

**ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2018
EXAMINATION CATEGORY: B.ED. GRADUATES**

PAPER I: ENGLISH FOR B.ED. GENERAL GRADUATES

Date	: 5 October 2018
Total Marks	: 100
Examination 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 four sections:
 - ❖ Section A – to assess writing skills
 - ❖ Section B – to assess comprehension skills
 - ❖ Section C – to assess language and grammar skills
 - ❖ Section D – to assess précis writing skills

All sections are compulsory.
4. All answers should be written on the Answer Booklet provided to you. Candidates are not allowed to write anything on the question paper. If required, ask for additional Answer Booklet.
5. All answers should be written with the correct numbering of the Section and Question Number in the Answer Booklet provided to you. Note that any answer written without indicating the correct Section and Question Number will NOT be evaluated and no marks will be awarded.
6. Begin each Section on a fresh page of the Answer Booklet.
7. You are not permitted to tear off any sheet(s) of the Answer Booklet as well as the Question Paper.
8. Use of any other paper including paper for rough work is not permitted.
9. **You are required to hand over the Answer Booklets to the Invigilator before leaving the examination hall.**
10. This paper has **7 printed pages**, including this instruction page.

GOOD LUCK!!!

Section A : Writing

Given below are three topics. Write an essay in about 1000 words in response to any ONE of the questions. (30 marks)

1. In many of the developed and highly literate nations, some parents prefer to home-school their children. While there are benefits to the child, many believe the disadvantages outweigh the advantages in this practice. Discuss.
2. A large class-size, common in most Bhutanese schools, generally consists of students with varying levels of abilities. As a teacher in such a context, what strategies will you use to ensure every student's learning needs are met as far as possible?
3. Climate change is possibly the greatest threat to mankind's survival. The lack of cooperation among countries has compounded the problem further. In the face of this global challenge, what can Bhutan as a country, and the Bhutanese people as individual citizens, do to set an example for the rest of the world?

Section B: Comprehension

Direction: Read the extract adapted from Emily Esfahani Smith's *Social Connection Makes a Better Brain* and answer the questions that follow according to the instructions given below:

Lieberman's new book *Social: Why Our Brains Are Wired to Connect* hits the shelves this month. It's a book about relationships and why relationships are a central — though increasingly absent—part of a flourishing life. Lieberman draws on psychology and neuroscience research to confirm what Aristotle asserted long ago in his *Politics*: "Man is by nature a social animal ... Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god."

Just as human beings have a basic need for food and shelter, we also have a basic need to belong to a group and form relationships. The desire to be in a loving relationship, to fit in at school, to join a fraternity or sorority, to avoid rejection and loss, to see your friends do well and be cared for, to share good news with your family, to cheer on your sports team, and to check in on Facebook — these things motivate an incredibly impressive array of our thoughts, actions, and feelings.

One of the most exciting findings to emerge from neuroscience in recent years underlines the brain's inherently social nature. When neuroscientists monitor what's going on in someone's brain, they are typically interested in what happens in it when people are involved in an active task, like doing a math problem or reaching for a ball. But neuroscientists have looked more closely at what the brain does during non-active moments, when we're chilling out and the brain is at rest. Every time we are not engaged in an active task—like when we take a break between two math problems—the brain falls into a neural configuration called the "default network." When you have down time, even if it's just for a second, this brain system comes on automatically.

What's remarkable about the default network, according to Lieberman's research, is that it looks almost identical to another brain configuration — the one used for social thinking or “making sense of other people and ourselves,” as he writes: “The default network directs us to think about other people's minds—their thoughts, feelings, and goals.” Whenever it has a free moment, the human brain has an automatic reflex to go social. Why would the brain, which forms only 2 percent of our body weight but consumes 20 percent of its energy, use its limited resources on social thinking, rather than conserving its energy by relaxing?

“Evolution has made a bet,” Lieberman tells me, “that the best thing for our brain to do in any spare moment is to get ready for what comes next in social terms.”

Evolution only makes bets if there are payoffs — and when it comes to being social, there are many benefits. Having strong social bonds is as good for you as quitting smoking. Connecting with other people, even in the most basic ways, also makes you happier—especially, when you know they need your help.

The psychologist Robert Seyfarth has extensively studied female baboons in the field and he finds that they respond to social loss, like the death of a loved one, by making new friends, often through grooming. In humans, too, social pain can be relieved through forming attachments. A baby's distress cry, for example, calls the mother to reunite with the child and tend to its needs. In studies of rats and their pups, when mothers do not respond to the distress call, the pups often die within two days of birth.

Social connections are as important to our survival and flourishing as the need for food, safety, and shelter. But over the last fifty years, while society has been growing more and more prosperous and individualistic, our social connections have been dissolving. We volunteer less. We entertain guests at our homes less. We are getting married less. We are having fewer children. And we have fewer and fewer close friends with whom we'd share the intimate details of our lives. We are increasingly denying our social nature, and paying a price for it. Over the same period of time that social isolation has increased, our levels of happiness have gone down, while rates of suicide and depression have multiplied.

“To be kept in solitude is to be kept in pain,” writes the socio-biologist E. O. Wilson, “and put on the road to madness. A person's membership in his group—his tribe—is a large part of his identity.”

Across the board, people are increasingly sacrificing their personal relationships for the pursuit of wealth. The American Freshman survey has been tracking the values of college students since the mid-1960s. The survey is a good barometer of social and cultural change and it shows how far we've come in prioritizing material values over social ones. In 1965, college freshmen said that “starting a family” and “helping others” were more important life goals than being “very well off financially.” By the eighties, it was the reverse: “helping others” and “starting a family” were less important to college freshmen than making a lot of money. In 2012, freshmen prioritizing being “very well-off financially” peaked at 81 percent, the highest that number has been in the survey's history.

“My gut says making more money will make me happier,” Lieberman writes in the book, “but my gut is wrong ... The more individuals endorse materialism as a positive life value, the less happy they are with their lives.”

Question I

(5X1=5 marks)

For each of the following questions, choose the correct answer and number it. E.g. 6 (c)

1. The new book *hits the shelves* means
 - a) will be stored away
 - b) will be available for sale in the stores
 - c) will be stacked in the shelves
 - d) will be a best seller

2. The most suitable homonym for the word *array* used in paragraph 2, last line) is:
 - a) range
 - b) attire
 - c) sunlight
 - d) ideas

3. If a rule is applicable “across the board” it is
 - a) to be followed by the board members only.
 - b) to be followed only in certain situations.
 - c) to be followed by every member of the institution.
 - d) to be followed on a case by case basis.

4. Lieberman is of the view that:
 - a) Earning more money is a positive life value.
 - b) Making more money definitely makes people happier.
 - c) Being materialistic is a value that leads to a person’s happiness.
 - d) Attaching less importance to materialism will make people happier.

5. The main idea of the extract is:
 - a) What social connection means.
 - b) Why nurturing relationships is essential for a person’s happiness.
 - c) How the human brain is attuned to social relationships.
 - d) Why people are alienated from each other.

Question II

(30 marks)

Read the following questions carefully and answer them briefly in your own words.

1. According to Aristotle, what conditions would apply for a human to acquire the status of a “beast or a god”? (3 marks)

2. Beyond normal social interaction, why is it necessary for people to have a reliable, loving relationship? (3 marks)

3. Explain in your own words how the brain’s “default network” works. (4 marks)

4. Consider the ways in which a person's identity can be associated with his group "membership". (5 marks)
5. What does the author mean when she comments that in recent decades, societies have become more individualistic? Explain in your own words citing an example. (5 marks)
6. Which attitude among the young Americans today is seen as detrimental to personal and social relationships, according to the passage above? Do you think the same applies to the Bhutanese youth? (2 + 3 marks)
7. "The more individuals endorse materialism as a positive life value, the less happy they are with their lives." To what extent do you agree with this statement? Justify your position in not more than 100 words. (5 marks)

Section C: Grammar and Language

Read the directions to the following questions carefully and answer them. (15 marks)

Question I (5X1=5 marks)

From each pair in parentheses, chose the word that will make the sentence correct.

1. Everyone in that gewog was (affected, effected) by the flash floods.
2. The two brothers divided the property equally (among, between) themselves.
3. Keep the papers in a secure place so that you will not (lose, loose) them.
4. The dog is trying to bite (it's, its) own tail.
5. She works at her shop (beside, besides) attending NFE classes.

Question II (5X1=5 marks)

For each of the following questions, choose the most suitable answer and number it. E.g. 6 (c)

1. The defendant felt the sentence was too _____ for the minor _____.
 - a) harsh exploit
 - b) rigorous..... infringement
 - c) lenient..... ..indulgence
 - d) frivolous.....offensive

2. The _____ in the response to his query left him _____ of the company's efficiency and sincerity.
 - a) ambiguity sceptical
 - b) clarity cynical
 - c) promptness indecisive
 - d) hesitation intimidated

3. After the intervention of the mediator, the two disputing parties were in a more _____ mood to sit down and resolve their differences.
 - a) aggressive
 - b) conciliatory
 - c) revengeful
 - d) calm

4. His casual clothes looked _____ in the formal atmosphere of the official meeting.
 - a) elegant
 - b) incongruous
 - c) uproarious
 - d) sombre

5. Orthodox societies are usually _____ about their beliefs in tradition and culture.
 - a) cynical
 - b) lackadaisical
 - c) dogmatic
 - d) erroneous

Question III

(5X1=5 marks)

Identify the correct form of the verb in parentheses in each of the following sentences.

1. The staff (are, is) meeting in the Multi Purpose Hall this evening.
2. Neither he nor his sister (has, have) any idea about the surprise party.
3. The policemen (has, have) nabbed the suspect.
4. Pasang, who knows the villagers, (visit, visits) them during weekends.
5. They (lived, have been living) in that house till last year.

Section D – Précis Writing

Given below is an extract from C. Northcote Parkinson's *Mrs Parkinson's Law* of 470 words. Read it carefully and write a précis in not more than 150 words, keeping in mind the following: (20 marks)

- *The précis shall be written in one paragraph*
- *The précis must include the main points*
- *The précis must be provided with a short title*
- *The précis must not exceed 150 words*

Our self-expression takes two forms: the sort we are born with and the sort we have learnt. From childhood we have the urge to express our emotions. The baby's wail may have no particular object, being merely the expression of a general annoyance. The child's story of what happened at nursery school is released in a flood of incoherence, not to inform but merely to relieve the mind of its contents. The man's oath when he drops the hammer has no purpose save to express his irritation. The woman's chatter over the telephone has no effect merely of mitigating her present loneliness. The mind is often bursting with disappointment, with gossip, with envy or joy. Some outlet must be found and people will often talk to a dog rather than remain silent. The first and primitive aim of conversation is thus to express some emotion we can no longer contain.

From the age of about five some of us learn a different form of communication. We begin to speak with the object of conveying a message. We have some actual purpose in mind. Having defined this purpose, we have to make a great effort of imagination. Putting ourselves in the shoes of the person addressed, we have to decide what words are likely to gain the end in view. What does the other person already believe or know? How is he to be informed, impressed or influenced? Starting with the recipient of the message, we work back to the object in view. The form, detail, emphasis and tone of the communication is a reflection of our purpose, not of our current mood. All that we say is deliberate, measured and calm. Or is it? In practice we end with a mixture, most of our talk being purposeful but some of it still spontaneous. Opinions differ, moreover, on the question of which should prevail. Before uttering a sentence the early Quakers are said to have asked themselves, "Is it true? Is it kind? Is it necessary? If at all dubious, they changed their minds and said nothing. This, within limits, is what we all do but some people rebel against the conventions, arguing that childlike spontaneity is preferable to an eternal hypocrisy. What cannot we be honest and say whatever comes to our mind?

The answer is that we are not good enough. If all our thoughts were charitable, kindly, intelligent and pure, there would be no objection to our expressing them. There are people, no doubt, of saintly character and childlike innocence whose thoughts are always fit to share. But few of us answer to that description. Our unguarded remarks, if we uttered them, would be selfish, unsympathetic, irreverent, indecent or harsh. We have learnt, therefore, to suppress our first reactions, and substitute others which we know to be acceptable.

TASHI DELEK