

**ROYAL CIVIL SERVICE COMMISSION
BCSE-B.ED GRADUATES EXAMINATION 2015**

PAPER I: ENGLISH FOR B.ED DZONGKHA GRADUATES

Date : January 11, 2016
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 in the space provided in the Answer Booklet.
2. The first 15 minutes are to check the number of pages, printing errors, clarify doubts and to read the instructions in the Question Paper. You are NOT permitted to write during this time.
3. This paper comprises of four distinct 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 with correct numbering of Section and Question Number in the Answer Booklet provided to you. Note that any answer written without indicating any or correct Section and Question Number will NOT be evaluated and no marks would be awarded.
5. Begin each Section in a fresh page of the Answer Booklet.
6. You are not permitted to tear off any sheet(s) of the Answer Booklet as well as the Question Paper.
7. Use of any other paper including paper for rough work is not permitted.
8. You are required to hand over the Answer Booklet to the Invigilator before leaving the examination hall.
9. This Question Paper comprises of 11 pages including this Instruction page.

Section A: Writing

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

The essay will be assessed using the following criteria:

- *Thought and content development: 15 marks*
- *Communicative competence and vocabulary: 10 marks*
- *Grammatical accuracy and variety: 5 marks*

1. All students are faced with the decision of what to do after high school graduation. Some students decide to enrol in college, while others go directly into the job market.

Think about your plans beyond graduation.

Write an essay identifying your choice and explaining why it is the best decision for you. Give reasons and examples to support your decision.

2. Given the many different personalities at a high school and the varying interests of the students, what kind of a student makes a good leader? What are the qualities that help someone earn the respect of his or her peers? Write an essay in which you describe the qualities of a good student leader.

3. Thanks to the availability of home computers and increasingly powerful Internet access, some schools have the ability to transmit live classroom lectures via computer to students unable to attend class in person.

Imagine that a school in Thimphu is considering expanding its "virtual classroom" program to reduce overcrowding and save money on bus transportation for students in distant areas. However, some people argue that students who do not attend school in person will not develop the skills necessary to compete in the real world.

Write an essay explaining your opinion about the expansion of virtual classroom learning. Provide reasons and examples to support your position.

Section B: Comprehension

Directions: The passage below is followed by questions based on its content. Answer the questions on the basis of what is stated or implied in the passage.

Source: (c) Wells, H. G. *A Short History of the World*. New York: The Macmillan company, 1922; Bartleby.com, 2000. www.bartleby.com/86/.

Siddhartha Gautama was the son of an aristocratic family which ruled a small district on the Himalayan slopes. He was married at nineteen to a beautiful cousin. He hunted and played and went about in his sunny world of gardens and groves and irrigated rice-fields. And it was amidst this life that a great discontent fell upon him. It was the unhappiness of a fine brain that seeks employment. He felt that the existence he was leading was not the reality of life, but a holiday—a holiday that had gone on too long.

The sense of disease and mortality, the insecurity and the unsatisfactoriness of all happiness, descended upon the mind of Gautama. While he was in this mood, he met one of those wandering ascetics who already existed in great numbers in India. These men lived under severe rules, spending much time in meditation and in religious discussion. They were supposed to be seeking some deeper reality in life, and a passionate desire to do likewise took possession of Gautama.

He was meditating upon this project, says the story, when the news was brought to him that his wife had delivered a son. “This is another tie to break,” said Gautama.

He returned to the village amidst the rejoicings of his fellow clansmen. There was a great feast and a Nautch dance to celebrate the birth of his new tie, and in the night Gautama awoke in a great agony of spirit, “like a man who is told that his house is on fire.” He resolved to leave his happy aimless life forthwith. He went softly to the threshold of his wife’s chamber, and saw her by the light of a little oil lamp, sleeping sweetly, surrounded by flowers, with his infant son in her arms. He felt a great craving to take up the child in one first and last embrace before he departed, but the fear of waking his wife prevented him, and at last he turned away and went out into the bright Indian moonshine and mounted his horse and rode off into the world.

Very far he rode that night, and in the morning he stopped outside the lands of his clan, and dismounted beside a sandy river. There he cut off his flowing locks with his sword, removed all his ornaments and sent them and his horse and sword back to his house. Going on he presently met a ragged man and exchanged clothes with him, and so having divested himself of all worldly entanglements he was free to pursue his search for wisdom. He made his way southward to a resort of hermits and teachers in a hilly spur of the Vindhya Mountains. There lived a number of wise men in a warren of caves, going into the town for their simple supplies and imparting their knowledge by word of mouth to such as who cared to come to them.

Gautama became versed in all the metaphysics of his age. But his acute intelligence was dissatisfied with the solutions offered to him.

The Indian mind has always been disposed to believe that power and knowledge may be obtained by extreme asceticism, by fasting, sleeplessness, and self-torment, and these ideas Gautama now put to the test. He betook himself with five disciple companions to the jungle and there he gave himself up to fasting and terrible penances. His fame spread, “like the sound of a great bell hung in the canopy of the skies.” But it brought him no sense of truth achieved. One day he was walking up and down, trying to think in spite of his enfeebled state. Suddenly he fell unconscious. When he recovered, the preposterousness of these semi-magical ways to wisdom was plain to him.

He horrified his companions by demanding ordinary food and refusing to continue his mortifications. He had realized that whatever truth a man may reach is reached best by a nourished brain in a healthy body. Such a conception was absolutely foreign to the ideas of the land and age. His disciples deserted him, and went off in a melancholy state to Benares. Gautama wandered alone.

When the mind grapples with a great and intricate problem, it makes its advances step by step, with but little realisation of the gains it has made, until suddenly, with an effect of abrupt illumination, it realises its victory. So it happened to Gautama. He had seated himself under a great tree by the side of a river to eat, when this sense of clear vision came to him. It seemed to him that he saw life plain. He is said to have sat all day and all night in profound thought, and then he rose up to impart his vision to the world.

He went on to Benares and there he sought out and won back his lost disciples to his new teaching. In the King’s Deer Park at Benares they built themselves huts and set up a sort of school to which came many who were seeking wisdom.

The starting point of his teaching was his own question as a fortunate young man, “Why am I not completely happy?” It was an introspective question. It was a question very different in quality from the frank and self-forgetful *externalized* curiosity with which Thales and Heraclitus were attacking the problems of the universe, or the equally self-forgetful burden of moral obligation that the culminating prophets were imposing upon the Hebrew mind. The Indian teacher did not forget the self, he concentrated upon the self and sought to destroy it. All suffering, he taught, was due to the greedy desires of the individual. Until man has conquered his personal cravings his life is trouble and his end sorrow. There were three principal forms that the craving for life took and they were all evil. The first was the desire of the appetites, greed and all forms of sensuousness, the second was the desire for a personal and egotistic immortality, the third was the craving for personal success, worldliness, avarice and the like. All these forms of desire had to be overcome to escape from the distresses and chagrins of life. When they were overcome,

when the self had vanished altogether, then serenity of soul, Nirvana, the highest good was attained.

This was the gist of his teaching, a very subtle and metaphysical teaching indeed, not nearly so easy to understand as the Greek injunction to see and know fearlessly and rightly and the Hebrew command to fear God and accomplish righteousness. It was a teaching much beyond the understanding of even Gautama's immediate disciples, and it is no wonder that so soon as his personal influence was withdrawn it became corrupted and coarsened. There was a widespread belief in India at that time that at long intervals Wisdom came to earth and was incarnate in some chosen person who was known as the Buddha. Gautama's disciples declared that he was a Buddha, the latest of the Buddhas, though there is no evidence that he himself ever accepted the title. Before he was well dead, a cycle of fantastic legends began to be woven about him. The human heart has always preferred a wonder story to a moral effort, and Gautama Buddha became very wonderful.

Yet there remained a substantial gain in the world. If Nirvana was too high and subtle for most men's imaginations, if the myth-making impulse in the race was too strong for the simple facts of Gautama's life, they could at least grasp something of the intention of what Gautama called the Eight-fold way, the Aryan or Noble Path in life. In this there was an insistence upon mental uprightness, upon right aims and speech, right conduct and honest livelihood. There was a quickening of the conscience and an appeal to generous and self-forgetful ends.

Question 1

(1x15=15 marks)

For each of the following questions, choose the correct answer and write down the letter of the correct answer chosen in the Answer Booklet against the question number. E.g. 16 (c).

1. Which question(s) is/are left unanswered because insufficient evidence is provided in the passage?

- I. *How does Gautama unveil the Eight-fold way?*
 - II. *Who did Gautama meet that would lead him away from his wife and young son?*
 - III. *How did Gautama's teachings differ from those of the Hebrew scholars?*
- A. I only
 - B. II only
 - C. III only
 - D. I and II

2. Which of the following statements about Gautama Buddha can be reasonably inferred from the passage as a whole?
- A. Gautama Buddha was a man battling psychosis.
 - B. Gautama Buddha was a man searching for happiness above all else.
 - C. Gautama Buddha was a man conquering his own greed.
 - D. Gautama Buddha was a man looking to assuage his guilt over leaving his family.
3. Which of the following best summarizes Gautama Buddha's philosophy to achieve Nirvana?
- A. Nourish your body to satisfy your mind.
 - B. Abstain from physical cravings to increase your knowledge.
 - C. Rid yourself of simple pleasures to pursue solitude.
 - D. Destroy your personal desires and your sorrows will end.
4. As it is used in the passage, the word *asceticism* most nearly means:
- A. torture
 - B. purity
 - C. self-denial
 - D. regard
5. According to the passage, would Gautama Buddha agree with the following statement? "Do not forget self. Concentrate on self, then destroy it."
- A. Yes, he would.
 - B. No, he wouldn't
 - C. Not sure if he would or not
 - D. No information in the text
6. Gautama was encouraged to leave his family by:
- A. Disease and mortality
 - B. Insecurity and unsatisfactory happiness
 - C. A desire to seek truth
 - D. The Ascetics who told him to leave the family
7. There was a great feast.....to celebrate the birth of another tie..... This new tie in the passage refers to:
- A. His family that would bar him from his search for truth
 - B. His present from his wife
 - C. His new dress to celebrate the birth of his son
 - D. His marriage to his wife
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8.and so having divested himself of all worldly entanglements The underlined word in this sentence means:
- A. Diverse interests
 - B. Free to seek truth
 - C. Free of all attachments
 - D. Diverted to wisdom
9. Gautama refused to continue his mortifications because:
- A. It was the conception at the time and age
 - B. His disciples deserted him
 - C. It requires a good brain in a healthy body
 - D. He wanted to wander alone
10. The ultimate aim of getting rid of desire according to the passage is:
- A. Happiness
 - B. Nirvana
 - C. Serenity
 - D. Escape
11. The word externalize as used in the passage nearly means:
- A. Show off
 - B. Voice out
 - C. Make it important
 - D. Tell a lie
12. According to the passage, did Buddha accept his title , “The Buddha”?
- A. Yes he did.
 - B. No he did not.
 - C. Yes he may have.
 - D. There is no evidence of this
13. “Yet there remained a substantial gain in the world.” What was the substantial gain that is referred to in the passage?
- A. To attain Nirvana
 - B. Encouragement to lead good lives
 - C. To make myths
 - D. To grasp the intention

14. When the mind grapples with a great and intricate problem..... The word, “grappled”, as used in the passage refers to:
- A. Gautama’s search for truth
 - B. Buddha’s teachings
 - C. Buddha’s illumination
 - D. Gautama’s struggles
15. “Why am I not happy?” This was the question Gautama asked himself. It was a highly:
- A. Useful question
 - B. Very sensitive question
 - C. A thought provoking question
 - D. Realizing question

Question 2

[20 marks]

Read the following questions carefully and answer them briefly. Use your own words as far as possible.

1. Who did Gautama meet that would lead him away from his wife and young son? (2 marks)
2. How did Gautama's teachings differ from those of the Hebrew scholars? (3)
3. Summarize Buddha’s advice to attain Nirvana. (5 marks)
4. “He was meditating on this project.....” What is the project that the passage talks about? (3 marks)
5. The starting point of his teaching was his own question as a fortunate young man, “Why am I not completely happy?” What were the answers to this question according to the Buddha? (7 marks)

Section C: Language and Grammar

Read the directions to the following questions carefully and answer them. [15 marks]

Question 1 (5 marks)

For each of the following questions choose the correct answer and write down the letter of the correct answer chosen in the Answer Booklet against the question number. E.g. 9 (a).

1. I'd like to change 100 dollars _____ euros, please.
 - a. by
 - b. into
 - c. with
 - d. from

2. I didn't like the film. I thought it was very _____ .
 - a. bored
 - b. bores
 - c. boring
 - d. bore

3. I _____ I pass my driving test.
 - a. expect
 - b. wait
 - c. think
 - d. hope

4. Maria gave _____ for his birthday.
 - a. a football her little brother
 - b. to her little brother a football
 - c. a football for her little brother
 - d. her little brother a football

5. You _____ to listen carefully to your teacher.
- a. should
 - b. ought
 - c. had better
 - d. must

Question 2

(5 marks)

Choose the correct phrasal verbs given in the brackets to complete the sentences below: (1X5)

1. His father always taught him not to _____ those people with less. (look up to / look down on)
2. Stop complaining and _____ your work! (get on with / get over)
3. The boss wants you to _____ your figures for this month to him. (hand out / hand in)
4. I _____ Amir today at the supermarket. It was great to see him. (ran out of / ran into)
5. I thought I would _____ for a cup of coffee. Is that okay? (drop off/ drop in)

Question 3

(5 marks)

In the following sentences, underline the nouns and circle the verbs. (1X5)

1. The fish were biting, so we decided to stay longer and fish some more.
2. The charge on the credit card was charged to the wrong person.
3. She began to laugh, and I realized that it was the loudest laugh I'd ever heard.
4. When I traded with Billy, I knew it was a good trade.
5. I could smell that smell from across town!

Section D: Precis writing

Given below is an extract of approximately 400 words. Read the extract carefully and write a summary keeping in mind the following: [20 Marks]

- *Your summary should be written in one paragraph.*
- *Your summary should include the main points.*
- *Your summary must not exceed 115 words or one third of the length of the extract.*

Today, with just twenty-six letters, we can write a letter to our friends or answer an examination question. Thousands of years ago, there was no writing system at all. News, knowledge and information were passed on from one person to another by word of mouth. If you ever played 'rumour clinic' where a cognate message is passed from one person to another down the chain by mouth, you will understand the inefficiency of the system. Messages passed down are unreliable as the speakers may mix up or lose part of the information.

The first written language was invented by the early cave man. They tied bits of animal hair together to form brushes and painted pictures on the cave wall, telling their friends about their hunts. It was after several centuries that different writing systems like the Chinese characters and hieroglyphs in Egypt were invented. The alphabetical system that we are using currently also came about only after many decades of development.

Besides alphabets, the invention of writing tools is another major transition. In olden times, the kind of writing tools used, depended on the material they wrote on. For example, in the Middle East, where clay is abundant in supply, the early people used hollow reed 'pens' to carve onto the wet clay tablets. After which, these clay pieces were baked till rock hard to make the writings permanent. In ancient Egypt, Egyptians either wrote on scraped thin pieces of animal skins called 'parchment' or flattened papaya stems known as 'papyrus'. Their writing tool was a primitive kind of fountain pen -- a reed with ink inside.

It was only in the 1880s, that fountain pens were invented. Before that, most people used either quill pens - sharpened bird feathers or nibbed pens, which were dipped into ink before writing. Fountain pens invented later have both plus and minus points. With tiny ink tanks in them, fountain pens are superior to quill or nibbed ones as the ink in them do not run out as quickly. The disadvantage is that sometimes, the nibs of the fountain pens may break, causing the ink to leak, staining the writer's fingers.

The flaw in fountain pens has led to further investigation and the successful invention of the first 'ballpoint' pen by a Hungarian, Ladislao Biro. There were many people after him who tried to improve upon the appearance of his ballpoint pens. Today, 'ballpoint' pens are conveniently and widely used in the world.