

ROYAL CIVIL SERVICE COMMISSION  
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) – B.ED GRADUATES 2011

**PAPER I: GRADUATE LEVEL ENGLISH FOR B.ED GENERAL SUBJECTS**

**Date** : 11 January 2012  
**Total Marks** : 100  
**Examination Time** : 3 hours  
**Reading Time** : 15 minutes (Prior to exam. time)

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**Information and Instructions:**

- The test comprises four distinct sections: **Section A** to assess comprehension skills, **Section B** to assess writing skills, **Section C** to assess language and grammar skills and **Section D** to assess précis writing skills.
  - All questions in the test are compulsory.
  - The Question Paper comprises 9 pages. Ensure you have the complete test paper.
  - Read the directions to the questions carefully, understand the task required of the questions and then write your responses.
  - Write your responses to all questions in the answer booklet provided.
  - Number your responses according to the questions correctly.
  - Plan the allotted time carefully in answering the questions.
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**Section A: Comprehension**

*Direction:* Read the essay given below carefully and answer the questions that follow according to the directions given. Use your own words in your answers as far as possible. [35]

*Question and Answer; In Today's Business World, Can Doing Good Also Mean Doing Well?*  
*Published: October 19, 2002*

*Most people want to do "good work" -- a combination of high-quality performance and social responsibility, says Howard Gardner, a professor at the Harvard Graduate School of Education. The question is how. So he and two colleagues, Mihaly Csikszentmihalyi, a professor at the School of Management at Claremont University, and William Damon, a professor at Stanford University, created the Good Work Project to research how professionals in fields from science to journalism have answered the question. Felicia R. Lee spoke with Professor Gardner.*

In an age when Enron and other Wall Street scandals indicate that unethical, irresponsible practices are often the norm in business, how accurate is your assumption that most people even want to do "good work?"

The idea that most people want to do good work is based on self-reporting of values of the people we studied and the fact that people choose to go into lines of work where affluence will not be the reward. I have no doubt that most people want to do good work, but maybe a sharper way to ask the question is whether good work comes out on top in a head-to-head combat with success by any means. I do worry a lot about the idea that good work is not as important as achieving your ambition. The young people we interviewed all wanted to be respectable workers, but if that gets in the way of ambition, they were willing to bracket it. Among young high school scientists, wealth is what they value.

You are best known for your studies of multiple kinds of intelligence. Why did you start researching the topic of work in 1994?

There have been a lot of studies of morality and a lot of studies of work, but no one has looked at it together. 1994 and 1995 were a time when there was an aggressive conversation that the best mechanism for regulating different spheres of life was the market. The market means letting buyers and sellers adjust to one another's views and demands: education is available to people who can afford it, medicine is available to those who can afford it.

*None of us are economists, but we had an instinctive feeling that there were all kinds of spheres of life in which it was not appropriate to cede to supply-and-demand issues.* It took us five years to figure out what the question was that we would ask. Here's the question: How do people who want to do good work -- work that is excellent and responsible -- succeed or fail at a time when market forces are unprecedentedly powerful and there are no comparable countervailing forces?

What pushed us into this workaholic world of powerful market forces?

Markets have always been powerful. But until the end of the cold war there were other factors; socialism, fascism, communism, that were counter to the market, and religion. In the 20th century all over the world there has been a waning in religious factors affecting your work life. Until the 20th century, all colleges were religious institutions. If you feel that God is with you all the time and is looking at everything you do, you behave very differently. How you work had an impact on whether you got into heaven. If family and community values say you are home every night for dinner, that's different from saying *you have to work 14 hours a day because the guy next to you works 14 hours.*

What do you hope the project accomplishes?

We are trying to do two things. Understand where good work comes from, and, number two, increase the incidence of good work. We will work with high school kids to pose dilemmas, to

have focus groups on the issue of good work. We want employers to ask not only is this person a good worker, but is this someone I would want to have in my company?

What issues did you explore in your interviews with the professionals in your study?

We have nine areas in which we code what people say about goals, guiding values, missions, obstacles, strategies. And open-ended questions like "The one person I don't want to be like: (fill in the blank)." *We give them ethical dilemmas and ask them to solve them.* Five years from now, we'll have data on about a dozen professions from all over the world, from age 15 on to people we call "trustees," like Walter Cronkite, who are no longer in the business but care about it. Our hope is to study about a dozen professions. We are largely done with business, done with law, just beginning medicine, and have done a lot of work in higher education and some in social entrepreneurship.

Why were the geneticists you studied mostly happy and the journalists mostly unhappy?

The biggest difference was in the absence of mixed signals about what is wanted from inside and outside the field. The current institutions are pushing journalists to do things they don't think they should be doing -- cranking out copy too fast, not enough research, things that are sensational, and avoiding any investigation that embarrasses the advertisers.

We found that there was very little pressure from the public to have higher quality journalism. The sensationalism got put aside for a while after 9/11 because people really wanted to know what was going on. The geneticists did not face the same conflicts. They kept the stockholders happy and they saw their work as important and meaningful.

What's next from the project?

We just finished a book on young persons, age 15 to age 35, and how they become good workers. There are three dilemmas that kids confront. One we call vertical dilemmas: the boss tells you something you don't want to do, like a journalist interviewing a family in mourning. Another is peer relations: people are in great competition with their peers. And then there are internal dilemmas: your conscience tells you one thing but the norm is a different thing. As you get older, more and more of this gets internalized. Bad work occurs when you have no authority figures at all, or the bulk of your peers are acting in an unethical fashion *or your own sense of right and wrong begins to atrophy.*

What has been the most surprising finding so far?

The finding with the youngest people. Many of them feel they can't do the right thing now, they have to wait until they get positions of power. The pressures on them -- what their bosses tell them to do, what their peers are doing -- are such that if they follow their conscience they think they will not be successful.

<http://www.nytimes.com/2002/10/19/arts/qna-in-today-s-business-world-can-doing-good-also-mean-doing-well.html?ref=howardgardner>

**Question 1**

**(1x15)**

**Direction:** For each of the following questions choose the correct answer from the given alternatives and write it in your answer sheet.

- (i) The essay given above is in the form of  
A a memoir.  
B a narrative.  
C an interview.  
D an examination.
- (ii) The person talking to Professor Gardner is  
A Felicia R. Lee.  
B Mihaly Csikszentmihalyi.  
C Walter Cronkite.  
D William Damon.
- (iii) The Good Work Project wanted to collect data across  
A different professions.  
B high school scientists.  
C journalists and scientists.  
D multiple kinds of intelligence.
- (iv) *None of us are economists, but we had an instinctive feeling that there were all kinds of spheres of life in which it was not appropriate to cede to supply-and-demand issues.* In the extract taken from the essay, the underlined word best means  
A yield.  
B ignore.  
C refuse.  
D understand.
- (v) At the time the essay was published the Good Work Project  
A had just started the research.  
B had accomplished its objectives.  
C had made some observations but was still collecting data.  
D had just completed the research and published the findings.
- (vi) *... you have to work 14 hours a day because the guy next to you works 14 hours.*  
This above extract from the essay best illustrates  
A powerful market competition.  
B doing good also means doing well.  
C loss of family and community values.  
D jealousy with the decline of religious influence.

- (vii) According to the essay, the research question was formulated approximately in
- A 1995.
  - B 1999.
  - C 2002.
  - D 2007.
- (viii) Another title which best suits the essay is
- A The Three Dilemmas.
  - B The Good Work Project.
  - C Professor Howard Gardner's work.
  - D The negative influence of market powers.
- (ix) Which of the following statements is true according to the essay?
- A Most people do not want to do good work.
  - B The research is only one part of the Good Work Project.
  - C The vertical dilemmas are internal conflicts with ones' conscience.
  - D The Good Work Project used nine objective questions to interview people.
- (x) Which of the following statements is **not** true according to the essay?
- A Journalists were found to be mostly unhappy.
  - B The greatest dilemma is the vertical dilemma.
  - C The Good Work Project used objective and open-ended questions.
  - D Religion had a greater positive influence on people before the 20<sup>th</sup> century.
- (xi) Professor Gardner responds to
- A 6 questions.
  - B 7 questions.
  - C 8 questions.
  - D 9 questions.
- (xii) *We give them ethical dilemmas and ask them to solve them.*  
In the above statement taken from the essay, the underlined word means
- A moral.
  - B mixed.
  - C mental.
  - D vertical.
- (xiii) The research findings indicate that young people
- A do not want to do good work.
  - B are more willing to do good work than adults.
  - C feel that the three dilemmas actually help to good work.
  - D relate the ability to do good work with powerful positions.

- (xiv) In Today's Business World, Can Doing Good Also Mean Doing Well?  
In the title given above, the underlined phrase "doing well" best implies
- A prosperity.
  - B good health.
  - C mentally peace.
  - D spiritual happiness.
- (xv) ... or your own sense of right and wrong begins to atrophy.  
In the above statement taken from the essay, the underlined word means
- A grow.
  - B internalize.
  - C strengthen.
  - D deteriorate.

**Question 2.** (20)

*Direction:* Read the following questions carefully and answer them briefly.

- (i) Write the research question framed by the Good Work project. (2)
- (ii) What are the main objectives of the Good Work Project? How does the project plan to meet the objectives? (2+2)
- (iii) Explain the internal dilemma a journalist might face when interviewing a family in mourning? (4)
- (iv) Which of all three dilemmas do you think is the most difficult to confront? Why? (5)
- (v) Do you think the three dilemmas apply to Bhutanese employees? Justify your response. (5)

## Section B (Writing)

*Direction:* Given below are three questions. Write an essay in about 800 words in response to any **one** of the questions. [30]

The essay will be assessed using the following criteria:

- Thought and content: 15 points
- Communicative competence: 10 points
- Style and presentation: 5 points

1. Do you think the local government elections in Bhutan are justifiable given the high cost to the exchequer?
2. Is there merit in saving animals from slaughter while one is not a vegetarian?
3. Is Bhutan a Shangri-La?

## Section C (Language and grammar)

*Direction:* Read the directions to the following questions carefully and answer them. [15]

### Question 1 (1x5)

*Direction:* For each of the following questions choose the correct answer from the given alternatives and write it in your answer sheet.

(i) In which of the following sentences is the highlighted word spelt correctly?

- A I wore my striped **pajamas** to bed last night.
- B I wore my striped **paijamas** to bed last night.
- C I wore my striped **pajammas** to bed last night.
- D I wore my striped **paijammas** to bed last night.

(ii) 'Pema is a chip off the old block.' This idiom implies

- A Pema is a carpenter.
- B Pema is lazy and carefree.
- C Pema is just like his father.
- D Pema lives close to his office.

(iii) 'My sister is as thin as a pole.' This statement is an example of

- A irony.
- B antithesis.
- C oxymoron.
- D exaggeration.

- (iv) He appeared funny as he looked at us \_\_\_\_\_ the rim of his glasses.  
A on  
B over  
C under  
D through
- (v) Members of parliament are \_\_\_\_\_ by the people.  
A voted  
B elected  
C nominated  
D represented

**Question 2**

**(1x5)**

*Direction: Find a suitable preposition to fill in the blanks and write it in your answer sheet. (Do not write the sentence):*

- (i) The role of the counselor was crucial in the reconciliation \_\_\_\_\_ the man and the woman.
- (ii) The lobby leads \_\_\_\_\_ into the gymnasium.
- (iii) Public transport is popular in Thimphu as the busses always run \_\_\_\_\_ time.
- (iv) The carpenter went \_\_\_\_\_ the ladder to get to the roof.
- (v) Is anyone else hungry \_\_\_\_\_ me?

**Question 3**

**(1x5)**

*Direction: Construct a sentence using each word in its exact form. You must not change the form of the given word. You should have five different sentences.*

- (i) ascent  
(ii) accent  
(iii) breath  
(iv) breathe  
(v) breadth

## Section D (Précis writing)

*Direction:* Given below is an extract of 395 words. Read the extract carefully and write a summary keeping in mind the following: [20]

- Write your summary in **one** paragraph.
- Your summary should include the main points.
- Your summary must **not** exceed 135 words or  $\frac{1}{3}$  the length of the extract.

In one of a number of memorable passages in *The Courage to Teach*, Parker Palmer dissects a fundamental problem with much of the discussion around educational reform:

The question we most commonly ask is the “what” question – what subjects shall we teach?

When the conversation goes a bit deeper, we ask the “how” question – what methods and techniques are required to teach well?

Occasionally, when it goes deeper still, we ask the “why” question – for what purposes and to what ends do we teach?

But seldom, if ever, do we ask the “who” question – who is the self that teaches? How does the quality of my selfhood form – or deform – the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes? (Parker Palmer 1998: 4)

We cannot hope to reform education, he argues, if we fail to cherish and challenge 'the human heart that is the source of good teaching' (Parker Palmer 1998: 3). For Parker Palmer, good teaching is rather more than technique: 'good teaching comes from the identity and integrity of the teacher' (Parker Palmer 2000: 11). This means that they both know themselves, and that they are seeking to live life as well as they can. Good teachers are, thus, connected, able to be in touch with themselves, with their students and their subjects - and act in ways that further flourishing and wholeness.

In a passage which provides one of the most succinct and direct rationales for a concern with attending to and knowing our selves, Parker Palmer draws out the implications of his argument.

Teaching, like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together.... When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life – and when I cannot see them clearly, I cannot teach them well. When I do not know myself, I cannot know my subject – not at the deepest levels of embodied, personal meaning. I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth. (Parker Palmer 1998: 2)

<http://www.infed.org/thinkers/palmer.htm>