

Transforming Gufa Bazar: A Vision for Village Revitalization

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Abstract

The article advocates a nuanced approach to preserving Gufa Bazar's cultural identity amid subtle ultramodern changes, emphasizing thoughtful interventions. The study focuses on introducing change to this Nepali village, considering its embedded culture and revitalizing seemingly dormant areas. The proposed design aims to infuse vibrancy by strategically creating communal spaces, with a major road and forecourt as Gufa Bazar's new focal point. The research employed a comprehensive approach, beginning with online research and surveys on rural tourism. A field study involved participatory observation and in-depth interviews, gaining insights into Gufa Bazar's social dynamics and historical significance. A literature review explored grounded theories on cultural preservation and modernization. Rigorous analysis informed the discussion of strategies, leading to the conceptualization phase that tailored revitalization concepts to Gufa Pokhari's unique context. The result is a holistic plan emphasizing nature-centric approaches, economic strategies, and local engagement, utilizing architecture to connect people with culture and nature. The goal is to preserve Gufa Bazar's cultural identity amidst ongoing modernization, promoting sustainability and vibrancy.

Keywords

Architecture, Change, Sense of place

1. Project Introduction

Gufa Bazar, situated in the Sankhuwasabha district of Nepal at an elevation of 3000 meters, is a cultural hub where spirituality and traditional market life intertwine. The term "Gufa," denoting "cave," encompasses the area and, in conjunction with the market, holds cultural importance for the local community, drawing 5,000-10,000 Hindu and Kirat pilgrims annually.

Adding an air of mystery, Gufa Village, once a Limbu graveyard, contributes to the site's unique ambiance. Despite being a revered market, Gufa Bazar faces challenges posed by new roads, risking potential abandonment. With 15,000-20,000 annual tourists, insufficient infrastructure has led to a decline in foreign visitors from 2,000-4,000 in 2010 to around 150 today.

Revitalizing Gufa Bazar is imperative for preserving its cultural and natural legacy. The reinvigorated site can exemplify sustainable tourism, seamlessly blending modern infrastructure with cultural importance. This holistic approach encompasses environmental care, community engagement, and the promotion of responsible tourism, ensuring a delicate balance. [1, 2, 3, 4]

Gufa Bazar, characterized by its local architecture, stands as a testament to Nepal's rich culture. Beyond its role as a marketplace, it enhances the overall experience, enabling visitors to delve into the history and spirituality of Nundhaki VDC. Gufa Bazar transcends its market identity; it becomes a guardian of the region's identity, offering a complete immersion into Nepal's cultural legacy. Despite facing challenges, the potential for Gufa Bazar's revitalization promises a harmonious blend of tradition and modernity, ensuring its cultural and natural heritage endures for generations to come.

Gufa Pokhari, a sacred pond, stands as a landmark within the cultural tapestry of Gufa Bazar. This pond, which translates to "cave pond," holds profound spiritual significance and is integral to the rituals and prayers conducted in the market.

1.1 Sustained Village And Its Settlement

A self-sustained village is a community wholly dedicated to elevating the quality of life for its residents. In alignment with the 2020 UNWTO Year of Tourism for Rural Development, a thriving village surpasses specific benchmarks:

- Achieving regional balance in both income and development.
- Effectively managing and nurturing its rural population.
- Making strides in promoting gender equality, as well as empowering women and youth.
- Enhancing connectivity, infrastructure, and facilitating access to financial resources and investments.
- Proactively contributing to the conservation of both natural and cultural resources.
- Elevating education and fostering skills development among its inhabitants.
- Fostering the interconnection between sustainable, fair, and resilient food systems and tourism to safeguard biodiversity, agro-biodiversity, cultural heritage, and local gastronomy [5, 6]

2. Research Question

"The Gufa Village (GUFA POKHARI) revitalization project serves as a nucleus for sustainable rural development, offering

a captivating village experience to passersby. It aims to breathe life into a stagnant village by creating a vibrant space for diverse activities. This study focuses on understanding Gufa Pokhari's decline and restoring its economic viability, with an emphasis on tourism and agriculture.

What strategies can be implemented to stimulate economic growth within the village, create jobs, and improve the overall standard of living for residents?

How can we design an architecturally sound setting that effectively brings people together and facilitates collaborative work?

3. Literature

3.1 Rural Design

In essence, rural design encompasses the application of design thinking to rural issues, bridging urban and rural futures. It seeks to understand and integrate the complex dynamics of natural and human systems in both rural and peri-urban areas, promoting sustainability by harmonizing humans, animals, and the environment. This approach is vital in a time of rapid change, helping to mitigate negative impacts while enhancing positive outcomes, including economic resilience, social cohesion, and cultural diversity appreciation.[7, 6]

Regarding ethical dimensions, rural design addresses four key aspects:

Ecological Dimension: It addresses the ecological challenges in rural areas, including issues of waste disposal, chemical use, and environmental degradation. It emphasizes the need for ecological consciousness and sustainable practices in rural development.

Industry Dimension: This dimension focuses on balancing rural and urban economic structures. It seeks to prevent rural hollowing by promoting industrial development in rural areas, particularly through the diversification of rural production .

People's Livelihood Dimension: This aspect emphasizes public service provision in rural areas, covering education, healthcare, transportation, and governance mechanisms. It also underscores the importance of preserving traditional village culture and values while improving rural living standards.

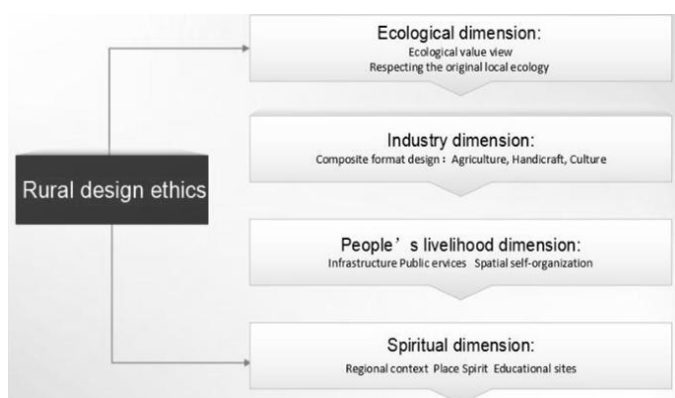


Figure 1: Keywords of Rural Design

Spiritual Dimension: At its core, this dimension concerns the values, customs, and cultural heritage of rural communities. It aims to instill a sense of pride and identity in villagers, helping them preserve their cultural values and pass them on to future generations.

In summary, rural design is a multidimensional approach that tackles rural challenges holistically, integrating ecological, industrial, livelihood, and spiritual considerations to drive sustainable rural development.[7, 8]

3.2 Elements Of Rural Design

Buildings: Buildings shape and define urban and rural spaces, forming the street walls of cities and villages. Well-designed buildings create a sense of place.[7, 9]

Public Space: Public spaces are where people gather and enjoy their surroundings. They range from grand plazas to small neighborhood parks, serving as the backdrop for daily life.[7, 9]

Streets: Streets are connections between spaces and places. Their physical dimensions and the character of surrounding buildings define them, contributing to a city's unique identity.[7] [9]

Transport: Transport systems, including roads, railways, bicycles, and pedestrian networks, connect and shape urban and rural areas. The balance of these systems impacts a city's overall character and pedestrian-friendliness.[7] [9]

Landscape: The green elements of a city, including parks, trees, plants, and water features, enhance its character and beauty. Landscaping softens the urban environment and provides contrast to built elements.[7] [9]

3.3 "The Image of the City"and its Elements

Kevin Lynch's "The Image of the City" introduced the concept of legibility and the importance of five key elements in understanding urban and rural environments. These elements are:

Paths: These are the channels or routes along which people move, such as streets, walkways, and transit lines. They form the major and minor circulation routes in a city or village. In older towns and villages, paths may include main streets, secondary streets, lesser streets, and pedestrian pathways.[10]

Districts: Districts are medium to large sections of the city or village characterized by perceived internal homogeneity. They are two-dimensional areas that an observer mentally enters and recognize as having a common identity. Districts can represent social-cultural activities in traditional towns or socio-economic activities in emerging urban areas.[10]

Edges: Edges are linear elements that serve as boundaries between districts. They are not typically used as paths but are important in defining the limits of a district. Edges can include physical features like shores, railroad cuts, or walls. In villages, edges can be observed through the spatial distribution of caste or the presence of physical entities like stone shrines and patis.[10]

Landmarks: Landmarks are external points of reference that help people orient themselves in the city or village. They are

often distinct physical objects like buildings, signs, or mountains. Landmarks are essential for identifying specific areas and are particularly important in traditional or village neighborhoods, where they can include public entities like temples and stone spouts.[10]

Nodes: Nodes are centers of attraction and activity where observers can enter. They are strategic points in the city or village and can be primary junctions, points of transportation breaks, or crossings of paths. Nodes are hubs of activity and are characterized by the widening of streets at intersections. They may feature physical entities like patis, dabalies, wells, stone spouts, or temples.[10]

Kevin Lynch's work revolutionized urban design by linking abstract ideas of urban structure with human perceptual experiences. It introduced the concept of legibility, which has been invaluable in both analysis and design, contributing to the understanding of how people navigate and perceive cities and villages. These five elements serve as a foundational framework for comprehending the structure and identity of urban and rural spaces, facilitating better urban and rural design decisions.[10]

3.4 "Kevin Lynch's Elements of Good city / Villages form"

Kevin Lynch identified five elements of good city or village form that enhance the quality of urban and rural environments. These elements guide the design process by considering how people interact with their surroundings:

Vitality: The urban or rural form should support the essential functions and biological needs of its residents.[11]

Sense: Residents should be able to clearly perceive, mentally differentiate, and structure the environment in both time and space.[11]

Fit: The physical design, including spaces, channels, and infrastructure, should align with the patterns and quality of actions that people commonly engage in or desire to engage in.[11]

Access: There should be easy access to other people, activities, resources, services, information, and places. This includes both the quantity and diversity of accessible elements.[11]

Control: Residents should have a degree of control over the use and access to spaces, activities, and their management, allowing them to shape their living environment.[11]

In the 1960s and 1970s, urban thinkers like Kevin Lynch, Jane Jacobs, and Christopher Alexander reacted to the negative impacts of modernism on American cities and urban life. They advocated for making cities more legible and restoring the social and symbolic functions of streets and public spaces. Their work focused on the human dimension of urban design and sought to create environments that better served the needs of city dwellers. Lynch, in particular, viewed the city as a text that could be "read" to understand its dynamics.[11]

3.5 "Townscape By Gordon Cullen"

Townscape, as advocated by Gordon Cullen, is a philosophy of urban design rooted in an understanding of how people

interact with cities. While Le Corbusier's Ville Radieuse focused on practical aspects like sunlight, fresh air, open space, and efficient transportation, Cullen's townscape philosophy delves into the deeper human experience within urban environments.[12]

Cullen's approach centers on the idea that urban design should cater to a broad spectrum of human needs and emotions. It recognizes that the physical form of a city profoundly influences the people who inhabit it. His emphasis on visual perception highlights how the design and aesthetics of a city impact the way people feel and behave within it.

However, there's a potential pitfall in focusing solely on visual perception. Some interpretations of townscape have wrongly separated the visual aspect from the cultural and functional aspects of a city. This separation can lead to the misconception that creating a striking visual image is enough to define a city's character, neglecting the importance of its cultural and functional content.

Gordon Cullen's core idea is that townscape should not merely provide a functional urban environment but also elicit emotional responses and create a sense of excitement and drama. His work has significantly contributed to the understanding of how urban design can shape the human experience within cities.

4. Study Area Overview

Geography and Natural Beauty: Gufa bazar is a pristine village nestled in the Sankhuwasabha district of Nepal. Perched at a breathtaking altitude of 3000 meters above sea level, it offers an awe-inspiring panorama of some of the world's most revered mountain ranges. To the northwest, the village is framed by the majestic Makalu, Everest, and Kumbhakarna ranges, while the Kanchenjunga range graces the northeast horizon. On the southern front, Gufa Pokhari is cocooned by lush rhododendron forests, and to the north lies the regal Himali Chuli. This enchanting region is further adorned by three prominent hills: Tinjure Hill, Milke Hill, and Jaljale Hill, all designated within the International Union for Conservation of Nature (IUCN) framework.



Figure 2: Gufa Bazar and Pokhari

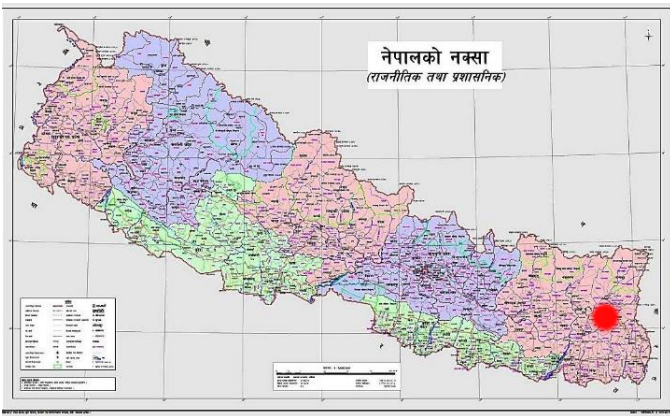


Figure 3: Location of Gufa Bazar

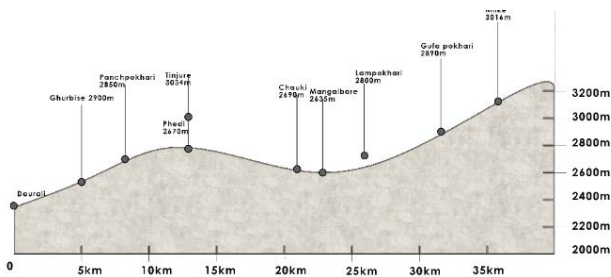


Figure 4: Location Through Altitude

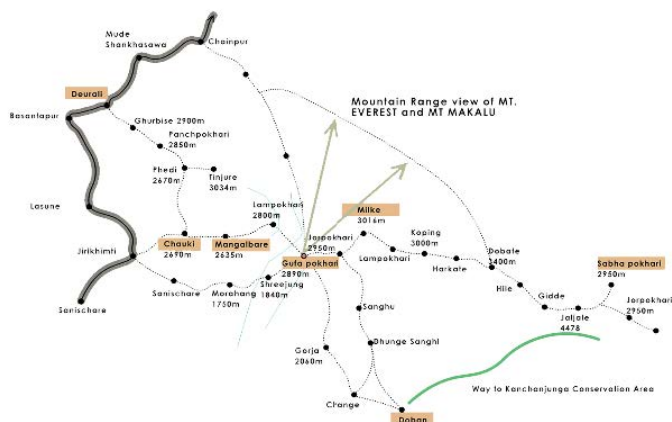


Figure 5: Surrounding Areas

percentage have attained secondary level education. The need for educational and infrastructural enhancements remains palpable.

Economic Vistas: The local economy of Gufa Bazar is chiefly agrarian, with a focal point on vegetable cultivation and animal husbandry. Moreover, cottage industries, including cheese production, wine-making (featuring the prized rhododendron flower wine), carpet weaving, and oil extraction, contribute substantially to the villagers' livelihoods. This diversification of economic activities underscores the resilience of the community in this remote locale.

■ Agriculture ■ Shop ■ Hotel ■ Other

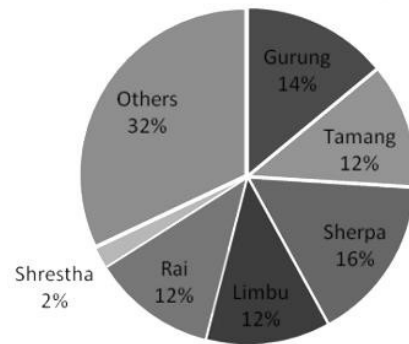
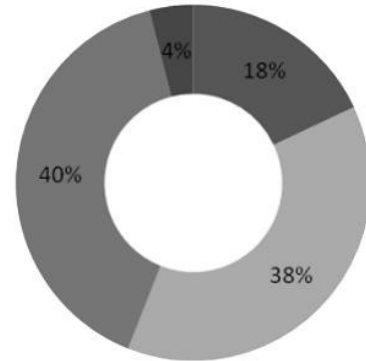


Figure 6: Current Economics and Cultural features

Cultural Riches: Gufa Bazar and the broader TMJ area are imbued with a rich cultural heritage deeply influenced by Tibetan and Kirati traditions. The villagers exhibit a distinct way of life, characterized by unique culinary preferences,

Demographic Dynamics: Gufa Bazar, despite its extraordinary natural allure, maintains a relatively small population of 24 households. However, its annual visitor count ranges from 20,000 to 30,000, underscoring its significance as a destination. The village is in the throes of rapid urbanization, yet its progress is hindered by the dearth of essential infrastructure. This transformation presents a complex interplay of opportunities and challenges as the community strives to safeguard its authenticity amid the tide of modernization.

Social Fabric: The settlement pattern of Gufa Bazar is intrinsically linked to the contours of the natural landscape, organic pathways, agricultural lands, and well-trodden footpaths. The village's cultural tapestry is woven with threads of the caste system. It's noteworthy that 60 percentage of the population aged six and above is literate, though only 17.73



Figure 7: Cultural Features

language, attire, and behavioral norms. Their spiritual compass points towards Gautama Buddha, Padmasambhava (Guru Rinpoche), and a pantheon of bodhisattvas. Additionally, the influence of Hindu priests and the Kirati culture is discernible in various facets of life.

Historical Significance: Gufa Bazar carries historical and spiritual weight, dating back to the 19th century when monks and priests sought refuge in its caves for meditation. This cultural and spiritual heritage is a source of pride for the community, adding a layer of uniqueness to the village's identity.

Climate Cycles: The region experiences a kaleidoscope of climatic patterns throughout the year. Winter months, from December to February, are adorned with heavy snowfall. March through May unveils milder, sunnier days. The monsoon season, from June to August, is characterized by seasonal rains, while September to November brings a dry, verdant landscape. Understanding these climate nuances is imperative for planning and development initiatives within the village.

Architectural Aesthetics: The architectural tapestry in the TMJ area reveals a fascinating blend of Tibetan and Limbu influences. Linear settlements gracefully trace the contours of roadsides and trekking routes. Typical dwellings feature substantial exterior walls, supported by an interior timber post and beam framework, and roofing materials that vary according to altitude.



Figure 8: linear fabrics in adjacent Basantapur Bazar



Figure 9: Current building Fabric nearby area

Cultural Practices and Conservation Commitment: Traditional practices in the area encompass a solemn pledge to avoid hunting, setting bushfires, venturing into the heart of deep forests, slaughtering animals, and harvesting honey. These practices serve as a bulwark for the conservation of the local ecosystem and biodiversity.

Tourism Surge and Development Dilemmas: Recent years have witnessed a substantial surge in tourism, with an annual influx of 20,000 to 30,000 visitors. A significant proportion of houses have been converted into homestays to accommodate tourists. Nevertheless, the absence of adequate infrastructure and educational facilities has led to the emigration of villagers in search of more promising prospects.

Preservation Endeavors: Efforts aimed at preserving the village's authenticity must tread a fine line between sustaining



Figure 10: Existing buildings

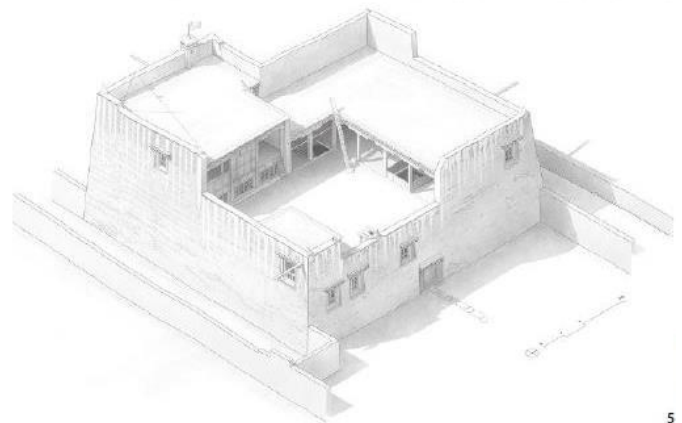


Figure 11: Tibetan houses

tradition and advancing infrastructure for the benefit of residents and visitors. Striking this delicate balance is instrumental in safeguarding the distinctive essence of Gufa Pokhari.

Site Selection Criteria: As the village contemplates future developments, it is paramount to prioritize accessibility,

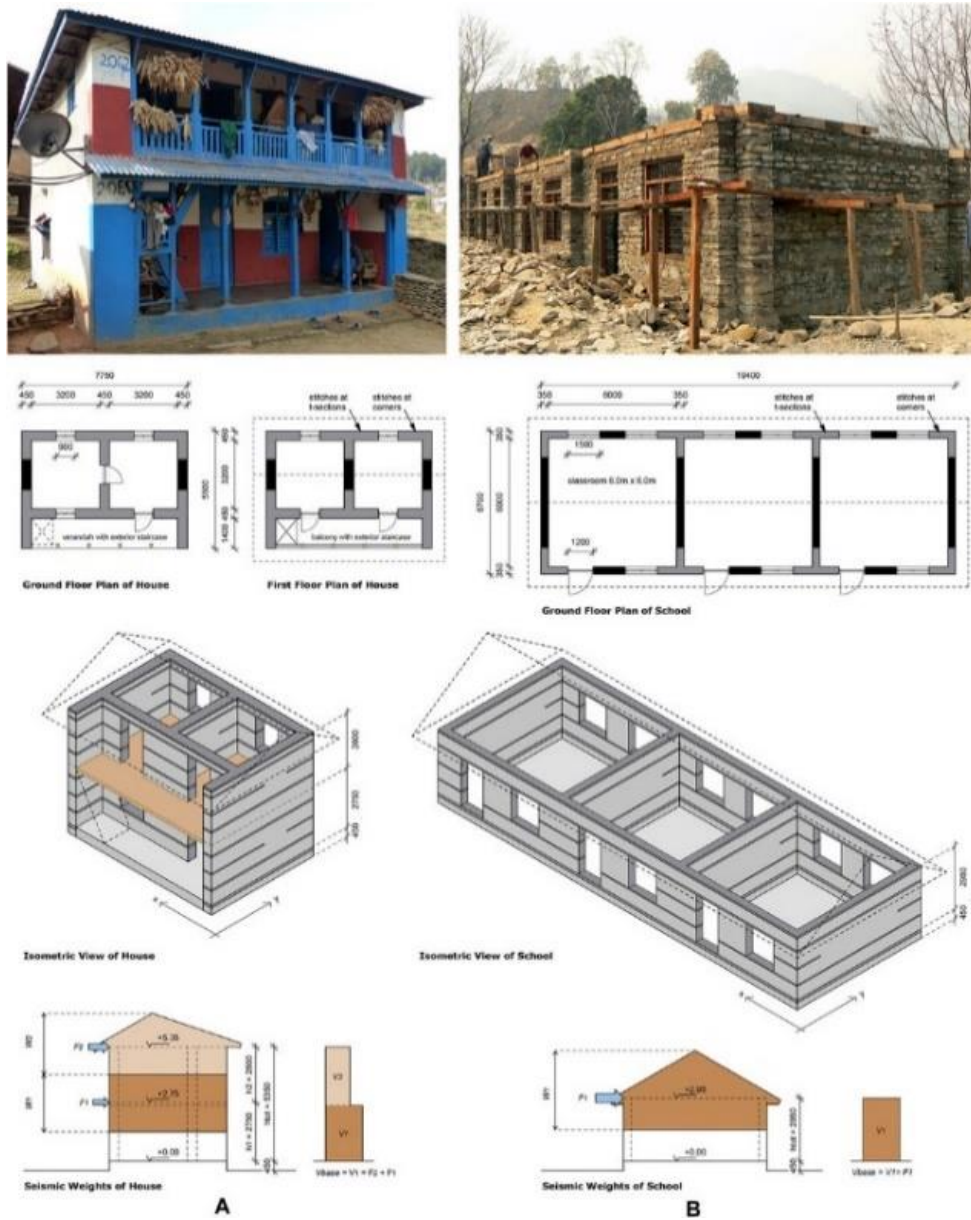


Figure 12: Existing Building technology practices

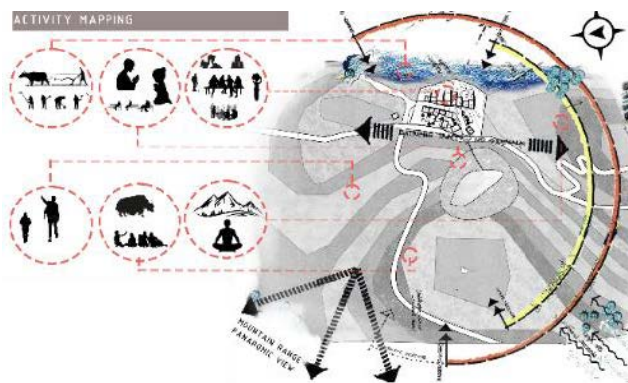


Figure 13: Existing People Movements

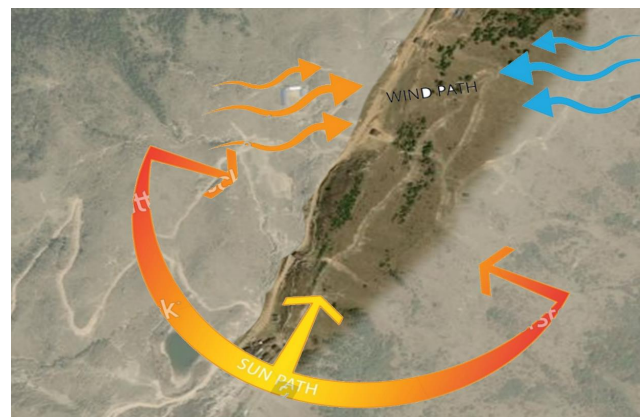


Figure 14: Solar Passive analysis

terrain suitability, and the preservation of pastoralist activities, which constitute the lifeblood of the community's livelihood.

In summation, Gufa Pokhari and the encompassing TMJ area constitute a tapestry of natural splendor, cultural heritage, and the complexities accompanying modernization. Nurturing this harmonious coexistence between preservation

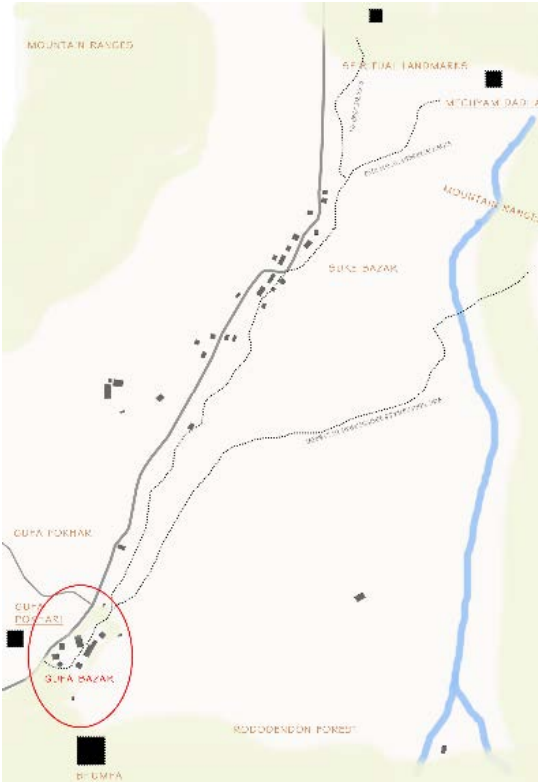


Figure 15: Open Street Map with Existing Gufa Bazar

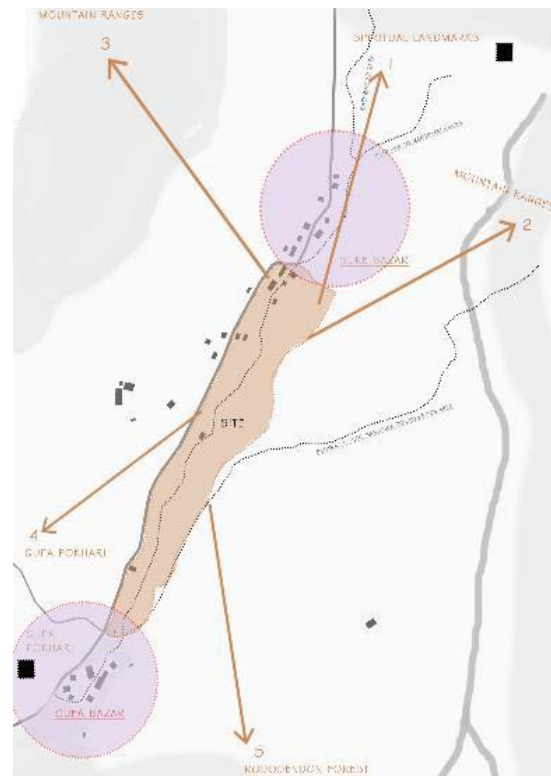


Figure 17: Views From site

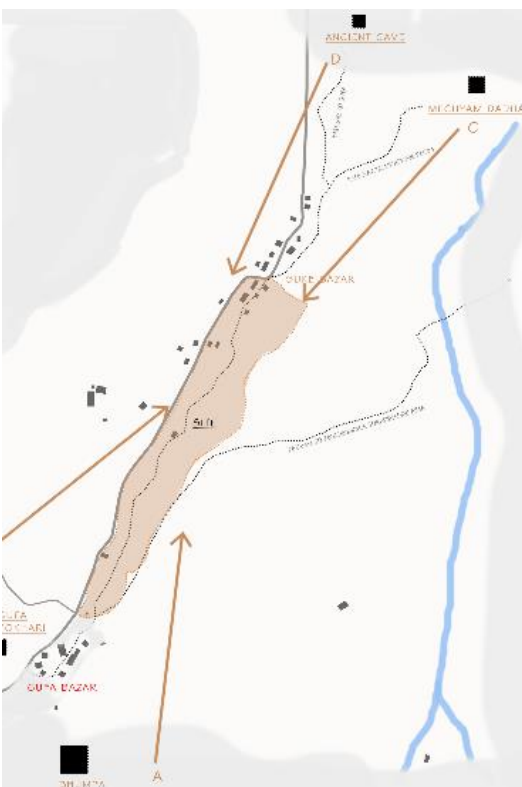


Figure 16: Proposed Site



Figure 18: Existing Activities

and sustainable development is quintessential to ensure the continued prosperity and enduring authenticity of this extraordinary village.

4.1 Prime Issue

The primary issue driving the urgent need for the addition of basic services and extensive repair works, i.e., redevelopment, is the uncontrolled transformation of buildings. This unchecked transformation has resulted in the deterioration of the vernacular rural fabric. It's a well-known fact that development cannot be stopped. People's needs change with evolving times, and so does architecture. Modernization, driven by changing times, has altered the social status of the people. Many have shifted from agricultural occupations to being service holders or engaging in various businesses. Consequently, their social behaviors have changed, and this shift in family structure from joint families to nuclear families is a reflection of this evolving social status. These changes lead

to shifts in social requirements. However, there is currently no planning or consideration for accommodating these shifts.



Figure 19: Existing condition



Figure 20: Existing settlement

In the rush for quick construction, luxury, and aesthetics, which often lack authenticity and relevance, imposed designs and rampant construction have introduced alien structures into this village. These structures communicate in a foreign dialect and are eroding the expression and uniqueness of the village. Elements such as settlements, buildings, construction technologies, materials, the landscape, arrival and departure nodes, paths, views, people, their socio-economic life, and culture are all gradually fading away. Various forces of development have impacted the village's essence and its elements, particularly its economics and culture. As a result,

people in the village are mimicking urban lifestyles without fully understanding the uniqueness and rootedness of their socio-cultural life.

There is a lack of awareness among the people about the natural importance of the place within their communities. The linkage through roadways to town areas and the influence of modern construction materials, which are much costlier and out of context in that place, provide strong evidence of foreign invasion in Gufa areas. This invasion is leading to the degradation of the authentic aspects of buildings in terms of materials, form, and their elements.

People are seeking privacy and a higher quality of life, which has resulted in out-migration and the division of property. This division has led to a drastic change in the built structure. The practice of local vernacular architecture is declining day by day as it's being replaced by non-contextual building materials and techniques such as concrete walls and floors. This is causing misconceptions about the adverse effects on the place. Out-migration has also resulted in the problem of old, dilapidated vacant buildings that have been forgotten and left to deteriorate.

4.2 Secondary Issue

Architectural Aspects:

Transformation in Built Form: Rapid changes in the village's physical structure. Traditional buildings replaced after the 1934 earthquake. Changes in Traditional Vernacular Structures: Buildings serve both residents and tourists. Transition from stone and mud to cement and modern materials. Traditional roofing being replaced by modern alternatives. Replacement of Traditional Structures: Occurs for weaker, dilapidated traditional buildings. Sometimes leads to fragmented, non-uniform development. Economic Aspects:

Agriculture: Over 50 percentage rely on farming, but it contributes only 5-6percentage of income. Lack of marketing and modernization. Service and Trade: Local industries like carpet making and cheese production. Hindered by limited capital, equipment, and marketing.

Tourism: Village's historical, religious, and cultural significance. Predominantly visited by domestic tourists due to inadequate information for foreigners.

Social Institutional Aspects: Absence of community facilities, libraries, market spaces, visitor centers, and spaces for elderly recreation.

Infrastructure Aspects: Challenges in providing clean drinking water, healthcare, sanitation, proper drainage, waste disposal, and security. In summary, Gufa Bazar and TMJ Area are grappling with architectural changes, economic constraints, social infrastructure gaps, and inadequate physical facilities.

5. Methodology

The research was carried out using qualitative methodology. Various methodological steps were included in the research.

- First, a mapping exercise was conducted to visually represent the existing building site and open spaces, providing a spatial context for the study. This step facilitated an understanding of the physical environment and its potential influence on cultural practices.
- Second, ethnographic methods, including participatory observation and in-depth interviews, were employed to gain insights into the cultural practices, beliefs, and traditions surrounding Gufa Bazar. This immersive approach aimed to capture the lived experiences of the community and uncover nuanced aspects of their cultural identity.
- Additionally, the study incorporated a review of various grounded theories related to decision-making and problem-solving specific to the current issues faced by Gufa Bazar.[6, 13, 4, 6, 9, 1, 8]

6. Strategies Discussion and Analysis

Applying Dewey Thorbeck's Theory to the Gufa Pokhari Context:

Gufa Pokhari, nestled amidst breathtaking natural beauty and a diverse ecological landscape, possesses immense potential. Its history is deeply intertwined with spirituality and sanctity, making it a unique place with significant cultural value. To fully harness this potential, it's crucial to manage its resources and visitors effectively. Dewey Thorbeck's theory emphasizes the need to understand the dynamic interactions between natural and human systems, particularly in rural and peri-urban areas. By integrating humans, animals, and the environment, Gufa Pokhari can work towards sustainability while preserving its unique character.

Emphasizing the Growth Pole Model: The Growth Pole Model is a strategic approach that focuses on the development of specific areas, or "poles," to stimulate economic growth in a region. In the context of Gufa Pokhari, implementing this model involves establishing small-scale industries that can serve as focal points for economic activity.[14]

These industries should not only create job opportunities but also encourage community participation. By bringing people

together in productive endeavors, the village can strengthen its economy and reduce dependency on external sources. This self-sustaining approach contributes to the overall development of the area.

Adding a Market for Exhibiting Produced Goods: Introducing a market within Gufa Pokhari provides a platform for local producers to showcase their goods. This market can serve multiple purposes. Firstly, it facilitates the trade of surplus products beyond the village, generating additional income for the community. Secondly, it diversifies the local economy by encouraging entrepreneurship and small businesses. Thirdly, it fosters a sense of community engagement, as residents actively participate in the production and sale of goods. This multifaceted approach not only boosts the economy but also helps bridge the gap between urban and rural areas.

In summary, applying Dewey Thorbeck's theory[7] to Gufa Pokhari involves recognizing its natural and cultural significance and leveraging these assets for sustainable development. The Growth Pole Model and the introduction of a local market are strategies aimed at strengthening the village's economy, promoting community involvement, and reducing economic disparities between urban and rural regions. These initiatives align with Dewey Thorbeck's vision of unifying and conceptualizing the complex reality of sustainability in rural and peri-urban areas.

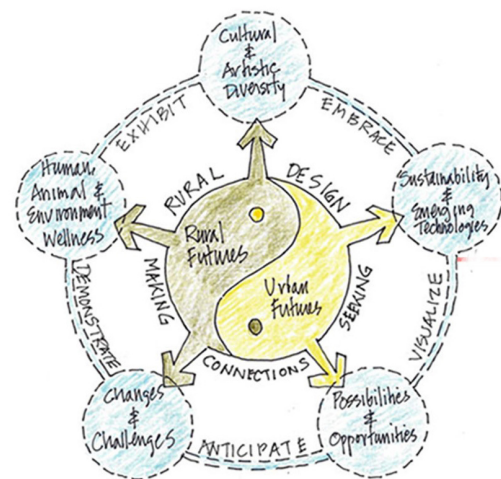


Figure 22: Rural Design Approach

Terminal flow of the growth pole

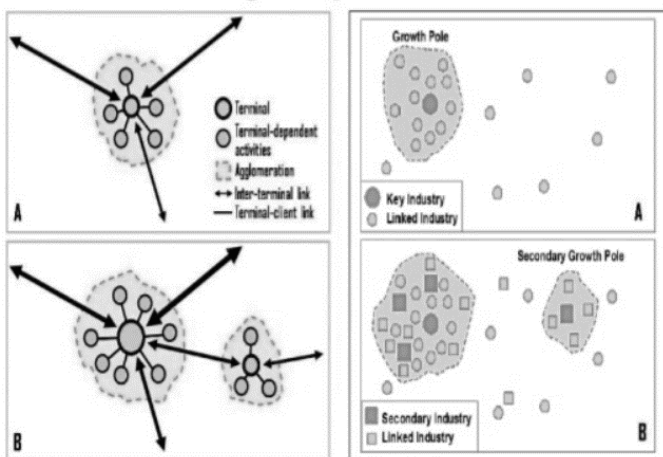


Figure 21: Growth Pole Approach

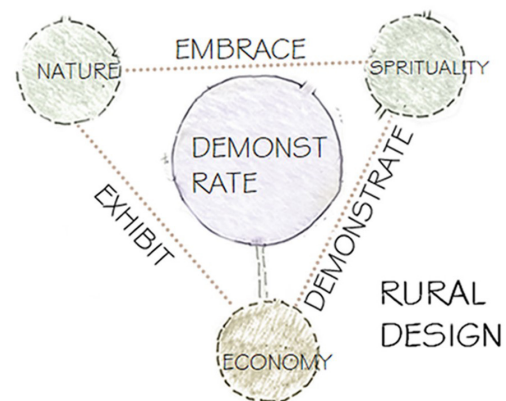


Figure 23: Emphasizing Dewey's theory on Gufa

6.1 Structural Planning and Concept

The programs are derived and organized in such a way to establish every point with unique uses and are tight together with a transitional space during movement from one block to another individual could have some pause in fabrics as well to observe the activities in every point.

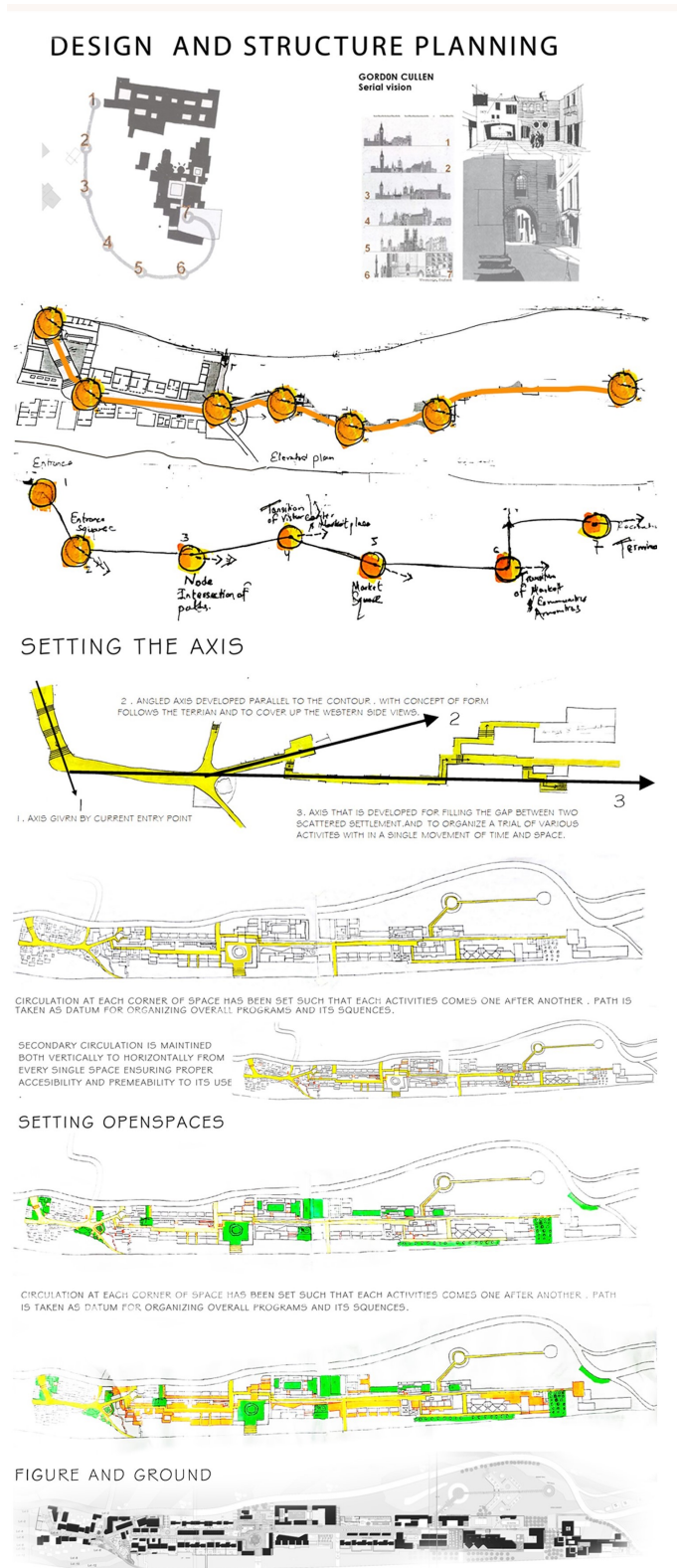


Figure 24: Structural Planning

In the figure the bubbles represent the different programs with

respective transitional spaces which further are connected in serials giving various point for the eye to seeks new things all the programs are tightly connected through the path which is totally pedestrianized. Firstly, the axis is observed in the gufa village and the existing axis are integrated in new development plans where a angle axis is brought to counter the steep contours of the site and to break the mono- path way which is terminated in visitor center so that every people could find it first at the beginning of their visit. The circulation inside the mixed use is maintained through small gullies and backyards as Agan space (a courtyard linkage of the building) and its orientation gives better passive energy and works as a surprise element for new individuals.

DESIGN ELEMENTS

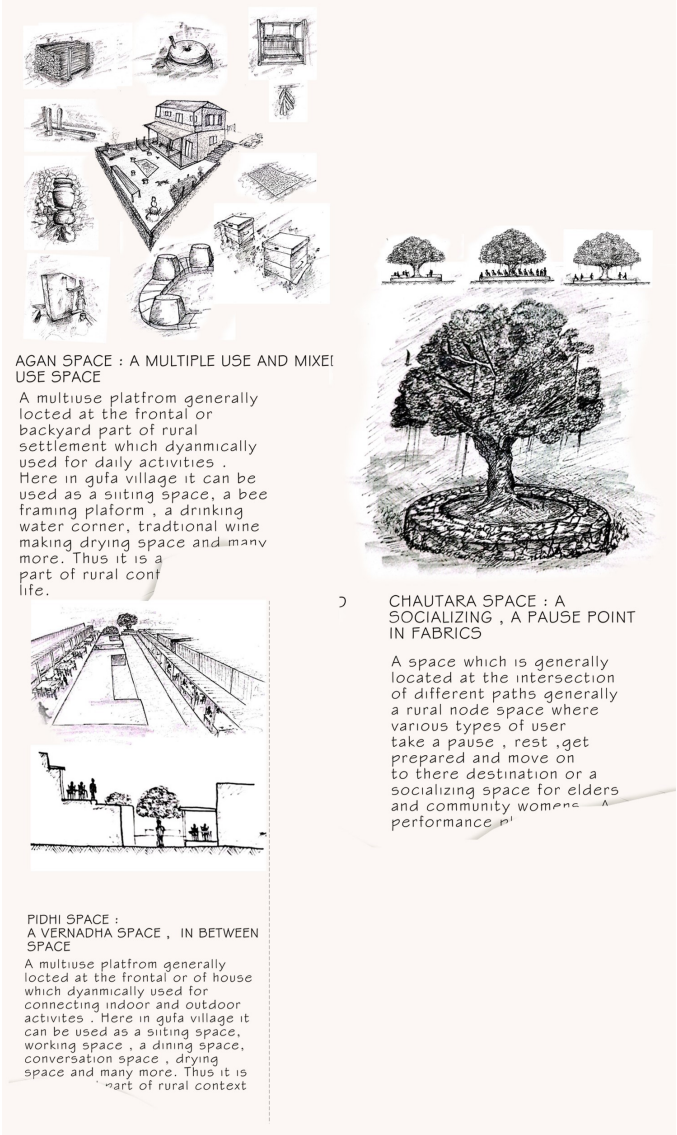


Figure 25: Elements of Plannings

6.2 Design Elements

Agan Space: A Multiple-Use and Mixed-Use Space Location: Typically situated in the frontal or backyard areas of rural settlements. **Function:** This space serves as a versatile platform for various daily activities. It can be used for sitting, bee framing, as a drinking water source, traditional wine-making, drying space, and more. Essentially, it adapts to

the changing needs of rural life and is an essential part of the rural context.

Chautara Space: A Socializing and Pause Point in Fabrics

Location: Often found at intersections of different paths, serving as a rural node space. **Function:** Chautara is a space where people pause, rest, prepare for their journeys, and socialize. It acts as a gathering point for elders and community women. It can also serve as a performance platform, facilitating various community activities.

Pidhi Space: A Vernadha Space, an In-Between Space

Location: Typically located at the front of a house. **Function:** Pidhi space serves as a transitional area, bridging the gap between indoor and outdoor activities. It accommodates various functions such as sitting, working, dining, conversations, and drying activities. It adapts to the needs of the household and acts as a versatile space. These three types of spaces showcase the flexibility and adaptability of rural spaces to accommodate various activities and social interactions. They play a crucial role in rural life, facilitating daily routines, social gatherings, and the multi-functional aspects of rural living.

7. Conclulsion

In retrospect, the remarkable transformation of Gufa Bazar or Pokhari was made possible by skillfully harmonizing three pivotal elements: the untouched natural beauty of the region, ingenious strategies for economic growth, and the active involvement and participation of the local community in shaping the destiny of their own village.

The pristine beauty of Gufa Pokhari’s landscape stood as the foundational canvas upon which this metamorphosis was artfully painted. It was of utmost importance to preserve and enhance this natural splendor, ensuring that all developmental endeavors unfolded seamlessly within the existing ecological tapestry.

Simultaneously, the project’s strategies for economic growth were meticulously crafted to uplift the village, creating a fertile ground for livelihoods and entrepreneurship. By introducing markets and trade avenues, economic activities flourished, ensuring that progress wasn’t merely achieved, but was achieved in concert with nature’s grandeur.

Crucially, this transformation was never imposed from an external source; rather, it was thoughtfully planned in consultation with the local community. Their active participation and engagement were the driving forces behind this project’s success. By inviting the people to become co-architects of their village’s future, the project not only ensured its sustainability but also enriched the lives of those it was designed for.

In summation, the "Gufa Transformation" is a testament to the delicate equilibrium between nature’s pristine beauty, the dynamism of economic growth, and the profound impact of community involvement. It stands as an exemplary model for rural development where progress elegantly aligns with tradition, and the essence of a village is revitalized through the collective efforts of its people. This endeavor showcases the immense potential of rural areas not only to endure but

to thrive while preserving their unique identities and natural splendors.[6, 13, 4, 6, 9, 1, 8]



Figure 26: Word diagram

Recommendation and Suggestions

Embarking on a visionary journey, Gufa Bazar is dedicated to preserving its natural heritage and fostering sustainable growth. The following short-term initiatives are strategically designed to realize this vision:

Short-Term Initiatives

Road Relocation: Rapidly identify alternative routes to minimize vehicular impact. Execute relocation plans promptly to safeguard Gufa’s natural integrity.

Afforestation Around Ponds: Immediately implement a comprehensive planting plan. Engage local communities for active participation in enhancing ecosystem health.

Pedestrianizing with Stone Pavements: Enhance pedestrian access through innovative pathway design. Secure funding and promptly implement stone pavements to reduce vehicular traffic.

Long-Term Strategies

Recreational/Community Parks: Collaborate on a comprehensive, 3-5 year plan. Secure funding for sustainable areas benefitting both residents and visitors.

Zero Intervention on Core Forest Area: Strictly enforce regulations to ensure perpetual preservation. Implement patrolling measures to sustain Gufa’s untouched core forest.

Community Pocket Forest for Local Energy Needs: Foster local sustainability by identifying suitable locations. Engage communities in a 5+ year plan exploring renewable energy options.

By diligently following these initiatives and strategies, Gufa Bazar aims to create a harmonious and sustainable environment for the benefit of current and future generations.

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