

Evolution of Open Classroom Spaces

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Abstract—This paper presents the evolution of open classroom spaces

Index Terms—open classroom spaces

I. INTRODUCTION

An open classroom is an student focused learning space where an extensive gathering of students of fluctuating ability levels are assembled in single huge space with a few educators over observing them. Open-training classroom are free of walls and students are gathered by ability as educators move freely among them. These spaces are here by adaptable and permit students for gathering in addition with individual based learning. 'Openness' is characterized as "less an approach or method than a set of shared attitudes and convictions about the nature of childhood, learning, and schooling" (Silberman, 1970). However a few scholars who depict 'open' classrooms are plainly more worried about physical space than the attitudes or feelings. To them, the term 'open' has fundamentally an architectural significance and 'open classrooms' are essentially substantial, open rooms with numerous kids and relatively few interior walls.

II. IMPORTANCE

1. Open learning spaces are critical as they enhance a student's understanding by stimulation of all senses.
2. Open classroom spaces associate the students to the encompassing environment and thus giving a more beneficial condition to the better advancement of a youthful personality.
3. These classrooms have an individual calm zone for study and play.
4. They provide small gathering spaces for group learning.
5. They are useful for one-on-one dialog among students and also educators.
6. These additionally make vast gathering action zones to help customized instruction and immersive learning.
7. These may likewise assist us with maintaining a connection between the present-day learning spaces and the old thought of gurukuls.

III. HISTORY

The guru Kula arrangement of training has been in presence since old times. The Upanishads notice numerous gurukulam, including that of guru Drona at Gurgaon. The Bhriugu Valli (a

discourse on the Brahman) is said to have occurred in Guru Varuni's guru Kula. The Vedic school of thought recommends the guru Kula (sacrosanct transitional experience) to all people previously the age of 8 in any event by 12. From initiation to the age of 25 all people are endorsed to be students and to stay unmarried, an abstinent. (Gajbhiye, 2017) Gurukulam were upheld by open donations. This was trailed by the many after Vedic musings making guru Kula one of the earliest types of public funded school centers. By the provincial time, the guru Kula framework was on a lofty decrease in India. Dayananda Saraswati, the author of Arya Samaj and Swami Shraddhanand, were the pioneers of the cutting edge guru Kula framework, who in 1886 established now-broad Dayanand Anglo-Vedic Public Schools and Universities. In 1948, Shastriji Maharaj Shree Dharamjivan das Swami took action accordingly and started first Swami Narayan guru Kula in Rajkot in Gujarat province of India. As of late, a few gurukulam have opened up in India and additionally abroad with a longing to maintain custom. A similar idea of open classrooms was also introduced into the United States in 1965 as a trial grade school architecture where the walls isolating classrooms were expelled to advance development crosswise over class zones by educators. Be that as it may, by and by this isn't regular since instructors, following social traditions, tend to educate in a conventional way as though the walls were yet present. Open classrooms' emphasis on students' "learning by doing" resounded with the individuals who trusted that America's formal, teacher-led classrooms were smashing students' imagination.

IV. CASE STUDY

A. Nalanda Mahavihara

Nalanda Mahavihara is a large Buddhist Monastery, in the old kingdom of Magadha (modern day Bihar) in India. The site is situated around 95 kilometres (59 mi) southeast of Patna close to the town of Bihar Sharif, and was a focal point of learning from the fifth century CE to c.1200 CE. The monastery was built originally by Emperor Kumaragupta I of Gupta Dynasty and the expansion works continued during and after Gupta period. Nalanda was one of the world's first residential universities, i.e., it had residences for students. It is likewise a standout amongst the most well-known universities. In its prime it obliged more than 10,000 students and 2,000 educators. The university was viewed as an architectural masterpiece, and was set apart by a lofty wall and one gate. Nalanda had eight separate compounds and ten temples,

alongside numerous other meditation halls and classrooms. On the grounds were lakes and parks. The library was situated in a nine storied building where meticulous duplicates of writings were produced. The subjects instructed at Nalanda University secured each field of learning, and it pulled in students and researchers from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Amid the time of Harsha the religious community is accounted for to have owned 200 villages given as grants.

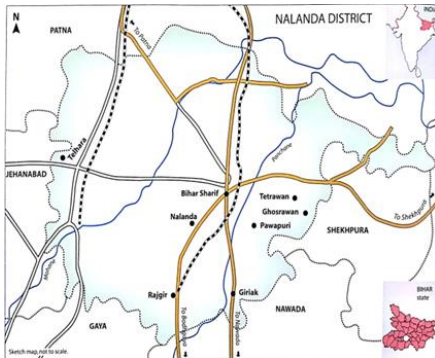


Fig. 1. Location map of Nalanda

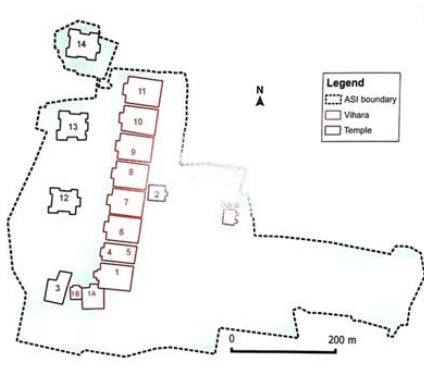


Fig. 2. Site plan of Nalanda

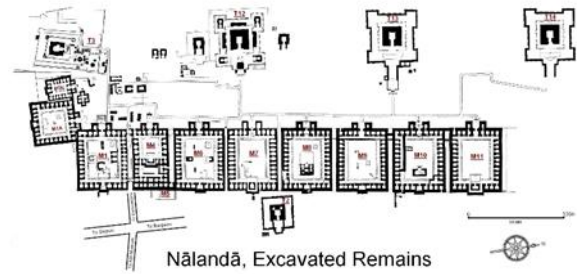


Fig. 3. Excavation plan of Nalanda

V. CONCLUSION

So while the open classroom has obviously vanished from the vocabulary of instructors, another variety of open training is probably going to return in the years ahead. Profound situated dynamic and customary convictions about raising kids, classroom educating and learning, and the qualities and information that ought to be imparted in the cutting edge will keep on returning on the grounds that schools truly have been battlegrounds for taking care of national issues and working out contrasts in values. Since kids vary in their inspirations, premiums, and foundations, and learn at various speeds in various subjects, there will never be a triumph for either conventional or dynamic instructing or learning. The truth of the matter is that no single most ideal path for instructors to educate and for kids to learn can fit all circumstances. Both customary and dynamic methods for educating and learning should be a piece of a school's way to deal with youngsters. Brilliant instructors and principals have deliberately developed half and half classrooms and schools that mirror the assorted varieties of youngsters. Alas, that lesson remains to be learned by the policymakers, educators, and parents of each generation.

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