

ROYAL CIVIL SERVICE COMMISSION
BHUTAN CIVIL SERVICE EXAMINATION (BCSE) 2020
EXAMINATION CATEGORY: B.ED. GRADUATES

PAPER I: ENGLISH FOR B.ED. DZONGKHA GRADUATES

Date	: February 25, 2021
Total Marks	: 100
Writing 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 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 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 must hand over the Answer Booklet to the Invigilator before leaving the examination hall.**
10. This paper has **10 printed pages**, including this instruction page.

GOOD LUCK!

Section A: Writing [30 marks]

Given below are three questions. Write an essay in about 800 words in response to any ONE of the questions.

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. In order to promote our National language, we should have Dzongkha as the medium of instructions in schools. Justify.
2. With the development of online communication, people will always stay connected and never be alone. To what extent do you agree?
3. The concern of the youth going astray has long been discussed by the parents, the schools and the society at large. Given that this is a concern that affects the whole society and the nation at large, should there be an implementation of curfew laws for the youths to preserve them from going astray?

Section B: Comprehension [35 marks]

Direction: Read the passage given below and answer the questions that follow according to the instructions given:

Reasons to Do Values Work in School

Even if you don't give students opportunities to discuss their values, a school already has values in it. Creating a school program means identifying the most important areas of knowledge that students need to learn, and what gets deemed most important depends on values. Boards and departments of education, professional and parent associations, textbook and testing corporations, researchers and advocates, individual teachers and administrators - almost everyone makes pronouncements about what schools should do. These are values statements. Every unit you teach, every activity your students do, every book and poster and piece of furniture in your classroom already reflects someone's values. Students should have a place at school where they can discover their own values, too.

Also, a growing body of evidence suggests that teaching students to notice how they treat themselves and their social environments - in social-emotional learning programs that sometimes include discussions of personal values - improves academic performance (Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011; Taylor, Oberle, Durlak, & Weissberg, 2017). But achievement is not our agenda here. Doing values work to boost achievement risks corrupting the work; it becomes a means to an end, rather than an end in itself. Worse, doing values work to boost achievement can create the mistaken belief that lower-achieving students have social-emotional deficits that schools need to fix. If we want to boost academic achievement, let's focus on addressing systemic inequities, not fixing students.

Besides, we don't see academic achievement as school's ultimate purpose. Yes, our students need to acquire certain skills and understandings so they can go into the world ready for the next step in their journey, whether that's more education or career. And then what? We believe that the purpose of school - the reason underlying all the time and effort we put into educating students - is so they can live productive, satisfying, world-bettering lives, not just after they finish school, but right now. The point of discovering and developing their values isn't to help students achieve academically; rather, the point of their achieving academic skills and knowledge is to help them more effectively build meaningful lives.

In school, we orient students toward achievement - we score tests, fill out rubrics, level classes, and bestow honors distinctions. Even if we gamify achievement, awarding badges or tokens or a fantasy status like *science sorcerer* when students finish tasks or master skills, we still aim for them to get to the highest level and beat the game. And to do that, they need to follow instructions. They can't win if they don't play.

Meanwhile, we've rigged the game. Some students live in districts where each student receives a computer on day one, and others live in districts where the teacher needs to start a fundraising campaign to get books. Students have drastically different experiences depending on the color of their skin, the language their parents speak, their immigration status, their gender expression, any physical or mental disabilities, and a variety of other social categories. If school is a game, then some students start with all the cheat codes, while others start at level one on a device with a smashed screen.

Knowing all of this - that they're playing a game and that the game is rigged - it makes perfect sense that students would look to beat, cheat, or abandon the game. What if we could teach our students to see school as more than just a game? What if students learned to approach school as an opportunity to live a meaningful life, instead of just a series of instructions to follow and levels to reach? That's what values work is about.

Doing values work in school benefits students in four ways.

1. Connecting schoolwork to values makes the work more intrinsically satisfying.
2. Honoring students' values can help create a more inclusive community.
3. Focusing on values as qualities of action creates opportunities for connection.
4. Having the ability to choose a values-guided life empowers students.

Connecting Schoolwork to Values Makes the Work More Intrinsically Satisfying

Most students want to do well and get the highest grades possible. Academic performance brings other things students want, such as recognition from the school, compliments from adults, approval from the teacher and family members, and perhaps access to special privileges and material things (as in, "You can have a new phone if you get straight As"). All of these are forms of extrinsic motivation. The students work for rewards they'll get *after* achieving some result. The behaviors associated with learning - reading, listening to a classmate, taking notes, writing an essay, solving a problem, making a video, studying for a test, meeting with a teacher - are just means to getting the rewards. If they don't get the rewards they want (they study but don't get a good grade, for example), or if they discover they can get the rewards without doing the work (they get a good grade without studying, for example), they might stop bothering. But even when they get the rewards they want, they don't necessarily find the work itself satisfying.

However, if students learn how their academic behaviors serve their values, they'll find satisfaction in the behaviors themselves, regardless of the extrinsic rewards (Villatte et al., 2016). Rather than trying

to motivate our students with reminders of good things that can happen if they do their work (or bad things that can happen if they don't), we can help them notice how their actions serve their values.

Honoring Students' Values Can Help Create a More Inclusive Community

Cultural biases define our notions of good behavior. For example, do we expect higher levels of self-awareness and social awareness from girls than boys? Do we honor the ways students with disabilities manage themselves and navigate social groups? When we imagine someone who makes responsible decisions, what kinds of decisions does that person make, what life and career path does that person end up having, and what color skin does that person have? When we look at the kinds of jobs a responsible decision maker might aspire to, what do the racial demographics in those positions look like? We might say we don't have these biases, but what do our special needs referrals and discipline records say? What stories do our grades tell? Which students' names do we hear, and in what contexts? Whose names are missing from our discussions?

When students learn to notice their values and choose behaviors based on those values, they get to define for themselves what constitutes good behavior. This is not to say we can't have community rules and norms, or that dominant cultural biases don't influence students just as they influence us. But if students define what's important to them and decide how they want to approach their world, then their voices - and the process of honoring their voices - become part of our culture, too. When students have a voice at school, school becomes *their* community. Make no mistake, though: classroom teachers eliciting student voices is not a substitute for education leaders taking all students' voices seriously and creating equitable and just school systems.

Focusing on Values as Qualities of Action Creates Opportunities for Connection

If two people search for what they have in common, they might find things they both like (favorite foods, shows, or sports), places they both go (a particular restaurant, park, or city), activities they both do (knitting, racing, or gaming), or topics they both discuss (politics, science, or fashion). Our access to things, places, activities, and even topics of interest often relates to our socioeconomic class, geographic origin, cultural background, and other aspects of our identities. If we only connect with people who share our interests, it makes us more likely to stay inside our social categories, spending time with people who identify in the same ways we do.

But what if we saw our values not as *what* we want from life (the things, places, activities, and topics that matter to us), but rather as *how* we want to live? Words that describe how we live - the qualities of our actions - are adverbs like *compassionately*, *appreciatively*, and *generously*. Unlike the things, places, activities, and topics that we get out of life, which are often mediated by our social groups, the qualities of our actions transcend the actions themselves. That is, there are many different ways to live, for example, compassionately, appreciatively, or generously. One student might live generously by reading to her brother who's on the autism spectrum, while another might live generously by making sure his friends all have rides home after a party, and still another might live generously by cleaning up a park. If students think and talk about the qualities of action they want to bring to school - *how* they want to approach their learning, work, and relationships - they have a chance to notice and appreciate their diversity while also developing a sense of connection across their differences.

Being Able to Choose a Values-Guided Life Empowers Students

School is mandatory for students, but they get to choose how to approach their learning, their work, each other, and themselves. Students can choose to become curious about their own values. They can choose to make their values (and not someone else’s agenda) the reason for doing their schoolwork, and they can choose to create their own opportunities to enact their values at school. They can choose to open up to each other about their genuine values, instead of avoiding the vulnerability that comes with sharing what matters most. They can choose to serve their values even when it’s hard. They can choose to treat each other and themselves according to their values, rather than doing what feels good in the moment. We think the empowerment that comes from choosing what they want their lives to mean is enough of a reason for students to do values work at school.

Question I

(15X1= 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. According to the passage, how can students live generously?
 - a) By reading to their siblings who have learning disabilities.
 - b) By making sure their friends have all rides home after a party.
 - c) By cleaning up a park.
 - d) All of the above.

2. The point of students achieving academic skills and knowledge is to
 - a) help them get good jobs.
 - b) help improve their self esteem.
 - c) help them lead meaningful lives.
 - d) help them become good citizens.

3. When students define what is important to them and decide how they want to approach the world, what becomes part of our culture?
 - a) Student’s achievements
 - b) Student’s voices
 - c) Student’s rights
 - d) Student’s values

4. As used in the passage, the word *pronouncements* (para 1, line 5) mean
 - a) an informal announcement.
 - b) an official announcement.
 - c) an announcement.
 - d) a statement.

5. “...it becomes a means to an end, rather than an end in itself.” This statement is used to emphasise the idea that doing values work to boost achievement
 - a) can fix students.
 - b) helps focus on systemic inequities.
 - c) risks corrupting the work.
 - d) should be the school’s agenda.

6. The word *deficits* (para 2, line 7) as used in the passage means
- shortage.
 - deficiency.
 - surfeits.
 - adequacy.
7. Cultural biases hinder students from creating a more inclusive community. The writers put up a number of questions to make their points. These questions are _____.
- literal
 - contradictory
 - cynical
 - rhetorical
8. The adverbs used to describe how the qualities of our actions transcend the actions themselves are
- by living compassionately, appreciatively, or honestly.
 - by living compassionately, appreciatively, or generously.
 - by living compassionately, appreciatively, or authentically.
 - by living compassionately, appreciatively, or sincerely.
9. Class XI Arts students won the Inter-Class Debate. As a reward, they were taken for a fieldtrip to Paro Ta Dzong. This could be an example of
- extrinsic motivation.
 - appropriate motivation.
 - inclusive motivation.
 - intrinsic motivation.
10. This passage highlights the fact that
- academic achievement be completely ruled out since it corrupts the values work in schools.
 - academic achievement should take the backseat and more focus should be given to the values work.
 - academic achievement to be given more focus than the values work in school.
 - both academic achievement and values work be given equal importance.
11. "...*they are playing a game and that game is rigged*" In this statement, 'rigged' means
- called off.
 - wagered on.
 - betted on.
 - set up.
12. All of the options noted below are examples of extrinsic motivation, EXCEPT
- Satisfaction in their behaviours.
 - Recognition from the school.
 - Approval from the teacher.
 - Access to special privileges and material things.

13. Values guided life empowers students when they choose to
- follow someone else's agenda.
 - avoid the vulnerability that comes with sharing.
 - do what feels good at the moment.
 - be their own values.
14. Students have a chance to notice and appreciate their diversity and develop a sense of connection across their differences, if
- the teachers think and talk about the qualities of action they want to bring to school.
 - the parents think and talk about the qualities of action they want to bring to school.
 - they think and talk about the qualities of action they want to bring to school.
 - the schools think and talk about the qualities of action they want to bring to school.
15. The word *vulnerability* (last para, line 5) means
- immunity.
 - susceptibility.
 - invincibility.
 - indomitability.

Question II

(20 marks)

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

- Why do the writers say that they don't see academic purpose as school's ultimate purpose? (4 marks)
- According to the essay, how are students oriented towards achievement? (4 marks)
- "If school is a game, then some students start with all the cheat codes, while others start at level one on a device with a smashed screen." How is the given statement justified in the essay? (4 marks)
- One of the benefits of doing values work in school is helping to create a more inclusive community. Think of an activity you can incorporate in your class room which supports the benefit mentioned above. (5 marks)
- There are four benefits of doing values work in school according to the writers. Which one do you think is the most important one? Justify your choice with ONE reason. (3 marks)

Section C: Language and Grammar [15 marks]

Read the directions to the following questions carefully and answer them.

Question I

(5X1 = 5 marks)

For each of the 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. 6 (c)

1. "What do you think? Where _____ we go on holiday – New York or Paris?"
 - a) would
 - b) should
 - c) must
 - d) can

2. One would think that a considerable amount of money would change his mind, but the young man was rather determined about not selling his family home. What is the antonym of 'determined'?'
 - a) adamant
 - b) relentless
 - c) hesitant
 - d) steadfast

3. Anybody who wishes to sign up for the voluntary work, has to _____ this form.
 - a) fill out
 - b) fill up
 - c) fill into
 - d) fill in

4. Which of the following is correct?
 - a) The receptionist said, "You next, Mr. Dorji."
 - b) The receptionist said, "Your next, Mr. Dorji."
 - c) The receptionist said, "Yours next, Mr. Dorji."
 - d) The receptionist said, "You're next, Mr. Dorji."

5. Everyone admired the student's brilliance. The underlined word is a/an
 - a) adjective
 - b) adverb
 - c) noun
 - d) verb

Question II

(5X1 = 5 marks)

Choose the correct phrasal verbs given in the brackets to complete the sentences below.

1. Her tendency to _____ (stay off/space out) in the middle of a conversation has always been annoying.
2. You cannot _____ (rule out/rule over) the fact that he did serve the organization diligently until that unfortunate incident.
3. Your examination is just around the corner so you better get serious about your studies and stop _____. (fooling around/floating around)
4. Elon Musk had to decide _____ (closing off/closing down) one of his companies. He decided not to give up both.
5. You were the last person I expected to _____. (bump into/build into)

Question III

(5X1 = 5 marks)

Choose the appropriate word from the two homophones given for each sentence.

1. It's such a hassle for those who has to keep (dying/dyeing) their hair every other week.
2. The instructor said, "We will all gather in the auditorium at half (passed/past) nine tomorrow morning."
3. The student was reminded that it was the (forth/fourth) time he was failing to hand in his project.
4. Sometimes he teaches me how to play a few (cords/chords) on the guitar.
5. The Women Association is going to organise a (fare/fair) to raise money for the victims of domestic violence.

Section D: Précis Writing [20 marks]

Given below is an extract of approximately 240 words. Read the extract carefully and write a summary keeping in mind the following:

- *Your summary should be written in one paragraph.*
- *Your summary should include the main points.*
- *The precis must be provided with a short title.*
- *Your summary must not exceed 100 words.*

As a parent you have a big job. You're the one who helps your children grow up to feel a sense of belonging and connection to the family. You teach your children social and life skills. You help your children feel loved. You find ways to ensure that your children feel special, unique, and important. You keep your children safe.

How do you do that? With discipline. Perhaps you think of "discipline" as a means of control through punishment, but Positive Discipline is not about punishment or control. Rather it is about instructing, educating, preparing, training, regulating, skill building, and focusing on solutions. Positive Discipline is constructive, encouraging, affirming, helpful, loving, and optimistic. As children don't come with directions, parents need to find an approach that gives them a sense of confidence.

Positive Discipline begins at birth and lasts a lifetime. That's right, it's never too early or too late to use Positive Discipline, because it is based on mutually respectful relationships in which you respect your child and you respect yourself. If parenting advice focuses only on the needs of the child and not the needs of the adults, it isn't mutually respectful. That kind of parenting encourages dependence and a lack of courage. If parenting advice focuses only on the needs of the adult and not the needs of the children, that's also not mutually respectful -it encourages submission, fear, and rebellion.

With Positive Discipline, the emphasis is on a balance of firmness and kindness, and on providing respect for both adults and children. Positive Discipline, because it is neither permissive nor punitive, brings hope, increased skills, and love to your family.

TASHI DELEK