Modeling a Values-Based-Congruence Framework to Predict Organization Constructs in Fraternties and Sororities

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MODELING A VALUES-BASED-CONGRUENCE FRAMEWORK TO PREDICT ORGANIZATION CONSTRUCTS IN FRATERNTIES AND SORORITIES

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Fraternities and sororities are challenged by members who demonstrate unethical behavior with the intent to benefit the organization. This poses serious challenges for practitioners in the field of fraternity/sorority advising. This study examines member's values congruence with their fraternity/sorority and its relationship to organizational commitment, identification, and unethical pro-organizational behavior. Results from a robust path analysis (MLMV) indicate subjective values congruence can predict identification and commitment directly, while commitment directly predicts unethical pro-organizational behavior. Findings of the study provide several implications for fraternity/sorority practitioners.

Fraternities and sororities have an extensive repertoire of practices such as ceremonies, rituals, and symbols that encode and illuminate shared patterns of behavior and expectations for behavior. These rituals and ceremonies—either formally prescribed by the inter/national organization or informally cherished as "traditions" at the local level—communicate the collective organizational identity to fraternity and sorority members (Dutton et al., 1994). Edwards and Cable (2009) defined "values" as general beliefs about normatively desirable behaviors. Fraternity and sorority members act and make decisions that draw from not only personal values, but also organizational values. A chapter's value system reinforces norms that specify how members should behave, and how the organization should allocate its resources. Moreover, Drucker (1988) noted that an organization's culture is a function of its values system. Therefore, subjective fit between an individual and their organization's provides an important view into measuring organizational culture and understanding its effects (Posner, 1992). This value system may be espoused at the local, national, or both levels. Extending that conceptualization, values congruence, therefore, reconciles the similarity between values held by organizations and by its members

(Chatman, 1989; Kristof 1996). Furthermore, values congruence may exist within three distinct frameworks:

(1) A degree of congruence between local initiated members and new members

(2) A degree of congruence between local chapters and their affiliated national organizations, and

(3a) A degree of congruence between alumni and undergraduate members at the local chapter level across time who identify and feel attached to the national organization and/or its Ritual, or

(3b) A degree of congruence between those alumni and undergraduate members at the local chapter level who do not identify and feel attached to the national organization and/or its Ritual.

The present study is innovative inasmuch that it bridges the gap between constructs traditionally explored in the management and industrial/organizational psychology field and higher education. In the past 20 years, the authors found six published studies that tested these or similar constructs within the sampling frame of college fraternities and sororities. These studies and the constructs they examined are presented in Table 1.

Table 1

Fraternity/Sorority research using constructs from I/O Psychology

Authors	Constructs
Algoe, Haidt and Gable (2008)	Positive Reciprocity
Evans (1996)	Social Identity
Kalkowski (2005)	Leader-Member Exchange
	Organizational Citizenship Behavior
Staskon (1991)	Social Comparison
	Social Identity
Simonetta (1995)	Group Commitment
	Group Cohesion
	Group Development
Zarvell (2003)	Student Value Congruency
	Organizational Culture

A critical difference between fraternal organizations and business units is that fraternal organizations are voluntary associations. An employee may persist within their work role because of felt obligation, affect, or lack of alternatives. In contrast, members of fraternities and sororities have alternatives (i.e. other organizations to spend their time).

Several authors have also made the case that higher education is, at least in part, a business because of its usage of mission statements and efficiency processes to drive quality (Bandyopadhyah & Lichman, 2007; Deming, 1986;). As a business, Gilbertson (2004) observes that institutions do not manufacture products or provide services—rather they develop the human potential to do those things through the dissemination of ideas and discoveries. Several recent studies have industrial/organizational variables within higher education populations. More specifically, Moore (2012) examined relationships between organizational commitment and ethical climate, while Ayers (2010) modeled perceived organizational support and organizational commitment. We follow that logic and propose that variables studied in business and industrial/organizational psychology may be extended into the framework of higher education.

This project tested the relationships between member's values congruence, commitment to, and identification with their fraternity/sorority, and their intention to commit acts of an unethical nature intended to benefit the organization. The match or fit between a member's values and those of the organization is modeled in this research to propose prediction of a member's identification with and commitment to their fraternal organization. Moreover, any potential ramification of commitment to, value congruence and identification with a fraternity or sorority on its member's attitudes relative to committing unethical actions that may benefit the organization has merit in this study. Given the nature of the established value-congruence scale used in this study, it cannot be precisely determined which referential lens an individual participant is considering—that is, we cannot know if they are rating value congruence to their local chapter or national organization's espoused values. The organization is described broadly, and to date no instrument exists that definitively parses out the potential levels of values congruence that exist within fraternities and sororities. Figure 1 illustrates the conceptual relationships proposed as key indicators of unethical behavior intended to benefit the organization.
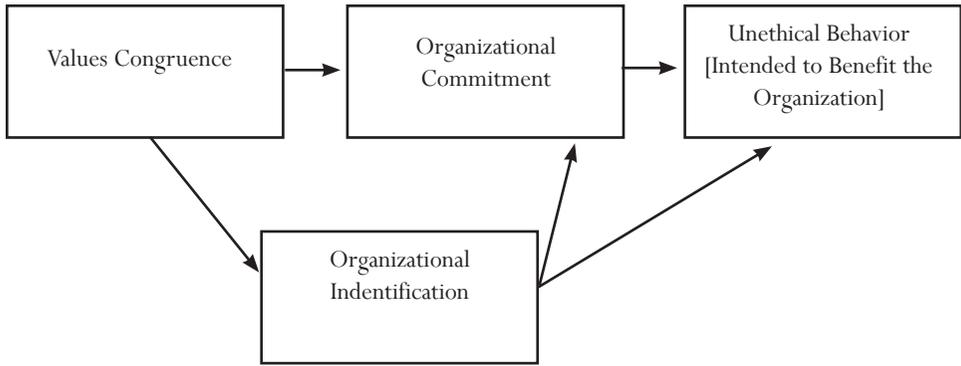
2

Figure 1: Conceptual Model of Values Congruence, Organizational Identification, Organizational Commitment, and Unethical Pro-orgnaizational Behavior.

Person-Organization Fit (POF)

The construct of values congruence is defined in this study similarly to Pervin (1968) and Terborg (1981). Those authors grounded values congruence in the field of interactional psychology, which generally postulates that behavior is a function of the interaction between a person and their environment (Lewin, 1936). Beginning with Tom's (1971) assertion that individuals who share personalities with the organization in which they hold membership will be more successful, research has proliferated around the notion of subjective "fit" between a person and organization. Moreland and Levine (1985) operationalized "consensus" as the acceptance of the group's goals, values, and norms as a sub-component of group cohesion. Chatman's (1989; 1991) seminal theory defined person-organization fit around values matching, as "the congruence between the norms and values of organizations and the values of persons" (p. 339). Judge and Farris (1992) observed that the myriad approaches, measures, and conceptualizations make fit an "elusive" construct. Kristof (1996) refined this definition as, "the compatibility between people and organizations that occurs when: (a) at least one entity provides what the other needs, or (b) they share similar fundamental characteristics, or (c) both" (pp. 4-5).

Recruitment is a critical component of any fraternity or sorority program whereby organizations and new members evaluate each other in search of fit. This process likely begins prior to the individual entering the group (Simonetta, 1995). Social Comparison Theory (Festinger, 1954) suggested that members have intrinsic need for self-evaluation and comparison to others believed to be similar to them. These comparisons exist within the organization (in-group) and outside the organization (out-groups). Festinger's work proposed that homogeneity of the group as demonstrated by an increasing number of similar social comparisons yielded a greater group relevance in the mind of the individual. Moreland (1985) demonstrated that members of the same organization are seen as similar to one another while individuals who belong to other organizations are seen as relatively dissimilar. Tajfel (1978) proposed that social comparisons occur at the group level, especially when the group is attempting to differentiate itself from other groups. In this framework, groups evaluate others for homogeneity and deem relevant organizations that are most comparable to their own.

For further consideration of subjective fit within the fraternity/sorority context, Schneider's (1987) attraction-selection-attrition

(A-S-A) theory may serve as a theoretical framework for the relevance of considering subjective fit within the fraternity/sorority context. Upon entry, members whose values are incongruent with the norms and value set of the organization tend to leave, either voluntarily or involuntarily. As these "different" members exit, the remaining membership tends to be similar to one another, thereby increasing the homogeneity of the organization (Schneider, 2001; Arthur et al., 2006). Therefore, the attribution-selection-attrition model framework provides a reference point for why organizations look and act the way they often do.

Several researchers have also observed that prospective members are more likely to choose organizations with values matching their own (Cable & Judge, 1997). Erdogan et al. (2004) also observed that Cognitive Dissonance Theory purports that when members behave in ways incongruent with their beliefs or values, they experience dissatisfaction and cognitive dissonance resulting in feelings of alienation or resentment. Moreover, members who have different values are less likely to identify with the organization (Ashforth & Mael, 1989; Dutton et al., 1994). When organization members sense congruence between personal and organizational stated or demonstrated values, a connection is more likely to be established to the broader mission/purpose of the organization. Saks and Ashforth (1997) suggested that in some measure, people who consider themselves a good fit within an organization are likely to somewhat define themselves in terms of the organization. However, in that article the authors cautioned,

"…that we did not find a closer correspondence between values congruence and the more organizationally relevant outcomes that were related to [person-job fit] perceptions (i.e. organizational commitment and organizational identification) is inconsistent with predictions based on past theory and research" (p. 417).

Prior literature has shown that person-organization fit is positively related to organizational attraction, perceived organizational support, job satisfaction, identification, job performance, organizational commitment, citizenship and extra-role behaviors and intent to stay (Arthur et al., 2006; Cable & DeRue, 2002; Edwards & Cable, 2009; Kristof-Brown et al., 2005;Verquer et al., 2003; Van Vianen, 2000). Therefore, values congruence is represented theoretically by person-organization fit.

Unethical Pro-organizational Behavior (UPB)

As discussed, values are general beliefs about desirable behaviors. However, there are also a number of organizational costs associated with unethical or deviant behavior within teams or organizations. A significant body of research has explored counterproductive and deviant behaviors within organizations (e.g. Bennett & Robinson, 2000; Fox & Spector, 1999; Giaclone & Greenberg, 1997; Greenberg 1990, 1993; Murphy 1993; Robinson & Bennett, 1995, 1997; Spector, 1997). A number of reasons why organization members might engage in unethical acts include: to benefit themselves (Greenberg, 2002; Terpstra et al., 1993), to retaliate against or harm the organization (e.g., Skarlicki & Folger, 1997), or to harm other members (e.g., Thau, Aquino, & Poortvliet, 2007).

The literature also provides insight into unethical behaviors that are intended to benefit the organization. Generally, this type of behavior is called unethical pro-organizational behavior and would fall under the notion of workplace deviant behavior that Robinson and Bennett (1995) described as voluntary actions that violate organizational norms and threaten the wellbeing of the organization and/or its members. Theorists maintain that some unethical acts can

4

be enacted for organizational benefit (Brief et al., 2001; Vardi & Weitz, 2005), yet empirical evidence is scant (Umphress, Bingham, & Mitchell, 2010). Research that has investigated beneficial unethical acts (e.g., Brief et al., 1991) typically have not considered whether the acts were conducted to benefit the organization (see Froelich & Kottke, 1991)

Similarly, unethical pro-organizational behaviors may or may not violate organizational norms, but are similarly unethical and voluntary. By definition, unethical pro-organizational behavior includes two main definitional components: (1) the actions are unethical (including acts of commission and omission), and (2) the actions are neither specified in formal job descriptions, nor ordered by superiors, yet are ostensibly carried out to benefit or help the organization (Brief & Motowidlo, 1986; Umphress & Bingham, 2011; Umphress, Bingham, & Mitchell, 2010). Unethical pro-organizational behaviors are different from errors, mistakes, or unconscious negligence, as [people] may engage in this type of unethical behavior without any specific intent to benefit or harm (Umphress, Bingham, & Mitchell, 2010). To date, a definitive list of unethical pro-organizational activities specific to fraternal organizations has not been developed. Such a discipline-specific was noted by Umphress and Bingham (2011) as an avenue for future research. Whereas the development of an instrument was beyond the scope of this study, conceptually a range of behaviors may be postulated that meet the Umphress definition of UPB. Pragmatically, actions that are undertaken primarily to benefit the organization may include, yet not be limited to:

1. Hazing to build unity or solidarity,
2. Violation of campus recruitment rules relative to time, place or manner of activity,
3. Intentionally withholding information or covering up facts to advisors, university personnel or headquarters staff members during an investigation or inquiry, or
4. Badmouthing another organization publically as a means to make one's own organization look more favorable.

There is, however, another type of workplace deviant behavior referred to as counterproductive work behavior (CWB). CWB detracts from the organization or an individual within the organization. This distinction is a key delineator between CWB and unethical pro-organizational behaviors. Conceptually, all unethical pro-organizational behaviors are CWB—because their action has the potential to harm the organization in the short or long term. However, not all CWB are unethical pro-organizational behaviors because UPB necessitates that the primary motive for the action must have been to benefit the organization. It is possible that some CWB are committed for the sole benefit of the actor and without regard to the organization.

Prior literature has shown that unethical pro-organizational behavior is correlated with organizational identification and social desirability and lead to the probable consequences of guilt, shame, and cognitive dissonance (Umphress et al., 2010; Umphress & Bingham, 2011). Ashforth and Anand (2003) observed that individuals who strongly identify with their organization may choose to disregard personal moral standards and engage in acts that favor the organization -- possibly even at the expense of those outside it.

Schneider et al. (2001) cautioned that increased values congruence among group members may not always be desirable because of its potential to propagate a culture of groupthink. Ergo, a homogeneous campus fraternity or sorority with an unethical values-set may permit behaviors by its members that are contrary to societal norms, rules, or standards, so that the organization may achieve some anticipated benefit. Brief et al. (1991)

cautioned ethical dilemmas may be created that are influenced in the direction of the values a member believes are held by the person (or group) with whom they are accountable.

Organizational Identification (OI)

Studying the degree of organizational identification members take on has potential importance in informing this study because of its relationship to individual organizational behavior. For example, the depth of organizational identification can predict extra-role behaviors, job involvement, satisfaction, psychological attachment, organizational commitment, and turnover intentions of workers (Mael & Ashforth, 1992, 1995; van Knippenberg et al., 2000; Romzek, 1989, Riketta, 2005; Cole & Bruch, 2006; Marique & Stinglhamber, 2011) Dutton et al. (1994), drawing on the seminal work of March and Simon (1958), conceptualized organizational identification as a form of psychological attachment that occurs when members adopt the defining characteristics of the organization for themselves. Haslem et al. (2003) have gone to the extent of contending that without the presence of organizational identification there can be no communication, inter-relating, planning or leadership.

Riketta's (2005) meta-analysis proposed the difference between organizational identification and organizational commitment is a matter of debate within the literature. Several researchers (see Griffin & Bateman, 1986; Mathieu & Zajac, 1990) treated organizational identification and organizational commitment as the same construct. Riketta noted that organizational identification and commitment shared around 70% of their variance across multiple studies. Alternatively, others defined organizational identification within the affective-motivational framework as an internal drive to maintain an emotionally satisfying relationship with the organization (O'Reilly & Chatman, 1986). Patchen (1970) defined organizational identification as an individual member's belief in shared characteristics with other group members that generate group solidarity and an overarching support for the organization.

Organizational identification received a resurgence of scholarship under Ashforth and Mael (1989) who seminally proposed it as a "oneness and belonging to" (p. 34) the organization. This definition was not necessarily associated with any specific behavioral or affective states. Ashforth and Mael (1989) grounded organizational identity in Hogg and Abrams' (1988) and Tajfel and Turner's (1986) social identity theory, predicating its definition on

1. The distinctiveness of the organization's values in relation to comparable organizations,
2. Prestige of the organization through inter-organization comparison and its effect on self-esteem, and
3. Salience of the out-groups inasmuch that awareness of other organizations reinforces an understanding of one's own organization.

By definition, organizational identification is specific to a particular organization, meaning that when the tie to that specific group has been broken, individuals are likely to feel a significant loss – particularly when organizational identification comprises a significant component of an individual's sense of self (Farber, 1983; Levinson 1965; Levinson, 1970).

Umphress, Bingham and Mitchell (2010) found that organizational identification alone might not drive unethical behavior, but that an interaction exists whereby high levels of positive norm reciprocity combined with high levels of organizational identification predict unethical pro-organizational activities. Said another way, "individuals who endorse positive reciprocity beliefs are motivated to help their organizations through unethical pro-organizational behavior" (p. 776).

6

Organizational Commitment (OC)

Identification is one piece of the commitment process that involves the degree to which members see the organization as part of themselves (Dutton et al., 1994). Organizational commitment theory is grounded in two major arenas: (1) Social Exchange Theory (Blau, 1964; Emerson, 1976), which proposes that quality relationships develop through the exchange of resources between two parties and, (2) the norm of reciprocity (Gouldner, 1960), which states that individuals generate obligations to return beneficial behavior to an organization with which they feel a strong membership (Cropanzano & Mitchell, 2005). Norm reciprocity, particularly positive norm reciprocity, stems from a member's belief that fellow organizational members are benevolent and can be trusted.

Porter et al. (1974) characterized organizational commitment with an element of identification across three components in their seminal works (Porter et al., 1974; Mowday et al., 1979). The collective definition of organizational commitment is the strength of an individual's identification with, and involvement in, a particular organization characterized by an internalization of organizational goals and values, a willingness to exert effort on behalf of the organization, and a desire to maintain membership within the organization. Alternatively, Morland and Levine (1982) define commitment based on the rewardingness of the relationship between the individual and the group.

Allen and Meyer (1990) reformulated organizational commitment to include the Porter and Mowday model of organizational commitment by adding an "emotional attachment to, identification with, and involvement in the organization" (p. 1). As such, their three-component model is grounded in a member's likelihood to persist within the organization (Meyer & Allen, 1991). The three components, termed affective commitment (a

desire to remain), continuance commitment (a perceived cost of leaving) and normative commitment (a perceived obligation to remain) are taken together to demonstrate a person's commitment profile.

Scholars have interchangeably used organizational identification and commitment in prior research, which has created potentially problematic interpretations—largely due to overlap caused by the multitude of definitions for each construct (Riketta, 2005). Mael and Ashforth (1992) noted that organizational commitment was often formulated as a general orientation (to a set of goals or values), whereas organizational identification involves a psychological attachment to a specific organization. Mael and Ashforth's definition connects an individual's psychological self-concept (i.e. feeling a part of the organization, internalizing the organization's values, and having pride in the organization) and the organization. This connection can be viewed in contrast to organizational commitment whereby commitment is grounded in external social relationships that reciprocate positive normative behavior that additionally manifest an individual's desire to bind and persist within the organization. In sum, organizational identification and organizational commitment collectively and individually propagate an overarching attachment between individual and organization through different mechanisms. Organizational identification is best differentiated from commitment as an internal, self-definitional foundation for attachment within a group member while organizational commitment externally attaches an individual to the organization other members through mutually beneficial social relationships with other group members.

O'Reilly et al. (1991) demonstrated the first direct link between values congruence and organizational commitment. Finegan (2000) expanded that scholarship by observing a curvilinear relationship between

organizational values and both affective and normative commitment. The more extreme an organization's values, the less normatively and affectively committed its members were.

In summation, Figure 1 is re-presented here to graphically depict the hypothesized theoretical and conceptual relationships proposed and tested by this study.
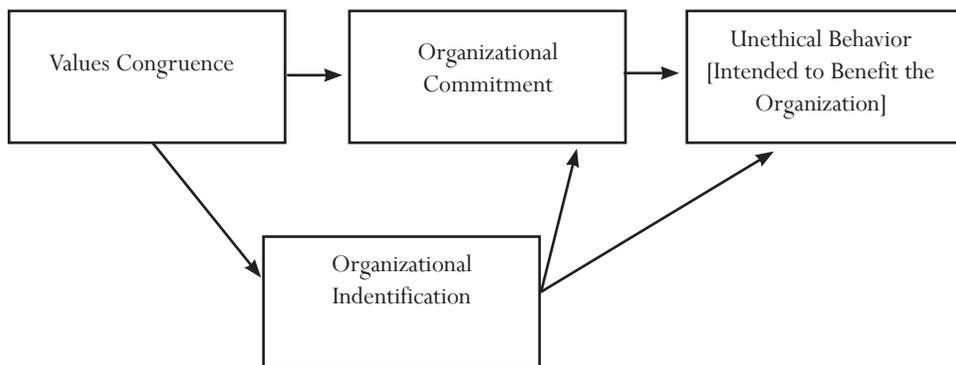

Figure 1: Conceptual Model of Values Congruence, Organizational Identification, Organizational Commitment, and Unethical Pro-orgnaizational Behavior.

Purpose and Hypotheses of the Study

A "call for values congruence" was proposed to the fraternity and sorority community and challenged members to align themselves with the stated purposes and values of their inter/national organizations (Franklin Square Group, 2003). In such a challenge, it may be reasonably inferred that those institutional leaders intended the alignment of chapter-level behavior to organizational values congruence was intended to mitigate some elements of unethical behavior. Overtly, fraternities and sororities employ marketing strategies or publically profess these values to potential recruits at both the national and local level. A potential problem arises when those messages become distorted, particularly as they are distilled to the campus level. A measure of subjective fit (values congruence) may provide a useful measure to address that challenge. Values congruence, as suggested by Sekiguchi and Huber (2011) may serve to be a useful tool in the selection of criteria for prospective members a priori their invitation to join one of these organizations. What those authors did not address were the

potential ramifications of values congruence as a criterion when the campus organization's espoused values are deviant in nature. This study's use of predictive modeling provides a useful tool to examine connections between values congruence and acts of an altruistically deviant nature.

Organizational commitment is important in the college setting because it yields positive behavioral and organizational outcomes such as trust in organizational values and goals, a willingness to work hard for the organization, and a willingness to retain membership in the organization (Mowday et al., 1982). If members of organizations are committed to the organization's values and goals, they should also be subsequently willing to exert effort and resolve toward accomplishing those aims. This is an extension of the proposition by Kristof (1996) that people with high congruence between personal and organizational values are more likely to exhibit positive pro-organizational behaviors, such as helping other members and extra role behaviors. This congruence of values and extra-role behavioral

connection merits study, particularly in the instances where individuals experience deviant values congruence between themselves and the organization and/or the extra-role behaviors undertaken are unethical in nature. Ashforth and Anand (2003) observed that individuals who strongly identify with their organization may choose to disregard personal moral standards and engage in acts that favor the organization - possibly even at the expense of those outside it.

The ability of a measure of values congruence to predict individual differences in organizational commitment, organizational identification, and unethical pro-organizational behavior within fraternity and sorority members has not been previously explored. In this study, relationships between measures of values congruence, organizational identification and commitment, and unethical behaviors intended to benefit the organization were explored within a sample of college students using path analysis as a statistical technique. Broadly, this study posed the following research questions that would be modeled within a structural framework

RQ1—To what extent does a subjective measure of values congruence predict an individual's identification with and commitment to commitment to an organization;

RQ2—To what extent does an individual's identification with the organization predict their commitment to the organization;

RQ3—To what extent does an individual's identification with the organization fail to predict their propensity to commit unethical behaviors intended to benefit the organization;

RQ4—To what extent does an individual's commitment to the organization predict their propensity to commit unethical behaviors intended to benefit the organization.

All research questions have theoretical demonstration, with the exception of RQ4.

Umphress, Bingham and Mitchell (2010) reported that organizational identification alone did not predict unethical pro-organizational behavior, but that an interaction between organizational identification and positive reciprocity norms (see Eisenberger et al., 2004) did significantly predict unethical pro-organizational behavior. We draw from the literature's foundation of organizational commitment in the norm of reciprocity and postulate that the psychosocial-relational element of organizational commitment may facilitate its ability to predict unethical pro-organizational behavior—a relationship that has not been empirically demonstrated previously.

METHODS

Research Design

Students were identified using a purposeful sampling frame of fraternity and sorority members to obtain an institutionally representative sample. Survey research was conducted via an online questionnaire that contained 59 items and took approximately 10 minutes to complete. Survey research as a design type is limited in its ability to determine causality. Only through careful experimental design and conditions, or recent controls using procedures like propensity score matching analysis (see Lane & Henson, 2010) may determinations of causality hold merit.

Sample

Data were collected from 170 undergraduate students at a southeastern mid-size public institution in the summer of 2011. Those who responded to the invitation to participate were provided a link to the online questionnaire. The questionnaire contained 59 items and took approximately 10 minutes to complete. Students enrolled in a fraternity/sorority leadership course were awarded extra credit for their participation. Missing data (4.4% of total data points) were handled using commonly

accepted statistical procedures (see Rubin, 2009). Students were 30.2% male (n = 52) and 69.8% female (n = 118). Racially, students were 77.0% Caucasian (n = 131), 17.0% African-American (n = 29), 1.8% Hispanic (n = 3), 2.4% Asian (n = 4), and 1.8% other or non-specified (n = 3).

Measures

There were four measures examined within this study. The wording in some of the constructs was adapted to fit the context of college student organizations. Two common modifications were "employee" changed to "member," and "company" changed to "organization."

Values congruence. The Cable and DeRue (2002) person-organization fit scale is a 3-item measure designed to capture subjective fit perceptions between an individual and their referent organization within the framework of values congruence. An example item is "My personal values match my organization's values and culture." Participants were asked to respond to each item using a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). Cable and DeRue conducted two studies within their manuscript and reported internal consistency reliability (α) estimates were reported of .89 and .84, respectively.

Unethical pro-organizational behavior. The Umphress, Bingham and Mitchell (2010) unethical pro-organizational behavior scale is a 5-item measure designed to capture intentions to commit unethical behaviors given perceived positive benefit to the organization of that agency. An example item is "If it would help my organization, I would misrepresent the truth to make my organization look good." Participants were asked to respond to each item using a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). Umphress et al. conducted two studies within their manuscript and reported internal consistency reliability (α) estimates of .88 and .91, respectively.

Organizational identification. The Mael and Ashforth (1992) organizational identification scale is a 6-item measure designed to capture an individual's cognitive identification with a referent organization. An example item is "This organization's successes are my successes." Participants were asked to respond to each item using a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). Mael and Ashforth reported an internal consistency reliability (α) estimate of .81.

Organizational commitment. The Mowday et al. (1982) organizational commitment scale is a 9-item (short form) measure designed to capture attitudinal commitment to organizations. An example item is "I really care about the fate of this organization." Participants were asked to respond to each item using a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). Mowday et al. reported an internal consistency reliability (α) estimate of .87.

Analysis

The statistical procedure chosen for analysis of these data was path analysis. Path analysis is one of several statistical techniques developed to analyze relationships among multiple variables. Path analysis is a variation of multiple regression that is most often used to analyze data relative to a hypothesized model. Path analysis works by testing the fir of a correlation matrix to a causal model (Garson, 2004). Stage, Carter, and Nora (2004) stated that researchers commonly use path analysis to when they seek estimates of the magnitude and significance of hypothesized causal connections among a set of variables. The uniqueness of path analysis is that variables are considered as independent or dependent, depending on their location within the causal path. Path analysis is an important tool because it yields the direct and indirect effects variables in a model have on each other. Benefits notwithstanding, knowledge of the theoretical connections among variables is critical because path analysis cannot distinguish which possible

causal path direction is more correct. Ergo, absent sound theoretical and conceptual reasoning, path analysis is unequipped to inform if A causes B, or B causes A, or some combination of the two.

The body of validity and reliability evidence for the four constructs of interest suggested the measures were robust and could be aggregated into a single scale score. Composite scale scores were recorded for each participant and included in a path analysis. Data were examined for univariate and multivariate normality (see West, Finch & Curran, 1995; Tabachuck & Fidell, 2001). A commonly reported measure of univariate normality is the Shapiro-Wilk W statistic, where values closer to zero represent normally distributed variables. Organizational commitment (W = .87), values congruence (W = .88), and organizational identification (W = .87) were graphically and statistically observed to be non-normal. As a measure of caution, a robust maximum likelihood estimation method (MLMV) was used to estimate the path analysis model as suggested by Yang and Wallentin (2010). Table 2 contains scale score means, correlations, and internal consistency reliability estimates in addition to estimates of skewness, kurtosis, and univariate normality.

Table 2

Variable Means, SDs, Inter-item Correlations and Internal Consistency Reliability Estimates

	M	*SD*	**POF**	**OI**	**OC**	**UPB**
Values Congruence (POF)	6.06	.91	(.89)			
OI (Organization identification)	4.45	.57	.454**	(.85)		
OC (Organizational commitment)	6.26	.76	.563**	.490	(.90)	
UPB (Unethical pro-organizational Behavior)	3.46	1.37	-.171	-.025	-.235**	(.85)
γ_1			-1.03	-.96	-1.34	.03
γ_2			.87	.02	1.95	-.60
W			.88**	.87**	.87**	.98

Note: Average results reported from five imputed datasets. n = 170 undergraduate students;

* = p < .05; ** = p < 0.001; Cronbach alpha coefficient reported on the diagonal. γ_1 = skewness, γ_2 = kurtosis, W = Shapiro-Wilk test of normality

These models were then evaluated using the Satorra-Bentler $\chi2$, Tucker-Lewis index (TLI), comparative fit index (CFI), standardized root mean square residual (SRMR), weighted root mean square residual (WRMR), and the root mean square error of approximation (RMSEA). Comparative fit indices (e.g. TLI, CFI) should be greater than 0.95 (Hu & Bentler, 1999) although .90 has been considered acceptable. RMSEA values should generally be less than 0.05 (Schumacker & Lomax, 2004), although values of 0.05 to 0.08 may also be considered acceptable (Kline, 2005). SRMR values below 0.05 in conjunction with 0.05 for the RMSEA usually represent good fitting models. Yu and Múthen (2002) also indicate well fitting models will have a WRMR less than 1.0. Because overly stringent cut-points may result in an over-rejection of reasonably fitting models (Hu & Bentler, 1999) standardized factor loadings and residuals were also used to inform model adequacy.
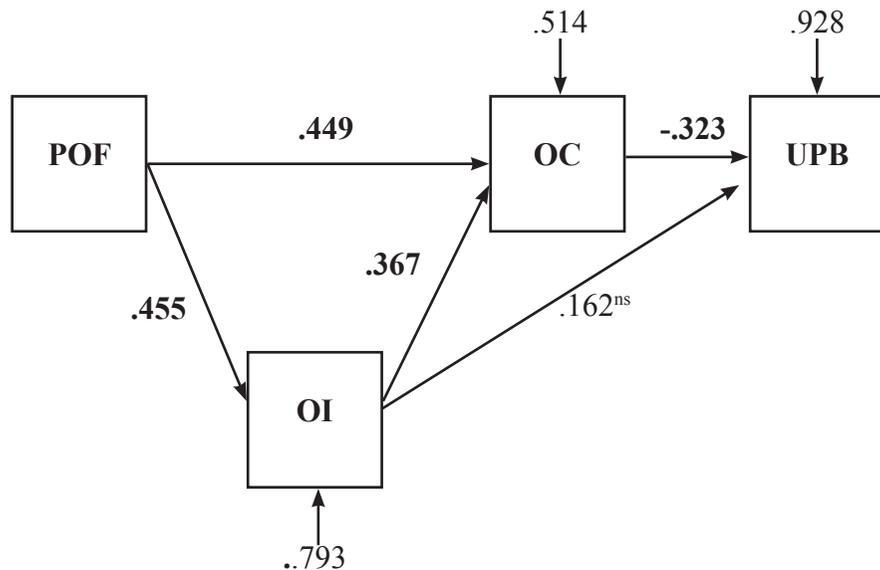
Figure 2: Path Model of Person-Organization Fit, Organizational Identification, Organizational Commitment, and Unethical Pro-organizational Behavior. "ns" = p > .05
Note: Average results reported from five imputed datasets.

The standardized regression weights of the four constructs of interest are presented in Figure 2. Values congruence (i.e. person-organization fit) was found to be a statistically significant predictor of organizational identification (β = .455, SE = .068, p < .001) and accounted for 20.7% of the individual differences within these scores. Values congruence (β = .449, SE = .076, p < .001) and organizational identification (β = .367, SE = .069, p < .001) taken together was found to be a statistically significant predictor of organizational commitment and accounted for 48.6% of the individual differences within these scores. These findings addressed Research Questions 1 and 2, which sought to determine the extent to which values congruence may predict an individual's level of organizational commitment and identification, and identification as a predictor of commitment. The findings suggested that as values congruence increases, identification and commitment do likewise.

Consistent with prior theory in Umphress et al., 2010), organizational identification was not a direct predictor of unethical pro-organizational behavior, (β = .162, SE = .092, p = .09). This provides support for Research Question 3, which sought to determine the extent to which organizational identification would fail to directly predict unethical pro-organizational behavior. It is interesting to note that organizational identification (β = -.119, SE = .037, p < .01) and values congruence (β = -.126, SE = .056, p < .01) were found to have significant indirect effects on unethical pro-organizational behavior, suggesting that when organizational commitment is considered, it fosters an inverse relationship between those values congruence and identification and unethical pro-organizational behavior. Research Question 4 was addressed as organizational commitment was found to be a statistically significant predictor of unethical pro-organizational behavior (β = -.455, SE = .068, p < .001). An

inverse relationship suggested that as individuals become more committed, identified, and value-congruence to their fraternity or sorority, they decrease their attitudes of intention to perform organizationally benefitting unethical acts. Together values congruence, organizational identification, and organizational commitment could explain only 7.2% of individual differences in unethical pro-organizational behavior. From a predictive modeling perspective, this finding is not a statistically significant amount of variance

explained to conclude that the variables in total did a significant job predicting unethical pro-organizational behavior. Overall, the model was found to have good fit ($\chi^2[1] = 0.106$, p = .777; RMSEA = .000 [90CI: .000 - .113]; SRMR = .004; WRMR = .071; CFI = 1.00; TLI = 1.04). Table 3 presents all standardized and unstandardized regression weights for the direct, indirect and total effects of each variable within the model.

Table 3

Path Analysis Summary of Total, Direct, and Indirect Effects

	POF	OI	OC	UPB
Total Effects				
POF	(-)	.289**	.518**	-.210**
OI	.455**	(.207**)	.489**	.106**
OC	.615**	.367**	(.486**)	-.590**
UPB	-.126**	.044**	-.323**	(.072)
Direct Effects				
POF		.289**	.378**	
OI	.455**		.489**	.393
OC	.449**	.367**		-.590**
UPB		.162	-.323**	
Indirect Effects				
POF			.140**	-.210**
OI				-.287**
OC	.167**			
UPB	-.126**	-.119**		

Note: Average results reported from five imputed datasets. Effect size (R^2) presented on the Total Effects diagonal. Standardized weights (β) listed below the diagonal and shaded. Unstandardized weights (b) presented above the diagonal. * = $p < .05$; ** = $p < .001$ level.

DISCUSSION

Despite the overall small magnitude of variability in unethical pro-organizational behaviors explained by the model (7.2%), the importance of these findings should not be lost. The statistical significance of the model's effect size underscores that the variables of study make

a contribution to the overall understanding of behaviors intended to benefit the organization. The lower magnitude of effect suggests that additional variables exist that may improve the overall explained variability in organizationally benefitting deviant behaviors. Attention placed on personal values may well be a double-edged sword. On one hand, chapters that place

a large emphasis on both identification and commitment to the organization can establish an ethos where unethical acts are likely to occur less frequently. Absent the focus on commitment, the values congruence between members and organizations may manifest into strong feelings of identification that could prove problematic. Attention should, in the opinion of Brief et al. (1991), be shifted from personal values toward how higher authorities (i.e. inter/national officers, headquarters staff members, chapter leadership, advisors) may create or disband psychologically strong situations that suppress positive behavioral tendencies. Meyer et al. (2006), who discussed "nested collectives"—essentially a synonym for cliques—and the organization itself, would support this view.

Examples of nested collectives might be groups of members from the same hometown, those members in the same new member class, and members with similar interests. The authors propose that individuals with nested multiple identities will identify most strongly with the lower level (more proximal) collective and develop stronger value-based commitment to that collective and to its goals than they do with the higher level collective. When a more proximal coalescence of members (e.g. the members who regularly socialize together and experiment with illegal drugs) has value-based commitments (i.e. partying and using drugs), Meyer et al (2006) would contend that their commitment to that smaller group is stronger than the organization at large. This is important from a practical perspective because leadership at all levels—inter/national headquarters, institutional, alumni advisory, and chapter executive leadership—may benefit from addressing the values-based commitments of its myriad proximal subgroups.

This study contributes to the relatively scant body of literature specifically concerning unethical pro-organizational behaviors inasmuch that it provides support to the hypothesis that commitment is related to unethical behavior intended to benefit organizations. Umphress, Bingham and Mitchell (2010) provided a theoretical framework for the marriage of social identity and social exchange within the context of these topics. We believe that the mediation of organizational commitment demonstrates another effect social exchange processes can have on unethical pro-organizational behaviors. Some evidence was gleaned to suggest that commitment might neutralize (see Umphress & Bingham, 2011) unethical pro-organizational behavior within organizations. Pragmatically, this relationship also provides some insight into environments and cultures that chapter leadership could create in order to generate increased positive extra-role outcomes (i.e. citizenship behaviors) while at the same time mitigating the unethical ones. Carroll (2009) and McCreary (2012) offered some insight into the role of moral disengagement within a fraternity context. This moral (and ethical) disengagement of reasoning may play an important role in delineating the factors that give rise to unethical behaviors intended to benefit an organization.

Recommendations and Implications for Future Research

Results of any study should be considered within the framework of its limitations. First, the sample size and single-institutional nature of the study poses concerns about the power to detect differences in the population. The demographics of the sample were also potentially problematic for generalization given their overwhelming number of participants who were Caucasian and female. Future studies should seek a larger and more representative sample. Another limitation for generalization was the inability to test for classification year differences. This information was not captured as a parameter of the study. In one study, Simonetta (1995), organizational tenure was not found to be a significant predictor of organizational commitment or group cohesion in college fraternities. We cannot know the effect

that being an older member in the organization has on attitudes relative to these constructs, and future studies should include classification year as well as organizational tenure in their analyses.

Because the path model demonstrated good model fit, and the scales used have a good body of reliability and validity evidence to support their nature, we believe the limitations for these interpretations within the captured demographic are likely minimal. Moreover, given that the variables did not sufficiently predict unethical pro-organizational behavior in total, future studies could explore additional individual and organization-level variables that may significantly impact an individual's propensity to engage in organizationally benefitting unethical behavior.

Furthermore, the lack of proliferation around unethical pro-organizational behavior research provides limited guidance as to potential mediating or interacting variables that could be empirically explored. The relationship between organizational identification and unethical behavior is positive, albeit non-significant. Furthermore, this study would also suggest that organizational commitment has an inverse relationship with unethical pro-organizational behavior. We suggest that future research consider if organizational commitment moderates the relationship between identification and unethical pro-organizational behavior. Also, given the scant amount of explicitly experimental design studies in educational research, it is recommended that future studies consider propensity score matching analysis as a means to match participants into quasi-experimental groups to improve causal inference (Lane & Henson, 2010)

Conclusion

A contribution of this study is the study of the organizational dynamics that undergird the daily lives of college fraternity and sorority members.

Inasmuch, we add to the literature and inform practice in a manner that treats "problems" or "challenges" as part of an underlying group dynamic framework. This study supports the proposition that the development of a values congruence framework is an important aspect of the fraternal experience and the lives of college students. However, behaviors and interventions that seek to only develop an individual's self-definitional identification to the organization may prove to elicit negative outcomes and consequences. The inclusion of interventions that encourage commitment to the organization (i.e. persistence for affective reasons) may serve to mitigate the proliferation of unethical behaviors intended to benefit the organization. Often, individuals are not concerned with the potential ramifications of their actions to the organization (Umphress et al. 2010). Knowing that, fraternity and sorority professionals should turn their attention toward developing organizational commitment to the fraternity or sorority. This might be accomplished by engaging in activities or modules designed at instilling pride in the organization and concern for its fate. Such activities might take the form of positive teambuilding exercises, visioning, goal-setting, or ritualistic ceremony.

Seeking opportunities to directly connect personal values to organizational values is also advised. We support the propositions of Chatman (1989) relative to values congruency and propose further study explore these tenable hypotheses empirically with fraternities and sororities. Summarily, Chatman contends that when an organization has strong values, and individual will change their personal values if they are open to influence. She also proposes the opposite be true: That if the organization has strong values, an individual with incongruent personal values is not open to influence, they will likely leave the organization. Finally, in the situation where an organization with strong values admits an individual with incongruent personal values but who is high on self-efficacy

or personal control—or where many new members enter the organization at the same time with congruent values to each other but not the organization itself—the organization's values and norms are more likely to regress toward the individual's personal values over time.

Lastly, instilling within chapter membership a desire to evangelize the pride they feel in the organization both in verbal form, but also through the zealous efforts of engaged membership toward the goals of the organization, is pragmatically a sound demonstration of the results of this research. These results provide support for the belief that additional empirical research is warranted on the interplay between values, attitudes and behaviors in fraternities and sororities.

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20

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