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AUTHOR   Sanders, Joseph E., III; Geroy, Gary D.
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ABSTRACT
                This paper presents and discusses a theoretical model that
broadens the context for human resource development (HRD) social mandates and
provides a process model grounded in self-actualization awareness and
thinking that facilitates the individual to go beyond the constraints of
potential (as defined by the individual's environment). The model is
described as grounded in these two social principles that extend to both
cultural and economic movement: society and its organizations are stratified,
and upward mobility is an unbalancing dynamic in which there is a fixed-size
apple pie from which many people want a piece. The first principle
encompasses the threat that comes from the elite group's psychological fear
of cultural intrusion by individuals who have chosen to leave their base
group. The bipolar model is proposed as having the following: (1) a base
group (donor) that represents the indigenous group from which the sojourner
migrates; (2) an elite group (host) that represents the target group to which
the sojourner intends to migrate; and (3) the illegitimate movers that
represent the sojourners trapped between two worlds--belonging to neither,
unsuited to retreat, and unable to advance. A fourth element of the model is
a characteristic profile of each stratification to include members'
leadership preference, motivation orientation, and decision-making style.
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Mobilizing Illegitimate Movers:
A Model for Transcending the Constraints of Potential.
Innovative Session 3.

Joseph E. Sanders, III and Gary D. Geroy

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Mobilizing Illegitimate Movers: A Model for Transcending the Constraints of Potential

Joseph E. Sanders III
Colorado State University

Gary D. Geroy
Colorado State University

Evolving the capacity to find meaning in life optimizes an individual's ability to go beyond the environment's imposition of potential, and accomplish "outside the box." This paper presents and discusses a theoretical model which: 1) broadens the context for HRD social mandates and 2) provides a process model grounded in self-actualization awareness and thinking which facilitates the individual to go beyond the constraints of potential (as defined by the individual's environment).

Keywords: Social Stratification, Leadership, Existentialism

This paper presents and discusses a theoretical model (see figure 1) which: 1) broadens the context for HRD social mandates and 2) provides a process model grounded in self-actualization awareness and thinking which facilitates the individual to go beyond the constraints of potential (as defined by the individual's environment). The American ideology is that at birth's moment, all people are created equal. Unfortunately, from this point forward, the forces of life shape, label, and direct the opportunities and rights available - resulting in social stratification. According to Liska (1992), Mendoza (1995), and Napoli (1995), humans and their optimization capacity is directly linked to the class in which they exist, and effectively creates an inherent discrepancy in opportunity and process.

Why should HRD professionals be concerned about this inherent discrepancy in opportunity and process? At a social conscience level, it may be incumbent upon HRD professionals to be challenged by the question of whether we are really optimizing human development if we limit the expansive potential of any of our workforce through various strategic intervention strategies? Second, should enterprise continue to be a mirror of social phenomena, or do we have a social responsibility (even if only in the cause of profit maximization) to provide process and opportunity for all individuals that transcend the immediate strategic need of the organization?

HRD purports to maximize individual potential by educating, training, developing and ensuring equality within the workforce. Ruona (2000) highlights these notions in her discourse on the philosophical foundations of HRD. The problem is that we limit individuals to the environmentally defined notion of potential, as defined by the environmental context of the individual. Who creates the definition of the individual potential? It may be society as it addresses general workforce development through its structure and system. Alternately it may be enterprise. The question raised is whether or not in our HRD and structural efforts to improve individual, society, and enterprise capacity, we may be effectively limiting individual potential? The HRD goal should be to help individuals develop beyond the constraints of potential by allowing them to transcend societal derived and potentially limiting norms.

Discussing stratification forces, Liska (1992) suggests that society's and enterprise's power elite will continue control systems to protect themselves from threat-infusion by those outside their sphere. As an individual matures into adulthood, the societal class system increases its stronghold, by limiting the amount of legitimate movement between classes; because as a person matures they develop social consciousness and awareness making a person's relative place in society more salient (Taylor & Moghaddam, 1994). Defying this societal dynamic by moving out of their class presents unique challenges, in part because their behavior is viewed as illegitimate by two spheres of society which are outside their immediate context. The first sphere is the group they are leaving, and the second is the group of which they wish to be a part. We refer to the former as the "base group," and the latter as the "elite group." Brody (1970) refers to these groups in systems terms, using the terms "donor system" (base group) and the "host system" (elite group).

The U.S. prides itself on capitalistic-stratification, which in theory grants an "equal opportunity" and social mobility for everyone. For those Americans who are content with their current social class, this theory does not pose a problem.

TRANSCENDENTIAL ACCOMPLISHMENT

Characteristics

Leadership Valued: Transactional
Motivation Orientation: Competition
Decision-Making Style: Authoritative

ELITE GROUP

P O T E N T I A L

Social Control

Sponsorship

Leadership Valued: Transformational
Motivation Orientation: High Achievement
Decision-Making Style: Egalitarian

ILLEGITIMATE

MOVERS

Achievement
Decision

Logos progress

Sponsorship

Social Pressure

Leadership Valued: Pragmatic
Motivation Orientation: Low Achievement
Decision-Making Style: External Locus

BASE GROUP

Figure 1
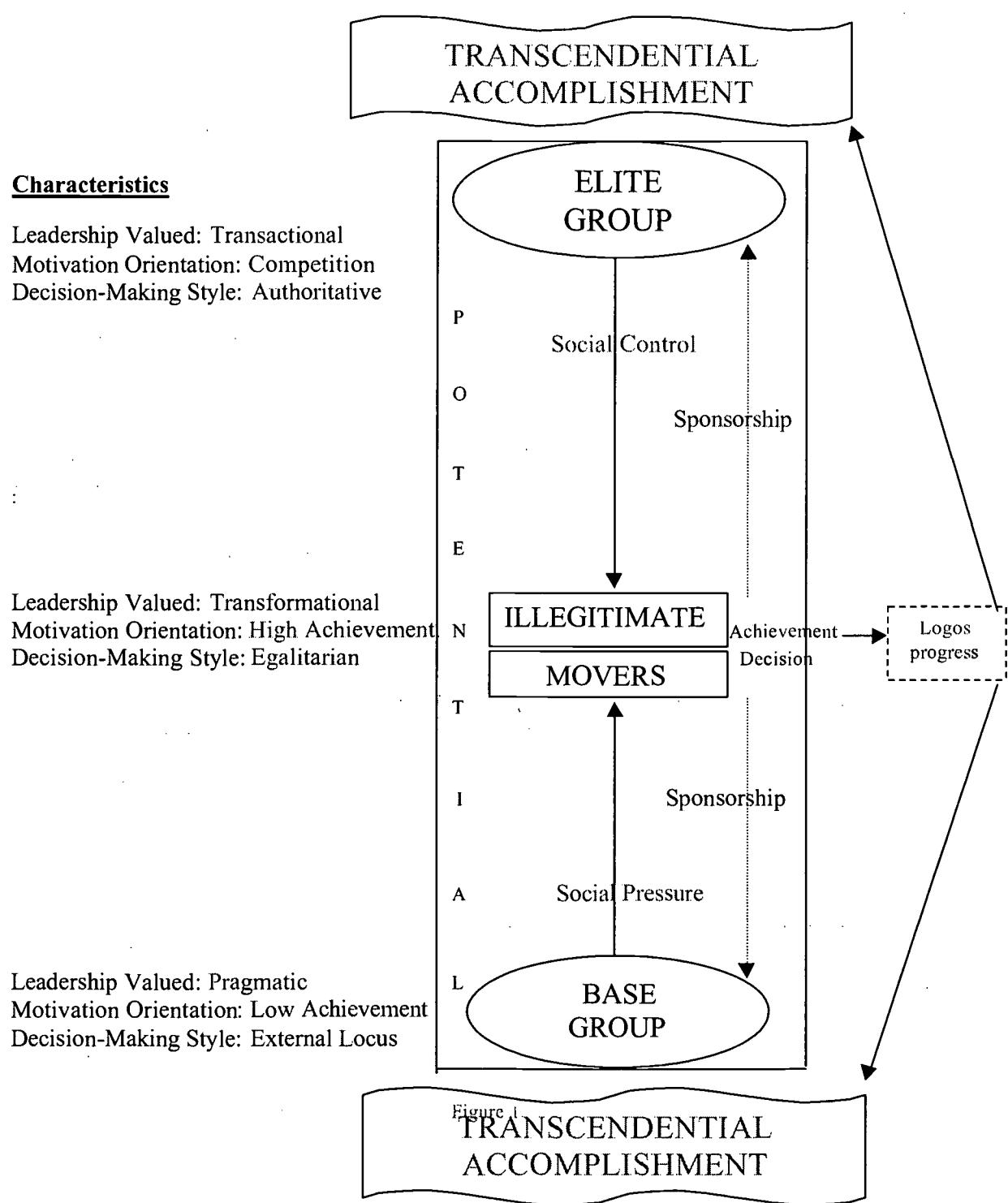**TRANSCENDENTIAL ACCOMPLISHMENT**

Figure 1. Transcendental Accomplishment Model

However, those who try to put the theory into practice frequently can experience a rude awakening. They find themselves divorced from the base group, which they intentionally left behind, and may only be conditionally accepted by the elite group whom they are striving to be like.

Our model is grounded in two social principles, which extend to both cultural and economic movement. First is that society and its organizations are stratified. Second, is that upward mobility is an unbalancing dynamic. In the latter, there is a fixed-size apple pie from which many people want a piece. For the former, it is the threat that comes from the elite group's psychological fear of cultural intrusion by individuals who have chosen to leave their base group. In our bipolar model, the base group (donor) represents the indigenous group from which the sojourner migrates. The elite group (host) represents the target group to which the sojourner intends to migrate. The illegitimate movers represent the sojourners trapped between two worlds - belonging to neither, unsuited to retreat, and unable to advance. Our model includes a fourth element. This is a characteristic profile of each stratification, to include their leadership preference, their motivation orientation, and their decision making style.

Profile of Model Elements

The Elite Group

Members of the elite prefer a *transactional* style of leadership where strategic social and sometimes even material exchange occurs. "The exchange is established and maintained if the benefit to both the leaders and the followers outweigh the costs" (Homans, 1961). Transactional leadership is most conducive to the elite for several reasons. The elite group and members have much larger economic and social "accounts", thus more resources and social capital to exchange (as compared to the base group). Further, "elites" remain in control since they generally are the sole proprietors of their economic and social "accounts." No member of the elite group will "write checks" that he or she doesn't have sufficient funds to cover. Thus, members of the elite group only facilitate exchanges or transactions that will maintain or benefit their "account." According to Paige (1977), transactional leaders try to maintain existing status quo political institutions and policies. As members of the elite group are at the top of the social framework, why would they want change?

The motivation orientation of the elite group is *competitive*. A competitive orientation is defined by Martens (1976) as " a disposition to strive for satisfaction when making comparisons with some standard of excellence in the presence of evaluative others." Individuals with this orientation are concerned with how they compare to those around them, and they often view someone else's victory as their loss. Within the Western social framework, the closer you are to the top the more you have won in comparison to those you have left behind. The elite group members have often experienced more than their fair share of victories, and are not accustomed to losing. Elite members also realize that every time someone takes a piece of the fixed-size apple pie that leaves less for them. The only way to win in this case is to get more pie than everyone else, and if you can't get to the piece of pie before them, take it from them.

Decision-making for the elite is a top-down process, which is best facilitated by an *authoritative style* of decision-making. The authoritarian decision-maker can also be described as directive (Heller, 1969), coercive and persuasive (Bass, 1960), primarily concerned with production (Blake & Mouton, 1964), or lone decision-makers (Vroom & Yetton, 1973). This decision style directly depends on the individual's official rank (Nelson, 1950). It is pretty hard to use this top down approach unless you are at the top like the members of the elite group. This style supports the elite group in maintaining control, and fuels its competitive orientation for success. According to Bartlett (1959), authoritative decision-makers maintain their success in complex social systems because of their prestige and position.

The Base Group

Members of the base group prefer a *pragmatic* style of leadership and followership. The pragmatic style is aligned with the base group for two reasons. First, those who are content with the way things are value the pragmatic style. Pragmatists learn not to make waves, because they do not want to stick out (Hughes, Ginnet, & Curphy, 1999). Like the elite group, the base group will favor the status quo; as they are often unwilling to exert the physical, mental, or emotional effort required to make a change (Taylor & Moghaddam, 1994). Secondly, the base group's relative position in the stratification structure suggests that they are not the critical decision-makers. Rather, the dominant societal group subordinates them (Tajfel & Turner, 1979).

Members of the base group (as compared to the elite) have a *low achievement* orientation having been conditioned to believe that 1) effort won't improve their conditions, and 2) that their course has been set, and that

they cannot override this "automated" system - therefore why bother (Biddle, 1993). According to McClelland (1965), the base group is very extrinsically motivated and lacks the initiative to attempt challenging or nontraditional tasks. In addition, members of the base group could suffer from the "fear of failure" (FOS) psychological construct (Horner 1968). The effect of a low achievement conditioning is that instead of focusing on moving upward towards success the individual moderates his or her fears by remaining stagnate.

Decision making for the base group is much more responsive than for the elite. Members of the base group believe that they are "pawns of fate," and prescribe to an *external locus* of control for making decisions. They prefer being directed as oppose to directing, thus infrequently initiating decisions. Individuals with an external locus of control do not believe that outcomes of tasks are a result of their decision. Also, believing they do not have legitimacy to execute decision-making, they defer to society and superiors to make decisions (Hughes, Ginnett, & Curphy 1999).

The Illegitimate Movers

These are people who have chosen to leave their base group. They have aspirations to attain membership in what they perceive to be an optimal group (the elite group as defined by the environment). The notion of illegitimacy is grounded in the perceptions held toward them by the base group and the elite group. Having chosen to leave their base group, they have socially, politically, and economically - if only in intent - ascribed their base group as not worthy of them. The base group diminishes the sojourner's legitimacy by suggesting the sojourner is no longer "one of us," but now "one of them." The elite group views sojourner as not having legitimacy by virtue of not possessing the same attributes (social, political, economic) that are valued by the elite group. The sojourner now has diminishing legitimacy in the perspective of both the base and elite group. Illegitimate movers are not satisfied with the status quo, and strive to be catalyst for change. They typically do not posses the same lofty economic accounts enjoyed by the elite group, thus they must focus more on the person to influence change rather than using the person in an exchange.

Illegitimate movers seem to prefer *transformational* leadership. Transformational leaders seek change for the improvement of those around them, even if it means changing the framework (Bass, 1990). According to Burns, transformational leadership is ultimately a moral exercise - serving to raise the standard of human conduct. Unlike the elite group, their motives often transcend their personal benefit, and unlike the base group, they are very active in their behavior and critical in their thought. Transformational leadership is afforded to the illegitimate mover, as it does not require special status, and can occur at any social level. Only those who manifest modal values, work to achieve end values, and have a positive impact on those whose lives they touched should be judged as transformational. Leaders who do not possess these three characteristics are usually transactional leaders (Burns, 1978).

The illegitimate movers' motivation orientation is *high achievement*. Achievement orientation represents an individual's intrinsic motivation, which is not primarily dictated by external forces, instead coming from within. Unlike a competitive orientation, an achievement orientation does not need a social component by which to be evaluated. They strive for excellence, persist in the face of failure, and experience pride in their accomplishments (Gill, 1980).

Decision-making preference for the illegitimate movers is a bottom-up or *egalitarian* approach. They believe involving more people in decision processes results in better and more equitable decisions. Their characteristics are described as democratic (Lewin & Lippitt, 1938), primarily concerned with people (Blake & Mouton, 1964), "theory Y" ideologists (McGregor, 1960), or oriented toward joint decision-making (Vroom & Yetton, 1973).

Achievement Decision

What environmental pressures define the potential - and its attendant possibilities and constraints - of the illegitimate mover? The first defining pressure of potential is the current attributes of the elite group. The second is the limiting pathway strategies available for moving toward membership in the elite group, or retreating to their base group. Thus potential is defined by the environment and not by the individual. With this said, what mechanisms can be encountered and utilized to facilitate the mobilization of the illegitimate movers, both within and outside the box of potential?

Sponsorship

Sponsorship mobilizes the illegitimate mover towards the elite group or back to the base group, within the box of potential. Sponsorship towards the elite occurs in two ways. The first is a legal process wherein government mandates that members from outside the elite group be allowed in - a form of "legal adoption." The second is via the emotional response by the elite group who may be overcome with feelings of guilt and bring the "less fortunate" into the elite fold - a form of "social charity." Tokenism occurs when the sojourner is made part of the group, but is not fully accepted as an integrated or embraced member. Like fourth string football players, they 1) are team members, 2) wear the same jersey, and 3) practice with the team, but don't get to play in any games that count. Tokenism as a social strategy accepts few capable illegitimate movers into the elite group, while systematically blocking the majority of the illegitimate movers (Laws, 1975). Tokenism is a subtle but powerful form of discrimination that can have a structural reality for the illegitimate movers. For the sojourner who has spent their life traveling towards the elite group, this token destiny creates and sustains a lingering frustration (Wright & Taylor, 1990).

Sponsorship back to the base group occurs a little differently, but has the same frustrating end. It can occur through strong social ties - such as family wherein illegitimate movers may feel obligated to support the social situation in the base group. This support may be financial, physical, social, or spiritual in form and process. When a dejected sojourner seeks return to the fold, sponsorship may require forgiveness by the base group. Forgiveness may not occur immediately, as it requires social re-norming for both the sojourner and the group. Regardless of the reason, when the illegitimate mover returns to the base group it is viewed as regression. Regression is a relative term, implying a person is returning to a place from which they were trying to leave. Alderfer's (1969) Existence-Relatedness-Growth (ERG) model offers a framework for understanding illegitimate movers' regression. In his model, existence represents the individual's motivation to meet basic physiological and security needs. Once needs are met, they seek relationships and acceptance. However, when the individual is unable to become part of or remain in groups they desire to be part of, they experience the frustration-regression hypotheses. The individual experiences frustration as they regress back to meeting basic needs. The illegitimate mover, who experiences this, becomes a prodigal sojourner whose destiny is his or her beginning.

Logos Progress

Reaching potential is laudable. Our model suggests another option - the achievement of transcendental accomplishment. In the model transcendental accomplishment occurs when the illegitimate mover goes outside the box of potential and rises to Maslow's complete self-actualization. Our treatise is supported by Frankl (1984), Phillips (1997), and Tessin (1997) who agree that capacity fulfillment is not defined by the constraining environmental variables, but is the unleashing of the power of persons to optimize accomplishment by transcending their constraints. It is not an either or path of choice. HRD may be able to help individuals and society in this accomplishment by engaging a process called "logos progress" to assist the illegitimate mover. Victor Frankl suggests that logo therapy will allow a person to remove the constraints of the environmental variable (in the model, potential) and find internal meaning, which would be Maslow's self-actualization.

Logos denotes "meaning," while progress refers to "movement, advancement, and/or development." We suggest logos progress facilitates transcendental accomplishment by focuses on meaningful advancement in life, and by striving for meaning *in* life instead of trying to get meaning *from* life. Such progression better equips the sojourner to realize true meaning, by freeing him or her from the Freudian and Adlerian view that an individual's primary motivation is pleasure, power, and superiority. This realization redirects an individual's destination on an internal state of freedom as oppose to the traditional external focus (elite group status). Frankl (1984) says "To be sure, a human being is a finite thing, and his freedom is restricted. It is not freedom from conditions, but it is freedom to take a stand towards conditions." Such awareness empowers the illegitimate mover, and gives him or her back the potential that was "leased" by society. Striving for meaning in life places the element of an external environment in a non-dominant state. The locus of control for aspiration and value-based meaning is moved from the definition of potential (constructed by the elite or base group) to that of transcendental accomplishment as defined by the individual.

Summary

Wendy Ruona (2000) looked philosophically at the core beliefs underlying HRD and asserted our larger social mandate for responsibility to both society and the individual, to understand how they relate to each other and

enterprise. Our model supports her assertion that HRD can assist people in the social context. Our model allows HRD to transcend the traditional organizational focus and to impact and incorporate the larger social context. Evolving the capacity to transcend potential optimizes an individual's ability to move beyond the environment's imposition of potential, and accomplish "outside the box". The result is that the group or the entity that they represent (i.e. enterprise) can itself redefine a higher meaning of potential, and move to that accomplishment.

The model has multiple applications. At the enterprise level it can be used to help a mid-level supervisor (base group) who desires to move into a senior management position (elite group). This can apply to any member of enterprise who wishes to move to a different level. It can also be applied in a more global context, such as when an African-American family decides to leave their community (base group) and move uptown to live next to families with a higher socio-economic status (elite group). In both scenarios, HRD principles (self-actualization and capacity) can be applied to facilitate optimal development. We believe that all individuals - while equally created - do not have equally created potential, as defined by their environment. However, this environmentally created potential, by the elite group and the base group, should not serve to limit an individual's dreams, aspirations, or movement towards a more meaningful life. We truly believe that as HRD professionals, we can help transcend the inequality and constraints of potential. The model facilitates a view to achieve this outcome by helping individuals and organizations find meaning in life and moving them towards transcendental accomplishment.

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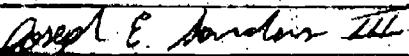*ONLY ONE AUTHOR IS REQUIRED TO SIGN THE FORM.*

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Author Names	Joesph E. Sanders, III Gary D. Geroy
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Please tell us where to communicate with you about this paper

Contact person	Joseph E. Sanders, III
Address	United States Air Force Academy 2818 Middleborough Court Fort Collins CO 80825 USA

Office Phone	(970) 226-3432	**Office Fax**		:
E-mail	jlsand@lamar.colostate.edu			

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