

GP Tutor:

Candidate Name

Class

Admission No



MILLENNIA INSTITUTE

Preliminary Examination 2 2010

Pre-University 3

GENERAL PAPER

8806/02

Paper 2

3 September 2010

Friday

1 hour 30 minutes

INSERT

READ THESE INSTRUCTIONS FIRST

Write your **name**, **class**, **admission number** and **tutor's name** in the spaces provided at the top of this page.

This insert contains the passage for Paper 2.

This insert consists of **4** printed pages.

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Passage 1: C.A Mace writes...

- 1 "No man ever acts from a single motive", wrote the author Dostoevsky, and this simple truth should never be far from the minds of those who interest themselves in the problem of incentives; for the failure to appreciate the complexity of human motivation is, perhaps, the outstanding weakness of every system of thought on this. The mistake of the world-wise, who like to say that 'the only effective incentive is the pay packet', is not so much that they overlook other sources of motivation as that they fail to observe the complexity of this motive itself. 5
- 2 We all love money, but we love it most for what it enables us to do. To some it may mean chiefly pleasure and amusement, to others it means greater security, or a better chance for one's children, or greater opportunity for promoting a project for reforming the world. The pay packet theory is not a bad one to start from, but it is apt to stifle thought precisely at the point where thought should begin. We begin to understand men's motives only when we know how they spend their money and how they spend their time. He performs these tasks from what he is apt to describe as a sense of love, or a sense of responsibility for getting something done. Forces such as these must surely be assigned some function in a balanced system of incentives. 10 15
- 3 For centuries, many believed the strongest incentive for anyone to do something would be love. The appeal to Mankind's love for one another seems strong because it appeals to the fundamental core of human emotions. It can be said that love is THE fundamental emotion of any rational human being (and even for those who lack their complete mental faculties). Hence, by appealing to this fundamental emotion, it can be said that a person has no choice but to respond in a positive fashion because a person wants to be loved and to give love. Nothing, I would argue, motivates a person more to go the extra mile than tugging at their heartstrings. Indeed, it is because motivation through love targets the basic, innate nature of Man, that many have considered it to be the strongest, if not only, viable form of motivation. Today, many management gurus have recommended modern day leaders to motivate their followers by showing more care and concern for them. 20 25 30
- 4 If love is for someone you know, then what about complete strangers? Altruism is the answer as it causes a person to work for a cause which benefits total strangers. Altruistic behaviour is an unknown force, whose power to motivate people to do extraordinary deeds is only second to love. One cannot explain why a person would do something to benefit another for no pay nor reward, except to give thanks, and to accept whatever benefits with gratitude. There are, in human nature, forces that impel a man to perform tasks that he finds unpleasant and which he is under no obligation or compulsion to perform. If he does perform these tasks without any form of reward, then it would be apt to describe this motivation as done out of obligation to a greater good. The daily sacrifices of policemen or firemen are beyond price. Altruism is indeed a mysterious force that motivates people to do great things for next to a pittance. 35 40
- 5 If all else fails, the last motivation for a person would be the sense of duty. The need to achieve or complete something assigned to you as your responsibility is a primal force of human nature. However, the fact that anyone can be 45

surprised at this behaviour is a reflection of the traditional popular psychology in terms of which we and they have been taught to think about such things. It is the job that 'just has to be done', and we derive satisfaction, not so much perhaps from doing it but from having got it done. Common experience suggests that almost any man will do almost any job of work if the work contributes to his self-respect and to a measure of recognition from his peers.

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(adapted from *Satisfaction in Work*, Professor C.A Mace)

Passage 2: Samuel Gregg writes...

- 1 If there was a phrase that aptly sums up the spirit of the age that we are living in, it would be ‘Show me the money!’ from the movie *Jerry Maguire*. Let us face it – we live for money, our actions lubricated by money, and (with not much exaggeration) even die for money. Man does not, for one minute, do things willingly because this is not reality. Our own experience shows us that Man, if given a choice, never assumes responsibility and accountability without some form of gain. The early social architects of modern society, after World War II, sincerely believed in the “innate” altruistic nature of Man. They started many social experiments – the Peace Corps being the figurehead, in the name of promoting goodwill and self-sacrifice for the less fortunate. If only these experiments had worked... 5 10
- 2 We live in the age of a Commercial Society. Commercial Society rejects this vision of Man as well as the means to promote the utopian view of society. The understanding of humans that pervades Commercial Society is one of *realism*. It does not assume that human beings can be motivated by any other means except that of financial gain. Many of the Commercial Society’s legal and economic structures are thus predicated on a decidedly non-altruistic understanding of humans and their world. We assume that there will always be some people who will unreasonably decide to find some reasons not to fulfill their obligations. Hence, the system that characterises the modern Commercial Society from previous societies in motivating people, is that, the Commercial Society requires exchanges into which people enter in the pursuit of their own interest. 15 20
- 3 Commercial Society does not therefore attempt to interfere or eliminate human frailties. Instead, it holds onto the fact that (in fact, celebrates) there is nothing unnatural about self-interest. To try to interfere or eliminate it would be to go against the grain of a universal and powerful human instinct. It is not an abstract principle grounded without a standing in reality. Those who followed Commercial Society’s early developments noted its ability to align human weakness and self-regard with society’s overall progression towards a more prosperous state of well-being. Adam Smith’s reference to the “invisible hand” perplexes some, but it is simply a metaphor for the idea in which through allowing people to pursue their self-interest, unintended but beneficial social consequences for others will follow. As individuals pursue profit, unintentionally or intentionally, it adds to the sum total of societal well-being, plus the fact that people are motivated to get things done. 25 30 35
- 4 Granted, the pursuit of self-interest is the most controversial moral-cultural conundrum facing societies today. However, the “ruthlessness” and “depravity”, often portrayed by critics of Commercial Society, rarely account for the fact that individuals are able to self-reflect and be critical of their behaviour. And, if I might suggest, the criticisms of Commercial Societies are not unique to Commercial Societies only. Perhaps, we should start recognising people for who they are, not what they should be. 40

(adapted from *The Commercial Society*, Samuel Gregg)

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