

ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2020
EXAMINATION CATEGORY: TECHNICAL

PAPER I: LANGUAGES AND GENERAL KNOWLEDGE

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| Date | : February 25, 2021 |
| Total Marks | : 100 [70 marks for Part A – English and GK; 30 marks for Part B – Dzongkha] |
| Writing Time | : 3 hours |
| Reading Time | : 15 minutes (prior to examination time) |

READ THE FOLLOWING INSTRUCTIONS CAREFULLY:

1. Write your Registration Number clearly and correctly on the Answer Booklet.
2. The first 15 minutes is being provided to check the number of pages of the Question Paper, printing errors, clarify doubts and to read the instructions. You are NOT permitted to write during this time.
3. This paper is divided into two parts:
 - ❖ Part A – English and General Knowledge which carry 70 marks; and
 - ❖ Part B – Dzongkha Language which carries 30 marks.

Part A of the paper is divided into three sections:

- ✓ Section I – Case Study;
- ✓ Section II – Topical Discussion; and
- ✓ Section III – General Knowledge.

Part B of the paper is divided into two sections:

- ✓ Section I – Comprehension རྩོམ་ཚན་དང་པ་ གོ་བ་ལེན་ནི།
- ✓ Section II – Translation རྩོམ་ཚན་གཉིས་པ་ རྟོག་སྒྲུབ་ཅི།

4. Specific instructions for Part A and Part B are provided under each Part/Section separately. Please read the instructions for each Part/Section carefully and answer the questions that follow.
5. **You are required to write your answers for Part A and Part B on separate Answer Booklets. Make sure that you write your registration number in the space provided in both the Answer Booklets.**
6. All answers should be written with correct numbering of Part, Section and Question Number in the Answer Booklet provided to you. Note that any answer written without indicating any or correct Part, Section and Question Number will NOT be evaluated and no marks would be awarded.
7. Begin each Section on a fresh page of the Answer Booklet.
8. **You must hand over the Answer Booklets to the Invigilator before leaving the examination hall.**
9. This paper has **10 printed pages**, including this instruction page.

GOOD LUCK!

PART I

Section I : Case Study [30 marks]

Read the following passage (an excerpt from the book: ‘The Theory of Moral Sentiments’ by Adam Smith) and answer ALL THREE questions that follow.

When we consider the character of any individual, we naturally view it under two different aspects; first, as it may affect his own happiness; and secondly, as it may affect that of other people. The preservation and healthful state of the body seem to be the objects which Nature first recommends to the care of every individual. The appetites of hunger and thirst, the agreeable or disagreeable sensations of pleasure and pain, of heat and cold, etc. may be considered as lessons delivered by the voice of Nature herself, directing him what he ought to choose, and what he ought to avoid, for this purpose. The first lessons which he is taught by those to whom his childhood is entrusted, tend, the greater part of them, to the same purpose. Their principal object is to teach him how to keep out of harm’s way.

As he grows up, he soon learns that some care and foresight are necessary for providing the means of gratifying those natural appetites, of procuring pleasure and avoiding pain, of procuring the agreeable and avoiding the disagreeable temperature of heat and cold. In the proper direction of this care and foresight consists the art of preserving and increasing, what is called his external fortune. Though it is in order to supply the necessities and conveniences of the body that the advantages of external fortune are originally recommended to us, yet we cannot live long in the world without perceiving that the respect of our equals, our credit and rank in the society we live in, depend very much upon the degree in which we possess, or are supposed to possess, those advantages. The desire of becoming the proper objects of this respect, of deserving and obtaining this credit and rank among our equals, is, perhaps, the strongest of all our desires, and our anxiety to obtain the advantages of fortune is accordingly much more excited and irritated by this desire, than by that of supplying all the necessities and conveniences of the body, which are always very easily supplied.

Our rank and credit among our equals, too, depend very much upon, what, perhaps, a virtuous man would wish them to depend entirely, our character and conduct, or upon the confidence, esteem, and good-will, which these naturally excite in the people we live with. The care of the health, of the fortune, of the rank and reputation of the individual, the objects upon which his comfort and happiness in this life are supposed principally to depend, is considered as the proper business of that virtue which is commonly called Prudence.

We suffer more, it has already been observed, when we fall from a better to a worse situation, than we ever enjoy when we rise from a worse to a better. Security, therefore, is the first and the principal object of prudence. It is averse to expose our health, our fortune, our rank, or reputation, to any sort of hazard. It is rather cautious than enterprising, and more anxious to preserve the advantages which we already possess, than forward to prompt us to the acquisition of still greater advantages. The methods of improving our fortune, which it principally recommends to us, are those which expose to no loss or hazard; real knowledge and skill in our trade or profession, assiduity and industry in the exercise of it, frugality, and even some degree of parsimony, in all our expenses.

The prudent man always studies seriously and earnestly to understand whatever he professes to understand, and not merely to persuade other people that he understands it; and though his talents may not always be very brilliant, they are always perfectly genuine. He neither endeavours to impose upon you by the cunning devices of an artful impostor, nor by the arrogant airs of an assuming pedant, nor by the confident assertions of a superficial and impudent pretender. He is not ostentatious even of the abilities which he really possesses. His conversation is simple and modest, and he is averse to all the quackish arts by which other people so frequently thrust themselves into public notice and reputation. For reputation in his profession, he is naturally disposed to rely a good deal upon the solidity of his knowledge and abilities; and he does not always think of cultivating the favour of those little clubs and cabals, who, in the superior arts and sciences, so often erect themselves into the supreme judges of merit; and who make it their business to celebrate the talents and virtues of one another, and to decry whatever can come into competition with them. If he ever connects himself with any society of this kind, it is merely in self-defence, not with a view to impose upon the public, but to hinder the public from being imposed upon, to his disadvantage, by the clamours, the whispers, or the intrigues, either of that particular society, or of some other of the same kind.

The prudent man is always sincere, and feels horror at the very thought of exposing himself to the disgrace which attends upon the detection of falsehood. But though always sincere, he is not always frank and open; and though he never tells anything but the truth, he does not always think himself bound, when not properly called upon, to tell the whole truth. As he is cautious in his actions, so he is reserved in his speech; and never rashly or unnecessarily obtrudes his opinion concerning either things or persons.

The prudent man, though not always distinguished by the most exquisite sensibility, is always very capable of friendship. But his friendship is not that ardent and passionate, but too often transitory affection, which appears so delicious to the generosity of youth and inexperience. It is a sedate, but steady and faithful attachment to a few well-trying and well-chosen companions; in the choice of whom he is not guided by the giddy admiration of shining accomplishments, but by the sober esteem of modesty, discretion, and good conduct. But though capable of friendship, he is not always much disposed to general sociality. He rarely frequents, and more rarely figures in those convivial societies which are distinguished for the jollity and gaiety of their conversation. Their way of life might too often interfere with the regularity of his temperance, might interrupt the steadiness of his industry, or break in upon the strictness of his frugality.

Question 1 (10 marks)

According to the author, how is a person's character perceived and developed?

Question 2 (10 marks)

How does the author use 'Nature' as an analogy in developing a person's character?

Question 3 (10 marks)

What are the key characteristics of a prudent man in the essay?

Section II : Topical Discussion [20 marks]

This section consists of four questions related to topical issues. Answer ANY TWO questions. Each question carries 10 marks.

Question 1

Responding to the thematic redundancy of Bhutanese cinematography, someone shared the following opinion in the Kuensel Opinion forum (July 30, 2020) as: “I suggest that scriptwriters, directors, producers and actors have to think out of the box to grab the attention of the international community. Bhutanese have numerous values to share with the world, but our movie makers have to capitalise on them.”

How far do you agree with this opinion? Make an evidence-based argument.

Question 2

A BBC journalist, Steph McGovern, once made a very critical statement about vocational education: “If someone chooses a vocational route, why do they not get the same respect in society as someone who just does a pure academic route?”

Suggest five robust strategies to the government so that the vocational graduates enjoy equal social respect and regard as any other academician does.

Question 3

Kuensel (July 23, 2020) reported that the five financial institutions in the country have the highest unresolved budget irregularities (Nu 294.488 million), according to the Royal Audit Authority report 2019. Financial institutions are the backbones of a state’s economic prosperity.

In your opinion, where do the areas of flaws lie in our financial institutions? Suggest three practical strategies to make our financial institutions a fair and robust one.

Question 4

The Ministry of Education has an implicit policy of not permitting school students, while at school, the use of smartphones. However, when the schools were shut down due to the Covid-19 pandemic, every child, irrespective of his or her class level became absolutely dependent on smartphone for his or her online education.

Should the ministry relax the implicit policy hereafter? Argue for the motion with evidences.

Section III: General Knowledge [20 marks]

Choose the correct answer and **write down the letter of your chosen answer in the Answer Booklet against the question number e.g. 21 (b)**. Each question carries ONE mark. Any double writing, smudgy answers or writing more than one choice shall not be evaluated.

1. Becoming a member of International Postal Union was one of the important international relations initiated by His Majesty The Third King, Jigme Dorji Wangchuck. Bhutan became a member of the International Postal Union in the year
 - a) 1969
 - b) 1970
 - c) 1979
 - d) 1980

2. Human Rights group Amnesty International has announced to quit from which country?
 - a) USA
 - b) China
 - c) North Korea
 - d) India

3. Who among the following won the Nobel Prize for literature?
 - a) Linus Pauling
 - b) Ralph Bunche
 - c) Samuel Becket
 - d) Philip Noel-Baker

4. Bhutan's Economic Development Policy 2016 has identified Five Jewels, amongst others, to restructure the macroeconomic base. Four jewels are Hydropower, Agriculture, Mining, Tourism. Which one is the fifth economic jewel?
 - a) Digital Drukyl
 - b) Foreign Direct Investment
 - c) Research and Development
 - d) Cottage and Small Industries

5. The first successful vaccine was introduced by Edward Jenner in 1796. Which disease did it guard against?
 - a) Measles
 - b) Small Pox
 - c) Chicken Pox
 - d) Rubela

6. Which country voted for constitutional amendments that let its President to remain in power till 2036?
 - a) China
 - b) North Korea
 - c) Russia
 - d) Sudan

7. The first landholdings record called *Thram Martham Chem* was prepared during the reign of His Majesty The First King, Ugyen Wangchuck, in the year
- 1918
 - 1919
 - 1920
 - 1921
8. Which one of the following countries is NOT a member of the G-15?
- Colombia
 - Indonesia
 - Jamaica
 - Peru
9. The purpose of the United Nations Fund for Population Activities (UNFPA) is
- collecting population data.
 - studying population dynamics.
 - evolving population policies, family planning and related programmes.
 - All of the above.
10. Which Dzongkhag has the highest number of electoral constituency?
- Mongar
 - Samtse
 - Trashigang
 - Pemagatshel
11. Where is the BIMSTEC Secretariat located?
- New Delhi, India
 - Dhaka, Bangladesh
 - Kathmandu, Nepal
 - Colombo, Sri Lanka
12. Which Indian short film won the Oscar in 2019?
- Piper
 - Kamera
 - India's Daughters
 - Period. End of Sentence
13. The India-Bhutan bilateral relations are governed by the Treaty of Friendship and Cooperation signed in 1949 between the two countries. This treaty was revised in
- January, 2006
 - February, 2007
 - June, 2014
 - December, 2016

14. The official language of Afghanistan is
- Dari
 - Farsi
 - Urdu
 - Afghani
15. Findings of the Global Peace Index 2019 by the Australian think tank Institute for Economics and Peace ranks _____ as the most peaceful country in the world.
- Bhutan
 - Japan
 - Iceland
 - Denmark
16. With which countries will India collaborate to increase the Asian Rhino population?
- Bhutan, Nepal, Indonesia and Malaysia.
 - Burma, Malaysia, Sri Lanka, and Indonesia.
 - Bangladesh, Burma, Bhutan and Thailand.
 - Nepal, Thailand, Malaysia and Sri Lanka.
17. Which of the following is NOT a correct association of the business tycoon and his company?
- Elon Musk = Telsa and SpaceX
 - Warren Buffet = Walmart
 - Bill Gates = Microsoft
 - Jeff Bezos = Amazon
18. Which is the capital of Denmark?
- Oslo
 - Helsinki
 - Copenhagen
 - Stockholm
19. Which one of the following is NOT an elected representative of the Local Government?
- Gup
 - Mangmi
 - Tshogpa
 - Gaydrung
20. PESTEL is a tool used to analyse and monitor the macro-environmental factors that may have a profound impact on an organisation's performance. What does the acronym PESTEL stand for?
- Political, Economic, Social, Technological, Environmental, and Legal.
 - Practical, Economic, Sustainable, Technological, Experimental, and Logical.
 - Practical, Emotional, Social, Technological, Environmental, and Legislative.
 - Political, Emotional, Sustainable, Technological, Experimental, and Legal.

རྒྱལ་གཞུང་གི་གཞུང་ལྟན་ཚོགས།
སྤྱི་ལོ་ ༢༠༢༠ ལོའི་ འབྲུག་གི་གཞུང་ལྟན་ཚོགས་རྒྱུགས།
ཚོགས་རྒྱུགས་ཀྱི་དབྱེ་བ་ ལྷན་རིག

དྲི་མོག་དང་པའི་ སྤྱི་ཚན་ ལ་ པ། རྫོང་ཁའི་སྐད་ཡིག།

[སྒྲིགས་ ༣༠]

དོན་ཚན་དང་པ་ གོ་བ་ལེན་ནི།

སྒྲིགས་ ༡༥

༣ དུས་རབས་ ༡༡ པའི་ དཔལ་འབྱོར་མདུན་ལམ་དེ་ དུས་ཡུན་ལོ་ངོ་ ༡༠ རྒྱུང་གཅིག་གི་དོན་ལུ་མེན་པར་ མ་འོངས་ལོ་ངོ་ ༢༠ དེ་ཅིག་ལྷན་ཚུགས་པ་བཟོ་དགོས་ ལག་ཆེ་ཟེར་ཨིན་པས། དེ་ཡང་སྤྱི་ཟླ་ ༡ པའི་ཚེས་ ༡༤ གི་ཉིན་མར་ རྒྱལ་ཡོངས་ཚོགས་ཁང་གི་ ཞལ་འཛོམས་ཁང་ནང་སྤེལ་ རྒྱལ་ཡོངས་ཚོགས་འདུའི་ དདུལ་ཚུལ་དང་དཔལ་འབྱོར་ཚོགས་རྒྱུང་དང་ རྒྱལ་ཡོངས་དགའ་སྦྱིད་དཔལ་ འཛོམས་ལྟན་ཚོགས་ དེ་ལས་དཔལ་འབྱོར་ལས་བྱེད་ཚོགས་རྒྱུང་ཚུ་གི་བར་ན་ དུས་རབས་ ༡༡ པའི་དཔལ་འབྱོར་མདུན་ལམ་ ཟུང་ ཕྱོགས་གོས་སྟོན་ཞལ་འཛོམས་ཅིག་ འགོ་འདེན་འབབ་པའི་སྐབས་ གོས་བསྐྱར་བྱུང་ལུག་ གོས་སྟོན་ཞལ་འཛོམས་གནང་པའི་སྐབས་ རྒྱལ་ཡོངས་ཚོགས་འདུའི་ དདུལ་ཚུལ་དང་དཔལ་འབྱོར་ཚོགས་རྒྱུང་གི་འཕུས་མི་ ར་ལྷོ་སག་སྤེད་གི་འཕུས་མི་ མཁས་དབང་པ་སངས་དོ་ རྗེ་གིས་སྤྱོད་མིའི་ནང་ འཆར་གཞིའི་གནས་ཡུན་དེ་ཡང་ ཉུང་མཐའ་ལོ་ངོ་ ༢༠ དེ་ཅིག་གི་དོན་ལུ་སྤེལ་ བཞག་དགོ་པའི་ཁར་ དམིགས་ དོན་དེ་ཡང་ འོང་འབབ་ཡར་སེང་གཏང་ནི་དང་ ལྷ་གཞུང་གི་གོ་སྐབས་བཟོ་ནི་ རྒྱུང་གཅིག་ལུ་ གཞི་བཞག་པ་ཅིན་ རྒྱུང་སྤྱི་ཅིག་སྤེལ་ མཐོང་མ་མས་ཟེར་སྤྱོད་ཅི།

དེ་དང་འབྲེལ་འཆར་གཞི་དེ་ལུ་བརྟེན་ འབྲུག་རྒྱལ་ཁབ་འདི་ དཔལ་འབྱོར་ཆེ་བའི་རྒྱལ་ཁབ་ ༢ ཀྱི་བར་ན་ ས་ཁོངས་ཀྱི་ཟམ་ཅིག་སྤེལ་ བཟོ་ཚུགས་པ་ཅིན་ཟེར་བའི་ རེ་བ་ཡང་བསྐྱེད་པ་མས་ཟེར་ མཁས་དབང་པ་སངས་དོ་རྗེ་གིས་སྤྱོད་ཅི། རྒྱུང་མཁའ་ལེ་རིང་ལའི་འཕུས་ མི་ རིག་འཛིན་རྒྱ་མཚོ་གིས་འབད་བ་ཅིན་ ད་ལྟོ་ཚུད་དེ་ཡོད་མིའི་འཆར་གཞིའི་དམིགས་དོན་ འོང་འབབ་དང་ལྷ་གཞུང་གི་གོ་སྐབས་བཟོ་ བྱི་གཉིས་པོ་འདི་ ལེགས་ཤོམ་ཡོད་ཅུང་ དམིགས་དོན་དང་པ་དེ་ རྒྱལ་ཁབ་ཀྱི་སྤྱི་ཚུལ་ཚུད་དགོ་པ་ད་ རྒྱལ་ཁབ་སྤྱི་ཚུལ་དང་ལྷན་པའི་ བསྐྱར་ལས་ གཞན་མི་ཆ་ཤས་ཚུ་ རང་བཞིན་གྱིས་འབྱུང་ནི་ཨིན་མི་ལུ་བརྟེན་ཏེ་ཨིན་ཟེར་སྤྱོད་ཅི།

ཁོ་གིས་འབད་བ་ཅིན་ རྒྱལ་ཁབ་ཀྱི་སྤྱི་ཚུལ་ཟེར་བའི་སྐབས་ སྤྱི་རབ་ཏུ་མི་གི་ཉ་གོ་ཐངས་བཟུམ་སྤེལ་ རྒྱལ་ཁབ་མཐའ་འཁོར་སྤྱི་ཚུལ་ཀྱི་ སྐོར་ལས་སྤྱོད་མེན་པར་ དཔལ་འབྱོར་དང་མི་སྤེལ་ དེ་ལས་དདུལ་འབྲེལ་གྱི་སྤྱི་ཚུལ་ཚུ་གི་སྐོར་ལས་ སྤྱོད་ཨིན་ཟེར་ཨིན་པས། དཔལ་ འབད་བ་ཅིན་ ད་ལྟོ་གོ་མི་དེ་ ༡༩ གི་གནས་སྤངས་ནང་ ཕྱི་རྒྱལ་ལུ་ག་དམ་ཅིག་རེ་དགོས་ཨིན་ན་ རང་བཅས་ཀྱི་ལེགས་ཤོམ་སྤེལ་ཏེ་གོ་ ཚུགས་པས་ཟེར་ཨིན་མས།

དེ་གི་སྐབས་ལུ་ བཅའ་མར་གཏོགས་མི་དག་པ་ཅིག་གིས་ འཆར་གཞི་དེ་དང་ རྒྱལ་ཡོངས་དགའ་སྦྱིད་དཔལ་འཛོམས་ཀྱི་ལྷ་བ་གཉིས་ག་ དེ་སྤེལ་ བདེ་སྤྱིག་འབྱོར་དོ་ཡོད་ག་གི་སྐོར་ལས་ དྲི་བཀོད་འབད་ཡོད་པ་བཞིན་དུ་ ལས་བྱེད་ཚོགས་རྒྱུང་ཅིག་གི་འཕུས་མི་ཨིན་མི་ ཀུན་ དགའ་ཚེ་རིང་གིས་ ད་ལྟོ་དཔལ་འབྱོར་འཆར་གཞི་དེ་གིས་ རྒྱལ་ཡོངས་དགའ་སྦྱིད་དཔལ་འཛོམས་ཀྱི་ལྷ་བ་ལུ་ གཞོད་པ་ཚུ་ལས་ར་

མི་འབྱུང་ཟེར་བའི་དོགས་སེལ་འབད་ཡི། ལས་བྱེད་ཚོགས་ཚུང་གཞན་ཅིག་གི་འཇུག་མི་ཡིན་མི་ རོག་ཏུ་ཀམ་ཡུན་ཚོགས་ཀྱིས་འབད་བ་
 ཅིན་ དཔལ་འབྱོར་དེ་ རྒྱལ་ཡོངས་དགའ་སྐྱིད་དཔལ་འཛོམས་ཀྱི་ ཀ་ཚེན་གཅིག་ཡང་ཡིན་པའི་ཁར་ སྤྱིར་བཏང་མི་སྡེ་ནང་ དཔལ་
 འབྱོར་མེད་པ་ཅིན་ དགའ་སྐྱིད་འབྱུང་ཚུགས་པའི་ཐབས་གཞན་མེད་པ་ལས་ རྒྱལ་ཡོངས་དགའ་སྐྱིད་དཔལ་འཛོམས་ཀྱི་ལྷ་བ་ལུ་ གཞོན་
 དགོཔ་རྩ་ལས་ར་མེད་ཟེར་སྐབ་ཅི། ཏུས་རབས་ ༡། པའི་དཔལ་འབྱོར་ལམ་སྟོན་འདི་ ཏུས་ཅི་ར་མཇུག་བསྐྱུལ་སྡེ་བཟོ་ནི་དང་ འདི་གིས་
 མ་འོངས་ལོ་ངོ་ ༡༠ གྱི་རིང་ རྒྱལ་ཁབ་ཀྱི་དཔལ་འབྱོར་གོང་འཕེལ་གྱི་ལས་སྣ་ཚུ་ལུ་ལམ་སྟོན་འབད་ནི་ཡིན་པས།།

ལྷག་གི་ཡིག་རྒྱགས་ལྷག་ཞིན་ན་ ཅི་བ་ ཀ་ ཁ་ ག་ གསུམ་གྱི་ལན་བློས།

ཀ། འོག་གི་དི་བ་ཚུ་གི་ལན་བློས།

སྐགས་ ༧།

- ༡- ཏུས་རབས་ ༡། པའི་ དཔལ་འབྱོར་མཇུག་ལམ་དེ་ བཟོ་དགོ་པའི་དམིགས་ཡུལ་ག་ཅི་སྟོ་? གནད་དོན་ ༡ བཀོད། (༡)
- ༢- ཏུས་རབས་ ༡། པའི་ དཔལ་འབྱོར་མཇུག་ལམ་དེ་མེད་པ་ཅིན་ གདོང་ལེན་ག་དེ་སྡེ་ར་འབྱུང་ནི་ལས་? (༡)
- ༣- དཔལ་འབྱོར་མཇུག་ལམ་གྱི་འཆར་གཞི་དེ་གིས་ གཞན་ག་ཅི་ལུ་གཞོན་པ་མི་འབྱུང་ཟེར་ གསུང་གོས་བྱུང་ཅུག་གོ་? (༡)
- ༤- རྒྱུད་ཀྱིས་འབད་བ་ཅིན་ ཏུས་རབས་ ༡། པའི་ དཔལ་འབྱོར་མཇུག་ལམ་དེ་ནང་ ག་ཅི་ར་ཚུང་དགོཔ་འབྱུག་? གནད་དོན་ ༡ བཀོད། (༡)
- ༥- ཡིག་རྒྱགས་དེ་ནང་ རྒྱལ་ཁབ་ཀྱི་སྤྱི་སྡེ་བཟོ་བའི་སྐབས་ ག་ཅི་འཇུག་ལུ་ཉ་གོ་དགོཔ་ཡིན་པས་? (༡)

ཁ། འོག་གི་མིང་ཚིག་ཚུ་གི་ རྫོང་ཚིག་བཟོ། (ཡིག་རྒྱགས་ནང་ལས་འདྲ་བའུས་རྒྱབ་མི་ཚོག་)

སྐགས་ ༤X. ༥=༡།

- ༡) མཇུག་ལམ། ༢) གོས་སྟོན། ༣) གནས་ཡུན། ༤) ལྷ་བ། ༥) བདེ་སྤྱིག ༦) ཟུང་ཕྱོགས།

ག། འོག་གི་མིང་ཚིག་ཚུ་གི་ རྣམ་གྲངས་ཡིག་རྒྱགས་ནང་ལས་འཚོལ་ཉེ་བློས།

སྐགས་ ༤X. ༥=༡།

- ༡) རེ་དོན། ༢) གོ་བསྐྱར། ༣) འབབ་ཁུངས། ༤) ཏུང་ཤོས། ༥) གལ་ཆེ། ༦) ཡར་རྒྱས།

དོན་ཚན་གཉིས་པ།

སྐད་སྒྲུབ།

སྐབས་ ༡༥།

འོག་ལུ་ཡིང་སྐད་ནང་ཡོད་མི་ གསུང་བཤད་འདི་ རྗེང་ཁའི་ཐོག་ལུ་ སྐད་སྒྲུབ་འབད་དེ་བྲིས།

“Our most important long term national goals include: enhancing our security and sovereignty; promoting our unique traditions and cultural heritage; conserving our environment; promoting peaceful and harmonious coexistence with other nations, and enhancing the reputation and national identity of our glorious nation of Palden Drukpa.

Our greatest wealth in human resources is epitomised by our civil servants who serve in every Dzongkhag, Gewog, and village, and should know intimately the most pressing issues, and the concerns and aspirations of the people. At the same time, they are well travelled around the world, so we expect them to be well informed and aware of the outside world. They should be up-to-date with advancements in technology and new practices, and able to use this knowledge for the benefit of our country.

Thus, it is important that the civil servants, equipped with immense knowledge, skills, and experience, render their unstinted support to the government’s endeavour aimed at improving the welfare of the people.”

An excerpt from the English Translation of the 111th National Day Address of His Majesty The King, 17th December 2018.

TASHI DELEK