



Department of Electronics and Communication Engineering Academic Year 2024- 2025 (Odd Semester)

Degree, Semester & Branch: VII Semester B.E. ECE A

Course Code & Title: GE3791 Human Values and Ethics

Name of the Faculty member: Mrs.G.Gnana Priya

Innovative Practice Description

- **Unit / Topic:** Unit II / Interpretation of secularism in Indian context
- **Course Outcome:** CO2
- **Activity Chosen:** Flipped Classroom
- **Justification:**

Secularism in India isn't a straightforward concept. It involves understanding historical context, constitutional principles, and ongoing debates. A flipped classroom format allows for deeper exploration. There are diverse interpretations of Indian secularism, from strict separation to active state involvement in religious affairs. Students can research and present different viewpoints. Understanding secularism is crucial for analyzing current events and political discourse in India. This activity connects classroom learning to real-world issues.

- **Time Allotted for the Activity:** 50 minutes
- **Details of the Implementation:**

Before the in-class session, students were provided with resources to learn the basic concepts of secularism. This preparation allowed them to familiarize themselves with the content at their own pace. The goal is to ensure that they come to class with a foundational understanding of the topic. Students take responsibility for initial learning through assigned readings and videos. This fosters self-directed learning skills. The main goal of in-class time is to actively engage students, clarify doubts, and help them apply the knowledge they gained during the pre-class preparation. The flipped classroom approach allows for more hands-on, interactive activities that strengthen their understanding.

CO – PO / PSO mapping:

CO	PO6	PO8	PO12
CO2	1	3	1

(1 – Low 2 – Moderate 3 – High)

• **PO / PSO mapped:**

Innovative practice	PO6	PO8	PO12
	1	3	1
Justification for correlation	Recognize ethical issues in various contexts, including professional, social, and personal domains. Hence the course outcome is mapped with low correlation.	Develop sensitivity to the ethical implications of decisions and actions. Hence the course outcome is mapped with high correlation.	Moral values and ethics are applicable in every stages of personal and professional life. So the course outcome is mapped with low correlation.

• **Images / Screenshot of the practice:**



Reflective Critique:

❖ **Feedback of practice from students and other stakeholders:**

The following points were observed based on the feedback got from the students.

- ✓ The students felt that the self-learning capability improved because of this activity.
- ✓ The presentation skills also increased while learning the concept by themselves and explaining to the class.
- ✓ The communication skills of the students improved while discussing with their team members and then presenting to the class.

❖ **Benefit of the practice:**

- ✓ Students took responsibility for initial learning through assigned readings and videos.
- ✓ Class time shifted from lecturing to interactive discussions, debates, and problem-solving related to secularism
- ✓ By giving students control over when and how they interact with the material, the flipped classroom model promotes self-directed learning.

- ✓ Students often learn more effectively when they can discuss concepts with their classmates, explain ideas to others, and share their understanding.
- ✓ The students feel more motivated to take ownership of their learning process.

❖ ***Challenges faced in implementation:***

- Students found it challenging to stay focused on independent learning outside of the structured classroom environment.
- Access to quality online resources, such as videos, articles, and documentaries, can vary significantly among students.
- Few students struggled with the self-directed nature of flipped classrooms, where they are responsible for consuming content before class.
- Very few students were not actively participated in the activity. Making all the students to participate was also challenging.

References:

- ❖ The Nonreligious: Understanding Secular People and Societies, Luke W. Galen Oxford University Press, 2016.
- ❖ Secularism: A Dictionary of Atheism, Bullivant, Stephen; Lee, Lois, Oxford University Press, 2016.
- ❖ The Oxford Handbook of Secularism, John R. Shook, Oxford University Press, 2017.