

ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2021
EXAMINATION CATEGORY: TECHNICAL

PAPER I: LANGUAGES AND GENERAL KNOWLEDGE

Date	: October 29, 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་ ལོ་བ་ལེན་ནི་ཤིག་ཤིག་
 - ✓ Section II – Translation རྩོམ་ཚན་གཉིས་པ་ སྐད་སྐྱུར་ཤིག་ཤིག་
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 (an excerpt from the book ‘The Tipping Point’) and answer ALL THREE questions that follow.

Suicide, smoking, and the search for the unsticky cigarette: Case Study

By Malcolm Gladwell

Not long ago, on the South Pacific islands of Micronesia, a seventeen-year-old boy named Sima got into an argument with his father. He was staying with his family at his grandfather's house when his father - a stern and demanding man - ordered him out of bed early one morning and told him to find a bamboo pole-knife to harvest breadfruit. Sima spent hours in the village, looking without success for a pole-knife, and when he returned empty-handed, his father was furious. "The family would now go hungry", he told his son, waving a machete in rage. "Get out of here and go find somewhere else to live."

Sima left his grandfather's house and walked back to his home village. Along the way, he ran into his fourteen-year-old brother and borrowed a pen. Two hours later, curious about where Sima had gone, his brother went looking for him. He returned to the now empty family house and peered in the window. In the middle of a dark room, hanging slack and still from a noose, was Sima. He was dead. His suicide note read:

My life is coming to an end at this time. Now today is a day of sorrow for myself, also a day of suffering for me. But it is a day of celebration for Papa. Today Papa sent me away. Thank you for loving me so little. Sima. Give my farewell to Mama. Mama, you won't have any more frustration or trouble from your boy. Much love from Sima.

In the early 1960s, suicide on the islands of Micronesia was almost unknown. But for reasons no one quite understands, it then began to rise, steeply and dramatically, by leaps and bounds every year, until by the end of the 1980s there were more suicides per capita in Micronesia than anywhere else in the world. For males between fifteen and twenty-four, the suicide rate in the United States is about 22 per 100,000. In the islands of Micronesia, the rate is about 160 per 100,000 - more than seven times higher. At that level, suicide is almost commonplace, triggered by the smallest of incidents. Sima took his own life because his father yelled at him. In the midst of the Micronesian epidemic, that was hardly unusual. Teens committed suicide on the islands because they saw their girlfriends with another boy, or because their parents refused to give them a few extra dollars for beer. One nineteen-year-old hanged himself because his parents didn't buy him a graduation gown. One seventeen-year-old hanged himself because he had been rebuked by his older brother for making too much noise. What, in Western cultures, is something rare, random, and deeply pathological, has become in Micronesia a ritual of adolescence, with its own particular rules and symbols. Virtually all suicides on the islands, in fact, are identical variations on Sima's story. The victim is almost always male. He is in his late teens, unmarried, and living at home. The precipitating event is invariably domestic: a dispute with girlfriends or parents. In three quarters of the cases, the victim had never tried - or even threatened - suicide before. The suicide notes tend to express not depression but a kind of wounded pride and self-pity, a protest against mistreatment. The act itself typically occurs on a weekend night, usually after a bout of drinking with friends. In all but a few cases, the victim observes the same procedure, as if there

were a strict, unwritten protocol about the correct way to take one's own life. He finds a remote spot or empty house. He takes a rope and makes a noose, but he does not suspend himself, as in a typical Western hanging. He ties the noose to a low branch or a window or a doorknob and leans forward, so that the weight of his body draws the noose tightly around his neck, cutting off the flow of blood to the brain. Unconsciousness follows. Death results from anoxia - the shortage of blood to the brain.

In Micronesia, the anthropologist Donald Rubinstein writes, these rituals have become embedded in the local culture. As the number of suicides have grown, the idea has fed upon itself, infecting younger and younger boys, and transforming the act itself so that the unthinkable has somehow been rendered thinkable. According to Rubinstein, who has documented the Micronesian epidemic in a series of brilliant papers:

Suicide ideation among adolescents appears widespread in certain Micronesian communities and is popularly expressed in recent songs composed locally and aired on Micronesian radio stations, and in graffiti adorning T-shirts and high school walls. A number of young boys who attempted suicide reported that they first saw or heard about it when they were 8 or 10 years old. Their suicide attempts appear in the spirit of imitative or experimental play. One 11-year-old boy, for example, hanged himself inside his house and when found he was already unconscious and his tongue protruding. He later explained that he wanted to "try" out hanging. He said that he did not want to die, although he knew he was risking death. Such cases of imitative suicide attempts by boys as young as five and six have been reported recently from Truk. Several cases of young adolescent suicide deaths recently in Micronesia were evidently the outcome of such experiments. Thus, as suicide grows more frequent in these communities the idea itself acquires a certain familiarity if not fascination to young men, and the lethality of the act seems to be trivialized. Especially among some younger boys, the suicide acts appear to have acquired an experimental almost recreational element.

There is something very chilling about this passage. Suicide isn't supposed to be trivialized like this. But the truly chilling thing about it is how familiar it all seems. Here we have a contagious epidemic of self-destruction, engaged in by youth in the spirit of experimentation, imitation, and rebellion. Here we have a mindless action that somehow, among teenagers, has become an important form of self-expression. In a strange way, the Micronesian teen suicide epidemic sounds an awful lot like the epidemic of teenage smoking in the West.

Teenage smoking is one of the great, baffling phenomena of modern life. No one really knows how to fight it, or even, for that matter, what it is. The principal assumption of the anti-smoking movement has been that tobacco companies persuade teens to smoke by lying to them, by making smoking sound a lot more desirable and a lot less harmful than it really is. To address that problem, then, we've restricted and policed cigarette advertising, so it's a lot harder for tobacco companies to lie. We've raised the price of cigarettes and enforced the law against selling tobacco to minors, to try to make it much harder for teens to buy cigarettes. And we've run extensive public health campaigns on television and radio and in magazines to try to educate teens about the dangers of smoking.

It has become fairly obvious, however, that this approach isn't very effective. Why do we think, for example, that the key to fighting smoking is educating people about the risks of cigarettes? Harvard University economist W. Kip Viscusi recently asked a group of smokers to guess how many years of life, on average, smoking from the age of twenty-one onward would cost them. They guessed nine years. The real answer is somewhere around six or seven. Smokers aren't smokers because they underestimate the risks of smoking. They smoke even though they overestimate the risk of smoking.

At the same time, it is not clear how effective it is to have adults tell teenagers that they shouldn't smoke. As any parent of a teenage child will tell you, the essential contrariness of adolescents suggests that the more adults inveigh against smoking and lecture teenagers about its dangers, the more teens, paradoxically, will want to try it. Sure enough, if you look at smoking trends over the past decade or so, that is exactly what has happened. The anti-smoking movement has never been louder or more prominent. Yet all signs suggest that among the young the anti-smoking message is backfiring. Between 1993 and 1997, the number of college students who smoke jumped from 22.3 % to 28.5 %. Between 1991 and 1997, the number of high school students who smoke jumped to 32 %. Since 1988, in fact, the total number of teen smokers in the United States has risen an extraordinary 73 %. There are few public health programs in recent years that have fallen as short of their mission as the war on smoking.

The lesson here is not that we should give up trying to fight cigarettes. The point is simply that the way we have tended to think about the causes of smoking doesn't make a lot of sense. That's why the epidemic of suicide in Micronesia is so interesting and potentially relevant to the smoking problem. It gives us another way of trying to come to terms with youth smoking. What if smoking, instead of following the rational principles of the marketplace, follows the same kind of mysterious and complex social rules and rituals that govern teen suicide? If smoking really is an epidemic like Micronesian suicide, how does that change the way we ought to fight the problem?

Question 1

(10 marks)

What are the similarities between the two cases: the Micronesian epidemic and the Smoking epidemic in the US?

Question 2

(10 marks)

How does the author suggest that the Micronesian epidemic is deeply rooted in the day-to-day practice and culture of the Micronesian youth?

Question 3

(10 marks)

How do you relate the Micronesian epidemic and the Smoking epidemic of the US to the smoking habit and the suicide trend with the youth of Bhutan?

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

Both formal media and social media seem to praise the way Bhutan managed the Covid-19 pandemic so far. In your opinion, did Bhutan succeed or fail in managing and containing the pandemic so far. What are the factors contributing to either the success or the failure story?

Question 2

In the past, the human-wildlife conflict was limited to loss of agricultural produce and domestic animals. However, in the recent times, the conflict has taken human lives. Suggest practical strategies to solve this human-wildlife conflict.

Question 3

During the Covid-19 pandemic, the construction sector in Bhutan has suffered due to lack of foreign technical manpower. This went on to show that Bhutan is still dependent on foreign technical skill in the construction sector. How can Bhutan improve technical skill in future?

Question 4

Young people worldwide today have trendy perceptions of beauty and body standards that could be detrimental to their health, psychological wellbeing, and social behaviour. Discuss the reality of the situation in Bhutan.

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 International Day of Happiness is celebrated every year on
 - a) 20th March
 - b) 21st March
 - c) 20th April
 - d) 21st April

2. The first country to launch automated (self-driving) train which shares tracks with other regular trains is
 - a) USA
 - b) UK
 - c) Germany
 - d) Japan

3. All of the following are the members of National Land Commission as per the Land Act of Bhutan, EXCEPT
 - a) Prime Minister
 - b) Gyalpoi Zimpon
 - c) Secretary, Ministry of Finance
 - d) Secretary, Ministry of Agriculture

4. Who is the author of the book 'A Promised Land'?
 - a) J.K. Rowling
 - b) Barack Obama
 - c) Shashi Tharoor
 - d) Mahatma Gandhi

5. What do the five Olympic rings represent?
 - a) Values
 - b) Ethnicity
 - c) Diversity
 - d) Continents

6. All of the following countries have their embassies established in Bhutan, EXCEPT
 - a) India
 - b) Bangladesh
 - c) Thailand
 - d) Kuwait

7. The 2021 Noble Peace Prize was awarded to the field of
 - a) Chemistry
 - b) Journalism
 - c) Literature
 - d) Medicine

8. Lumbini, the birth place of Gautama Buddha is in
 - a) Bihar
 - b) Sikkim
 - c) Nepal
 - d) Sri Lanka

9. The national flag of Bhutan was first used during
 - a) the signing of the Indo-Bhutan Treaty in 1949.
 - b) the Prime Minister Jawaharalal Nehru's visit to Bhutan in 1958.
 - c) the signing of the Treaty of Sinchula in 1865.
 - d) the admission of Bhutan to membership in the United Nations in 1971.

10. The DOGE-1 Mission to the Moon will be launched by which company in 2022?
 - a) ISRO
 - b) NASA
 - c) Roscosmos
 - d) SpaceX

11. From which country did the United States withdraw its troops recently?
 - a) Afghanistan
 - b) Iran
 - c) Iraq
 - d) Yemen

12. All languages in Bhutan, except Lhotshamkha, belong to the Tibeto-Burman language family. The Tibeto-Burman languages in Bhutan and in the region are more prone to death owing to other dominating languages. One of such language on the verge of language death in Bhutan is
- Gongduk-kha
 - Brokpa-kha
 - Zhala-kha
 - Olekha
13. All of the following countries are also known as the Scandinavian countries, EXCEPT
- Demark
 - Canada
 - Sweden
 - Norway
14. G-77 is a group of the _____.
- most developed countries
 - developed countries
 - developing countries
 - underdeveloped Countries
15. Which of the following is the correct order of accession as Je Khenpo - The Chief Abbot of Bhutan?
- Geshey Gendun Rinchen, Ngawang Thinley Lhundup, Tenzin Doendrup, Trulku Jigme Chhoeda.
 - Ngawang Thinley Lhundup, Tenzin Doendrup, Geshey Gendun Rinchen, Trulku Jigme Chhoeda.
 - Geshey Gendun Rinchen, Tenzin Doendrup, Ngawang Thinley Lhundup, Trulku Jigme Chhoeda.
 - Tenzin Doendrup, Ngawang Thinley Lhundup, Geshey Gendun Rinchen, Trulku Jigme Chhoeda.
16. Of the six official languages of the United Nations (UN), three of them are listed below. Which of the following is NOT an official language of the UN?
- Arabic
 - Chinese
 - French
 - German
17. The significance of peace is denoted by which of the following symbol?
- Blue light
 - Lotus
 - Olive branch
 - Candle flame

18. The Druk Phuensum Tshogpa formed the government in 2008 after winning the first election under the democratic constitutional monarchy. The People's Democratic Party was elected as the Opposition Party. How many Opposition Party members were there in the National Assembly 2008-2013?
- a) 2
 - b) 3
 - c) 7
 - d) 8
19. The capital of Sweden is
- a) Vienna
 - b) Helsinki
 - c) Ottawa
 - d) Stockholm
20. UNIDO stands for
- a) The United Nations Infrastructure Development Organization
 - b) The United Nations Industrial Development Organization
 - c) The United Nations Innovation Development Organization
 - d) The United Nations Immunology Development Organization

རྒྱལ་གཞུང་གི་གཞུང་ལྟན་ཚོགས་
སྤྱི་ལོ་ ༢༠༢༡ ལོའི་ འབྲུག་གི་གཞུང་ཚོགས་རྒྱུགས་
ཚོགས་རྒྱུགས་ཀྱི་དབྱེ་བ་ ལྷན་རིག

དྲི་ཤོག་དང་པའི་ སྡེ་ཚན་ ལ་ བ། རྫོང་ཁའི་སྐད་ཡིག།

[སྒྲིགས་ ༣༠]

དོན་ཚན་དང་པ་ གོ་བ་ལེན་ནི།

སྒྲིགས་ ༡༥ །

ད་རེས་ནངས་པ་ དཔལ་འབྱོར་གོང་འཕེལ་འགྲོལ་དང་གཅིག་ཁར་ མི་གི་བསམ་པ་དང་སྤྱོད་པ་ཡང་ འགྱུར་ཏེ་འགྲོ་མི་ཚུ་ ང་བཅས་ར་
ཚོས་དང་ལམ་སྲོལ་ལས་བརྟེན་ཏེ་ བཅོས་ཁ་རྒྱབ་དགོས་འདི་ག་ཅི་དེ་ ཁག་ཆེ་བས་ཟེར་ལུ་ཞི་ཡིན། དཔེ་གཏམ་ལས་ འདོད་པ་ཆེན་ཀྱང་
དང་བུལ་ཟེར་སྐབ་དོ་བཟུམ་སྡེ་ རྒྱ་ལོར་ལུ་ཞུན་ཆགས་བསྐྱེད་པ་ཅིན་ སེམས་ལུ་ཞི་བདེ་དང་དགའ་སྦྱིད་མེད་པའི་ཁར་ ཤེས་ད་ལུ་ཡང་
དཔུལ་བར་ལུ་འགྲོ་ནིའི་ལཱ་ཞུན་ལས། ཚོས་དང་ལམ་སྲོལ་ལས་བརྟེན་པའི་ རང་གི་སེམས་ལུ་ དགའ་སྦྱིད་དང་ཞི་བདེ་ཐོབ་མི་ཚུ་གས།
དབྱེ་གཏམ་ལས་ཡང་ དབྱེ་ཅིག་ཡོད་ན་ ཀྱང་གྱིས་ཤེས། མཚམས་ཚོད་ཤེས་ན་མཁམ་པའི་རྟགས་ ཟེར་སྐབ་དོ་བཟུམ་སྡེ་ བར་པའི་
ཚོས་ལྷན་གྱི་རྒྱལ་ཁབ་ནང་ རྒྱེས་མིའི་མི་སེར་ཚུ་ འདོད་པ་མ་ཆེ་བར་ རྒྱ་ལོར་ལུ་མཚམས་ཚོད་ཤེས་ཏེ་ མཐོ་བསམ་གཏང་ཐངས་དང་
བྱ་བ་སྤྱོད་ལམ་ལེགས་ཤོམ་གྱི་ཐོག་ལས་ གཞན་ལུ་གཞོན་པའི་སེམས་འདི་སྤངས་ཞིན་ལས་ སན་པའི་མཐོ་བསམ་གཏང་རྒྱུགས་པ་ཅིན་
ལེགས་ཤོམ་འོང་ནི་ཡིན།

དཔལ་ལྷན་འབྲུག་པའི་རྒྱལ་ཁབ་འདི་ནང་ལུ་ ཚོས་དང་འཇིག་རྟེན་གཉིས་ཀྱི་ལམ་སྲོལ་ཚུ་ རྒྱལ་ཁབ་གཞན་དང་དང་ཅུ་ལས་རང་མ་
འདམ་སྡེ་ སྡོན་ཐོན་རྒྱལ་བ་གོང་མ་དང་ཕམ་བཟང་པོ་ཚུ་གི་མཛད་ཤུལ་ ཡ་མཚན་ཆེ་ཏོག་ཏོ་གི་རྒྱལ་ཡོངས་སྐད་ཡིག་རྫོང་ཁ་དང་ རྒྱ་
ཆས་གོ་དང་དཀྱིར་ སྤྱི་གཞུང་ལམ་སྲོལ་ཚུ་ མ་ཉམས་པར་ཏེ་མ་ལས་ད་ལྟོ་ཚུ་ཚོད་ མི་རབས་བརྒྱུད་དེ་ གོང་མ་གིས་འོག་མ་ལུ་
བྱམས་བཅེ་དང་སྦྱིད་སྦྱུག་ འོག་མ་གི་གོང་མ་ལུ་དད་པ་དང་གུས་ཞབས། ཕམ་དང་བུ་གཞི་གི་འདུ་ཤེས་ སྤྱན་ཆའི་བཅེ་གཏུང་། ཉེ་འཁོར་
གྱི་ཆ་བཞག། གཉེན་སྲོགས་ཀྱི་དམ་ཚིག། དགའ་མཐུན་གྱི་དག་སྦྱང་། རྒྱུ་ཚང་རོ་ཤེས་འདྲིས་ཤེས་ཅན་གྱི་མི་ཚུ་ལུ་ བཅེ་བའི་སེམས་
རྒྱུན་ཆད་མེད་པར་བསྐྱེད་དགོ།

མི་དང་སེམས་ཅན་ཚུ་ལུ་ སན་པ་གཞན་འབད་མ་རྒྱུགས་སུང་ བ་བ་ཅིན་ཤི་མ་བཟུག་ཟེར་བའི་བྱམས་པ་དང་ ཤི་བ་ཅིན་ཨའེ་ཆ་ཁ་མ་
ཚུད་འབད་ ཟེར་བའི་སྤྱིང་རྩེ་ སེམས་ཀྱི་གདིང་ལས་རང་བསྐྱེད་དགོས་ཡིན། དབྱེ་གཏམ་ལས་ཡང་ རོགས་ལུ་སྦྱུག་བསྐྱེད་བྱུང་དུས།
རང་ལུ་ཉིང་ཚིམ་མ་འབད། སྦྱུག་བསྐྱེད་རང་ལུ་ འཁོར་ནི་ཡོད་ཟེར་མཐོ་དགོས་མ་ཚད་ སངས་རྒྱས་སུང་མཉམ་གཅིག། དཔུལ་བར་
འགྲོ་སུང་མཉམ་གཅིག། དགའ་ན་དགའ་བའི་ཆ་རོགས། སྤྱོད་སྤྱོད་པའི་ཆ་རོགས། འབད་ནི་གི་མཐོ་བསམ་གཏང་ཤེས་དགོ།

དེ་སྡེ་མེན་པར་ རང་བདེ་ཏོག་ཏོ་སྤོད་ནི་ཡོད་པ་ཅིན་ རོགས་དོག་སར་ཚུད་པ་བཟུ་ནི་མེད་པའི་མི་ཚུ་གི་ལ་ལུ་ཉུན། རང་གི་གོང་མ་དང་
ཕམ་སྤྱན་ཆ་ཚུ་ལུ་ཞེན་པ་ལོག། ལམ་ལུགས་སྲོལ་བཟང་པོ་ ཚོས་དང་འབྲེལ་བའི་ལཱ་གཞན་འབད་ནི་ཕར་ར་བཞག། སྤྱན་རང་གི་ཕམ་
གིས་ བསྐྱེན་པའི་ཚོས་སྦྱོང་ཚུ་ལུ་ གསོལ་མཚོད་སྦུལ་ཏེ་བསྐྱེན་མ་ཤེས། རང་གིས་འབད་མིའི་ལཱ་ཚུ་ཡང་ དགོ་བ་དང་སྤྱི་གཞུང་ སན་པ་

དང་གཞི་དཔལ་གྱི་མི་ལོ་ན་ ཉམ་གོ་མ་སྤོ་མ་སྤོ་དཔར་ རྒྱལ་ཁབ་ཀྱི་ཁྱད་ཚེས་བཟང་པོའི་འོ་རྟགས་ ཚེས་དང་ལམ་སྲོལ་ རྐང་ཡིག་དང་
ཐོན་ཆས་ཚུ་ལུ་ བདག་འཛིན་མ་འབད་བར་མར་ཉམས་སོང་པ་ཅིན་ རྒྱལ་ཁབ་ཀྱི་རང་དབང་རང་བཙན་དང་ སྲུང་སྐྱོབ་ལུ་ གཞི་དཔལ་
མི་ལོ་ཤེས་ཏེ་ ཚེས་དང་ལམ་སྲོལ་ བདག་འཛིན་འཐབ་དགོས་འདི་ རང་གི་སྲོག་ལས་ལྷག་པའི་ལག་ཆེན་སྤོ་བཅི་ཤེས་དགོ།

ལྷག་གི་ཡིག་རྒྱལ་ཁབ་ལོ་ན་ སྤོ་བ་ ཀ་ ལ་ ག་ གསུམ་གྱི་ལན་བློས།

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

- ༡) དཔལ་འབྱོར་གོང་འཕེལ་འབྱོར་དང་གཅིག་ཁར་ མིའི་བསམ་སྤྱོད་འགྲུར་ཏེ་འགྲོ་མི་ཚུ་ བཙོ་ལ་རྒྱབ་དགོ་པ་ཅིན་ ག་ཅི་གིས་
རྒྱབ་དགོ་པ་སྤོ་ བཀོད་ལུགས་གོ? (༡)
- ༢) རྒྱལ་ཁབ་ལོ་ན་མེས་ཆགས་པ་ཅིན་ རང་གི་མི་ཚེ་ནང་ལུ་ གཞི་དཔལ་གྱི་རང་དབང་འདུག་གོ? གཞི་དཔལ་ གློ་བཟང་ གློ་བཟང་ (༢)
- ༣) རྒྱལ་ཁབ་གཞན་དང་མ་འདྲམ་སྤོ་ཡོད་པའི་ སམ་བཟང་པོའི་མཛད་ཀྱི་ལམ་སྲོལ་ ཡིག་རྒྱལ་ཁབ་འདི་ནང་ཡོད་མི་ གློ་བཟང་ བཀོད་འབད། (༣)
- ༤) མི་དང་སེམས་ཅན་ཚུ་ལུ་ སན་པའི་ལཱ་གཞན་འབད་མ་ཚུགས་རུང་ ག་ཅི་འབད་དགོ་པ་སྤོ་ བཀོད་དེ་འདུག་གོ? (༤)
- ༥) རྒྱུ་ཀྱིས་འབད་བཙན་ ར་བཙན་རའི་ཚེས་དང་ལམ་སྲོལ་ཚུ་ བདག་འཛིན་འབད་དགོ་པ་ལག་ཆེ་བས་ག? ག་ཅི་འབད? (༥)

ཁ༽ འོག་གི་མིང་ཚིག་ཚུ་གི་ རྐྱེན་ཚིག་བཟོ། (ཡིག་རྒྱལ་ཁབ་ནང་ལས་འདྲ་བལྟས་རྒྱབ་མི་ཚོགས་) སྐྱགས་ ༤x.༥=༥།

- ༡) རོ་ཤེས་འདྲིས་ཤེས། ༢) བཙོ་གཞུང་། ༣) དཔེ་གཏམ། ༤) གསོལ་མཚོད། ༥) འཛིག་རྟེན། ༦) དག་འཁྱིད།

ག༽ འོག་གི་མིང་ཚིག་ཚུ་གི་ རྐྱེན་གྲངས་ཡིག་རྒྱལ་ཁབ་ནང་ལས་འཚོལ་ཏེ་བློས། སྐྱགས་ ༤x.༥=༥།

- ༡) ལེགས་ཤོམ་བཟོ། ༢) གོ་ལ། ༣) ཉམ་ལས་སི་སི། ༤) འབད་གཞན་བཙན་གཞན། ༥) དགོ་འདོད་ཆེ།
- ༦) མཁའ་དང་ཨམ་སྤྱ།

དོན་ཚན་གཉིས་པ།

སྐད་སྒྲུབ།

སྤྱི་གསུང་།

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

Today I speak on behalf of our teachers and students – our teachers will always be committed and dedicated teachers – our students will always be diligent and loyal students – but it is the duty of parents, policy makers and the government to put the right tools in their hands – the right books, the right curriculum, the right direction.

For this we must first ask ourselves where do we want to go as an economy, as a democracy, as a nation. In other words, what is the Vision for Bhutan? Then we must build an education system that nurtures people with the right skills, knowledge and training to fulfill this Vision. The sooner we realize this the better.

The word Vision is such a profound word and yet one that is so commonly mis-used. I feel that there is no better reason to use this word than to describe the importance of education. For if our Vision for the nation is not contained in the pages of the books that our young children hold, in the words of our teachers as they lead their classrooms, and in the education policies of our governments, then let it be said– we have no Vision.

An excerpt from Address of His Majesty The King during 3rd convocation of the Royal University of Bhutan.

TASHI DELEK