

ROYAL CIVIL SERVICE COMMISSION
CIVIL SERVICE COMMON EXAMINATION 2009
[GENERAL GRADUATES]

PAPER II
ENGLISH LANGUAGE & GENERAL KNOWLEDGE

Date:	13 November 2009
Time:	9:00 - 12:00 AM
Duration:	3 Hours
Total Marks:	100

INSTRUCTIONS TO CANDIDATES

- This paper has two parts – Part I and Part II. Part I has two sections – A: Case Study, and B: Topical Discussion. Part II also has two sections – A: Short Answers, and B: Multiple Choice Items.
- Specific instructions are given for each section separately. So please read the instructions for each section carefully and answer the questions that follow.
- Question number 5 under section A, Part I is compulsory
- For Section B under Part II (Multiple Choice Items), you are required to write your responses on the answer sheet provided.
- The intended marks for each question are given in brackets.
- Please begin the answer to questions under each section on a fresh page.
- This booklet has nine pages

PAPER II: ENGLISH LANGUAGE & CURRENT AFFAIRS

This paper is divided into two parts – *Part I and Part II*. Part I has two sections – A and B. Part II also has two sections – A and B. Please read the instructions for each section carefully and answer the questions that follow.

PART I

Section 'A' is a Case Study, while Section 'B' is a Topical Discussion. Please follow the instructions under each section.

A. Case Study

Given below is an article called 'Happiness and the Inner Self' by Clive Hamilton. You are required to read the article and write appropriate answers to the questions that follow. Question 5 is compulsory (10 Marks). Answer any three from the rest. Each answer should be written in about 50 to 80 words. (10 x 4 = 40 Marks)

Happiness and the Inner Self

A talk to the 'Happiness and Its Causes' Conference (June 2007)

By Clive Hamilton

We all want to live a happy life. But what do we think of when we think of our own happiness? If asked, most of us here would talk about having loving and supportive relationships with family and friends, and of having fulfilling and stimulating work, whether paid or unpaid.

Yet in today's society, dominated by the techniques of marketing and the culture of consumption, we are being persuaded to think of our happiness in a quite different way – as the gratification of our desires. We can be happy by maximising the number of physical and emotional highs and limiting the lows. Increasingly, we think we can find happiness by buying new clothes or a new car, by getting a pay rise, or by taking some drugs that lift our mood or by having better sex.

Enormous resources are devoted to persuading us that gratification of our desires is the path to happiness. The culture of marketing, while designed to sell us particular products, also contains a deeper and rather insidious message – that money and what it buys is the key to the good life.

But the truth is that seeking to gratify our desires can never be the path to happiness. If it were, then we could all take happiness pills and float through life on a cloud of euphoria. So the

promises of consumer society are false. Although we are told that having more money and consuming more will make us happy, the truth is that this sort of society can reproduce itself each day only by making us feel *dissatisfied* with what we have. It has to make us feel deprived and restless and always yearning for more. In this way it creates new wants for the next thing — a plasma TV, a bigger house, a better-paying job. In such a society our happiness depends on us being made to feel unhappy.

Actually, this idea is not peculiar to those living in modern consumer society, but applies to everyone who stakes his or her happiness on superficial notions of gratification. At around 50 years of age, Leo Tolstoy was at the height of his career. He wrote that, by any conventional measure, his fame, family life and success should have made him "completely happy". Yet he confessed that his life had become flat and without meaning. "I felt", he wrote, "that something had broken within me on which my life had always rested, and that I had nothing left to hold on to, and that morally my life had stopped. An invincible force impelled me to get rid of my existence, in one way or another."¹

Tolstoy took the inner journey, with all of its twists and turns until, one day, he realised that what he was seeking was with him all along. "I gave up the life of the conventional world," he wrote, "recognizing it to be no life, but a parody on life, which its superfluities simply keep us from comprehending." ¹ Quoted by William James in *The Varieties of Religious Experience*, p. 153, and see p. 185

In contrast to the superficial self that we seek to gratify — with all of its superfluities — the only way to find true happiness is to find and live according to our true selves. We cannot be happy if we do not know who we are, or if we are trying to create a new self according to fashion, or to impress others or because of some belief about how to become happy that we have read in a book.

But if we are to live according to our true selves, we must first discover who we are. This may not be easy; it could be a long and arduous task. We cannot discover who we are from our CVs or by a sneak preview of our obituaries. We cannot discover who we are by asking other people; they will describe aspects of our personalities and our bodies according to what they like and dislike.

We cannot discover who we are by looking in the mirror; we can only see the surface layer in the glass, and we interpret what we see through our conditioned eyes, which can deceive us. A skilled artist may be able to paint a picture of us that reveals something deep within that we have refused to see, but such shattering experiences are rare.

We can really know who we are only by casting off all external forms and going inwards. We must go in search of the inner self. If we do make this journey, what are we likely to find? The 19th century German philosopher Arthur Schopenhauer observed that our consciousness is at its brightest as we focus our attention on the external world, the world of things.

As we turn our attention inwards, our consciousness becomes clouded and our vision becomes obscure. If we press on and follow the path to our innermost recesses, darkness

envelopes us and all knowledge seems to cease. This is where we find the inner centre, the true and unchanging self. On this journey the superficial self is left far behind and we begin to understand that at this “root point of existence” the individuality that we prize so highly is nowhere to be found and seems no more than a chimera. We realise that, at its deepest level, our inner self joins us to all things and is common to us all.

In contrast to the frenetic striving of the everyday world — the world of our exterior selves with its successes and failures — we discover at this root point of existence the “profoundest peace”.

As we learn about our true selves, it slowly dawns on us that our superficial self’s pursuit of happiness — satisfying our craving for money, beauty, success and so on — is no more than a trick played on us, a deception in which we collaborate. And we come to see that it is a mistake to devote ourselves to our own happiness; that we are not here to try to live a happy life but a meaningful one.

This may be very difficult to accept because we have a strong attachment to our superficial selves. A meaningful life may appear impossible, scary or even self-indulgent. But it is simply what happens when we make that inner journey. In reality, whether we realise it or not, our lives revolve around the true self, the unchanging essence. Even the pursuit of happiness by the superficial self can be understood as a mistaken attempt to respond to the pull of the true self, an outer journey that serves as a pale substitute for the inner journey.

For some who have found the inner core, it is tempting to stay in its warm embrace; like returning to the womb to escape from the world. After all, who wants to go back to the trials and stresses of everyday life? But we cannot stay there and must return to the mundane world. Yet we return with a new understanding, one in which we recognise that the pursuit of our own happiness is in vain.

This may seem like a paradox, for if the inner journey is not in pursuit of happiness what is its purpose? It is to find purpose itself. Having found it, the task is to express it in everyday life through a vocation or calling that seems right. It may take a long time to discover what that calling is and it may not be much consolation to realize when you have found it that the ‘wasted’ years were in fact a necessary part of the journey.

It doesn’t mean that when you have found your niche then life will be blissful, at least not on the day-to-day plane. All lives are full of struggle and doubt; they are never blissful, except fleetingly. But there is a deeper level at which contentment does flow from finding one’s niche; it is the sense that one has found one’s place in the world.

Clive Hamilton is an Australian author and public intellectual. In June 2008 he was appointed Professor of Public Ethics at the Centre for Applied Philosophy and Public Ethics, a joint centre of the Australian National University, Charles Stuart University and the University of Melbourne. Dr Clive Hamilton is executive director of The Australia Institute, a Canberra think tank.

Question 1

What are the two contesting beliefs about happiness described in the article? How would you relate these beliefs to the context of change in individual and social perceptions about happiness in Bhutanese society? (10 Marks)

Question 2

Do you think Leo Tolstoy's experience as described in the article is a typical one and relevant to any society today? Explain. (10 Marks)

Question 3

How does Clive Hamilton argue that the means to finding true happiness is by discovering the true self? How does one do that? (10 Marks)

Question 4

What are your impressions about the article? Do you like it? (10 Marks)

Question 5

Given below in the box are 10 words selected from the article 'Happiness and the Inner Self' by Clive Hamilton that you have just read. For each of these words, pick a word from among those below the box that is the closest to it in terms of meaning. (10 Marks)

Insidious	Invincible	Arduous	Frenetic	Mundane
Blissful	Fleeting	Paradoxical	Vain	Pale

Logical Sinister Insuperable Empathetic Strenuous Frantic
Dexterous Humdrum Amorous Idyllic Ephemeral Acceptable
Futile Ironic Feeble Upbeat

B. Topical Discussion

Section B consists of an excerpt from one of His Majesty the King's recent speeches. You are required to read the excerpt carefully, identify *at least 3 key ideas and messages* in it and write an argumentative essay in about 350-450 words. In the essay you will argue how parents, teachers, policy makers and the government can work together and support each other to prepare the younger generation for the challenges reflected in the excerpt. (20 Marks)

.... if there is one word that will stand out above all other words when we describe our country's amazing journey of modernization over the last few decades – it is Education. Our institutions, our leaders of today – all of us, including me – are the proud products of the Bhutanese education system ... Our education system built and nurtured with your hard work and dedication has served us well. But we must understand that the times have changed here in Bhutan and all around us in the world. We cannot face new challenges with the same tools. The private sector is adjusting itself to new challenges and opportunities; the bureaucracy is finding its place in a new system of governance; the entire country is adapting to new roles in our young democracy. Thus, every person and institution must evolve to meet the aspirations of our people and the changing needs of our nation. Therefore it is the duty of parents, policy makers and the government to put the right tools in their hands

PART II

Section 'A' consists of four questions related to topical issues. You are required to write short answers to *any two* in about 50 to 80 words. Section 'B' consists of twenty multiple-choice items and you are required to complete all the items.

A. Short Answers to Topical Questions

This section consists of five questions each related to a topical issue. You are required to answer *any two* questions. Your answer should be written in about 50 to 80 words. (2x10=20 Marks)

Question 1

Being part of an increasingly globalized world, it is indispensable for Bhutan to build a knowledge-based society. What are your views? (10 Marks)

Question 2

In some countries, democracy has failed to such an extent that some critics have called it not 'democracy' but 'democracy'. How can Bhutan avoid the latter? (10 Marks)

Question 3

Cultures change with economic times and circumstances and what may look like immutable social values become highly malleable to economic circumstances and opportunities. What are your views? (10 Marks)

Question 4

Bhutan is among the very few countries in the world where people contesting for a seat in the parliament must have a university degree. What are your views? (10 Marks)

B. General Knowledge: Multiple Choice Items

This section consists of 20 multiple-choice items. Each item has five optional responses (a,b,c,d,e). Choose the correct response by underlining it. You are required to write your responses on the answer sheet provided. (20 x 1 = 20 Marks)

1. Who among the following wrote the poem 'The Hollow Men'?
 - a. William Shakespeare
 - b. Robert Frost
 - c. Rabindranath Tagore
 - d. T. S. Eliot
 - e. None of the above
2. Who among the following economists wrote the book 'The End of Poverty: How We Can Make it Happen in Our Lifetime'?
 - a. J. K. Galbraith
 - b. Jeffrey Sachs
 - c. Amartya Sen
 - d. J. M. Keynes
 - e. Paul Krugman
3. Which article of the Constitution of the Kingdom of Bhutan deals with 'The Judiciary'?
 - a. Article 9
 - b. Article 15
 - c. Article 18
 - d. Article 19
 - e. Article 21
4. Who among the following scientists established the World Wide Web (W3) Consortium at the Massachusetts Institute of Technology (US) in 1994?
 - a. Stephen W. Hawking
 - b. Jack Kilby
 - c. Sir Tim Berners-Lee
 - d. Steven Pinker
 - e. *b and d*
5. Who among the following wrote the famous Buddhist classic 'The Bodhicaryāvatāra'?
 - a. Chandrakirti
 - b. Marpa
 - c. Śāntideva

- d. Maitriya
- e. MañjuŚri

6. Who among the following is not a member of the Gross National Happiness Commission?
- a. Lyonpo Wangdi Norbu
 - b. Dasho Nado Rinchen
 - c. Dasho Sonam Tshering
 - d. Dasho Dr. Gado Tshering
 - e. Dasho Dr. Pema Thinley
7. Who among the following wrote the famous book 'The World is Flat: The Globalized World in the Twenty-First century'?
- a. Thomas L. Friedman
 - b. Fareed Zakaria
 - c. Tim Dyson
 - d. Fritjof Capra
 - e. Clive Hamilton
8. Which among the following is not a key principle of the Position Classification System (PCS)?
- a. Professionalism
 - b. Meritocracy
 - c. Innovation and Enterprise
 - d. Transparency
 - e. None of the above
9. Which among the following countries is not a non-permanent member of the UN Security Council for 2009?
- a. Austria
 - b. Japan
 - c. Mexico
 - d. Romania
 - e. Turkey
10. When did the United Nations officially come into existence?
- a. 7 December 1946
 - b. 31 October 1946
 - c. 1 January 1942
 - d. 26 June 1945
 - e. 24 October 1945
11. According to 'The Poverty Analysis Report 2007', what percent of Bhutan's population was poor?
- a. 23.2% of population
 - b. 27.2 % of population

- c. 35.2 % of population
 - d. 38.2 % of population
 - e. None of the above
12. Which of the following languages is not an Official Language of the United Nations?
- a. Spanish
 - b. English
 - c. French
 - d. Chinese
 - e. Sinhalese
13. At which of the following universities was His Majesty the King conferred an honorary degree of Doctor of Philosophy when His Majesty was a Crown Prince?
- a. The University of New Brunswick (Canada)
 - b. The University of Canberra (Australia)
 - c. The University of Cambridge (UK)
 - d. The University of Columbia (US)
 - e. None of the above
14. Who among the following is not a former Secretary General of the United Nations?
- a. Dag Hammarskjöld
 - b. U Thant
 - c. Kurt Waldheim
 - d. Dr. Ali Abdussalam Treki
 - e. Trygve Lie
15. Which among the following does the non-governmental organization in Bhutan - RENEW - stand for?
- a. Revitalise, Encompass, Nourish and Enlist Women
 - b. Respect, Educate, Nurture and Empower Women
 - c. Reaffirm, Embolden, Nourish and Enrol Women
 - d. Reassure, Encourage, Notify and Women
 - e. None of the above
16. Which of the following is not a UN Millennium Development Goal (MDG)?
- a. Eradicate extreme poverty and hunger
 - b. Achieve universal primary education
 - c. Ensure environmental sustainability
 - d. Ensure maximum participation by young people and women in decision making processes.
 - e. All of the above

17. By which of the following names was Choeje Mijur Tenpa earlier known?
- Geshe Pema Rinzin
 - Geshe Tshultrim Pelzang
 - Gaylong Rinpoche
 - Gelong Damchoe Lhuendrup
 - None of the above
18. Which of the newspapers in Bhutan has a column called 'Ap Tsara Column'?
- Bhutan Times
 - Bhutan Today
 - Kuensel
 - Bhutan Observer
 - Business Bhutan
19. Which of the following was the title of the three day conference on democracy held in Paro in October 2009?
- Conference on Deepening and Sustaining Democracy in Asia
 - Conference on Sustainable Democracy in South Asia
 - Conference on Promoting Equity and Justice in Democracies in Asia
 - Conference on Combating Corruption and Promoting Good Democratic Practices in Asia
 - None of the above
20. Which of the following agencies initiated 'Solution Exchange', an informal forum that connects people who have similar concerns and interests?
- A team of researchers at the Centre for Bhutan Studies
 - A group of lecturers at the Royal University of Bhutan
 - A group of journalists in Bhutan
 - The United Nations Country Team in Bhutan
 - None of the above

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