

# LEARNNOVATOR

E - Newsletter

Vol. 7 Issue 4

Oct. - Dec. 2023



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**GREEN FINANCE**  
NEXT ISSUE ON

## EDITORIAL

### EQUITY & INCLUSION FOR SOCIAL DEVELOPMENT



Prof. (Dr.) Jimmy M. Kapadia  
Prof. & Director  
S. R. Luthra Institute of Management  
Surat



The cornerstones of social justice are equity and social inclusion. Ensuring that people, communities, and groups completely and meaningfully engage in society is the aim of social inclusion. This purpose is underpinned by the knowledge that social inclusion and exclusion experiences are influenced by various aspects of identity, including but not limited to race, gender, class, ability, and sexual orientation. Members of this research cluster, both from the community and the university, collaborate and participate in action research aimed at promoting or producing social inclusion and equity. In other words, they conduct research that impacts social change and establishes the prerequisites for individuals to feel accepted and fully participate in society. This cluster of researchers focuses on comprehending the processes and mechanisms that lead to social inclusion to advance equity, as well as the way social, cultural, colonial, economic, political, and spatial elements establish and renew social interactions that result in social exclusion.

Just creating a job is insufficient. People in need frequently face obstacles that make it difficult for them to find and/or maintain a job, including homelessness, illiteracy, poor access to childcare, and substance misuse problems. The needs of community members must be met for families and communities to prosper. Workers must be given access to living wage jobs as well as the support services necessary to remove obstacles to employment and sustain long-term employment.

Five areas of action stand out for businesses wanting to enhance inclusivity and increase their DEI initiatives more generally:

- Make sure a variety of talents are adequately represented.
- Bolster the capacities and accountability of the leadership.
- To promote equality of opportunity, act in a fair and open manner.
- Encourage transparency while addressing prejudice, bigotry, and microaggressions.
- Encourage a sense of belonging by firmly endorsing all forms of diversity.



# Equity & Inclusion for Social Development

**Prof. Nirav Hirpara**

Hon. Director - SMAID, CVM University, V.V.Nagar.

Dean- Faculty of Architecture and Planning, CVM University, V. V. Nagar



Being a social being- human needs companionship and therein living in communities is best suited for survival, sustenance, and safety for the larger good.

For the purpose of cooperation and mutual benefits, living in more or less organized community has remained a cause to form a sense of society. The bonds one as individual forms with others crosses boundaries from personal to family, relatives, friends, and clans reflect an idea of societal phenomenon at large.

Basic human notions to express, communicate and interact with others and surroundings through various means and mediums beyond self-centric goals to live, eat and rest as primary needs and routines; brings a to purpose of livelihood and survival by virtue and as an act of produce, trade or serve which generates social cohesion beyond mutual dependence and benefits. Physical, vital, and mental development comes along with a system and order evolved in a commune is to rise to a social sense. The patterns and processes a society gradually and organically evolve and defines over a period of time leads to finally towards an idea of development for individual and all together. This togetherness as core concept for social development crosses primary concern for sustainable livelihood and subsumes larger objectives of social inclusion, gender equity, increased voice, and participation to encircle the core idea of equity and social justice.

Vary basic premise to address issues like skill of cooperation, rotation, initiation, leadership, and participation etc. are associated with basic characteristics of social development. By and large improving the well-beingness of every individual in society to take them to their full potential is in a way investing in people and removing barriers. Investing in learning initiatives, creating affordable high quality caring systems, safe affordable place to live, having an ecosystem that contributes to economic prosperity, promotion of healthy active living environment, safe and serene community built-ups, apt job creations, nurturing the next generation, caring for aging generations, dynamic and relevant youth programs and services, woman empowering initiatives in place, and building community relationship etc. encompass all marginalized or underprivileged by any means, be it gender, age, cast, creeds, disability, region, language, faith etc. is the key to the larger goal of social development. Humans- people- population as demographic asset is the most valuable resource to harness the potentials into productions, is to invest in them through initiative of educating, creating awareness, facilitating training, and providing opportunity to work.

Qualitative changes in the structure and framework of society are required and should be well thought of for an upward ascending movement to achieve a higher level of energy, efficiency, quality, productivity, creativity, enjoyment and accomplishment, understanding development as process of social change not merely a set of policies and programs. Development too requires capital, technology and supporting infrastructure apart from concept to think of, will to do and creating awareness among the stakeholders leading to better organization to harness the energies, skills and resources.

In the timeline of the human race, from nomadic hunting and gathering, to agrarian, rural, urban, commercial, industrial and post-industrial society; conservative notions initially resist to new ideas, practices and habits. Idea of inclusion and equity refers to change in thought processes of the people regarding differences as a catalyst for the social development. At large innovations are imitated, organized, and used by other members of the community as an acceptance gradually and over a period of time when it has a substance and relevance in the context.



Productivity of the resources increases enormously as the quality of organization and level of knowledge input rises by a simply understanding social inclusion and equity as a fundamental principle of social justice; to ensure that individuals, groups, and communities participates fully in meaningful ways in social, cultural, economic processes. The act of supporting all groups of people within a society, recognizing their values and importance, helping them activate their full potential with fair, just and equitable management of all resources, infrastructure, and facilities as an integrated approach to far sighted development that brings economic, social and environmental sustainability at immediate and larger scale.

## DIVERSITY, EQUITY AND INCLUSION (DEI) AND AN ORGANIZATIONAL PERSPECTIVE



**DR. PRATIKSINH VAGHELA**  
Assistant Professor

Equality and inclusion (DEI) are sometimes used interchangeably. Understanding that each term has a distinct and important meaning is crucial. Diversity can be defined as differences within a specific setting, such as an organization. Equity implies people have equal access, opportunity, resources, and power to prosper. Inclusion is defined as the steps done to recognize, accept, and exploit each individual's unique qualities and parts of identity in order to make them feel welcomed, respected, and supported.



### Diversity

An organization can achieve workplace diversity by hiring people from different backgrounds based on gender, race, age, and sexual orientation. This can result in various benefits for the company's bottom line. According to the data, organizations with diverse teams generate more than twice as much cash flow per employee.



### Equity

Equity in the workplace is treating all employees equally and justly, regardless of background, and providing equal opportunity for growth, development, and success. This will result in workplace fairness through equitable opportunity, fair compensation, and balanced training options.

### Inclusion

Inclusion goes beyond diversity and pertains to employees' working experiences. It entails building an environment where all employees feel valued, respected, and completely integrated into the company's culture and operations. If an organization want to be more inclusive, think about the role of an ethical leader.

DEI is only helpful if the organization includes it in the business plan. Organizations can implement DEI strategies by considering the following points;

- **Diversity Activities:** There are numerous ways in which businesses can invest in DEI activities. Walmart, for example, invests in DEI through its Supplier Inclusion Programme, which promotes businesses and suppliers from underrepresented groups in large-scale retail.



- **Provide Training:** Stereotypes can negatively influence the organization and diminish motivation and staff engagement. One strategy to combat workplace stereotypes is to provide unconscious bias training courses that raise employees' awareness of implicit biases.
- **Pay Equity:** Ensuring employees receive equitable pay is critical to advocating DEI. One of the data points is pay equity. In the United States, women earn about 82 per cent of what males do, which has only increased by two per cent since 2002. While several factors influence that number, organizations must provide equitable compensation, regardless of gender.
- **Developing Talent:** Developing talent from underrepresented groups is critical to promoting diversity and inclusion. By providing chances for personal and professional development, organizations can assist in rectifying historical workplace imbalances.

## EQUITY: GROUNDING THE IDEAS

Equity is based on the idea of moral equality, the principle that people should be treated as equals. This is the idea that, despite many differences, all people share a common humanity or human dignity and, as a result of this, we must consider how each of them should be treated. This is not the same as treating people equally, as we shall see; rather, it is the idea that all count in the moral calculus. Once we accept moral equality, this means that when we behave in ways that affect any other people our actions should be morally justifiable. There are certain standards of moral justification, which must in turn govern our actions with respect to serious and non-trivial decisions. Two are particularly important: relevance and consistency.

Relevance is about a certain kind of connection between the way in which we treat a person and some feature of the person themselves, that some important features of the person have a bearing on the way they are treated. For example, 'I gave him some food because he was hungry' clearly meets the standard of relevance, whereas 'I gave him some food because he was wearing a red shirt' does not (without some further, more operative description of why the red shirt is relevant), because there is no clear link between colour of clothing and being given food. Or, 'I chastised my son because he did not go to school' meets the standard of relevance whereas 'I chastised my son because he is tall' does not.

Consistency is about a certain kind of connection between the reasons lying behind how we treat different people (or the same people on different occasions), meaning that they are compatible,

they hold together and they are not contradictory. For example, if you give food to one person because of their hunger but then withhold it from

the next person who is equally hungry then this is not consistent. Chastising all of your offspring who are above a certain height is consistent (even if it does violate the 'relevance' criterion!)

Although we would instinctively say that many people do not live up to the principle of 'treating people equally', it is



**DR. RANJAN SABHAYA**  
Assistant Professor

extremely rare to hear their justifications for their actions fail at least to try to live up to these standards, which are like grammatical laws regarding how to speak about such situations or what it means to morally justify actions. For example, a person who discriminates against people based on ethnicity rarely justifies this solely on ethnicity grounds, for example by saying something such as 'this person is white and it is my moral principle to treat white people differently from others' (which goes against 'relevance'). Rather, if any reasons are given at all, these are usually attempts to link ethnicity to considerations that are at least candidates for 'relevant' reasons, such as 'stupidity' or 'evil'.



Relevance and consistency essentially play the role of defining the structure of discussions of moral equality. The crucial factor in deciding whether someone has actually violated moral equality will lie in value judgements about whether reasons are relevant or consistent. This is not to say that whether or not the principle has been violated is hopelessly subjective or undecidable, or that no person can make a confident affirmation on this. Rather, there are likely to be situations which are easy to assess, and for which there would be considerable consensus, and others which would be harder to decide and which might see cross-cultural variability.

The idea of equity is the application of this principle of moral equality to the ways in which people are treated by society. The principle should cover every individual's actions in society but should be of particular importance in setting goals for and constraints on actions by governments and states. There is a strong consensus that the relationship between the state and its citizens means that the state should respect moral equality. This has to do with the social contract – a shared set of expectations and norms whereby citizens hold the state responsible for acting fairly and/or meeting certain minimum standards or ensuring certain outcomes in return for citizens fulfilling certain duties such as paying taxes. Equity is about understanding how moral equality can be realized at the level of a whole society.

Asking 'what would a society look like that treats all its members as equals?' is a complex task: there are such varied realms of social, economic, political and cultural life, and so many ways of looking at them. The concept has been explored most extensively through the lens of distributive justice: this involves specifying principles or rules according to which the different goods, services, rewards, punishments, etc, should be distributed among members of a society.

There is a range of takes on how to delineate principles of equity: 'fairness' in distributions, equality of opportunity; treating people with equal concern and respect (Dworkin, 1983), and the notion that alike cases should be treated as alike, with similar benefits (or burdens) to be enjoyed (or suffered) by similar people. For the purpose of drawing out some areas of consensus, rather than relying on one particular principle, it is instructive to understand the general shape of investigations into equitable distributions, which involves:

First examine the various things that are distributed within society (like power, honour, knowledge, wealth, work and leisure, as well as more tangible things such as food, shelter, transportation and medical care);

Then deciding on relevant principles for distributing the different goods (or broad categories of goods). This can be understood by looking at the nature of the goods as well as the features of the people receiving them, or what having them (or not) means to people and why you might want to give them to them;

Then ensuring that these goods are distributed consistently according to these principles, not according to other principles or the quantities of other goods people have.

Social development encompasses a very broad concern for the development of people, for an improvement in people's lives and for giving people some control over their lives. Social development is thus a multi-dimensional effort. It means life for the individual in freedom and dignity, free from being discriminated against on grounds of sex, race, colour, religion or caste. It means life in security, where the society in which the individual lives lets the individual live in a manner that suits him/her while at the same time not infringing on other people's rights. Relevance and consistency essentially play the role of defining the structure of discussions of moral equality. The crucial factor in deciding whether someone has actually violated moral equality will lie in value judgments about whether reasons are relevant or consistent. This is not to say that whether or not the principle has been violated is hopelessly subjective or undecidable, or that no person can make a confident affirmation on this. Rather, there are likely to be situations which are easy to assess, and for which there would be considerable consensus, and others which would be harder to decide and which might see cross-cultural variability.



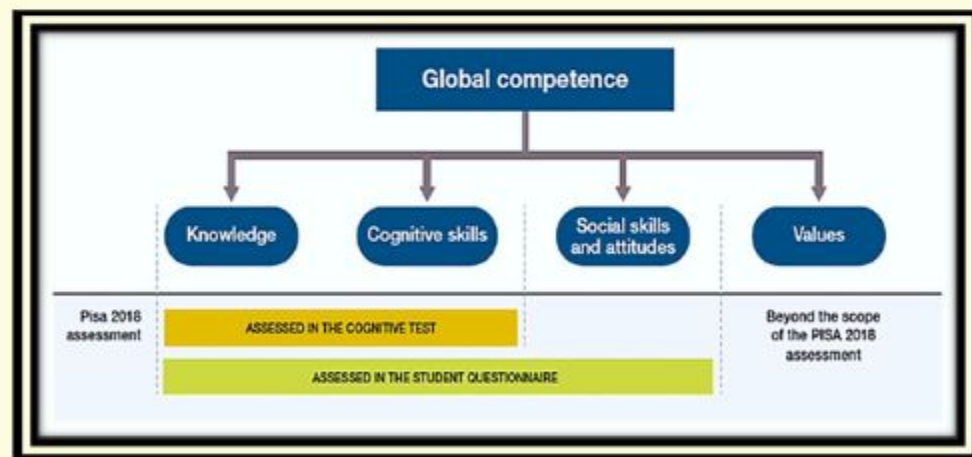
# Preparing Our Youth for an Inclusive and Sustainable World

Enhancing one's global competency is essential for people to prosper in a world that is changing quickly and for society to advance without displacing anyone. Citizens need to develop the ability to analyze and comprehend global and intercultural issues in addition to the skills necessary to be competitive and prepared for a new world of work, given the context in which we all stand to gain greatly from increased openness and connectivity and to lose greatly from rising inequality and radicalism. The cultivation of social and emotional competencies, alongside values such as self-esteem, respect, and a feeling of inclusion, is crucial in fostering equal chances and promoting a collective appreciation of human dignity.

The UN's 17 Sustainable Development Goals (SDGs) provide a common human vision that fills in the last gap in the globalization puzzle, and 193 nations pledged to meet them in 2015. The degree to which that vision materializes will rely on today's classrooms; educators are the key to making sure that the SDGs materialize as a genuine social compact with citizens. Intentionally focusing on more than just the fundamentals of science, math, and literacy, Goal 4 (excellent education for all) emphasizes the importance of learning how to coexist sustainably. However, these objectives have little value until they are made apparent.

My recent visit as part of an ERASMUS project got me thinking about how our institute can prepare its students for a more equitable and sustainable society.

'Competence' is not merely a specific skill but is a combination of knowledge, skills, attitudes and values successfully applied to face-to-face, virtual or mediated encounters with people who are perceived to be from different cultural background and to individuals' experiences of global issues. Achieving global competence through education will require significant changes in the classroom: changes concerning what students learn about the world and other cultures, the opportunities they have to practice what they learn, and how teachers support this learning by working with diverse students. Some national curricula now put emphasis on education for sustainable development and intercultural education. Many teachers also encourage students to analyze and reflect on the root causes of global issues, and share ideas on possible solutions. However, progress has been uneven and good practices have not been shared sufficiently at the international level.



*The OECD approach to assess global competence (OECD, 2018)*

Organising your courses according to the Universal Design for Learning (UDL) principles is one of the first steps to making sure your classroom is equipped to fulfil the needs of every student. Numerous emotional, behavioural, neurological, and cultural obstacles that students must overcome may hinder their ability to participate completely in class. Students are able to engage completely in their c

Recognising needs in the classroom requires a thorough understanding of children from all aspects. Promoting an inclusive classroom requires adjusting instructional strategies, resources, and materials to meet the requirements of each individual student. Instructors ought to use a variety of presentation techniques while letting pupils use a range of strategies to show what they have l



community when they are allowed to be authentic and feel encouraged. Increased comprehension, tolerance, empathy, and cooperation skills result from this.

The most challenging, but perhaps most urgent endeavour will be to experiment with and evaluate new methods to further improve the measurement of the socio-emotional, attitudinal and value dimensions of global competence.



**DR. HEMLATA AGARWAL**  
Professor

## **BUILDING A BETTER FUTURE TOGETHER WITH EQUITY AND INCLUSION**

In today's world, promoting fairness and including everyone is crucial for a better society. Embracing our differences not only makes our communities stronger but also moves us towards a more peaceful and prosperous future.

In this journey, ancient Sanskrit wisdom guides us: "वसुधैव कुटुम्बकम्," meaning "The world is one family." This idea reminds us that we're all connected, highlighting the importance of unity and including everyone.

In MBA programs and academia, it's essential to teach the values of fairness and inclusion. Creating an environment that respects diversity and empowers each person sets the stage for future leaders who see the value of including everyone in decision-making.

As faculty, we have a duty beyond teaching – we're caretakers of an inclusive learning space. Let's support fairness, appreciate our differences, and shape the next generation of business leaders who live out the idea of "वसुधैव कुटुम्बकम्" in both their thoughts and actions.



**MR. BIRJU PATIL**  
Assistant Professor

## **INTERNATIONAL TRAINING PROGRAM** **"ERASMUS - EUROPEAN UNION'S Project of "InEq-SL"**

Sarvajanik University is leading one of the **"ERASMUS - EUROPEAN UNION'S Project of "InEq-SL"**, focused on expanding accessibility to higher education in India for students with fewer opportunities alongside three Indian and two European partners. Under this initiative two team members - Prof. Hemlata Agarwal and Prof. Pratiksinh Vaghela from sarvajanik University were deputed for a month-long training program in UPCT Spain from October 16th to November 10th, 2023 with. We heartily congratulate them for their invaluable learning experiences and helping in shaping a more inclusive higher education landscape in India!



# LIVE PROJECTS



Mr. Abhay Amrutiya, Bhavik Karia, Drashti Rathod, Riddhi Saraiya and Jignesh Bhamre participated as volunteers in the **Asia Securities Forum (ASF) AGM 2023** hosted by **Bombay Stock Exchange Broker's Forum (BBF)**, Mumbai from 29-10-23 to 01-11-23.



Dolui Mouli, Gohil Shreya, Smit Ukani, Sakhareliya Akhil, Chotaliya Parth, Ghoghari Harsh, Khushi Trivedi, Shah Ritu, Agarwal Cherry, Khater Gunjan, Kothari Hiren, Pinak Devani, Shiv Nanavati and Parul Bindal participated as volunteer in **Millets Miracle Expo - 2023** organized by **South Gujarat Productivity Council (SGPC)** from 08-12-23 to 10-12-23.

# ENTREPRENEURIAL CHARCHA



# VOTER REGISTRATION CAMP



# WOMEN EMPOWERMENT CELL ACTIVITY



# WORKSHOP ON "YOLO - YOU ONLY LIVE ONCE"



# GUEST LECTURE

Topic/Event	Speaker
<b>Indian Financial Reporting Standards (IFRS)</b>	Dr. Ruchi Desai , Faculty, Navyug Commerce College, Surat
<b>Brand Communications in Social Media</b>	Ms. Mitali Bhatt, Head of Key Accounts-Creative Service, Future Studio, Mumbai
<b>Indian Scenario of Corporate Governance</b>	Dr. Namrata Khatri , Assistant Professor, Department of Business and Industrial Management, Veer Narmad South Gujarat University, Surat
<b>Opportunities in Insurance Sector</b>	Mr. Jhonson Thomas, Divisional Manager, Surat Division, National Insurance Company Limited, Surat
<b>Influence of Culture on Consumer Behaviour</b>	Ms. Tushti Bakrania, Assistant Professor, Metas Adventist College, Surat
<b>Organizational Culture</b>	Ms. Dhara Upadhyay, Human Resource Manager, International Service Partners (ISP), LLC, Surat
<b>International Financial Reporting Standards (IFRS)</b>	CA Kenish Mehta, Owner, Kenish Mehta & Co., Surat
<b>Investing Insights from Behavioral Finance</b>	Dr. Meghna Dangi, Associate Professor , Auro University, Surat
<b>Conflict Management</b>	Dr. Radhika Gandhi, Assistant Professor, Graduate School of Management Studies, Gujarat Technological University, Ahmedabad
<b>Multidimensional Scaling and Conjoint Analysis</b>	Dr. Hitesh Parmar, Assistant Professor, Department of Business Management (MBA), Sardar Patel University, Vallabh Vidyanagar
<b>Forensic Accounting</b>	Ms. Krishna Desai, Assistant Professor, School of Commerce & Business Management, Vanita Vishram Women's University, Surat
<b>Stress Management</b>	Dr. Anu Gupta, Associate Professor, Chimanbhai Patel Institute of Management & Research, Sardar Vallabh Bhai Global University, Ahmedabad
<b>Personal Tax Planning</b>	CA Jignesh Sopariwala, Managing Director and Founder, Jignesh Pankaj Associates, Surat
<b>Service Quality Innovations in Hospitality Industry</b>	Mr. Mitul Shah, Promotor-Brand Consultant-Blogger, Content Creator-Owner of Ohmyffive, Surat
<b>Dynamics and Challenges of Family Businesses</b>	Mr. Jigar Sheta, Partner, Sangini Group, Surat
<b>Important Tips for Resume Writing for Freshers</b>	Mr. Kishan Patel, , Career Counselor, Surat



# FACULTY ACHIEVEMENTS



# BEST PAPER AWARDS



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