

Inculcation And Replication Of Values In An Organizational Setting: The Case Of Kiiit's Stakeholders

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Abstract: The purpose of the study is to gain a better understanding of how social entrepreneurial leadership and non-profit motive of the founder of KIIT has not only created social values, but also attracted the like-minded stakeholders to join the organization and inculcate its organizational culture and values in a unique manner. The study based on a sample of 200 respondents taken from among the stakeholders on the basis of purposive as well as convenience sampling reveals that the attempt made by KIIT to embed its organizational culture and values in the employees' mind has been successful to such an extent that the replication of the same are evinced in the gestures shown by the employees after being imbued with the culture and values of KIIT and KISS. All these have been possible due to the selfless and untiring efforts of the visionary founder of KIIT and KISS.

Keywords: Incultation of values, organizational culture, replication of values, social entrepreneurship, value creation.

1. Introduction

Organizations that create value for society use business thinking to solve the problems that have traditionally been considered social issues. By creating services that tackle humanitarian or environmental issues, organizations are not just donating money they made by any means possible. Since more employees are choosing to work in spaces that value social impact, the organizational goals are changing as a result. There is a growing expectation that organizations are meant to engage socially with their customers and employees. Contemporary innovative organizations are seeking ways to stimulate employees and team creativity (Anderson et al., 2014; Chen et al., 2013; Shalley et al., 2004). Recent studies suggest that through their leadership style, managers can either encourage or inhibit employee and team creativity (Mainemelis et al., 2015; Mumford et al., 2002). It is therefore important to understand the influences of different leadership styles on creativity (Shalley and Gilson, 2004). The majority of researchers have focused on how traditional leadership styles, such as transformational leadership, relate to creativity (Gong et al., 2009). But organizational culture attracting the aspirants to be a part of the creation and transmission of social values remains as an untrodden field of investigation in present times. Organizational culture as conceived by Robbins and Coulter (2005) as the shared values, beliefs or perspectives held by employees within an organization or organizational unit reflecting the behavioural norms is used by an organization to give meaning to the situation that they encounter can influence the attitude and behaviour of the stakeholders (Scott-Findlay and Estabrooks, 2006). Incultating the organization's core values not only prevent possible internal conflict but also replicates the same in their gestures. As a social glue, the organizational culture holds the organization together (Trevino and Nelson, 1999). In that respect, the organizational culture developed by Prof. Achyuta Samanta, the founder of KIIT appears to be unique in the entire world community of social entrepreneurs in terms of incultation and replication of values by the stakeholders.

The pivot of this piece of research is around the noble stewardship and charisma of Prof. Achyuta Samanta in creating the organizational culture of KIIT which is imbued with holy missionary zeal. KIIT not only attracts the like-minded aspirants to join the non-profit motive based organization in the true sense of the term, through proper selection of right people, and inculcate its culture and values but also replicate the same in their gestures at the backdrop of the social entrepreneurship venture of Shri Achyuta Samanta, the founder of KIIT and KISS.

Samanta's brilliant visionary mind prompted him to start a small-scale institutional organization, Kalinga Institute of Industrial Technology (KIIT) in 1992 in the capital city of Odisha. That apart, he also established one more institution shoulder to shoulder called as the Kalinga Institute of Social Sciences (KISS), dedicating it specifically to the cardinal instruction of tribal offsprings. Ever since its inception, he was aware of the fact that the institution which had been founded earlier would support the later as the founding father himself possessed no providence at his disposal to afford nor any powerful endorsement or usury augmentation. The former institution has been competently guided by the founding father, Shri Samanta, which has resulted in its constant growth, reaching the Zenith of self-reliant academic institution and fostered the evolution of KISS from strength to strength.

KIIT delivered fund to KISS, because of the realization that depending on charity, likely to be procured discontinuously, would have failed utterly to provide the largest tribal University of the World with an imperishable fount of funding and further assurances. Thereafter, the couple of academic bodies forged ahead in an impressive manner. KISS Deemed to be University, manifesting the missionary zeal of KIIT and its founding father now educates as many as thirty thousand tribal students; constituting of sixty percent girls, receiving all-inclusive instructions from nursery schooling to master's degree and above together with professional skills covering a multiplicity of branches. Apart from carrying out the UN's SDGs, the unique tribal University of the World has established itself in effecting copiously desired social transformation in the tribal dominated zones of the province and the adjacent provinces by means of giving a checkmate to the escalation of insurrection of the Maoists and Naxalites in the afflicted areas. Simultaneously, it has been able to inculcate in the minds of the tribes the zest to lead a living in a dignified manner. Thirty thousand students of World's largest tribal University, hailing from thousands of families inhabiting in remote settlements, spread over the tribal concentrated districts throughout the state of Odisha, have become instrumental in changing the mentality of the tribal stocks and activating them to join the socially dominant course.

Supreme pioneer of social venture in the true sense of the term, Prof. Samanta is not only globally recognized today, but also endowed with a plenty of decorations for his ardent zestfulness concerning KISS that was established by him in 1992. The financial prototype adopted by this unique tribal institution of the World tend to persist as a mystery to scores of social entrepreneurs all over the World. The rise of KISS has supervened the evolution of KIIT. It is as scarce as hen's teeth to visualize a range of public services of this kind where a non-profit organization has a bank borrowing to the tune of five hundred crore of rupees. Although loans were taken from the nationalized banks for the Kalinga Institute of Industrial Technology, the mentor of KISS, resolution was made at the behest of KIIT society to divert 5% its gross revenue towards KISS.

The founder had initiated both the organizations almost with an empty hand in 1992 in a rented accommodation comprising a couple of rooms with a meagre amount of Rupees 5,000/-. Nevertheless, he has nourished KIIT so tactfully and meticulously that its existence reverberates at the international sphere, cutting across the regional or national boundaries. It boasts of its players who bring laurels for the country. KIIT provides offer of employment to its product through best placements annually in collaboration with more than two hundred and fifty business establishments which also include nearly twenty MNCs those visit KIIT regularly. The founder feels that sports, in spite of having great potentialities remain a fully attenuated arena. Notwithstanding such a general state of affairs, both the organizations set up by him have, under their own steam, gone to the extent of producing almost five thousand athletes covering thirty-three various genres and they are the pride of our nation. Among them are seventy-one players who have represented our nation at the international events. Eight hundred have represented the state of Odisha at the national level, two thousand are state level players and around two thousand have represented the University at the Zonal University Meets or at the national level University Championship. The games in which participants from both the organization have excelled in outstanding manner include rugby, archery and hockey and predominantly four participants of the organizations, namely Dutee Chand, Jamuna Murmu, Purnima Hembram and Rutuparna Panda have participated and still taking part in the 18th Asian Games in athletics and badminton and have won medals for the country in the Olympic games.

Expressing gratitude to KISS and its Founder for conferring him the KISS Humanitarian Award, the 2006 Nobel Peace Prize winner Prof. Yunus said, "It is an amazing experience to visit this great institution. I went around different campuses of KIIT & KISS and it is like a dreamland. So much has been created in such a short time by Dr. Samanta. It is like a magic".

2. Review of Literature

Gauthier et al., 2019 explore the implication of Top Management Team (TMT) diversity and identity in fostering an organizational environment that promotes social value creation. In order to develop propositions about the affinity between top management team characteristics and creation of social value, the researchers integrate higher echelon theory with that of research on social entrepreneurship. As a sequel to that this piece of research responds to calls to examine the role of group efforts in creating social value and offers contributions to both upper echelon theory and social entrepreneurship research.

Warnecke, 2018 holds the view that as a sequel to the Great Recession, Social entrepreneurship has gained momentum, casting aside wealth and embarking on the creation of social value. This has struck at the roots of exclusionary and unethical commercial pursuits. Reflecting on social entrepreneurship in China, a unique context given the strong communist party leadership and the transition to a market economy. The researcher throws light on the legitimate and policy making frame of reference for social enterprise in the context of China, followed by an overview of the sector's characteristics, including age, size, social issues emphasized, leader characteristics, and the role of women. Further, he provides the instances of three social business ventures in China that elucidate

the variety of probabilities for this sector as an agent for bringing about transformation in the society and institutions. He concludes with a few workable suggestions for vitalizing the environmental conditions of Chinese social enterprises.

Sewak and Singh, 2018 visualize that novel threats have crept into business enterprises with the traditional commercial prototypes along with rise in emerging social problems. As a result, increasing number of companies are now prepared to take care about corporate social responsibility. Enterprises which specifically objectify to get rid of the social pressures have come up in a large number. Nonetheless, the couple of categories cited above also are bound to their limits on account of their sole motive of accumulation of profit or social value only. The duality of fulfilling the social objective and realization of momentary sustainability simultaneously has pressed the researchers as well as entrepreneurs to break a new path further. In this regard, social entrepreneurship has appeared to be a workable solution, as it addresses to both, initially taking social mission as the prime objective and simultaneously embarking on novel methods of financial management and functioning on day to day basis. The researchers initiate their work with a review of social entrepreneurship as an inventive commercial prototype. Thereafter, they have embarked on an analogy between two types of entrepreneurship - the social and the purely commercial ones. A further analysis of the innovative business model of social entrepreneurship is also discussed.

Sengupta et al., 2018 have observed that Entrepreneurial activities have been emerged in recent years with exclusive social missions. During this transitional period with emerging economies, it is found that it is quite usual to generate commercial activities with the mode of societal venture. It is necessary to cognize Indian societal ventures on the basis of all-embracing case studies from various zones of the nation because of variations in many a community or region, making the contexture dissimilar from one societal enterprise to the other. All-inclusive subjective investigation needs to involve descriptive anthropological surveying of the exercise of societal ventures and particular interview or focus group with a multiplicity of shareholders, to recognize many a theoretically sound dimension of business inclination of generation of societal values. Their investigation spawns that forthcoming investigations will construct a yardstick for gauging the impingement of business inclination performances, conditioning of generation of societal values and enterprising qualities, on the measurability and tenability of societal ventures in the peninsular sub-continent.

Sengupta and Sahay, 2018 evolve a theoretical frame of reference of societal venture in the context of India which represent the construct. For the purpose, they adopt a perspective of inducible theory-construction by way of subjective investigative procedure for collection of information. It took a time span of six months. Subsequently inter-rater test was made to ascertain the reliability based on perceptible approach. This experimental investigation created a trend required for expecting social business operators and investigators of social entrepreneurship to soften their cognition of social entrepreneurship venture bound to the limits of the sub-continent of India. The competitive character of the event in conversation around the world is greatly on account of fluctuation in the native/ zonal/ national level in practice. 'Market Orientation', 'Social Value Creation', 'Social Entrepreneur', and 'Balanced Impact' emerged as key constructs comprising Indian social enterprises. The chief philosophical models for this theoretical framework area, social ideal types and interpretivism, which gain momentum by contemplative and, inquisitive cognitive processes for gathering the theoretical foundation intertwined in textual information. This piece of research unfolds the path for further investigation to purify the literary content, manifest the glossary of constructs and construct measures for quantitative analysis and enable further inclusiveness of the conceptual framework.

According to **Rawal, 2018**, the scenario of Indian Social system may be transformed by social entrepreneurship. A number of projects which function beneath the canopy of social entrepreneurship have justified to bring about transformation in the life of people of that concerned area. As India is afflicted by inherent social maladies, social entrepreneurship appears to have brighter promises. Having been endowed with a distinctive amalgamation of business pursuits and humanitarianism, social entrepreneurship outcome and ministrations are outlined to exert utmost social consequences, apart from incurring adequate profit for the enterprise. If the government and the concerned collaborators can do the tricks to contain the threats to social entrepreneurship efficiently, then the humanitarian venture is undoubtedly the most significant mechanism which possesses the maximum capability to bring about alteration in the social fabrics of our country.

Macke et al., 2018 examine intellectual output on social entrepreneurship with an objective of identifying the methods and agents along with providing a critical review of the theme. They view social entrepreneurs as persons with a humanitarian objective, who possess the abilities of integrating techniques and know-how along with growing collaboration to facilitate social transformation that can withstand sustainability. The entwine of a social objective into a commercial venture can invite social restructuring on the basis of innovative remedial measures for prolonged social maladies and for the amelioration of the standard of living of a sick community. This piece of research is the consequence of a scientific investigation within the gamut of science database which aimed at interpreting intellectual output therein. Its foundational and utilitarian benefaction will result in the creation of a

nexus of contents and the acquaintance of novel forthcoming arena. Furthermore, the researchers endeavor to explicate the bases and agents of social entrepreneurship research so as to arrive at a consolidative frame of reference. Their work also incorporates a meticulous evaluation of prevalent investigations in the areas, exploration of gaps in earlier queries and finally location of the new themes to be focused in the process of research. At the end it may enable to provide a specific view point for institutions, companies and communities challenged by the need to perform holistic social institutions. The researchers have left no stone unturned in providing a frame of reference for guiding the investigators and specialists in the research arena who are specifically interested in finding out the nexus between facets and components of a social entrepreneurship from the perspective of societal progression.

Liu et al., 2018 explore how High Tech Computer (HTC), a leading high-tech mobile manufacturer created value in its strategic entrepreneurial process by fruitfully and incessantly maneuvering two segments of social capital between 1997 and 2008. Drawing a qualitative case study in the historical context, the researchers preferred to examine the process of developing trust-based social capital in the setting of a wide-spreading trust-based culture of Taiwan, influenced by Chinese Confucian influenced culture, the researchers have identified three central actions in the context of value creation in the process of evolving social capital based on trust. The authors have made it clear their finding provide the knowledge regarding the perspectives of strategic entrepreneurship for value creation as well as trust-based social capital formation offering practical implications. In order to reduce possible risks or uncertainties of network management the authors have given suggestions to the firms for developing necessary trust-based social capital.

Hlady-Rispa and Servantile, 2018 offer a theoretical framework that endeavors to analyze and deconstruct the social entrepreneurship phenomenon by using the concepts of value generation, value capture and value sharing in relation to the concept of value proposition. While reviewing the pervasive work, the researchers evince and identify several research gaps in the arena of research concerning social entrepreneurship, analyzing value parameters and their interconnections and interactions. This piece of research clearly indicates flourishing ground of social entrepreneurial research along with its intricacies. The researchers believe that their conceptual analysis will open further avenues of research to a larger transparent body of knowledge.

Gazzola, 2018 highlights that although in Europe, profit and ethics stood against each other and the main objective of value creation implied non-ethically valuable way and means, nevertheless an opinion of equal magnitude persisted that the state should be watchful to prevent any negative consequences of social nature. At a later stage, in present times public opinion has been created in favour of creation of values by each firm in terms of its contribution to its own environment which constitutes a system of mutual sharing of good and evil. Thus, the new perspective looks at the social, economic and political arena, beyond together by a web of relationships. Companies cannot but have to share the reason and resources with those actors for their persistence and development. Viewed from the above angle, it becomes amply clear that the enterprises can be well perceived as mere production systems with the sole purpose of generating profit, rather they are visualized as the driving agents instrumental in upgradation of environment and producer of social and environmental value for sustainability.

Gandhi and Raina, 2018 envision that social entrepreneurship is steadily appearing significantly in the universal deliberation on selfless public attentiveness. It intertwines the inclination towards of a collective interest with entrepreneurial norms and is distinct and very well contrasted with other categories of commercial prototypes of recent times on account of its search for humanitarian impact. The recent past has witnessed a remarkable and amazing progress in the field of social entrepreneurship and thereby drawn increasing attention reverberating on this in the entire sphere, cutting across all sectoral limits. The analytical contrast between the concept of social entrepreneurship and entrepreneurship as such may be visualized in terms of financial profit with a social mission and the market notion in the present form. Entrepreneurs with social venture lay stress on the means to get rid of social problems and find out developed expanses of civic possessions or worldly goods. They focus mainly on the meaning of social entrepreneurship to different genres and where does it stand in respect to other forms of entrepreneurship in today's times.

Feraru, 2018 envisages social entrepreneurship as a wellspring of reliance cognized by rather verified facts than hypotheses, advanced by persons in lieu of global conglomerates, thoughts that underpin the disparities at the societal level, environmental concerns, thought that fail to foresee the outcome of disasters as imminent but strive to contain threats that necessitate social change. Therefore, social entrepreneurs are those who locate possibilities in the whole lot, waking room for innovation for addressing to the social maladies by being hopeful and protective and not banking on organizations or Public governance system to translate their thoughts and look forward to an orderly transformation. The researcher believes that the inbuilt business organization unfolds a know-how for planned placement and change so as to secure extra value. The course contains within its own a connection between innovative ideas and competing benefits and the procedural stages therein. In respect of the global corporations, a novel profit-making idea has sprung up in the form of corporate social entrepreneurship. Corporate

social entrepreneurship is practiced by the business corporations so as to bring solution for eradication of social maladies along with generation of social value, orderly transformation or alteration.

Yang and Han, 2017 observe that Taiwan's entrepreneurs went on increasing successively. Many universities, private institutions hoped to push through social enterprise, not only at same time, to solve social problems and economic problems, but also hoped to create social values. Their study is based on three aspects, such as: the social entrepreneurship process, the social enterprise operation and the social value creation. Therefore, they explore the entrepreneurial process, the characteristics of the business model, the method of value creation and find out the characteristics of social enterprises. The results of the characteristics of social enterprise include: entrepreneurial motives for dealing with other people's social issues, funding sources rather than the lack of profit and repayment requirements, more flexibilities of all kinds of resources, pure recipients as social care objects, less economic conditions, and non-allocation of profits to shareholders.

Social enterprises focus on the ability to achieve or create some tangible and intangible social influence or social value, for how much profit or return on investment can create relatively less attention. For the social enterprise managers, to maintain the operation of social enterprises profit and make the social enterprises to operate continually is quite important and the primary problem should be solved. Therefore, the social enterprise should try to take into account the social value creation and commercial operation performance, to make the social enterprise sustainable in terms of its survival and development.

Mongelli et al., 2017 throw light on composite establishments exhibiting greater extent of creativity along with their vulnerability owing to contradictory organizational dialectics grounding their functions. They immensely contribute to the deliberation regarding reconciliation of contradictory dialectics in composite establishments by utilizing the comparison with music theory. More specifically, they derive enthusiasm from a method applied to moderate contradictory consonances on the basis of notes, the establishments possess in general, to get abstractions relating to the know-hows of the composition of contradictory dialectics on the basis of the procedures they adopt in general. The researchers depict these abstractions particularly in the context of social ventures, exhibiting that procedures are capable of unblocking a marginalized person's value creation, possessing the abilities which may be construed as the common-note practices permitting the social enterprise to successfully and imperishably blend entrepreneurial and social welfare dialectics.

Mauksch, 2017 focuses on public functioning as significant yet overlooked arena for social venture's circumlocutory spread as a popular mode of societal alteration. The researcher addresses the planned contemplation supporting demonstration with the objective of 'enchanted' social venture on the basis of subtle fundings in artistic, transcendental and physical involvement and the imposing projection of Prof. Muhammad Yunis, a global visionary. At the initial interpretive stage, this socio-anthropological introspection broadens the explicit basis for social ventures increasing acceptability. In intellectual descriptions, its existing significance prevails at the level of a duality in terms of its acceptance as a delivered fact or critical exploration on the basis of visualization of the language effects within a theoretical framework, while models of principles that lay out money outside a literary text are minimal in handling this space, her work depicts how organizational worker charged demonstrations with graceful substance, sentimental fervour, transcendental positivity and self-gratification to generate comprehensive experiences which permit individuals to link the conception of social venture to a perceived sensibility of being-in-the world. At the next stage, the interpretation problematizes the ecstatic discourse's propensity to constitute a secular-spiritual dual, implying the perception of ecstasy as springing up either from authoritative actions of executive maneuvering or from acute human want to abridge the supernatural span. Convoluting this contrast, she shapes ecstatic work in the arena of social venture as an obscure 'dance' between the temporal and the consecrated, a contradictory affair of integrating neo-logical contemplation with the spiritualized trailing of global inventiveness.

Kuratko et al., 2017 view that a novel legitimate institutional categorization captioned as for-benefit corporations have emerged as a result of blunt insistence on the accelerated creation of social value in both the commercial enterprises and the social ventures. Social value is similar with the commercial value in the sense that dynamism inheres in both, bringing about eternal transformation in the corporation's exterior ecosystem, such a pattern of transformation general possibilities as well as challenges for the corporation. Even though scholars concerning social ventures have initiated to investigate the spotting and wrangling of scope to generate social value, this investigation is conducted basically at the backdrop of startup corporations. On the contrary, investigation pertaining to corporate entrepreneurship has laid emphasis on value creation within the prevalent corporations. Nevertheless, it throws light fundamentally on the spotting and wrangling of scope to generate commercial value. Amalgamating both the patterns, they scrutinize the creation of social values, delimited to the corporation by advancing the Social Corporate Entrepreneurship Scale (SCES), a novel indicator that gauges managerial antecedents for social corporate entrepreneurship and provides a scope to explore whether the perceived environment is supportive of corporate entrepreneurial behaviors intended to create social as well as

financial value. The article concludes with a discussion of the instrument's potential contribution to managerial practice.

Zhu et al., 2016 hold the view that the last few years have witnessed the growing attention to social entrepreneurship education. It has been able to throw light, in particular, on the blending of commercial values with social values aiming at achieving wide ranging social development. Unless the social enterprises become economically suitable, those cannot create values for social testation in a timely manner. The main crux of the problem is to develop a balancing strategy so as to handle the intricacy of blending the introductory business interest and social pursuits. Therefore, the authors suggest to design a curriculum framework grounded on sound knowledge regarding social practice, skills, enactment of social entrepreneurship objectives, so that competing logics can be perfectly integrated in an innovative and substantiable manner.

3. Research Method

The main objectives of the study are:

1. To examine the non-profit motive of KIIT in the true sense of the term as perceived by the stakeholders.
2. To know the justification of non-profit motive of KIIT by the stakeholders.
3. To cognize the mechanism adopted by KIIT for recruiting the right people in right place as viewed by the stakeholders.
4. To know the values inculcated by the stakeholders of KIIT in a unique manner.
5. To find out the attempts made by KIIT to embed KIIT's culture and values in the employee's mind.
6. To determine the replication of values as evinced in the gestures shown by the employees of KIIT after being imbued with the culture and values of KIIT.

The present study is of exploratory as well as descriptive design. Adoption of exploratory design was considered appropriate because it aimed at unearthing the hidden facts concerning the embeddedness of the concept of social entrepreneurship and social values along with organizational culture. Simultaneously, the descriptive design was felt to be befitting as the researcher was interested in describing a situation or phenomenon under study, the socio-economic profile of the respondents in particular. Descriptive study also fits in well because as the present study aims at describing the views, perceptions and attitude of employees and stakeholders towards the research queries. KIIT which comprises of KIIT University and KISS University is the universe of the present study. A sample of 200 respondents was taken from among the stakeholders on the basis of purposive as well as convenience sampling methods. Case study method was adopted and data were collected from both; primary and secondary sources. As regards the primary sources, data were collected directly from the stakeholders on the basis of intensive field work. The methods, tools and techniques employed for the purpose are questionnaire, semi-structured interview, observation, and discussion with the stakeholders.

Questionnaire approach was considered appropriate as it made possible to cover, at the same time, a large number of people spread over territory. It is decidedly more economical in terms of money, time and energy. Other methods do not afford such a facility. Besides saving money, questionnaire also saved time simultaneously. Hundreds of persons were approached through it, whereas if they were to be interviewed it might have taken a very long time. Moreover, the information about certain problems could be best obtained through questionnaire method. Information could be easily obtained by keeping the names of respondents anonymous. The method placed less pressure on the subject for immediate response and gave more time to the respondents for properly answering questions. The questionnaire, by its very nature, is an impersonal technique. Uniformity from one measurement situation to another is provided by virtue of its standardized structure, wordings of questions, standardized sequence of questions and standardized instructions. Unstructured observation was also used as a method of data collection for the purpose of the present study. Because in a practical situation, it is often not possible to plan out the observation process in advance. The present study being an exploratory one, the researcher did not have enough clues to structure his observations; which might call for changes in his observation, such changes are characteristics of unstructured observation. Since the unstructured observation is flexible; it allowed changes in the focus from time to time if and when reasonable clues warranted such changes. Unstructured interviews do not follow a system of pre-determined questions and standardized techniques of recording information. In a non-structured interview, the interviewer is allowed much greater freedom to ask, in case of need, supplementary questions or at times he may omit certain questions if the situation so requires. He may even change the sequence of questions. He has relatively greater freedom while recording the responses to include some aspects and exclude others. But this sort of flexibility results in lack of comparability of one interview with another and the analysis of unstructured responses becomes much more difficult and time-consuming than that of the structured responses obtained in case of structured interviews. Unstructured interviews

also demand deep knowledge and greater skill on the part of the interviewer. Unstructured interview, however, happens to be the central technique of collecting information in case of exploratory or formulative research studies. But in case of descriptive studies, we quite often use the technique of structured interview because of its being more economical, providing a safe basis for generalization and requiring relatively lesser skill on the part of the interviewer. Secondary sources included books and journals, documents, reports, and official data etc. As regards the analyses of data, statistical application was made and accordingly interpreted.

4. Findings Related To Objectives

Table 1 : Objective Related Findings

| SL. NO. | OBJECTIVES | FINDINGS |
|---------|---------------|---|
| 1 | Objective – 1 | Respondents perceive the non-profit motive of KIIT in the true sense of the term. |
| 2 | Objective – 2 | The non-profit motive of KIIT is justified by the stakeholders. |
| 3 | Objective – 3 | The stakeholders indicated various mechanisms adopted by KIIT for recruiting right people in right place |
| 4 | Objective – 4 | The stakeholders inculcated the values of KIIT, in a unique manner. |
| 5 | Objective – 5 | KIIT’s culture and values are embedded in the employees’ mind. |
| 6 | Objective – 6 | Replication of values are evinced in the gestures shown by the stakeholders of KIIT after being imbued with the culture and values of KIIT. |

The objective related findings are further detailed below in a sequential manner.

Non-Profit Motive of KIIT in the True Sense of the Term.

Not-for-profit organizations conduct one or more social interventions with the ultimate objective of creating social values by improving the wellbeing of disadvantaged individuals (Martin & Osberg, 2007). Prof. Achyuta Samanta, the founder of KIIT and KISS, has always nurture division of a world, free from hunger, poverty, illiteracy and ignorance through his non-profit motive by sustaining KISS on the basis of KIIT. KIIT provided a sustainable financing and technically enabling model for KISS because living on donations, which would come by sporadically, could not have provided a sustainable source of finance and other resources.

Keeping in view this not-for-profit motive of KIIT, it was considered desirable by the researcher to know the stakeholder’s belief in the non-profit motive of KIIT in the true sense of the term. The information in this regard is reflected in the following table.

Table 2 : Non-Profit Motive

| Response | Frequency F | Percentage % |
|-----------|----------------|-----------------|
| Yes | 198 | 99% |
| No | 1 | 0.5% |
| Can’t say | 1 | 0.5% |
| Total | 200 | 100% |

The above table is self-explanatory which indicates that a thumping majority (99%) of the respondents believed in the non-profit motive of KIIT. On the contrary, 0.5% of the respondents believed negativity and an equal number of respondents (0.5%) could not make decision in this regard.

Justification of Non-profit Motive of KIIT.

Attempts were made to find out the reasons as to why the stakeholders believed in the non-profit motive of KIIT. The justification advanced by them is shown below:

Table 3 : Justification of Non-Profit Motive N = 198

| Sl. No. | Response | Frequency |
|---------|----------|-----------|
|---------|----------|-----------|

| | | F |
|------|---|-----|
| i | Because of balanced budget | 198 |
| ii | Because of minimal profit, subject to organization’s sustainability | 198 |
| iii | Profit, if any, spent for neighborhood development | 198 |
| iv | Profit, if any, spent for philanthropic activities | 198 |
| v | Profit, if any, spent for tribal development | 190 |
| vi | Spent for human well-being | 180 |
| vii | Spent for social justice and women empowerment | 182 |
| viii | Intra-University transfer of funds for mutual benefit | 196 |

Table - 3 transparently portrays that all the stakeholders held that they justified non-profit motive of KIIT because of its balanced budget, minimal profit, subject to organization’s sustainability and because profit, if any, is spent for the purpose of philanthropic activities and neighbourhood development. 190 respondents believed that the non-profit motive is justified by using profit, if any, for tribal development, contrary to 180 respondents who held that KIIT’s non-profit motive is evident in utilization of its profit, if any, for human wellbeing. Intra-University transfer of funds (196) and spending for social justice (182) also indicated KIIT’s non-profit motive.

Mechanism Adopted by KIIT for Recruiting the Right People in Right Place: Views of the Stakeholders.

KIIT is well known for the mechanism it has adopted for recruiting right people in the right place. As a result, it has brought laurels over the years, so much so that even the Hon’ble speaker of the Lok Sabha has gone to the extent of saying on the occasion of the 15th Annual convocation that’’ I congratulate Dr. Achyuta Samanta and his team for excellent effort and contribution in the field of education in this part of the country. The laurels achieved by this of his hard work and dedication’’ (K.H. Birla, 2020) therefore, the researcher has become inquisitive to find out the mechanism from the stakeholders. Their responses are shown in the following table.

Table 4 : Recruiting the Right People

N=200

| Sl. No. | Category of Response | Frequency F | Percentage % |
|---------|---|-------------|--------------|
| (i) | By developing job description | 200 | 100% |
| (ii) | By publishing the job posting | 196 | 98% |
| (iii) | By sourcing the prospective candidates | 196 | 98% |
| (iv) | By interviewing and marking salary negotiations | 192 | 96% |
| (v) | Making the job offer | 196 | 98% |
| (vi) | Any other | - | - |

The table - 4 placed above makes manifest the mechanism adopted by KIIT for recruiting the right people in right place. It shows that the mechanisms include ‘developing job description’ (100%), publishing the job posting (98%), sourcing the prospective candidates (98%), ‘reviewing and ‘marking salary negotiation’ (96%) and ‘making the job offer (96%).

Inculcation of Certain Values by KIIT in a Unique Manner by the Stakeholders.

Prof. Achyuta Samanta is a amalgamation of service, sacrifice, commitment, passion and love for the underprivileged (Prakash, 2020). He believes in the mission of poverty eradication through education. Education is empowerment a thought of the Founder is the driving force of the university. He is a legend, an iconic educationist, an emblem of service to humanity and a beacon of light for social transformation (Mohanty, 2020). His concept of Art of Giving was started in 2013 with an idea of creating unconditional and sustainable abundance of love, peace, happiness and compassion through acts of kindness and generosity today, this philosophy of life is celebrated as the International Day of Art of Giving on May 17 every year. At this backdrop, the researcher desired to know from the stakeholders regarding inculcation of social value from the founder in a unique manner. The data so collected and shown below.

Table 5 : Inculcating Values in Unique Manner

N=200

| Values inculcated | Response | |
|---|----------------|-----------------|
| | Frequency F | Percentage % |
| Compassion | 198 | 99% |
| Philanthropy | 198 | 99% |
| Sharing | 196 | 98% |
| Art of giving | 198 | 99% |
| Global out look | 195 | 97.5% |
| Go green | 197 | 98.5% |
| Gender justice and diversity. | 192 | 96% |
| Giving best effort irrespective of class, religion, ethnicity, age and sex. | 196 | 98% |
| Dignity of human, Hygienic sense | 190 | 95% |

It is informed from the above table - 5 that the stakeholders are mostly imbued with the values of the founder such as compassion (99%), philanthropy (99%) Art of Giving (99%), global outlook (97.5%), go green (98.5%), sharing (98%), gender justice (95%) and Dignity of human, Hygienic sense (95%).

Attempts Made by KIIT to Embed KIIT’s Culture and Values in the Employees’ Mind.

KIIT has maintained its uniqueness by embedding its culture and values in the employee’s mind to enable an environment of right based human organization. By Making KIIT as an incubator of KISS and other system organization, by Contributing 3% of employee’s salary towards KISS, by Eradication of poverty through education, by use of education as a tool to empower the under privileged, by providing sustainable employment, by contributing towards policy making, planning and social work, in this regard data were collected from the stakeholders and their responses are shown in the table below.

Table 6 : Inculcating Culture and Values in Employees

N=200

| Sl. No. | Category of Response | Frequency F | Percentage % |
|---------|---|----------------|-----------------|
| (i) | Making KIIT as an incubator of KISS and other sister organizations. | 200 | 100% |
| (ii) | Contributing 3% of employee’s salary towards KISS | 200 | 100% |
| (iii) | Eradication of poverty through education | 200 | 100% |
| (iv) | Use of education as a tool to empower the under privileged | 200 | 100% |
| (v) | Providing sustainable employment | 200 | 100% |
| (vi) | Contributing towards policy making planning and social work | 192 | 96% |

The above table clearly indicates that 100% of the respondents believe that KIIT as an incubator of KISS and other sister organizations, contribution of 3% of salary towards KISS, eradication of, eradication of poverty through education use of education as tool to empower the underprivileged and provision of sustainable employment by KIIT embeds KIITs culture and values in the employee’s mind. Similarly, 96% of the respondents believe that contribution of KIIT towards policy making, planning and social work also contribute towards the same.

Replication of Values Evinced in the Gestures Shown by the Employees of KIIT after Being Imbued with the Culture and Values of KIIT.

It goes without saying that the environment of KIIT and the charisma of its founder Dr. Achyuta Samanta have tremendous impact on the employees, so much that they are not only imbued with the culture and values of KIIT, but also relocation of values are evinced in their gestures. Data regarding the same have gathered from the respondents and shows in the table given below.

Table 7 : Replicating Culture and Values in Employees

| Sl. No. | Category of Responses | Frequency | Percentage |
|---------|--|-----------|------------|
| (i) | All employees are inspired to contribute 3% of their salary towards KISS | 200 | 100% |
| (ii) | All doctors use to visit KISS at regular interval/ during emergency | 200 | 100% |
| (iii) | Rich : poor mentoring | 200 | 100% |
| (iv) | Undertaking the neighborhood development | 180 | 90% |
| (v) | Creating the KIIT Rugby team of International standard | 200 | 100% |
| (Vi) | Concern for green environment | 196 | 98% |

Table No. - 7 is self-explanatory as it demonstrates that 100% of the respondents depicted their replication of values by contributing 3% of their salary towards KISS, all doctors of KIMS visiting KISS at regular intervals/ during emergency, rich-poor mentoring and creating the KIIS rugby team of international standard, similarly 98% of the respondents have expressed their concern for green environment and as many as 180 (90%) of them have shown their gesture on favour of neighbourhood development.

5. Conclusion

Based on the findings, it has been safely concluded that, this piece of research amply justifies KIIT as a social entrepreneur and value creator on the basis of its non-profit motive in the true sense of the term. The stakeholders of KIIT not only justify its non-profit motive, but also indicate different mechanisms adopted by KIIT for the same. By recruiting right people in right place, KIIT has been able to transmit its values and those have been properly inculcated by the stakeholders. Moreover, the attempt made by KIIT to embed its culture and values in the employees' mind has been successful to such an extent that the replication of the same are evinced in the gestures shown by the employees after being imbued with the culture and values of KIIT. All these have been possible due to the selfless and untiring efforts of the visionary founder of KIIT and KISS who has been working relentlessly for zero poverty, zero hunger and zero illiteracy for over three decades.

6. Suggestions

1. The stewardship style of the founder of KIIT, Prof. Achyuta Samanta should be emulated by those social entrepreneurs who desire to carve a niche in the walls of organizations based on non-profit motive in the true sense of the term.
2. Thereafter, the stakeholders of the respective social enterprises should inculcate the organizational culture and values of their own organizations so as to replicate those in their gestures like KIIT's stakeholders.

It will not an exaggeration to state that the founder of KIIT, Professor Achyuta Samanta, who is an amalgamation of service, sacrifice, commitment passion and love for the underprivileged be considered for the Noble Prize for Peace.

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