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རྒྱལ་གཞུང་གི་གཞི་གཞུག་ལྷན་ཚོགས།



**ROYAL GOVERNMENT OF BHUTAN
ROYAL CIVIL SERVICE COMMISSION**

**BHUTAN CIVIL SERVICE EXAMINATION 2012
MAIN EXAMINATION
(OCTOBER 13, 2012)**

**EXAMINATION CATEGORY : GENERAL
PAPER II : ENGLISH LANGUAGE &
GENERAL KNOWLEDGE**

PAPER II: ENGLISH LANGUAGE & GENERAL KNOWLEDGE (General)

**ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2012
EXAMINATION CATEGORY: GENERAL**

PAPER II: ENGLISH LANGUAGE & GENERAL KNOWLEDGE

Date : 13 October 2012
Total Marks : 100
Examination Time : 3 hours
Reading Time : 15 Minutes (Prior to examination time)

GENERAL INSTRUCTIONS

- This part of the paper is divided into two parts – Part I and Part II.
 - ✓ Part I has two sections: Section A: Case Study;
Section B: Topical Discussion.
 - ✓ Part II also has two sections: Section C: Subjective Questions;
Section D: Objective Questions (Multiple Choice).
 - Specific instructions are provided for each section separately. Please read the instructions for each section carefully and answer the questions that follow.
 - Section (A) under Part I, and Section (D) under Part II are compulsory.
 - For Section (D) under Part II, you are required to write your responses on the Answer Sheet provided.
 - The intended marks for each question are given in brackets.
 - Please begin each section on a fresh page.
 - This booklet contains **TEN** pages (including this cover page).
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PART I

SECTION A: Case Study (40 Marks)

Given below is an article "*Buddhism and Politics*" by K. Sri Dhammananda.

Read the article below and answer ALL FOUR questions that follow.

Buddhism and Politics

The Buddha came from a warrior caste and was naturally brought into association with kings, princes and ministers. Despite His origin and association, He never resorted to the influence of political power to introduce His teaching, nor allowed His Teaching to be misused for gaining political power. But today, many politicians try to drag the Buddha's name into politics by introducing Him as a communist, capitalist, or even an imperialist. They have forgotten that the new political philosophy as we know it really developed in the West long after the Buddha's time. Those who try to make use of the good name of the Buddha for their own personal advantage must remember that the Buddha was the Supremely Enlightened One who had gone beyond all worldly concerns.

There is an inherent problem of trying to intermingle religion with politics. The basis of religion is morality, purity and faith, while that for politics is power. In the course of history, religion has often been used to give legitimacy to those in power and their exercise of that power. Religion was used to justify wars and conquests, persecutions, atrocities, rebellions, destruction of works of art and culture. When religion is used to pander to political whims, it has to forego its high moral ideals and become debased by worldly political demands.

The thrust of the *Buddha Dharma* is not directed to the creation of new political institutions and establishing political arrangements. Basically, it seeks to approach the problems of society by reforming the individuals constituting that society and by suggesting some general principles, through which the society can be guided towards greater humanism, improved welfare of its members, and more equitable sharing of resources.

There is a limit to the extent to which a political system can safeguard the happiness and prosperity of its people. No political system, no matter how ideal it may appear to be, can bring about peace and happiness as long as the people in the system are dominated by greed, hatred and delusion. In addition, no matter what political system is adopted, there are certain universal factors which the members of that society will have to experience: the effects of good and bad *karma*, the lack of real satisfaction or everlasting happiness in the world characterized by *dukkha* (*un-satisfactoriness*),

anicca (impermanence), and *anatta*(egoless-ness). To the Buddhist, nowhere in Samsara is there real freedom, not even in the heavens or the world of Brahma.

Although a good and just political system which guarantees basic human rights and contains checks and balances to the use of power is an important condition for a happy society, people should not fritter away their time by endlessly searching for the ultimate political system where men can be completely free, because complete freedom cannot be found in any system but only in minds which are free. To be free, people will have to look within their own minds and work towards freeing themselves from the chains of ignorance and craving. Freedom in the truest sense is only possible when a person uses *Dharma* to develop his character through good speech and action and to train his mind so as to expand his mental potential and achieve his ultimate aim of enlightenment.

While recognizing the usefulness of separating religion from politics and the limitations of political systems in bringing about peace and happiness, there are several aspects of the Buddha's teaching, which have close correspondence to the political arrangements of the present day. Firstly, the Buddha spoke about the equality of all human beings long before the western societies talked about Democracy & Human Rights, and that classes and castes are artificial barriers erected by society. The only classification of human beings, according to the Buddha, is based on the quality of their moral conduct. Secondly, the Buddha encouraged the spirit of social co-operation and active participation in society. This spirit is actively promoted in the political process of modern societies. Thirdly, since no one was appointed as the Buddha's successor, the members of the Order were to be guided by the *Dharma* and *Vinaya*, or in short, the Rule of Law. Until today very member of the *Sangha* is to abide by the Rule of Law which governs and guides their conduct.

Fourthly, the Buddha encouraged the spirit of consultation and the democratic process. This is shown within the community of the Order in which all members have the right to decide on matters of general concern. When a serious question arose demanding attention, the issues were put before the monks and discussed in a manner similar to the democratic parliamentary system used today. This self-governing procedure may come as a surprise to many to learn that in the assemblies of Buddhists in India 2500 years and more ago are to be found the rudiments of the parliamentary practice of the present day. A special officer similar to 'Mr. Speaker' was appointed to preserve the dignity of the Parliamentary Chief Whip, was also appointed to see if the quorum was secured. Matters were put forward in the form of a motion, which was open to discussion. In some cases it was done once, in others three times, thus anticipating the practice of Parliament in requiring that a bill be read a third time before it becomes law. If the discussion showed a difference of opinion, it was to be settled by the vote of the majority through balloting.

The Buddhist approach to political power is the moralization and responsible use of

public power. In the Jataka stories, the Buddha gave 10 rules for Good Government, known as Dasa Raja Dharma. These ten rules can be applied even today by any government, which wishes to rule the country peacefully.

According to these rules a ruler must: (i) be liberal and avoid selfishness, (ii) maintain a high moral character, (iii) be prepared to sacrifice one's own pleasure for the well-being of the subjects, (iv) be honest and maintain absolute integrity, (v) be kind and gentle, (vi) lead a simple life for the subjects to emulate, (vii) be free from hatred of any kind, (viii) exercise non-violence, (ix) practise patience, and (x) respect public opinion to promote peace and harmony.

However, this does not mean that Buddhists cannot or should not get involved in the political process, which is a social reality. The lives of the members of a society are shaped by laws and regulations, economic arrangements allowed within a country, institutional arrangements, which are influenced by the political arrangements of that society. Nevertheless, if a Buddhist wishes to be involved in politics, he should not misuse religion to gain political powers, nor is it advisable for those who have renounced the worldly life to lead a pure, religious life to be actively involved in politics.

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Question 1 (10 Marks)

Why do you think that there is an inherent problem in trying to intermingle religion with politics? Explain by drawing relevant examples from the political systems around the world today.

Question 2 (10 Marks)

"...people should not fritter away their time by endlessly searching for the ultimate political system where men can be completely free, because complete freedom cannot be found in any system but only in minds which are free". What do you understand by this statement? Elaborate.

Question 3 (10 Marks)

While it is important to separate religion from politics, yet there are still some aspects of Buddha's teachings that have a close correspondence to the modern political systems and arrangements. Discuss.

Question 4 (10 Marks)

Critically discuss the "Buddhist approach to politics" in the context of modern day political systems and political practices.

SECTION B: Topical Discussion (20 Marks)

This section consists of four questions related to topical issues. Answer **ANY TWO** questions. All questions carry 10 marks each.

Question 1 (10 Marks)

Name the Media Advocacy Campaign material produced by KCD Productions through the Danish Government funding to encourage political participation of Bhutanese women in the 2013 democratic elections. Explain the potential benefits of such a programme in changing the role of women in Bhutanese politics.

Question 2 (10 Marks)

The tragic loss of Wangdiphodrang Dzong to fire on June 24, 2012 sent shockwaves across the Kingdom and made every Bhutanese realize the vulnerability of such religious structures to natural disasters. Suggest some practical intervention strategies that the Government can take to mitigate and avoid the recurrence of such fire hazards and tragedies.

Question 3 (10 Marks)

The Bhutanese public was taken aback when the rupee crunch hit the Bhutanese economy in the early part of 2012. In May 2012, Professor Joseph Stiglitz, a Nobel laureate provided some comfort and confidence when he stated that it is a “*misnomer*” to describe the current issue of rupee crunch in Bhutan as a “*crisis*”. However the situation hasn’t improved much and the government has not been able to devise a strategy to salvage the economy from this problem. Discuss the possible causes of this crisis and suggest potential measures to salvage the Bhutanese economy from this problem.

Question 4 (10 Marks)

In an attempt to curb the disciplinary problems in school and to transform schools into safe haven of learning, the Ministry of Education has recently introduced the “*Zero Tolerance Policy*”. Critique this policy in the light of its benefits and repercussions.

PART II

SECTION C: Subjective Questions (20 Marks)

Answer **ANY TWO** questions from the following four questions. All questions carry 10 marks each.

Question 1

The Tobacco Control Act of Bhutan 2010 states that “*No person in the country shall sell and buy tobacco and tobacco products*” and “*A person importing tobacco and tobacco products for personal consumption shall pay duties and taxes as specified in the rules (100 percent sales tax for import from India and 100 percent sales tax and 100 percent customs duty for import from countries other than India).*” Comment on this Act in the light of the two Articles mentioned above.

Question 2

One of the goals of the National Youth Policy is “*To develop qualities of citizenship, pride in our national identity, foster unity, practice a culture of non-violence, build a strong sense of social justice and dedication to national and community service amongst all sections of the youth.*” However, we see an increasing frequency of youth related violence, youth who increasingly prefer to go out in western clothes and love imitating the characters of western celebrities and spend their weekends partying and dancing to the tune of western rap songs and hip-hop music. Discuss what the government and the Bhutanese society at large could do to deter the youth from such western influence and instead instill in them the values that this particular goal of the National Youth Policy strives to achieve.

Question 3

The Royal Government of Bhutan launched the Pedestrian Day coinciding with the World Environment Day on June 5, 2012 with an objective to reduce carbon emission and carbon footprint. The Bhutanese public’s response to the introduction of this maiden initiative has been a divided one. Express your thoughts and opinions on this initiative.

Question 4

The problem of Human Wildlife Conflict has been an issue in some of the places in Bhutan, where wildlife depredation of crops have been ranked as the leading factor for substantial amount of food grain losses. Some people from these places also

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attribute the rural urban migration to this factor. What can be done to mitigate this problem whereby the farmers are able to reap the full harvest of their crops and at the same time the country's policy and initiative of maintaining the protected areas and biological corridors to strengthen conservation is achieved?

SECTION D: Objective Questions (Multiple Choice - 20 Marks)

Answer **ALL 20** questions by writing the correct option against each question number in your answer sheet. For e.g. 21 (c).

1. Which of the following Olympians won the maximum gold medals in 2012 London Olympics?
 - a. Usain Bolt
 - b. Franklin Missy
 - c. Michael Phelps
 - d. Schmitt Allison

2. Three women were awarded the 2011 Nobel Peace Prize jointly as recognition for their non-violent struggle for the safety of women and women's rights to full participation in peace building work. Which of the following is not part of the 2011 Nobel Laureate?
 - a. Ellen Johnson Sirleaf of Liberia
 - b. Tawakel Karman of Yemen
 - c. Aung Sun Suu Kyi of Myanmar
 - d. Leymah Gbowee of Liberia

3. In which year did the Bangladeshi Government award the Bangladesh Liberation War Honour to the Third Druk Gyalpo Jigme Dorji Wangchuck?
 - a. 1971
 - b. 1965
 - c. 2003
 - d. 2012

4. Which of the following buildings is the tallest building in the world?
 - a. Burj Khalifa in Dubai
 - b. Leaning Tower of Pisa in Italy
 - c. Petronas Twin Towers in Malaysia
 - d. Tokyo Sky Tree in Japan

5. The International Day of Democracy is observed on:
 - a. September 15
 - b. December 1

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- c. May 31
 - d. March 8
6. When was Her Majesty Gyaltsun Jetsun Pema Wangchuck born?
- a. June 2, 1990
 - b. June 4, 1990
 - c. June 4, 1991
 - d. May 2, 1990
7. Three Presidents of the United States of America received the Nobel Peace Prize Award while serving in office and one received the Nobel Peace Prize Award only after he was out of office. Who was this President?
- a. Theodore Roosevelt
 - b. Woodrow Wilson
 - c. Barack Obama
 - d. Jimmy Carter
8. Who among the following writers was the winner of The Nobel Prize in Literature for 2011?
- a. Dorris Lessing
 - b. Mario Vargas Llosa
 - c. Tomas Tranströmer
 - d. Arundhati Roy
9. In which year was the Lhengye Zhungtshog, the Cabinet established?
- a. 1972
 - b. 1968
 - c. 1961
 - d. 1953
10. What is the name of Bhutan's first women Dzongda?
- a. Neten Zangmo
 - b. Sangay Zangmo
 - c. Ngawang Pem
 - d. Tashi Wangmo
11. Which article of the Constitution of the Kingdom of Bhutan deals with the Institution of Monarchy?
- a. Article 2
 - b. Article 11
 - c. Article 16
 - d. Article 5

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12. Which of the following is not a constitutional post?
- The Auditor General of the Royal Audit Authority
 - The Chief Election Commissioner of the Election Commission of Bhutan
 - The Chairman of the Royal Civil Service Commission
 - The Chief Justice of the High Court
13. Which of the following countries is the newest member country of SAARC?
- Maldives
 - Afghanistan
 - Pakistan
 - Bangladesh
14. The name of the writer who wrote the Harry Potter series is:
- David Foster Wallace
 - J.K Rowling
 - Jennifer Egan
 - F. Scott Fitzgerald
15. Willard Mitt Romney, the Republican Party nominee for the President of the United States of America in the 2012 election was the governor of:
- Massachusetts
 - California
 - New York
 - New Orleans
16. How many women parliamentarians are there in the National Assembly of Bhutan?
- Five
 - Nine
 - Four
 - Three
17. What is the nationality of Ban Ki-moon, the present Secretary General of the United Nations?
- North Korea
 - South Korea
 - China
 - Japan
18. The code name of the US Military Operation that killed Osama Bin Laden is:
- Operation Desert Storm
 - Operation Neptune Spear
 - Operation Odyssey Dawn
 - Operation Freedom Falcon

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19. Which of the following countries awarded the Knight Grand Cross of the Order of Queen Sālote Tupou III to His Majesty King Jigme Khesar Namgyal Wangchuck in 2010?
- The Kingdom of Tonga
 - The Kingdom of Thailand
 - The United Kingdom
 - Republic of India
20. “Democracy Upclose: A documentary study of Bhutan’s first Local Government Elections” is the product of work done by:
- Institute of Management Studies
 - Lekey Dorji & Associates
 - Centre fro Bhutan Studies
 - Centre for Research Initiative