

ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2022
EXAMINATION CATEGORY: TECHNICAL

PAPER I: LANGUAGES AND GENERAL KNOWLEDGE

Date	: October 7, 2022
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་ ཞོ་བ་ལེན་ནི།
 - ✓ Section II – Translation རྩོམ་ཚན་གཉིས་པ་ སྐད་སྒྱུར།
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 **11 printed pages**, including this instruction page.

GOOD LUCK!

PART I

Section I: Case Study [30 marks]

Read the following passage and answer ALL THREE questions that follow.

FACING EXTINCTION

Kevin Hall

For many centuries, the Kawesqars (Kah-WES-cars) endured in the harsh land at the bottom of South America where the bitter wind is sometimes strong enough to knock down a child, but they have not fared so well against their fellow man. Today fewer than 20 pureblood Kawesqars survive.

Most of the pureblood Kawesqars and another 100 people of mixed-race live in Punta Arenas, Chile's southernmost city; in Puerto Willaims, on the Chilian coast of Terria del Feugo Island near the southern tip of South America; or in Puerto Eden, on Wellington Island.

Diseases brought by European sheep farmers and seal hunters at the end of the 19th century killed many Kawesqars. So did alcoholism. The settlers' bounty on the heads of the Kawesqars who hunted their sheep was a factor, too, but so was the simple act of switching to western clothing.

Discarded clothing carried Western diseases, and because the stormy Patagonia region of South America often experiences all four seasons in a day, paddling in the wet clothing soon brought pulmonary diseases for which the Kawesqars had no immunity. Tuberculosis reached epidemic proportions.

Today, The Kawesqars are nearly extinct, pursued by social scientists on 'cultural salvage' operations to learn as much as possible about them before they disappear.

With the death of the last surviving elders "goes all our ancestral knowledge," said Oscar Aguilera, an ethnolinguistic (a students of the languages of society) at the University of Chile in Santiago who had spent two decades among the Kawesqars.

The nomadic Kawesqars had neither tribal structure nor leaders, living instead in extended families headed by the oldest male. To the surprise of anthropologists, they also had no god or gods.

"They believe in a force that gives balance to all things," said Nelson Auguila, an anthropologist who head the Punta Arenas office of the National Indeginuous Deveopment Corp. (Conadi), a quasi-governmental aid agency for native Chilians. When the balance in upset, Kawesqars blame a spirit called Ayayema.

Alberto Achacaz Walakial, whose family guesses he is between 70 and 80, is one of the surviving elders. He lives in a shack with a car seat as his couch. To put food on the table, he carves sea lion bones into makeshift harpoon tips and sews tiny toy canoes out of sea lion skins, souvenirs for the tourist trade.

“We used to navigate these straits in canoes. But that was when we were children,” he recalled in Spanish. He is short and stocky, round-faced, with oriental eyes, coarse hair, a dark complexion and a halting speech rhythm. Kawesqars resemble Alaskan Inuit, who are also believed to have come to the Americas from Asia, and who live in a similarly unforgiving environment.

Achacaz became animated – and hard to understand-as he recalled fishing and hunting expeditions in his childhood.

That was before 1936 when Chile built an air force base on Wellington Island. The last Kawesqars abandoned their wigwams in favour of ramshackle subsidized housing. Instead of fishing, they began taking odd jobs. Cheap jackets replaced the wraps of sea lion skin that had helped them fend off the cold for generations.

Only one of Achacaz’s three daughters, Veronica, speaks Kawesqar. There are almost no Kawesqars left to marry who are not blood relatives.

“It would be really nice, because we understand things among ourselves that no one else does,” said Veronica, 40, who married a mixed-race man. Their daughter, Susan, 4, soon will begin learning Kawesqar from elders. It won’t be easy, because of the way their language reflects the Kawesqar’s unique experience. For example, the Kawesqars have words for the immediate future, but not for the indefinite future – basically, for tonight’s dinner but not for next Friday’s meal.

“For them, this is a concept that just doesn’t exist,” said Paz Errazuriz, a Chilean artist who brought the Kawesqars national attention in 1996 with an acclaimed photography exhibit called Nomads of the Sea, which has since travelled the globe. She contends the Kawesqars’ lack of the concept of a future helps explain their inability to escape poverty. On the other hand, Kawesqars have at least 32 variants of the word ‘here’, one each for the principal places or kinds of places they used to visit as nomads.

Their ancestors are believed to have wandered across the Bering Strait from Siberia to Alaska thousands of years ago. They lived in isolation until 1520, when Ferdinand Magellan, a Portuguese captain sailing under the Spanish flag, discovered the southern strait that links the Atlantic and Pacific oceans.

“They were always people with great mobility”, said Conadi’s Aguilera. “Land means nothing to them. They view the sea as land.” Offered land, a few Kawesqars accepted small parcels in southernmost Chile, but most did not. Some, such as Patricio Tonko, 30, want exclusive fishing rights in certain Patagonian channels and the government aid to buy commercial fishing boats.

But their dwindling numbers make it hard to win attention from Santiago, the Chilean capital 2,500 kilometers to the north. “There is nobody who represents us. All the indigenous power is in the north”, where another more numerous native group lives, the Mapuches, said Tonko, a full-blooded Kawesqar who was adopted and raised in Punta Arenas in a Spanish-speaking household.

Among the Kawesqars’ biggest challenges is escaping the impression they’re already extinct. Tourist haunts in Patagonia sell postcards and buttons made from grainy, sepia-coloured photographs of

Kawesqars at the end of the 19th century. “The impression left is that Chile had an indigenous past but that it’s over”, said Mario Martinez, one of the first activists to help the Kawesqars. “Everything there points to an end: an end of the race and the culture”, photographer Errazuriz said in an interview in Santiago. “They are at the end of their lineage and live at the end of the world . . . It is evident in everything that they are the last.”

Question 1

(10 marks)

How does the Kewasqars’ language reflect the way they lived? How is it (the language) also the cause of their struggle for survival once other people settled in their land?

Question 2

(10 marks)

The article ends with the line, “It is evident in everything that they are the last.”
Mention two evidences that the author points in the article to show that those living Kawesqars are the last pure-blood of the tribe and elaborate them.

Question 3

(10 marks)

Like in Chile, Bhutan also has many minority indigenous tribes that may become extinct not far in the future if appropriate measures are not taken. Identify any ONE tribe and suggest ways in which the government and the people themselves can do to help this tribe to thrive.

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

In recent times, many Bhutanese, educated youths in particular, have been going abroad by the hundreds in search of employment and a better life. Concerned citizens have opined that this trend, among other things, would lead to brain-drain. Elaborate your views on this issue.

Question 2

The government recently endorsed the Tourism Levy Bill that increased the Sustainable Development Fee (SDF) to US \$200 every night for a tourist. This decision has been met with mixed reactions from the people concerned like the tour operators and hotel owners. Express your opinion on this decision by highlighting its effect on the economy of the country.

Question 3

At the 2021 United Nations Climate Change Conference (COP 26) several countries agreed to accelerate the implementation of ‘transition to zero emission vehicles’ as one of the ways to address climate change. Explain your stand on this agreement by giving evidences on the pros and cons of ‘zero emission vehicles’

Question 4

The following is an extract of an article that appeared recently in a journal.

There could be no better example of the United Nations' failure to live up to its founding ideals than the recent visit by secretary general António Guterres to Russia. Attempting to calm the dangerous war in Ukraine, he obtained nothing of significance.

To what extent do you agree or disagree with the extract. Provide evidences in support of your opinion.

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 (a). Each question carries ONE mark. Any double writing, smudgy answers or writing more than one choice shall not be evaluated.

1. The Nobel Prize is considered the most prestigious award in the world in its respective field. It is awarded as per the will of
 - a) Alfred Nobel
 - b) Isaac Nobel
 - c) Nobel Asimov
 - d) Asimov Nobel

2. Which one of the following is the highest civilian award of Bhutan that was awarded to Shri Narendra Modi, the Prime Minister of India?
 - a) Drakpoi Rinchen Tshuktor.
 - b) Ngadag Pel gi Khorlo.
 - c) Druk Wangyal
 - d) Druk Thugsey.

3. Bhutan hosted the SAARC Summit for the first time in
 - a) 2011
 - b) 2012
 - c) 2014
 - d) 2010

4. In 2022, His Majesty the Fourth Druk Gyalpo was awarded the prestigious Blue Planet Prize in recognition to his significant contributions toward the
 - a) prevention of water and air pollution.
 - b) preservation of cultural heritage.
 - c) resolution of global environmental problems.
 - d) resolution for global social harmony.

5. In July 2021, the International Olympic Committee adopted a slight change in the Olympic motto. The Olympic motto now is *Citius, Altius, Fortius – Communiter*, which, in English, means:
 - a) Stronger, Faster, Better – Globally.
 - b) Faster, Higher, Stronger – Together.
 - c) Faster, Higher, Stronger – In Unity
 - d) Faster, Higher, Stronger – In Harmony.

6. BIMSTEC is established by the seven South Asian and Southeast Asian Nations for
 - a) mutual cooperation in using the Bay of Bengal for commercial purposes.
 - b) cooperation and collaboration in defense and military fields.
 - c) collaboration and mutual assistance in economic and technical fields.
 - d) mutual assistance and cooperation to strengthen political stability.

7. In recent times, NFTs (Non-fungible tokens) have been gaining popularity. NFTs basically deals in
 - a) Not-for-Profit commerce
 - b) Buying and selling digital art
 - c) Fronting of technological license
 - d) Exchange of cryptocurrencies.

8. In digital technology, metaverse refers to
 - a) Virtual reality simulation where people can interact with each other
 - b) Coding and gamification
 - c) conversations over the internet using secret codes
 - d) things that are beyond reality.

9. Which one of the following dzongkhags has the most constituencies for the National Assembly?
 - a) Samtse
 - b) Chhukha
 - c) Trongsa
 - d) Trashigang

10. William Shakespeare is widely regarded as the greatest writer in English; however, he is not the father of English literature. Who, among the following, is considered as the father of English literature?
 - a) Christopher Marlow
 - b) Geoffrey Chaucer
 - c) Edmund Spenser
 - d) Charles Dickens.

11. This South Asian country is made up of a group of islands and is in the southwest of Sri Lanka
 - a) Madagascar
 - b) Mauritius
 - c) Maldives
 - d) Malaysia

12. Wimbledon is generally associated with which of the following sports?
- Badminton
 - Soccer
 - Cricket
 - Tennis
13. Which University conferred the Honorary Degree of Doctor to His Majesty the King in recognition to his substantial contribution to the scientific pursuit of sustainable growth and development?
- Nanyang Technological University, Singapore.
 - University of Melbourne, Australia.
 - Keio University, Japan
 - Durham University, England.
14. Bhutan lost control over the Duar areas of Assam and Bengal as a result of the:
- Treaty of Sinchula, 1865.
 - Treaty of Punakha, 1910.
 - Treaty of Friendship, 1949.
 - Anglo-Bhutanese Treaty, 1774.
15. The people who initiated the formation of the United Nations were:
- Joseph Stalin and Franklin D. Roosevelt.
 - Winston Churchill and Charles de Gaulle
 - Winston Churchill and Joseph Stalin
 - Franklin D. Roosevelt and Winston Churchill
16. Tesla Inc., an American multinational company chiefly manufactures:
- aviation engines.
 - mobile phones.
 - space vehicles.
 - electric vehicles.
17. Which one of the following is a legacy of Gyalse Tenzin Rabgye, the 4th Druk desi?
- Zorig chusum, the thirteen traditional arts.
 - The Tungam-Gelong chham.
 - Judicial procedure.
 - Tax reform.
18. International Day of Happiness is observed every year around the world on March 20. The theme for International Happiness Day 2022 is
- Share Happiness and be Part of Something Amazing.
 - Keep Calm, Stay Wise and Be Kind.
 - Happiness For All, Forever.
 - Share Happiness.

19. Which among the following protocols is also related to the Access and Benefit Sharing (ABS) mechanism?
- a) Kyoto protocol
 - b) Nagoya Protocol
 - c) Geneva Protocol
 - d) Cartagena Protocol
20. The first Bhutanese feature film *Gasa Lamai Singye*, which is a tragic love story reminiscent of Shakespeare's *Romeo and Juliet* was made in the year
- a) 1988
 - b) 1989
 - c) 1990
 - d) 1991

རྒྱལ་གཞུང་གི་གཞུང་ཚོགས།
སྤྱི་ལོ་ ༡༠༡༡ ལོའི་ འབྲུག་གི་གཞུང་ཚོགས་རྒྱུགས།
ཚོགས་རྒྱུགས་ཀྱི་དབྱེ་བ་ ལྷན་རིག

དེ་ལོ་དང་པོའི་ སྤེལ་ཁ་ ལ་ བ། རྫོང་ཁའི་སྐད་ཡིག

[སྒྲགས་ ༣༠]

དོན་ཚན་དང་པ་ ལོ་བ་ལེན་ནི།

སྒྲགས་ ༡༥།

༣ འཇམ་གླིང་ནང་ལུ་ ཡར་རྒྱས་ཀྱི་འགྱུར་བ་རྒྱ་ ཡར་ངོའི་རྒྱལ་བརྒྱུམ་སྤེ་ ཉེན་མ་གཅིག་བ་ཉེན་མ་གཅིག་ ལོང་འཕེལ་འགྲུལ་
མས། དེ་དང་ཅི་ཁར་ འཕྲུལ་ཆས་རྒྱ་ཡང་ རྣམ་པ་སྤྲོད་ཚོགས་ ཐོན་དོ་ཡོད་པའི་གྲས་ལས་ ད་ལེས་ནངས་པ་ མི་གར་གིས་ ལྷབ་ཆེན་
སྤེ་ ལག་ལེན་འཐབ་མི་ འགྲུལ་འཕྲིན་འདི་ཡིན་པས། དེ་ཡོད་པ་ཅིན་ གནམ་མེད་ས་མེད་ ལྷབས་བདེ་ཉོག་ཉོ་དང་ མེད་པ་ཅིན་ཐ་
སྤྱུག་པའི་ནང་ལས་ ཐ་སྤྱུག་ཤོས་ཅིག་ཡིན་མས། འགྲུལ་འཕྲིན་འདི་ བརྒྱུད་འཕྲིན་བརྒྱུམ་སྤེ་མེན་པར་ རང་ག་ཉེ་འགྲོ་ས་ལུ་ འབག་
བརྟུབ། ལག་ལེན་འཐབ་རུང་ ལྷབས་བདེ་ཉོག་ཉོ་ ཡིན་པའི་གྲ་ མེད་ཐབས་མེད་པའི་ལོ་རུ་བརྒྱུམ་ཅིག་ཡིན། དེ་འབདམ་ད་
འགྲུལ་འཕྲིན་འདི་ལག་ལེན་ འཐབ་མ་ཤེས་པ་ཅིན་ འཕྲུལ་དང་ཕྱག་ལུ་ དེ་ལས་བརྟེན་པའི་ གཞོད་པ་དང་ཉེན་ཁ་ཡང་ སྤོམ་སྤེ་ར་
མཐོང་མ་མས།

ཉེན་འབད་བ་ཅིན་ ལོང་མ་དང་རང་གི་པམ་ སྤྱུན་ཆ་དང་ལྷ་ལྷོ་ཚང་རྒྱ་དང་གཅིག་ཁར་ འབྲེལ་བ་འཐབ་དགོ་པ་ཅིན་ ཡི་གུ་པར་རྒྱུར་
བསྐྱུལ་ཉེ་ འབྲེལ་བ་འཐབ་ཞིན་མ་ལས་ བསམ་ལན་རྒྱ་ བརྟེན་ལོང་འབད་དེ་ སྤྲོད་རུག། ཡིན་རུང་ རུས་རབས་ ཉེན་གཅིག་པའི་ནང་
ལུ་ ཚན་རིག་མཁས་པ་རྒྱ་གི་ བཀའ་བྲིན་ལས་བརྟེན་ཉེ་ ལ་དང་ལུང་གི་རྒྱུལ་ཁར་ཡོད་མི་རྒྱ་ཡང་ གཞོད་བསྐྱོར་རྒྱུལ་སྤེ་ ཡོད་པ་བརྒྱུམ་
སྤེ་ སྤོ་པར་རྒྱུར་ སྤྱུལ་རྒྱུགས་པས། རུས་ལུན་སྐར་ཆ་གཅིག་ ལང་མ་ལང་མ་ཅིག་གི་ རང་འཁོད་ལུ་ཡི་གུ་ག་ཅི་བརྒྱུམ་ བསྐྱུལ་ནི་ཡོད་
རུང་ བསྐྱུལ་སའི་ས་སྤོ་ནང་ལུ་ དེ་འབྲོལ་ས་སྤོད་རྒྱུགས་པས།

འགྲུལ་འཕྲིན་ལག་ལེན་ ལེགས་ཤོམ་སྤེ་ འཐབ་མ་ཤེས་པ་ཅིན་ པམ་དང་བུ་གཞི་ སྤྱུན་ཆ་དང་ལྷ་ལྷོ་ཚང་རྒྱ་གི་བར་ན་ ལྷབས་མ་
བདེམ་དང་ དཀའ་ངལ་ཐོན་ས་མཐོང་མས། གཉེན་དང་གོགས་ཀྱི་བར་ན་ བཟའ་ཚང་གི་དཀའ་ངལ་དང་ དཀའ་མ་མཐུན་རྒྱུ་ཡང་
ལ་ལུ་ཁ་བུལ། ལ་ལུ་ཅིག་གསར་པ་ལྷན་མི་ཡང་ ལེ་ཤ་ཅིག་ར་འདུག། འགྲུལ་འཕྲིན་འདི་ ཉེ་བར་མཁོམ་ཅིག་ཡིན་རུང་ རྒྱལ་མཐུན་
འབད་ལག་ལེན་མ་འཐབ་པ་ཅིན་ རང་དོག་སར་རྒྱུད་ནིའི་ ཉེན་ཁ་ཡང་ སྤོམ་སྤེ་ར་འདུག། རྒྱལ་དང་མཐུན་སྤེ་ ལག་ལེན་འཐབ་པ་
ཅིན་ བསམ་པའི་འཆར་གཞི་དང་ ལས་སྤྲོ་ག་ཅི་བརྒྱུམ་ཡོད་རུང་ ཡུད་པ་ཐེངས་ཅིག་ལུ་ར་ འབད་རྒྱུགས་དོ་ཡོད་པ་ཡིན།

འགྲུལ་འཕྲིན་ལག་པར་མེད་པ་ཅིན་ ག་ནི་བ་ལག་ཆེ་བའི་ཅ་ལ་ཅིག་ འབྲུང་སྒྲོར་ཤོར་སོང་པ་བརྒྱུ་ཚོར་ཏེ་ སེམས་ཡང་ འཚབ་འཚུབ་
འབད་དེ་ ག་ཅི་ཅིག་མ་ཚང་མ་བརྒྱུ་སྟེ་ སྟོན་སར་མཐོང་མ་མས། འཕྲུལ་ཆས་དེ་ནང་ལུ་ སན་ཐོགས་ཆེ་བའི་ ཡོན་ཏན་གསར་པ་སྣ་
ཚོགས་ཡོད་རུང་ དེ་ཚུ་ མི་མང་ཤོས་ཅིག་གིས་ར་ གཞན་ལུ་སྟོན་བཟོད་དང་ མ་བདེན་པའི་གནས་ཚུལ་ཚུ་ སྟེལ་ནིའི་མཁོ་ཆས་བརྒྱུ་
ཅིག་འབད་ ལག་ལེན་འཐབ་མས། རང་རིགས་བསྐྱེམས་ཏེ་ མ་སྟོན་པ་ཅིན་ འགྲུལ་འཕྲིན་ནང་ལུ་ ཡོད་པའི་ཡོངས་འབྲེལ་གྱི་རིམ་
ལུགས་ཚུ་ ལག་ལེན་འཐབ་སྟེ་ མགུ་སྟོར་རྒྱབ་མི་ཡང་ ཡར་སེང་འགྲོ། ལྷིམས་འགལ་གྱི་ ལཱ་འབད་མི་ཚུ་ཡང་ ཉིན་བསྟར་བཞིན་དུ་
ཡར་འཕར་འགྲོ་སྟེ་ར་འདུག། དེ་གིས་ མཇུག་ལས་མཇུག་སུ་ རང་ལུ་གཞོན་པ་མ་ཚད་ སམ་དང་སྟུན་ཆ་ཚུ་ལུ་ཡང་ ཚ་གུང་བཀལ་མ་
ཨིན་ནོ།

ལྷག་གི་ཡིག་རྒྱུགས་ལྷག་ཞིན་ན་ ཅི་བ་ ཀ་ ལ་ ག་ གསུམ་གྱི་ལན་བློས།

ཀ༽ འོག་གི་ཅི་བ་ཚུ་གི་ལན་བློས། སྐྱགས་ ༧

- ༡ འགྲུལ་འཕྲིན་ནང་ལུ་ རིམ་ལུགས་སྣ་ཚོགས་ཡོད་ས་ལས་ མི་སྡེ་ལུ་སན་ཐོགས་ཤོས་ར་ ག་འདི་ཨིན་པས་? གནད་དོན་གཉིས་
བཏོད། (༢)
- ༢ འགྲུལ་འཕྲིན་མེད་པའི་སྐབས་ལུ་ མི་ཚུ་འབྲེལ་བ་ག་དེ་སྟེ་ འཐབ་སྟོན་རུག་? (༡)
- ༣ བརྒྱན་འཕྲིན་དང་ འགྲུལ་འཕྲིན་གྱི་ རྒྱད་པར་ ༢ བློས། (༢)
- ༤ རྒྱུང་གྲིས་འབད་བ་ཅིན་ འགྲུལ་འཕྲིན་ལག་ལེན་འཐབ་ཐངས་ ལེགས་ཤོམ་འདི་ག་དེ་སྟེ་ཆ་བཞག་ནི་སྟོ་? (༢)
- ༥ གཞན་ལུ་སྟོན་བཟོད་དང་ མ་བདེན་པའི་གནས་ཚུལ་ཚུ་ སྟེལ་ནི་ཚུ་བཀག་ནིའི་ཐབས་ཤེས་ ཏུག་ཤོས་གཉིས་བཏོད། (༢)

ཁ༽ འོག་གི་མིང་ཚིག་ཚུ་གི་རྫོང་ཚིག་བློས། (ཡིག་རྒྱུགས་ནང་ལས་འདྲ་བཤུས་པ་མི་ཚོག་) སྐྱགས་ ༤x0.4= 16

- ༡) ཡར་རྒྱས། ༢) མེད་ཐབས་མེད། ༣) ཐ་སྐྱུག ༤) འཚབ་འཚུབ། ༥) ཡུད་པ་ཐངས་ཅིག ༦) རྟར་ཆ་གཅིག

