

Public perceptions in an Indian historic city: An empirical study of tangible-intangible heritage linkages

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According to UNESCO 2003 convention, Intangible cultural heritage (ICH) includes traditions, customs, and socio-cultural practices which forms an important part of cultural identity of cities. In many Indian historic cities, the interconnection of intangible assets with tangible heritage is not well studied. Nashik, a historic city in India, represents layers of natural, intangible cultural heritage and built heritage elements, but lacks empirical research on their relationship and how different generations perceive this relationship. With specific focus on identifying generational differences, the aim of the study is to investigate public perceptions of tangible-intangible relationship taking a case of Nashik, Maharashtra. A mixed methods approach is employed, where a qualitative projective survey in combination with a structured Likert-scale survey questionnaire is used to achieve the results. This study examines three themes: Sense of Identity and place attachment; Spatial-Built contributions to ICH; and Cultural practices as socially constructed. The findings indicate that urban heritage is perceived as more closely connected to intangible cultural heritage (ICH) than to natural heritage. The results also demonstrate that age groups significantly influence the variation in individuals' perception of heritage assets which should be addressed in policy making decisions. This study informs grounded conservation strategies based on empirical evidence for better engagement in heritage management.

Keywords: Historic urban landscape, Intangible cultural heritage, Perceptions, Urban heritage

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The 2011 UNESCO recommendations on the Historic Urban Landscape (HUL) acknowledge the need of a comprehensive approach in the context of urban heritage management. It describes Urban heritage as a medium through which historical, cultural, and ecological assets can be shared in a historic city. It also includes social, environmental, and economic factors of heritage¹. As stated in Venice Charter of 1964, tangible heritage is recognized as physical artifacts, structures, and sites that carry cultural significance. This definition is also supported and extended by various international charters and conventions^{2,3}. UNESCO (2003) portrays ICH as oral traditions, socio-cultural practices, rituals, festivals, craftsmanship, and cultural performances⁴. Although international frameworks outline a broad scope, existing literature shows a limited understanding of their critical interrelationship. According to Ahmad (2006)⁵, this interrelationship in urban context remains relatively unexplored. The aim of this research is to assess the interdependencies between

tangible and intangible heritage elements in the context of Nashik, India.

It is achieved by the following research questions:

How do tangible and natural heritage contribute to the perception of intangible cultural heritage in Nashik?

Does the perception of interdependency between tangible and intangible cultural heritage vary across age groups in an Indian historic city?

As ICH and tangible heritage assets are deeply interdependent, their amalgamation represents spatial significance along with meaning making practices⁶. As a result, it becomes necessary to recognize the ways in which individuals perceive and interpret both the assets in the context of offering sustainable and evidence-based conservation strategies. The existing study shows a significant gap in practical applications of regulations which is further strengthened by Alves (2015)⁷. He explains the fragmentation in the definition and management of heritage assets. It is also highlighted by the existing studies claiming for rigidity of this classification and more attention to these limitations⁸. In the Indian context, most of the

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study concentrates on monument centric conservation focusing on the expert opinions. A lack of empirical viewpoint restricts the analytical approach. As a result, this study uses a projective survey method to document everyday experiences of the participants and how their perceptions of heritage. By combining these perceptions with inferential statistics, the research aims to provide a grounded, citizen centric view on conservation of urban heritage.

Literature review

A concept of social constructivism, citizen perception, Historic Urban landscape (HUL) and place attachment are used as a theoretical framework for this study. According to Konsa⁹, heritage is not a static entity but a continuing process of interpretation through social encounters. Social constructivism acknowledges that heritage is negotiated and redefined continuously through various interpretations and social interactions between communities¹⁰. This forms the basis through which the interpretation of heritage context, culture, and how individuals interact with their environments is studied¹¹. Simultaneously, citizen perception is an important dimension of heritage conservation in forming a relationship between tangible and intangible heritage elements. A community can be described as a group of individuals who have common origins or interests. Article 5 of the UNESCO World Heritage Convention “aims to give the cultural and natural heritage a function in the life of the community, and to integrate the protection of that heritage into comprehensive planning programmes”³. The Convention for the Protection of Intangible Heritage, 2003, also underpins the role of communities in living heritage values⁴. Stakeholders also contribute significantly to the formation of collective memory and cultural identity. Something may appear common or insignificant to heritage experts, yet it may be crucial to the collective memory and cultural identity of a particular group of people¹². Even Swensen¹³ affirm

that local knowledge and experiences are essential for integration of personal and official perceptions of heritage. Citizen perception reveals the ways people assign meaning to heritage, while Place Attachment Theory further explains how these meanings manifest in long-term emotional connections and a sense of belonging to specific urban spaces.

The concept of place attachment is crucial in the domain of social sciences, providing various interpretations and frameworks. A tripartite framework is associated with three aspects: person, process, and place, respectively. According to Scannell & Gifford¹⁴, practices at the individual level comprise behavioural, emotional, and cognitive dimensions. It may be developed from the experiences of an early age, creating a subconscious internal system that exhibits a long-term connection with known places. This process shows resemblance with place attachment theory, suggesting that positive experiences at an early age may lead to a strong attachment in adulthood¹⁵. Research suggests that the notion of place attachment can vary across different spatial scales, and dimensions including house, neighbourhood, and city. Generally, research suggests that social attachment is stronger than physical attachment, which is further influenced by factors such as age and gender¹⁵. The intention to revisit a place or conserve a heritage site is often associated with Place attachment that combines cultural dimensions with behavioural intentions. Thus, the more one has attachment towards a place, the more it can lead to increased engagement and conservation efforts¹⁶. Shared emotional dimensions are supported by place attachment theory while HUL enhances integrated perspective to manage these places within larger urban setting. However, the recent empirical studies point certain challenges that restricts the applicability such as conflicting stakeholder interests, rapid urbanization and limited community involvement^{17,18}. Table 1 explains the theoretical foundations used for this study.

Table 1 — The oretical underpinnings for the study

Theoretical foundation	Relevance to the study	Application in thematic analysis
Social constructivism	Heritage meanings are produced through shared social practices and collective interaction.	Interprets narratives describing cultural practices as socially constructed and communally sustained. Themes: Cultural Practices as Socially Constructed.
Place attachment theory	Public perception of heritage is shaped by emotional bonds, identity, and sense of belonging.	Examines how temples, ghats, and forts function as anchors of identity, memory, and tradition. Themes: Sense of Identity and Place Attachment.
Historic Urban Landscape (HUL)	Heritage is perceived as a living cultural landscape rather than isolated physical assets.	Analyses perceptions of how urban form supports and shapes festivals, rituals, and cultural activities. Theme: Spatial-Built Contribution to Intangible Cultural Heritage.

Tangible and intangible heritage assets in the Indian context

In Indian context, both tangible and intangible cultural heritage assets play pivotal role in nurturing social coherence and economic liveability¹⁹. A blur boundary between tangible/intangible and natural/cultural heritage assets particularly in South Asian context is specifically highlighted²⁰. Jigyasu supports this claim by stating the importance of festivals, rituals, crafts, and traditional practices contributing to built environments with meaning and continuity²¹. A study of Purulia Chhau dance in West Bengal, also highlights the interconnection between social identity and economic sustenance of heritage assets²². Joshi and Tambat in their research discusses how the copper lane (craft culture), also known as "*Tambat Ali*" in Nashik, has contributed to the cultural identity and local entrepreneurship²³. Pawar²⁴ asserts that the way built form and lived practice depend on each other makes Nashik's traditional core strong, but also weak when either side is compromised. The current literature is mainly focused on specific cultural forms or sites, resulting in a limited investigation of the interdependency, especially in medium-sized historic cities such as Nashik^{21,23,25}. This affirms the need for an empirical analysis.

Methodology

A mixed method approach is used in this study recognizing that heritage can be both quantifiable and experientially constructed²⁶. The case-study approach is used to capture heritage assets and processes within the local context. The historic city of Nashik, India, has been selected for the study for three key reasons: 1. Role of river banks and water ponds in the development of religious and socio-economic practices, 2. The importance of Nashik city as a facilitator festival '*Kumbh Mela*,' which was mentioned in 2017 on UNESCO's representative list of the Intangible Cultural Heritage of Humanity. This strengthens the idea that cultural practices are deeply rooted in local urban landscapes, and 3. A consequence of rapid urbanization and infrastructural growth on these heritage forms. These three reasons play a pivotal role in identifying Nashik as an ideal for a detailed investigation of the relationship, as well as perspectives of stakeholders. It helps for maintaining an investigation as per the local dynamics of the city which is usually not given enough importance in large scale surveys²⁷.

Study area

The city of Nashik is considered to be crucial historic and religious setting in India. The city covers an area of approximately 259.13 square km, out of which the historic area counts for 2.5-km span along the Godavari River. This historic core forms the study area for this research. The distinctive urban heritage elements built during the Peshwa period²⁸, successfully portray religious and socio-economic development of the period which is evident till present. The study area boundary can be referred in (Fig. 1).

Data collection methods

Projective surveys were used to collect primary data in the form of participants' perceptions and experiences. Participants were grouped in four age categories, 15-25, 26-40, 41-55, and 56-75. This categorization allows equal distribution ensuring reliability of the outcomes. The survey is conducted in online and offline modes using Google Forms. Projective survey methods such as Word Association Technique and Thematic Apperception, are used to obtain underlying intensions and opinions of participants^{29,30}. One of the important limitation is of research bias³¹ through subjectivity in interpretations, which is tackled through the use of quantitative five point Likert scale survey questionnaire. The combination of both the data collection techniques ensures a credible outcome with minimum research bias. The Likert scale is a widely utilized method for

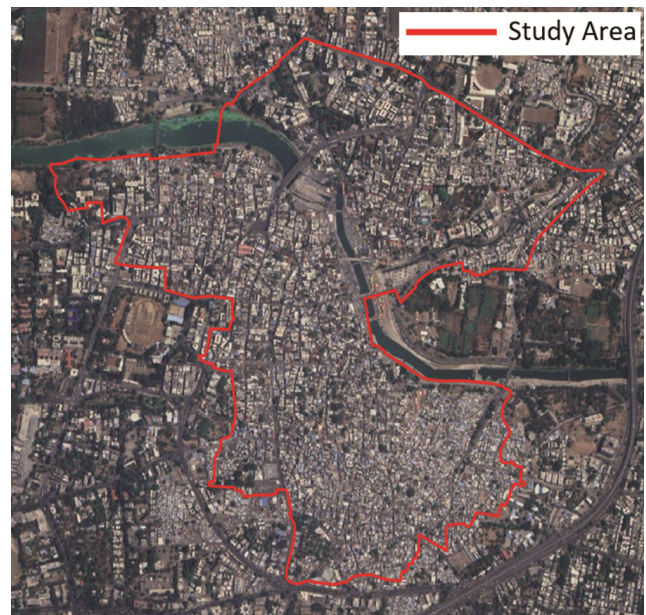


Fig. 1 — Map of the study area- Historic city of Nashik

evaluating psychological constructs and demonstrates strong internal consistency, by using Cronbach’s alpha³². Participants are selected by a stratified purposive sample technique to achieve equal representation across age, gender, and residency status, distinguishing between long-term residents and recent immigrants to Nashik. Surveys are carried out in lively public spaces, including temple precincts, historic marketplaces, and waterfront areas, where the interactions between tangible and intangible heritage assets are most evident. To be eligible, participants must be 15 years or older and familiar with at least one heritage site or cultural practice in the city, as listed in (Table 2). After excluding 12 incomplete surveys, 408 valid responses (91% response rate) remained. Manual deletion of missing data in completed questionnaires was done in Microsoft Excel. The Taro Yamane Formula is commonly used in social science research to determine sample sizes³³. The 2011 Census reported a population of 18392 in Ward no. 3 of Nashik, Panchavati³⁴. The sample size was computed with a 95% confidence level and a 0.05 anticipated error.

N= population of Study area

(n) = sample size

(e)= margin error = 0.05

$$n = \frac{N}{1+N(e)^2} = 391$$

Projective and questionnaire design

The projective survey used image-based projection, word association, memory mapping, and sentiment analysis to analyse public connections to tangible, intangible, and natural heritage. The details of projective methods used and their analysis can be referred in supplementary material, (Supplementary Table S1). A 20-person pilot research tested clarity and reliability, and the final survey format was taken from established perception-based heritage studies.

Data analysis techniques

The data is analysed in two stages.

Stage 1: Qualitative thematic coding

NVIVO software analyses qualitative responses using inductive thematic coding. Open coding reveals themes of tangible heritage elements, festivals, socio-cultural activities, memory, identity, religious symbols, and geographical experiences. These were then axially coded into tangible, intangible cultural and natural heritage topics. Visualizing the most commonly occurring terms in word clouds (Fig. 2-4) provides an overview of public relationships with heritage features. Table 2 outlines participant demographics, whereas categorises heritage-related key terms based on public answers can be referred in supplementary material, (Supplementary Table S2). NVIVO software enables systematic organizing and pattern detection, transforming qualitative ideas into

Table 2 — Demographic data of the participants

Demography		Number (n)	Percentage (%)
Age	15-25	101	25%
	26-40	97	24%
	41-55	107	26%
	56-75	103	25%
Gender	Male	192	47%
	Female	216	53%
	Visitor	79	19%
	Resident	329	81%



Fig. 2 — Images of Ramkund, Godavari ghat (river front) as to the participants and their responses in the form of word cloud

additional application of methodological triangulation to achieve the research aim³⁸.

Results and Discussion

Results from qualitative analysis

The word cloud analysis is used as a qualitative analysis method to investigate the public perception on heritage in the selected case study. The results as shown in (Fig. 2-4), that built and natural heritage serves as spatial anchors for intangible practices. Figure 2 (image of riverfront) where words like “river,” “Kumbh,” “ghat” “temples” and “aarti,” can be seen, re-assures the role of the Godavari River and its ghats for continuity of Nashik’s intangible cultural heritage. The results also demonstrate that natural heritage sites are more than just ecological places. Their role in religious practices, social interactions add meaning to the spatial setting. The riverfront’s periodic transformation into a sacred ritual landscape during the festivals aligns with the study that identifies sacred water bodies as significant spaces for community’s religious practices²¹.

Figure 3 (image of public square) shows terms such as “tradition”, “*rahad*” and “festival”. These suggest that public urban spaces, such as chowks and streets, are platforms for community-driven intangible practices in the historic city. This resonates with Living Heritage Approach, which identifies historic sites as an evolving cultural landscape instead of fixed relics³⁹. Similarly, Figure 4 (image of procession), the Ram Rath Yatra, shows words like “procession,” “*yatra*,” and “people”. These results confirm that built heritage sites serve as centers for religious gatherings. The word cloud analysis thus shows that Nashik’s physical and natural heritage is deeply engaged in living cultural traditions.

Results from quantitative analysis

Chi-square test

A Chi-square test is used to test if the Likert scale scores are independent and if the ratings are random or if there is a clear preference.

Null Hypothesis (H₀): Public perceptions of built and intangible heritage interdependency are equally distributed.

Alternative Hypothesis (H₁): Public perceptions are not equally distributed.

The p-value is significantly below 0.05, indicating that the null hypothesis is rejected. Cramér’s V, which is 0.657, suggests a significant relationship between

heritage perception and demographics. The results suggest that citizens firmly acknowledge the relationship between tangible and intangible heritage. The internal consistency of the survey instrument is assessed using Cronbach’s Alpha. According to³², the overall Cronbach’s Alpha is 0.84, indicating good dependability.

One way ANOVA

A one-way ANOVA is used to compare perception scores across age groups for each heritage theme. This study applies ANOVA under the assumptions of normality of residuals and homogeneity of variances. Given the large sample size and the relatively balanced distribution across age groups, ANOVA remains robust even if these assumptions are moderately violated. A formal test of residual normality was not conducted, as the Central Limit Theorem suggests that, with sufficiently large group sizes, the sampling distribution can be treated as approximately normal^{40,41}. Similarly, while Levene’s test is not conducted, the robustness of ANOVA under conditions of homogeneity violations with balanced samples is well documented⁴².

Null Hypothesis, H₀: Mean perception scores do not differ significantly by age group.

The alternative hypothesis (H₁) suggests significant differences in mean perception scores among age groups.

Results indicate significant differences in perception of Spatial-Built Contribution by age group (F (3, 404) = 4.34, p=0.005). However, for Cultural Practices, ANOVA is not statistically significant (F (3, 404) = 2.44, p=0.064). Results can referred in (Table 3).

Theme 1: Sense of identity and place attachment

The theme shows a good reliability (α=0.81). Descriptive analysis reveals that overall perception is high across age groups, where Mean = 4.2, SD = 0.5.

Table 3 — Results and interpretation of one-way ANOVA

Theme	F	df (Between)	df (Within)	p-value	η ² (Eta squared)	Interpretation
Sense of identity and place attachment	8.54	3	300	<0.001	0.093	Significant
Spatial-built contribution to intangible heritage	4.34	3	404	0.005	0.12	Significant
Cultural practices as socially constructed	2.44	3	404	0.064	0.041	Not significant

ANOVA shows that there are significant variations between age groups. Older individuals seem to have a slightly stronger connection to heritage assets which is also reflected in qualitative findings. People often connect with built heritage through feelings of pride, belonging, and a sense of being rooted.

Theme 2: Spatial-built contribution to intangible heritage

Cronbach’s Alpha for this theme is 0.79, where Mean = 4.1, SD = 0.6. Similar to qualitative findings, age group differences are significant in the dataset, which can be referred in (Table 3).

The lower scores for this theme by Age Groups 3 and 4 show how the Historic Urban Landscape (HUL) approach is critical in Indian historic cities. Urbanization without attention to details can lead to disruption of intangible heritage from its original spatial setting. These comments affirm the idea that spaces are active enablers of intangible heritage practices which further confirms the statistical trends observed in quantitative analysis.

Theme 3: Cultural practices as socially constructed

Cronbach’s Alpha is 0.83, indicating strong internal consistency.

Perceptions are moderately high across groups, Mean = 4.0, SD = 0.7. Although the ANOVA for Cultural Practices perceptions show variation across age groups, the result is not statistically significant. The ANOVA results can be referred in (Table 3). While still positively rated, the relatively lower mean suggests that younger people may not yet deeply conceptualize heritage as a socially constructed idea. They might engage in traditions but may not fully reflect on how those practices are co-created. The summary of quantitative analysis can be seen in (Table 4).

Effect sizes suggests age group differences moderately influence perceptions of Theme 1 ($\eta^2 = 0.093$) and substantially influence Theme 2 ($\eta^2 = 0.12$), while their effect on Theme 3 ($\eta^2 = 0.041$) is minimal. Based on this, it is observed that age significantly shapes certain aspects of heritage perception, with other potential influencing factors to be explored in future research.

Correlation analysis

To examine the relationship between perceptions of built and intangible heritage, correlation analysis has been conducted. The results can be referred in (Table 5).

Null hypothesis (H_0): There is no statistically significant correlation between built heritage and intangible cultural heritage perceptions.

Alternative Hypothesis, H_1 : A considerable positive correlation exists between built and intangible cultural heritage perceptions.

Tangible and intangible cultural heritage (0.3361): A moderate positive correlation indicates that regions with substantial tangible historical elements commonly support active intangible cultural practices. This is predicted since temples, heritage squares, and historic sites, marketplaces provide spatial infrastructure for festivals, religious rites, and social norms. These findings suggest that tangible heritage serves as an enabler for the continuity of living traditions⁸.

Natural and Intangible Cultural Heritage (0.1698): A weak correlation suggests that natural heritage contributes to cultural traditions with episodic rather than continuous roles. Kumbh Mela is an example of how the riverfront transforms into a sacred space through ritualistic and periodic engagements. This supports the idea that natural heritage is generally interpreted through cultural practices rather than ongoing use⁴³.

Natural and Tangible Heritage (0.4451): A strong correlation between built and natural heritage assets indicates that built heritage is seen as unified cultural context. Culturally, the Godavari River is a landscape composed of architectural spaces that are used for religious ceremonies, telling stories from the past, and facilitating community interactions.

Table 4 — Summary of quantitative analysis results

Theme	Cronbach's alpha	Mean score	ANOVA F	p-value	Significant difference
Sense of identity and place attachment	0.81	4.2	8.54	<0.001	Yes
Spatial-built contribution to intangible heritage	0.79	4.1	4.34	0.005	Yes
Cultural practices as socially constructed	0.83	4.0	2.44	0.064	No

Table 5 — Correlation analysis of the projective survey

	A : Intangible cultural heritage	B : Natural heritage	C : Tangible heritage
A : Intangible cultural heritage	1		
B : Natural heritage	0.169784938	1	
C : Tangible heritage	0.336066892	0.44505729	1

Table 6 — Age specific recommendations

Age group	Key perception insight	Targeted strategy	Practical application in Nashik
15-25	High emotional connection to festivals and rituals; weak engagement with built heritage conservation.	Integrate heritage into digital platforms, education, and volunteering.	University-linked heritage walks, digital storytelling of ghats/rituals, youth-led heritage tourism initiatives.
26-40	Strong awareness of spatial-built support to ICH; concern over urban pressure on cultural spaces.	Enable participatory heritage planning and community stewardship.	Resident participation in precinct planning (Panchavati), community-led maintenance of ghats and temple surroundings.
41-55	Emphasis on cultural continuity; perception of erosion of traditions in urbanized areas.	Strengthen intergenerational transmission and artisan support.	Formal support for ritual organizers, craftsmen, and cultural educators linked to temples and festivals.
56-75	Deep attachment to tangible and intangible heritage; act as cultural custodians.	Institutionalize elder participation in heritage governance.	Elder representation in heritage committees, oral history documentation, mentorship in ritual and cultural practices.

A strong positive correlation between heritage assets can be observed by rejecting H0 which suggests a considerable relationship exists between built and intangible cultural heritage perceptions. With a low p-value (5.66×10^{-34}), the results are not due to random chance and are statistically significant. This shows a strong reliable relationship between heritage dimensions in the dataset.

Interpreting the findings: Towards a holistic conservation approach

The methodological triangulation, a significant part of methodology reveals consistent high levels of agreement across all age groups, with mean scores ranging from 4.0 to 4. The chi-square test indicates that these responses are not randomly distributed, but rather significantly skewed towards positive ratings. This implies a robust public recognition of the interconnection between tangible and intangible heritage. The results are further validated as the reliability of the survey instrument is high. One way ANOVA test results show significant differences in two of the three themes: Sense of Identity and Place Attachment, and Spatial-Built Contribution to Intangible Heritage. Younger demographics (ages 15-25 and 26-40) are seen seeking modern and digitally mediated heritage experiences and have a preference for active, participatory, and adaptive tools. Older age groups significantly preferred the authenticity of heritage assets and expressed concern regarding the same.

The correlation analysis prompts the significance of tangible heritage assets in the formation of foundation for intangible practices, whereas natural heritage plays a more specific role in deriving cultural significance during specific festivals/events. It also confirms the role of Rivers, Ghats and temples in the creation of a coherent cultural landscape. The quantitative analysis techniques affirm the role of

spaces as a binding factor in festivals; rituals and everyday practices. The findings support the idea that the process of conservation should be more than addressing the physical aspects of restoration. The involvement of community and integrated traditional practices should also be given equal importance⁴⁴. The 2020 study supports the argument that heritage is evolving continuously and is shaped by present-day social, cultural, and political contexts⁴⁵. Age specific differences have emerged as an important finding of this study. The participants’ interaction with heritage is evidently influenced by their life stage experiences, expectations, and opportunities.

UNESCO’s Historic Urban Landscape framework and ICOMOS charters globally recognize the age-specific approach as an integral part of conservation process. It becomes essential to encourage a robust participatory and inclusive methods in conservation practices. The study supports an argument to establish heritage policies that take into account how the locals perceive heritage and acknowledging the differences. This method coincides with the concept of living heritage, which describes heritage as a culture phenomenon that changes over time and involves citizens actively in the process³⁹. The findings obtained in the context of city of Nashik, are represented in the form of recommendations in (Table 6).

Conclusion

The study focuses to investigate how both tangible and intangible historical assets in Nashik city are dependent upon each other and how citizen perceive this relationship. A mixed-methods approach together with a Likert scale questionnaire, Projective techniques, NVivo-based qualitative thematic coding, and inferential statistics, is used to achieve the aim of the study. The results show that there is a statistically

significant positive relationship between how people perceive tangible and intangible heritage. This also indicates that both heritage assets play an integral role in shaping cultural identity and place attachment. The primary contribution of the study is the design of an age-sensitive strategy for heritage management. The findings indicate that in order to strengthen their connection to heritage, age group of 15 to 25 should be involved in digitally driven, educational, and volunteer-based heritage projects. Individuals in the middle age range (26-55) can be involved through participatory planning and sharing the knowledge from a generation to the next. Individuals between the ages of 57 and 75 should be officially included in heritage governance as the guardians of rituals, oral traditions, and collective memory. The results showing the need for strategies each age groups suggests that a blanket policy to heritage management is not an effective solution specially in the Indian context. For continuity of these heritage assets, a generational viewpoint in regulations and their applicability at ground level becomes pertinent. Future research may be conducted to cross-compare the results amongst various historic cities in India, identifying influencing factors and using advanced statistical modelling for enhancing the results. The study concludes by depicting the urban cultural landscape as an entity that is sustained through intergenerational engagement.

Supplementary Data

Supplementary data associated with this article is available in the electronic form at [https://nopr.niscpr.res.in/jinfo/ijtk/IJTK_25\(2\)\(2026\)180-189_SupplData.pdf](https://nopr.niscpr.res.in/jinfo/ijtk/IJTK_25(2)(2026)180-189_SupplData.pdf)

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Author Contributions

Conceptualization, methodology, data collection, analysis, and writing of the manuscript is carried out by the authors. All authors have read and approved the final manuscript.

Conflict of Interest

There is no potential conflict of interest.

Ethics Statement

The study was conducted in accordance with standard ethical guidelines for social science research. Ethical approval was not required as the study involved non-invasive survey methods and posed no risk to participants.

Informed Consent

Informed consent was obtained from all participants prior to their voluntary participation in the survey.

Data Availability

The datasets generated and analysed during the current study are available from the corresponding author on reasonable request.

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