sense the unspoken conflict of these two worlds coming together in this new generation, which is the first to grow up with western television and internet influences. Given that the impact of globalization on mental health and counseling concerns have been noted in other countries, it seems like an important developmental aspect to consider when working with the younger generation in Bhutan. Lorelle, Byrd, and Crocket (2012) stated the “very presence of the Western values in the economic and social spheres can create new tensions for individuals to resolve” (p. 118). Future research could also help counselors to understand how specifically these forces are impacting the youth and other individuals of the country.

6. **Consider how counseling may need to be adapted to fit with the student's/school's cultural frame of reference.** One of the teacher/counselors expressed the concern that the tenet of counseling that values egalitarian relationships and encourages clients to find their own solutions may not align with the ingrained message of deferring to authority for answers. He described how children are raised to listen to parents, listen to teachers, and defer to authority. We experienced these dynamics in some of the individual sessions we conducted as well, as students asked for solutions on how to fix their parents marriage or how to stop using drugs. They saw us as an authority with answers on how to solve their problems. Hohenshil (2010) suggested that the counseling profession may need to be altered to fit the uniqueness of each culture. Considering how counseling may need to be specifically adapted for the Bhutanese culture should be kept in mind as collaborations continue.

7. **Remember the importance of advocacy, consultation, and collaboration.** The ASCA National Model (2012) and the International Model for School Counseling Programs (Fezler & Brown, 2011) both include advocacy, consultation, and collaboration as key components of system support for school counseling programs. When working in the schools in Bhutan, we were advocates, collaborators, and consultants for the: school counseling profession, role of school counselors, and needs of students & teacher/counselors. We also were part of a presentation to the Ministry of Education where we advocated for developing comprehensive school counseling and had some recommendations for the school counseling initiative in Bhutan. This advocacy is a key ingredient in ultimately promoting the academic, career, and personal/social development of all students.

Conclusions

Carl Rogers stated the power of a single encounter cannot be underestimated (Thorne, 2003). The interactions that we had with the students and leaders in Bhutan will remain with us forever. Upon returning to the United States, we both have remained in contact with our schools. Guth shared her experiences with colleagues, students, and

friends in Indiana, Pennsylvania. As these individuals learned about the initiative, they decided to send gifts to help with the counseling efforts in the Bhutanese school. Colleagues donated counseling textbooks that will serve as resources to the teacher counselors and the student association purchased excellent counseling-related materials to be used for a variety of student issues such as divorce, anger, feeling expression, self esteem, and life skills. A local parent donated school supplies that were purchased by young children. All of these supplies are now being used for many counseling-related activities. Guth regularly corresponds with the teacher/counselors to discuss how these materials can be used and also receives updates on their counseling initiatives. She hopes to return to Bhutan in the future.

Lorelle also corresponds with the teacher/counselors in order to continue sharing resources. She returned to Bhutan during the fall 2012 institute with a new group of participants to continue her work as well as help introduce other counselors to the country. The following year, she intends to return for 3 months to volunteer and be available for a more in-depth collaboration with a school.

This experience in Bhutan was also the beginning of other collaborative initiatives between NBCC-I and Bhutan. Future institutes are planned and some of the initial participants are scheduled to return. The lessons learned from these international outreach efforts benefit all that are involved. There is a ripple effect that may not be initially apparent. For example, counselor educators in the United States share the lessons learned with counseling students who then increase their knowledge of other cultures. Teacher/counselors in Bhutan take the knowledge gained and apply with students who benefit from the counseling services that are offered. It is recommended that these future efforts be studied in more depth so the impact can be empirically documented.

References

- American School Counselor Association (2012). *The ASCA national model: A framework for school counseling programs* (3rd ed.). Alexandria, VA: Author.
- American School Counselor Association (2005). *The ASCA national model: A framework for school counseling programs* (2nd ed.). Alexandria, VA: Author.
- Ayyash-Abdo, H., Alamuddin, R., & Mukallid, S. (2010). School counseling in Lebanon: Past, present, and future. *Journal of Counseling & Development, 88*, 13-17.
- Counseling conference in Thimphu (n.d). Retrieved from the NBCC International website, <http://www.nbccinternational.org/newsforum/news16>
- Gladding, S. T. (2005). *Counseling as an art: The creative arts in counseling*. Upper Saddle River, NJ: Pearson.
- Fezler, B., & Brown, C. (2011). The international model for school counseling programs. Retrieved from http://www.aassa.com/uploaded/Educational_Research/US_Department_of_State/Counseling_Standards/International_Counseling_Model_Handbook.pdf
- Hohenshil, T. H. (2010). International counseling: Introduction. *Journal of Counseling & Development, 88*, 3.
- Lorelle, S., Byrd, R., & Crockett, S. (2012). Counseling and globalization: Professional issues for counselors. *The Professional Counselor, 2*, 115-123.
- McAuliffe, G. & Associates (2013). *Culturally alert counseling: A comprehensive introduction* (2nd ed.). Thousand Oaks, CA: Sage.
- McGannon, W., Carey, J., & Dimmit, C. (2005). The current status of school counseling outcome research. *Monographs of the Center for School Counseling Outcome Research, 2*. Retrieved from <http://www.umass.edu/schoolcounseling/research-monographs.php>
- McGrath, K. (2009). Addressing mental-health issues around the world. Retrieved from <http://www.wfu.edu/wowf/2009/20091130.henderson.php>
- NBCC honors Bhutan Queen (2008), NBCC International. Retrieved from http://www.nbccinternational.org/pdfs/PastArticles/NBCC%20Honors%20Bhutan%20Queen_Fall2008_24-3.pdf
- NBCC-I (2010) *NBCC International year in review*. NBCC International website. Retrieved from http://www.nbccinternational.org/pdfs/PastArticles/2010%20Year-in-Review_Winter2011_27-1.pdf
- Peldon, S., & Dechen, K. (Eds.). (2009). *Guide book for teachers: Comprehensive school health programme* (2nd ed.). Thimphu, Bhutan: Rigpa Printing Press.
- Raskin, N. J., Rogers, C. R., & Witty, M. C. (2008). Client-centered therapy. In R. J. Corsini & D. Wedding (Eds.), *Current psychotherapies* (8th ed.; pp.141-186). Belmont, CA: Thomson-Brooks/Cole.
- Remley, T. P., Bacchini, E., & Krieg, P. (2010). Counseling in Italy. *Journal of Counseling & Development, 88*, 28-32.
- Rogers, C. R. (1951). *Client-centered therapy*. Boston: Houghton Mifflin.
- See, C. M., & Ng, K. (2010). Counseling in Malaysia: History, current status, and future trends. *Journal of Counseling & Development, 88*, 18-22.

- Stockton, R., Nitza, A., & Bhusumane, D. (2010). The development of professional counseling in Botswana. *Journal of Counseling & Development, 88*, 9-12.
- Sue, D. W., & Sue, D. (2013). *Counseling the culturally diverse: Theory and practice* (6th ed.). Hoboken, NJ: John Wiley & Sons, Inc.
- Thorne, B. (2003). *Key figures in counseling and psychotherapy: Carl Rogers* (2nd ed.). London: Sage.
- Wangchuck, L. (2010). *Facts about Bhutan: The land of the Thunder Dragon*. Thimphu, Bhutan: Absolute Bhutan Books.
- Yalom, I. D. (1995). *The theory and practice of group psychotherapy* (4th ed.). New York: Basic Books.