

TAYLOR REVIEW PILOT EVALUATION

Report prepared for the Department for Digital,
Culture, Media and Sport

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EXECUTIVE SUMMARY

The Taylor Review Pilot (the pilot) was funded by the Department for Digital, Culture, Media and Sport (DCMS) and managed by Historic England. The pilot was implemented following the ‘Taylor Review: Sustainability of English Churches and Cathedrals’ (DCMS, 2017).¹ The Taylor Review made a series of recommendations with the aims of introducing greater strategic oversight of maintenance and repair works of churches, and empowering and assisting congregations to do even more to involve local communities in enjoying, valuing, using and caring for their churches (DCMS, 2017).

DCMS commissioned Historic England (the Government’s adviser on the historic environment) to design the pilot to address some of the recommendations of the Taylor Review. This included expanding its reach of support to all listed places of worship of any faith in the two selected pilot areas of Greater Manchester (a predominantly urban area) and Suffolk (a predominantly rural area). The pilot ran from September 2018 to March 2020.

Frontier Economics was asked by DCMS to undertake an evaluation of the pilot to help learn what works and under what conditions, and to inform future policy decision-making about the potential to scale up or roll out any, or all, elements of the pilot² and the relevant elements of the Taylor Review.

Overview of the pilot

The pilot offered four types of support to listed places of worship in Greater Manchester and Suffolk. These are summarised below.

- A **Minor Repairs Fund** provided grants for maintenance and urgent minor repairs at eligible listed places of worship in the pilot areas. Grants of up to £10,000 were available to cover a maximum of 90% of the total cost of a project, with a capped total project value of £12,000.
- **Fabric Support Officers** (FSOs) worked with listed places of worship to support the planning of maintenance and repair, and to advise on applications to the Minor Repairs Fund. There was one FSO in each pilot area.
- **Community Development Advisers** (CDAs) worked with listed places of worship to help them develop new relationships in the wider community, identify opportunities for use of the building and other activities, and seek income streams for the future to underpin repair and maintenance. There was one CDA in each pilot area.
- **Workshops** were offered free of charge to representatives from listed places of worship to learn about maintenance and repairs, community engagement,

¹ DCMS (2017) ‘The Taylor Review: Sustainability of English Churches and Cathedrals’. Available at: <https://www.gov.uk/government/publications/the-taylor-review-sustainability-of-english-churches-and-cathedrals>

² An earlier interim report provided initial evidence from the first seven months of the pilot to March 2019, available at: <https://www.gov.uk/government/publications/evaluation-of-the-taylor-review-pilot-emerging-monitoring-and-evaluation-evidence-september-2018-to-march-2019>

and change management. These were delivered by the Churches Conservation Trust with support from the pilot team.

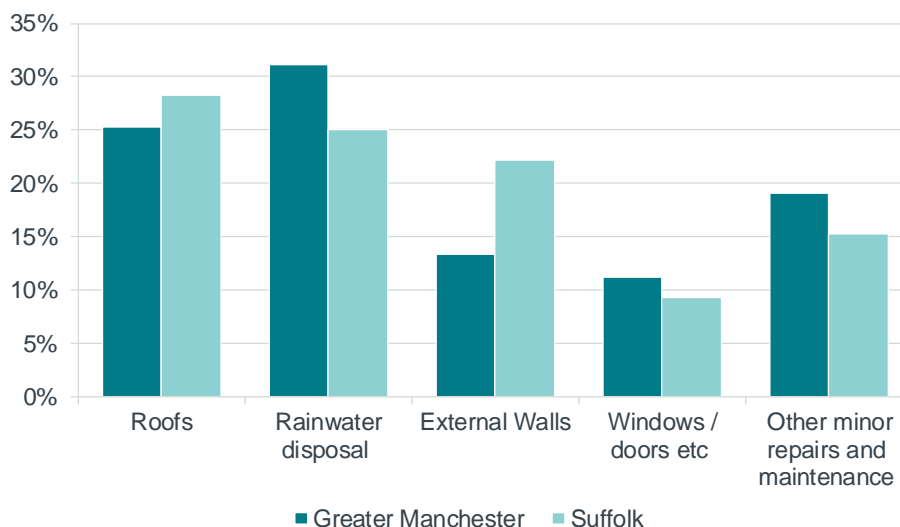
The evaluation findings

The evaluation was undertaken using an approach consistent with HM Treasury's 'Magenta Book: Central Government Guidance on Evaluation' (HMT, 2020).³ The data and evidence collated for the evaluation include: qualitative evidence (28 semi-structured interviews with listed places of worship, the pilot team and wider stakeholders across faith groups); quantitative evidence (operational and monitoring data collected over the whole pilot); and secondary sources (such as data on building condition). The findings of the evaluation in relation to each aspect of the pilot are outlined below.⁴

Minor Repairs Fund

Grants were allocated to the full value of the £1 million fund available. As shown in Figure 1, the grants were used, in particular, to prevent or address issues of water ingress, such as maintenance and minor repairs to roofs and rainwater goods, which can otherwise lead to further fabric deterioration if not addressed promptly.

Figure 1 Grant expenditure breakdown by nature of works, September 2018 to March 2020



Source: Historic England

The qualitative fieldwork undertaken for this evaluation suggests that in most cases, the grants had a material impact on the timing of works carried out. Most participants reported that the grant funding brought forward necessary maintenance and minor repair work, by perhaps two to five years on average, for

³ <https://www.gov.uk/government/publications/the-magenta-book>

⁴ The Coronavirus (COVID-19) outbreak affected the final month of the pilot. Although most activity had been completed by that stage, a small number of works supported by the Minor Repairs Fund were paused so that they could be completed as soon as safety regulations allowed. The fieldwork interviews for the evaluation were conducted via telephone instead of face to face.

which funding would otherwise have taken much longer to raise, if at all.⁵ In some cases, the grant funding unlocked work to be carried out where it could otherwise only have been partially afforded or was long overdue. This impact on the earlier timing of maintenance and minor repairs is likely to have prevented irretrievable loss of historic fabric and to have saved notable costs. For example, evidence suggests that delaying repairs can lead to costs being incurred at a later date that could be 15-20% higher because of the continued deterioration in the fabric.⁶ This figure does not include any additional costs attributable to consequential damage (where an initial defect causes further issues). This suggests material potential benefits of earlier repairs facilitated by the pilot on top of the benefits of the repairs themselves which facilitate the safe functioning of the listed place of worship.

In addition, approximately £140,000 of local funding was leveraged over the whole period of the pilot from both pilot areas combined – this is equivalent to around 14% of the value of grants awarded. This was driven by the design of the grant eligibility criteria, which required local funding of a minimum of 10% of the value of the project. There were also cases where additional repair needs were identified during the works undertaken, which some listed places of worship were able to self-fund while others could not due to financial constraints.

Fabric Support Officers

The FSO role was reported as particularly valuable for listed places of worship due to the bespoke, one-to-one nature of the advice provided and the ability of the FSO to offer technical and specialist advice in a way that the listed places of worship could relate to. Evidence suggests this facilitated listed places of worship: to increase their awareness of the crucial importance of maintenance and minor repairs; to allow them to gain skills in preparing applications and planning works for the Minor Repairs Fund (which may also be useful for applying to other funds); to build their confidence in knowing what to do and how to go about getting maintenance and minor repair work done; and, importantly, to develop or improve their maintenance plans.

New or updated maintenance plans were developed with support from the FSO by all (100%) of the 136 listed places of worship receiving grants from the Minor Repairs Fund as part of the conditions of the grant.⁷ At the start of the pilot, far fewer listed places of worship had written maintenance plans – just 26% of those that engaged with the pilot in Greater Manchester and 14% in Suffolk. Once developed with the support of the FSO, the maintenance plans are reported to have provided listed places of worship with a clear maintenance and minor repair schedule to follow, and to have generated shared ownership of maintenance

⁵ Based on the typical time periods suggested by listed places of worship interviewed for the evaluation. However, it was difficult for interviewees to provide a precise estimate and some indicated the work would not have happened until more than five years later without the grant.

⁶ See for example, APEC Architects (2019) 'The Value of Maintenance?' Available at: <https://historicengland.org.uk/images-books/publications/value-of-maintenance/>

⁷ A small number of maintenance plans were still in progress when data were collected for the evaluation due to delays in completions or ability to meet as a result of the coronavirus (COVID-19) outbreak. These were all expected to be completed by the end of the pilot as the maintenance plans are required in order to release the final 10% of funding.

activities because specific tasks on the plans can be more straightforwardly distributed across volunteers.

Community Development Advisers

The complexity of the CDA role meant they often had to work closely with a listed place of worship over a period of time in order to have an impact. This was because of the need for the CDA to understand the particular characteristics and activities of the listed place of worship and the context of the local area in which they operated. Evidence suggests that it was feasible, during the pilot, for the CDA to provide intensive support to 15 listed places of worship in Greater Manchester and nine in Suffolk, among the 205 listed places of worship with whom they had at least some engagement.

Listed places of worship receiving the relatively intensive CDA support reported early signs of progress through key steps towards enhancing community engagement. These included, for example, understanding local needs and how their building could meet some of those needs, developing community engagement strategies, and delivering new community activities in some cases. The evidence suggests these activities, such as heritage events or developing a Friends Group, were important for starting to engage new groups with the listed places of worship and attracting additional volunteers in some cases. In addition, there are several examples of the CDAs supporting listed places of worship in successful wider grant applications.

Evidence suggests that the support required by listed places of worship in relation to community engagement varied on a case-by-case basis. A flexible and adaptable approach was therefore needed by the CDAs. It was important for the CDAs to assess what type and level of support was required for each listed place of worship and adapt accordingly so that low levels of support were provided to some. The CDAs also needed to be adequately skilled and resourced to provide more in-depth support when needed. The evidence also highlights the importance of clear communication around the role and potential value-added of the CDA, as some listed places of worship struggled to understand these at the start of the pilot. In particular, there was a need for CDAs to invest time in raising awareness of how community engagement could play a role in underpinning the sustainability of the listed place of worship. There were also advantages from the CDA and FSO roles working together. A number of listed places of worship that were initially interested in fabric support were also referred to the CDAs.

Workshops

The workshops proved to be valuable for those listed places of worship that attended, both in terms of the content covered and the opportunity to network with other attendees to share learning. The input of the FSOs and CDAs to the workshop materials was also considered to be valuable, particularly for aligning to the wider pilot. However, attendance was lower than hoped due, in part, to travel barriers and the time commitment required from the participants, many of whom were volunteers with other commitments.

Scaling-up

Insights on the potential scalability of the pilot approach to other locations, or nationally, can also be drawn from the evaluation. The following suggestions emerged from the evidence:

- **Feasible engagement:** the pilot, as designed and implemented (one FSO and one CDA in each pilot area), engaged at some level with 49% of all listed places of worship in Suffolk and 41% in Greater Manchester. This involved intensive effort by the pilot teams and is suggestive of an upper bound for the reach of this capacity of support over this timeframe, recognising the context of this pilot with new initiatives.
- **Feasible caseload:** the FSO and CDA caseloads during the pilot could also be seen as an upper bound for the type of support delivered. Based on the type of support offered in the pilot, working with up to around 80 listed places of worship per year appears to be feasible as a maximum for an FSO in an area similar to the pilot areas. For a CDA the maximum caseload for intensive support at any one time may be around five listed places of worship, but it is possible to work with perhaps up to 50 over the course of a year where most require lower levels of support. However, the feasible caseload is very dependent on the required intensity of support offered, particularly for the CDA role. There are also likely to be differences between the findings in this pilot, relative to what may be feasible with longer-term support or in different areas of the country (the number of site visits that can be undertaken in any given week will be lower in areas requiring more travel time, for example).
- **Feasible project funding:** the £1 million Minor Repairs Fund provided by the pilot was, given its design and eligibility criteria, able to provide grants to 65 listed places of worship in Greater Manchester and 71 in Suffolk over the course of the pilot.

The qualitative evidence identified some further issues, many of which were also raised in the Taylor Review (DCMS, 2017), and merit consideration:

- The **cost of access** for maintenance and repairs, such as scaffolding or machinery to reach high areas, is substantial for some listed places of worship. Some listed places of worship and stakeholders suggested that there may be opportunities for them to collaborate with nearby places of worship in some cases, subject to accountability and safety considerations. This would enable machinery, for example, to be hired and used for several listed places of worship in proximity, or grant-funded minor repairs to be planned so that several jobs on one building could be completed while the access equipment was available.
- Knowledge of appropriately skilled **contractors** to approach for quotes was a constraint for some listed places of worship. The feasibility of local procurement frameworks for accredited contractors could therefore be explored. Such a framework, where appropriate, has the potential to save time and money, and encourage more engagement by qualified contractors.
- A common issue for listed places of worship remained how to fund **major repairs**. This appears to reflect the high conservation deficits for many listed

places of worship, the fact that large repairs are needed when building components (such as roof coverings) reach the end of their lifespan, and concerns over access to existing grant funds.

- **Options for adapting the FSO role:** the potential further role for the FSO in delivering some of the activities above, such as facilitating places of worship to collaborate on access equipment; facilitating local frameworks for appointing appropriately skilled contractors; or providing advice on procurement approaches. The scope of activities of the FSO role would need to be taken into account when determining the required resources for such roles.
- **Options for adapting the CDA role:** as described above, a more bespoke approach is often required over a longer period compared to the FSO role, and this needs to be reflected in the number of listed places of worship each CDA is expected to work with. The CDA role may initially have to engage a certain volume of listed places of worship to assess where and what type of support is required, transitioning to a smaller caseload of intensive support thereafter. Options for efficiently providing low levels of support for those listed places of worship where this is deemed appropriate could include CDA advice on how to use complementary online resources⁸ or delivering workshops on topics tailored to the specific community engagement activities of a local area.

This report evaluates the Taylor Review Pilot as designed and implemented by DCMS and Historic England, building on the relevant recommendations of the Taylor Review (DCMS, 2017). Overall, the evidence demonstrates the potential effectiveness of the main findings of the Taylor Review (FSO, CDA⁹ and Minor Repairs Fund) and suggests merit in further considering how the elements of the pilot as described in this evaluation report can be taken forward.

⁸ See, for example: Historic Religious Buildings Alliance in collaboration with the Diocese of Hereford (2017), 'Crossing the Threshold'. Available at: <http://www.hrballiance.org.uk/resources/crossing-the-threshold/>

⁹ 'CDA' is used for consistency with the terminology of the Taylor Review Pilot, but 'Community Support Advisers' was the terminology used in the Taylor Review.

1 WHERE THIS ALL BEGAN: THE TAYLOR REVIEW

1.1 Introduction

Following an independent review of the sustainability of Church of England church and cathedral buildings chaired by Bernard Taylor, a report was presented to the Department for Digital, Culture, Media and Sport (DCMS) and published in 2017. This influential report made several recommendations that focused on listed Church of England places of worship and were intended to address the challenges they face, which have adversely affected their financial sustainability and fabric maintenance.

The review concluded that every listed place of worship should have a ten-year plan for the maintenance, repair and upkeep of the fabric. This recognised that regular annual maintenance is critical to minimise the rapid escalation of minor problems into urgent large repair needs and, where possible, to buy time for the proper planning and fundraising necessary for the inevitable major repairs required by historic buildings.

The recommendations were intended to increase the engagement of places of worship with non-worshipping communities, encourage a more strategic approach to the maintenance and repair of listed places of worship, and address legal barriers to the wider use of and responsibility for listed places of worship (churches in particular). The report also recommended a future funding model of specialist Community Development Advisers (CDAs)¹⁰ and Fabric Support Officers (FSOs) (DCMS, 2017)¹¹. To test these recommendations and learn what works and under which conditions, the review also recommended that new approaches should be piloted in urban and rural locations.

In response to these recommendations, DCMS and Historic England developed a pilot programme which is evaluated in this report.

1.2 The Taylor Review Pilot

The Taylor Review Pilot (the pilot) was launched in September 2018 with a planned duration of 19 months, ending in March 2020. The pilot was intended to explore the extent to which certain key elements of the recommendations delivered the anticipated impacts and whether they would be likely to be effective if rolled out nationally.

When setting up the pilot, DCMS commissioned an independent evaluation to monitor and evaluate its effectiveness. The aim of the evaluation was to generate evidence about what works, what does not and why, such that the effectiveness of

¹⁰ 'Community Development Advisers' is used for consistency with the terminology of the Taylor Review Pilot, but 'Community Support Advisers' was the terminology used in the Taylor Review.

¹¹ DCMS (2017) 'The Taylor Review: Sustainability of English Churches and Cathedrals'. Available at <https://www.gov.uk/government/publications/the-taylor-review-sustainability-of-english-churches-and-cathedrals>

the pilot as implemented could be assessed. This evidence could then be used to understand where there were 'green shoots' to suggest that there was a case for elements to be taken forward or scaled up.

Frontier Economics was commissioned to lead that independent evaluation, which is reported in this document.

To be able to interpret the evidence in this report appropriately, the reader is invited to keep the following factors in mind:

- Some of the design features of the pilot deliberately differ from the recommendations in the Taylor Review (2017) to allow the approaches to be tested in the context of a 19-month pilot. A summary of the Taylor Review recommendations and how the pilot differs from those is provided in Annex A.
- The pilot was set up and planned to be operational for 19 months. This timescale, and the very fact that it is a pilot, mean that the results and findings in this report should be interpreted in that context. In particular, there are many aspects of the pilot that would not, given more time, be observable or required under a 'steady state' (for example, the time or cost to set up the pilot). Likewise, there are various anticipated benefits or outcomes that take time to be realised and hence we would not expect them to have been observed within the 19-month period of the pilot. Nonetheless, the evaluation is expected to provide evidence that could offer some signs that the anticipated outcomes and benefits would be likely to follow, given interim or initial evidence. As the model matures, we would expect costs, outcomes and impacts to look different.
- By definition, the scale of the pilot is much smaller than any national scheme that would be conceived. The costs involved are not therefore able to reflect the potential for economies of scale that could be realised if on a larger scale.
- The findings in this report relate to the two areas in which the pilot was implemented. This is intended to illustrate differences between an urban setting and a rural setting, but these areas should not be considered representative of all urban and rural areas. Rather, they are intended to provide an indication of the types of ways in which the design elements need to be adapted for a rural and urban context, and to provide indicative evidence of how the outcomes, and the channels through which they come about, could differ across urban and rural locations.

1.2.1 The design of the pilot

The pilot was designed to run from September 2018 until March 2020 in Greater Manchester (a predominantly urban area) and Suffolk (a predominantly rural area). The pilot resources were available to support listed places of worship of all faiths and denominations in the pilot areas. Components of the pilot in each area are in Figure 2 and are explained below.

Figure 2 Elements of the Taylor Review Pilot



Source: Frontier Economics

Fabric Support Officers (FSOs)

The pilot provided two full-time FSOs, one in each pilot area of Greater Manchester and Suffolk. The FSO roles were designed to support people responsible for listed places of worship to be able to identify, plan and deliver minor repairs and associated ongoing maintenance effectively and in a timely way. Specific responsibilities of the FSOs included:¹²

- Visiting listed places of worship participating in the pilot, assessing progress against the most recent fabric inspection report (Quinquennial Inspection) and supporting the development of a maintenance and minor repairs plan;
- Identifying how the plan and repairs can be implemented using materials and contractors or volunteers that will ensure work is to a high standard and appropriate for the building's needs;
- Assisting those people responsible for the fabric of listed places of worship to plan major repairs within the next five years, including identifying potential funding streams; and
- Encouraging and providing appropriate support to staff and volunteers responsible for eligible listed places of worship to submit well-evidenced and deliverable applications to the Minor Repairs Fund.

Community Development Advisers (CDAs)

The pilot provided two full-time CDAs, one in each pilot area. The CDA roles were designed to work with those people responsible for listed places of worship to further community engagement, including to:¹³

- Support the development of appropriate new partnerships in the wider community, such as local civic partnerships;
- Work with listed places of worship to identify appropriate opportunities for use of the building and other activities; and

¹² Historic England (2018) Fabric Support Officer Job Description.

¹³ Historic England (2018) Community Development Adviser Job Description.

- Work with the listed places of worship to identify future income streams that could underpin repair and maintenance.

Minor Repairs Fund

Listed places of worship in Greater Manchester and Suffolk were able to apply for grant funding towards small maintenance or urgent minor repair projects. Maintenance was defined by Historic England as ‘...the act of carrying out planned work on a regular basis to keep a building from deteriorating or to preserve an existing condition/situation’.¹⁴ A minor repair was defined as ‘...a small scale intervention to restore something damaged, faulty or worn’.¹⁵

A total of £1 million of funding was assigned to the Minor Repairs Fund, with £500,000 assigned for allocation in each of the two financial years over which the pilot operated (2018/19 and 2019/20). The funding was intended to be split equally between the two pilot areas of Greater Manchester and Suffolk. Grants from the fund were capped at £10,000 per listed place of worship and would fund a maximum of 90% of the financial costs of urgent minor repairs at each listed place of worship. This meant that some level of match funding was required in each case. Only projects under £12,000 in value (including VAT) were eligible for a contribution from the Minor Repairs Fund. Listed places of worship with projects under the maximum project value were also encouraged to apply as there was no minimum for these grants.

Eligibility criteria were developed by Historic England¹⁶ and included, for example, a requirement that the listed place of worship must: have vulnerable historic fabric; have the ability to fund at least 10% of the total project value for the urgent minor repairs; and demonstrate that it has tried to seek three quotes for the work, alongside completion of an application form.

Workshops

A total of 16 workshops were planned over the two years of the pilot, eight in each pilot area. Historic England aimed to achieve the following objectives with these workshops:

- To increase skills and confidence so that those people with responsibility for listed places of worship feel able to undertake regular maintenance;
- To encourage faith groups to engage with the wider community to build mutually beneficial partnerships; and
- To highlight potential sources of funding to support both activities.

To achieve these aims, Historic England publicly tendered the delivery of these workshops. The Churches Conservation Trust was successful in this process and delivered the following workshops, free of charge to attendees:

¹⁴ As defined on the Historic England website for the purposes of the Taylor Review Pilot Minor Repairs Fund. See <https://historicengland.org.uk/advice/caring-for-heritage/places-of-worship/churches-sustainability-review/#faq5>. This is consistent with the definition in APEC Architects (2019) ‘The Value of Maintenance?’

¹⁵ *ibid*

¹⁶ Relevant information is available on the Historic England website: <https://historicengland.org.uk/advice/caring-for-heritage/places-of-worship/churches-sustainability-review/#faq5>

- A Stitch in Time: Why maintenance and small repairs really matter (to be run three times in each pilot area);
- Places of Worship and the Wider Community: How to consult and build strong local partnerships (to be run three times in each pilot area);
- Planning and Managing Change 1: Turning your vision into a plan of action (to be run once in each pilot area); and
- Planning and Managing Change 2: Building capacity and support to deliver change (to be run once in each pilot area).

These were bookable online via Eventbrite.¹⁷ Listed places of worship were also encouraged to attend through invitations and marketing sent out in each pilot area and, where relevant, by the FSO and CDA directly. The workshops were hosted over the period from 10th December 2018 to 27th January 2020.

Links between the design of the pilot and the Taylor Review

The Taylor Review (DCMS, 2017) made a series of recommendations, including that a pilot should be designed to test the effectiveness of some of the recommendations in order to inform decisions about potential scaling-up or rolling-out. The pilot was therefore designed by DCMS, working closely with Historic England and key stakeholders. Annex A presents the recommendations of the Taylor Review (DCMS, 2017) and how they have been considered as part of the Taylor Review Pilot.

1.3 The pilot areas

The pilot was undertaken in two different geographical locations in England – Greater Manchester and Suffolk. The aim was to explore what can be learned about the implementation and operation of the elements of the pilot in a predominantly urban area (Greater Manchester) and a predominantly rural area (Suffolk).

A summary of the numbers of listed places of worship by faith and denomination in each of the two pilot locations is presented in Figure 3. This shows a greater number of total listed places of worship in Suffolk (531) compared to Greater Manchester (333). The data also show that listed places of worship in Greater Manchester represent a wider range of faiths than in Suffolk. Greater Manchester's listed places of worship are 71% Church of England, 10% Roman Catholic and 19% from other faiths and denominations. This compares with Suffolk's listed places of worship, which are 89% Church of England, 2% Roman Catholic and 9% other Christian denominations (no minority faith listed places of worship).

¹⁷ The booking site was available at: <https://www.eventbrite.co.uk/o/taylor-review-pilot-18449772654>

Figure 3 Listed places of worship by area of the pilot

Listed places of worship in Greater Manchester	Church of England	Roman Catholic	United Reformed	Methodist	Other Christian	Minority faiths	Total
	236	34	12	10	38	3	333
Listed places of worship in Suffolk	Church of England	Roman Catholic	United Reformed	Methodist	Other Christian	Minority faiths	Total
	473	10	17	4	27	0	531

Source: Historic England Heritage Asset Management (HAM) Database

Note: Data collated March 2020. Updates are regularly made to the database so there may be minor differences in the classifications over time.

'Other Christian' includes: Churches and chapels without specified denominations, Baptist Union and other Baptist denominations, Quaker, Unitarian, Moravian Church, Congregationalist, Presbyterian, Chinese Church, Pentecostal, Ukrainian Catholic, Jehovah's Witnesses, Greek Orthodox, Independent.

'Minority faith' includes: Jewish and Islamic listed places of worship

The maps below, Figure 4 and Figure 5, show key characteristics of the two pilot areas and the locations of listed places of worship. They show how the levels of population density and deprivation (as measured by the government's Index of Multiple Deprivation) differ across the two areas. In general, Greater Manchester has areas of higher population density and notably higher levels of deprivation, many of which contain listed places of worship, than Suffolk.

There are also differences between the pilot areas in the nature and condition of the listed places of worship. Greater Manchester has a high concentration of large Victorian places of worship¹⁸ while Suffolk has mostly medieval churches.¹⁹ There are more listed places of worship in a condition assessed as 'at risk' in the Historic England Heritage at Risk Register in Greater Manchester (52) than in Suffolk (22) (see Annex C for further details).

¹⁸ <https://www.explorechurches.org/greater-manchester>

¹⁹ <https://shct.org.uk/suffolk-churches/>

Figure 4. Listed places of worship in Greater Manchester

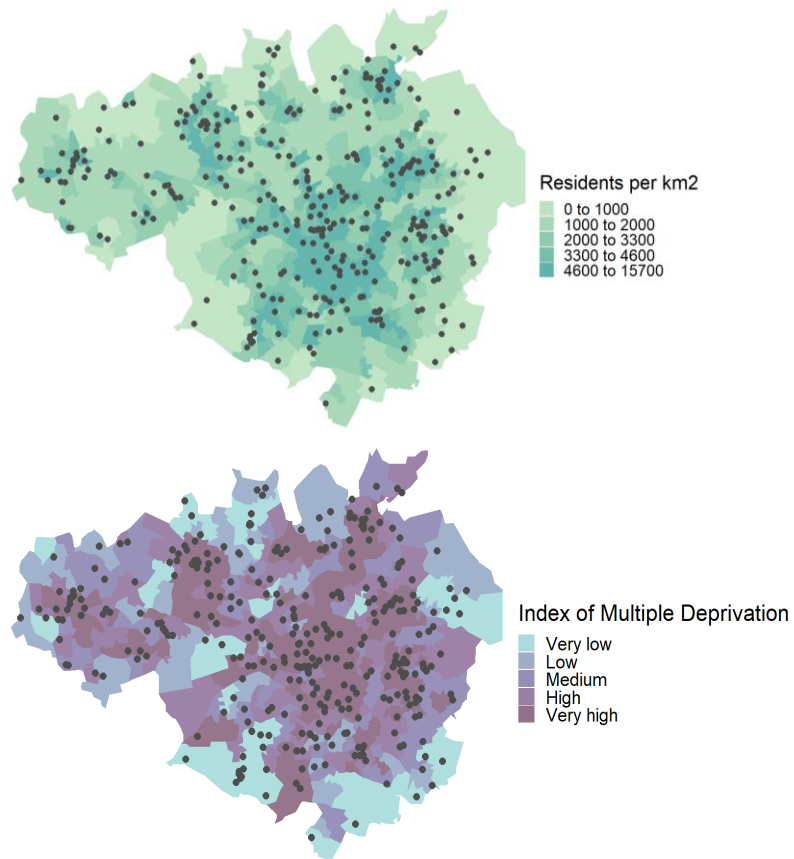
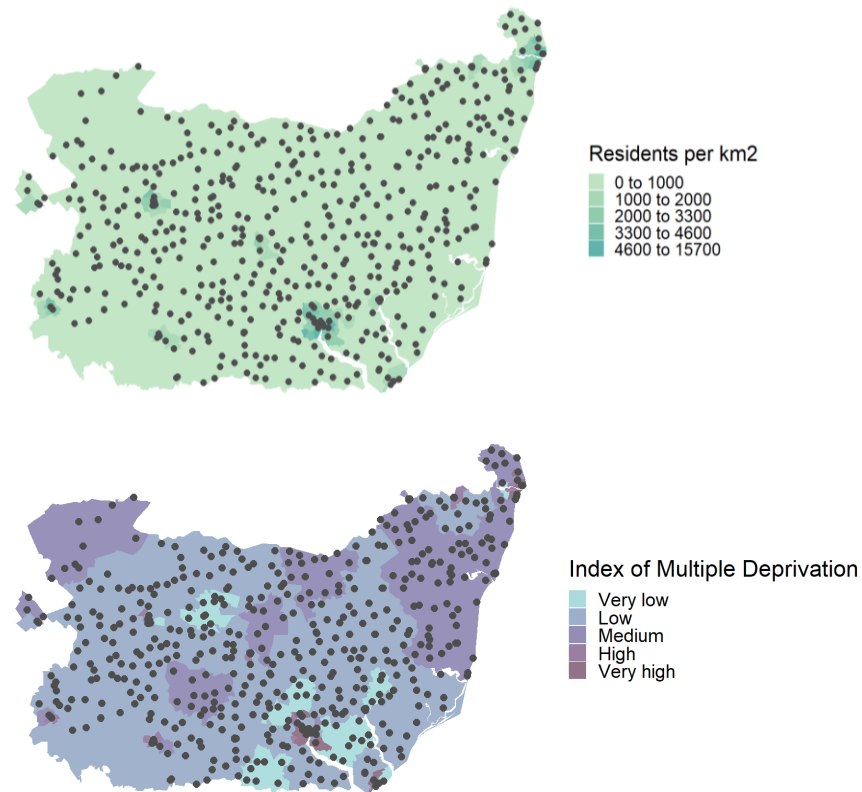


Figure 5. Listed places of worship in Suffolk



Source: Frontier Economics analysis of Historic England and ONS data (mid-2018 population density)

Note: Deprivation reported according to how the Index of Multiple Deprivation in each area ranks among all areas in England and Wales. Very low is 0%-20%ile, low is 20%-40%ile, medium is 40%-60%ile, high is 60%-80%ile and very high is 80%-99%ile

2 THE EVALUATION APPROACH

2.1 Introduction

The evaluation in this report has been undertaken using an approach consistent with HM Treasury’s ‘Magenta Book: Central Government Guidance on Evaluation’ (HMT, 2020). This section describes the methodology used, the reasons why that methodology has been used, and the logic model for the intervention being evaluated.

2.2 Scope of the evaluation

Before describing the method used to undertake the evaluation of the pilot in the next section it is important to first be clear about the scope of the evaluation.

The time period covered by the analysis in this report is from the day of the launch of the pilot, 3rd September 2018, until the end of the pilot, 31st March 2020. This 19-month period was partially covered by the interim evaluation report published in January 2020,²⁰ which considered the period from launch of the pilot to the end of March 2019. The analysis in this report expands on the interim evaluation and complements it with further fieldwork evidence alongside a further 12-month period of data collection.

2.3 Evaluation methodology

2.3.1 The approach

As stated in the HM Treasury ‘Magenta Book’, there are two core aims of evaluation. These are:

1. **To develop evidence to support learning:** ‘Evaluation can provide evidence to inform decisions on whether to continue a policy, how to improve it, how to minimise risk, or whether to stop and invest elsewhere’ (HMT, 2020: 9). In the context of the pilot, the evaluation is specifically designed to inform learning about the design, implementation and outcomes of the pilot in two particular geographical areas. By generating evidence on what has worked, for whom and under what conditions, the evaluation can inform broader policy decision-making; and
2. **To demonstrate accountability:** Government has the responsibility to maximise the public value it generates through its allocation of tax payer revenues. Evaluation generates evidence on how those funds have been used and whether the anticipated public value has been achieved.

²⁰ Available at:
https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/854550/TP_2020_01_Interim_Evaluation.pdf

To provide DCMS with a rich set of evidence and achieve the two aims above, the evaluation was designed to generate evidence from two perspectives:

- **Formative evaluation evidence:** offering evidence-based learning about the design and implementation of the Taylor Review Pilot, undertaken in real time so that improvements can be made to implementation on an ongoing basis; and
- **Summative evaluation evidence:** offering evidence-based learning about what has been delivered by the pilot and what outcomes it has led to. The summative evidence also compares how those outcomes differ across the two pilot areas (Greater Manchester and Suffolk) and an assessment of the value for money achieved with the resources invested in the pilot.

Further discussion of the factors considered for designing the evaluation approach is provided in Annex B.

A theory-based approach known as ‘realist evaluation’ has been used to evaluate the pilot. This benefits from being specifically designed to understand what works, for whom and under what conditions. It is advocated by the Magenta Book (HMT, 2020) as being particularly appropriate to evaluate trials and pilots, especially if seeking to generate learning about potential scaling-up and what may need to adapt to be suited to different contexts (HMT, 2020). The realist approach forms a view about the likely channels through which outcomes and impacts could be achieved, in context, and gathers evidence to assess the extent to which these are shown to be true.

This form of evaluation begins with a clear framework called a ‘logic model’, which maps a ‘theory of change’ (see Figure 6 below). A logic model is read from left to right and illustrates what has been invested in the pilot intervention (the ‘inputs’). It then illustrates how these inputs would be utilised in such a way that they deliver tangible ‘outputs’ (which might be workshops or grants offered to listed places of worship). These outputs are then *hypothesised* as being able to deliver a change in the ‘outcomes’ we observe. These outcomes could be, for example, attendees at workshops feeling more informed about how to maintain the fabric of their listed places of worship, or minor repairs having been carried out such that the listed places of worship can be more intensively used for worship or other community activities. Over time, these outcomes are *hypothesised* to be able to deliver changes in the longer-term ‘impacts’ on listed places of worship. These impacts could include, for example, enhanced financial sustainability or better maintained fabric of the building. This theory of change is tested by gathering evidence at each stage of the logic model (qualitative and quantitative). From the evidence it is then inferred whether short-term outcomes and longer-term impacts have been caused by, or can be attributed to, the inputs invested and the activities and outputs that followed.

This approach was developed following discussions with DCMS, Historic England and the Taylor Review Advisory Group, as well as consideration of best practice approaches for this type of policy intervention.²¹

²¹ Discussion of the evaluation design and evidence collected on the baseline position in the pilot areas at the start of the pilot is provided in Frontier Economics (2019) ‘Interim evaluation of the Taylor Review Pilot: Technical Appendix’.

2.3.2 The data and evidence used

The evaluation gathers evidence from a range of sources such as quantitative operational data, financial data and qualitative data from interviews or workshop feedback forms. These data allow us to see what has been observed such that we can put the ‘theory of change’ to the test, while also being mindful of potential unintended consequences that may arise, which might not have been anticipated.

This evidence-based approach is useful because piecing this information together – both quantitative and qualitative – allows us to generate evidence on whether the theory of change holds, and the conditions under which this is more (or less) likely to be the case. Policy makers can therefore be informed about whether roll-out of the interventions would be justified, and how this can be done to greatest effect.

The sources of evidence used for the evaluation are as follows:

- **Qualitative data:** a series of 28 semi-structured interviews were undertaken to inform the final evaluation of the pilot, including 14 with listed places of worship; seven with the pilot team including the FSOs and CDAs and other Historic England staff involved in the pilot; and seven with wider stakeholders such as local faith bodies in each pilot area. These interviews were conducted in line with Government Social Research standards and hence informed consent was provided by participants. The interviews were undertaken, typically lasting no more than one hour, with the use of a topic guide which explored the participants’ experience relating to the elements of the pilot and the associated outcomes they had observed. The evaluation team is very grateful for the time and input of participants who kindly agreed to be interviewed.

Additional qualitative evidence provided by Historic England, including case studies of the support provided to listed places of worship and feedback collected from local architects and chartered surveyors in each pilot area, were also considered for the evaluation.

- **Quantitative data collected specifically for the evaluation:** over the full period of the pilot, a bespoke template was completed by the pilot team, which collated a range of monitoring data. This included information relating to:
 - Grants: for example, applications, approvals, project values, grants awarded, and the types of work undertaken;
 - Activities of the FSOs and CDAs: for example, timesheets recording the split of time allocated across key tasks, the number of engagements with listed places of worship; the nature of advice provided; the topics on which advice was provided; and the development of maintenance plans; and
 - Workshops: for example, attendance and feedback survey information.

The collection of these data over the 19-month period allowed changes to be observed over the course of the pilot.

- **Secondary data:** alongside the monitoring data, wider data were used to inform the evaluation. These included information from the Heritage at Risk Register and information about the pilot area characteristics, such as their population densities and reported levels of deprivation.

2.3.3 Interpreting the data

Important to any evaluation is the consideration of **causality**. In other words, although we may observe particular inputs, activities, outputs and outcomes, we cannot often be certain that the outputs were *caused* by specific inputs and activities, and in turn that these outputs *caused* the outcomes that we finally observe. The assessment of *causality* is assessed through ‘contribution analysis’. This was undertaken by testing with stakeholders through the interviews, the extent to which there is reason to believe that the outcomes they observed were the result of the pilot, or whether those outcomes would have been likely to have been observed anyway.

One particular aspect explored in this way is **additionality**, especially in relation to the grant funding. To explore this, interview participants were invited to offer their views on the extent to which the works funded by the pilot grants would have been likely to have been undertaken at all without the grant, and also the extent to which the timing of the works was likely to have been affected by the availability of the grant funding.

Evidence presented in this report takes a cautious approach to both causality and additionality and notes the associated uncertainties by describing what is likely and what is not possible to comment on.

2.3.4 Evaluation questions

To maximise learning from the evaluation, as per the Magenta Book guidance (HMT, 2020), several evaluation questions were discussed and agreed with the Taylor Review Pilot Advisory Group. These were agreed with all relevant stakeholders and allowed the evaluation to focus on delivering evidence that is most useful for decision-makers in DCMS and Historic England.

The evaluation questions are shown in the box below. Evidence is assessed against these questions and the theory of change in the logic model throughout the remainder of this report.

OVERARCHING EVALUATION QUESTIONS

1. To what extent, and how, does the pilot help improve the knowledge, skills and capability of those responsible for listed places of worship to understand the importance of maintenance of their buildings and implement appropriate multi-year maintenance plans?²²
2. To what extent, and how, does the pilot help improve the knowledge, skills and capability of those responsible for listed places of worship to better engage with their communities to increase appropriate utilisation of their buildings and enhance their financial sustainability?
3. How effective is the Minor Repairs Fund in delivering cost-effective maintenance and minor repairs that would not otherwise have been possible?
4. Have modifications to the design of the pilot been required over the course of its duration? If so, what are they and why?
5. What are the conditions under which the pilot approach is more, or less, effective in delivering well-utilised buildings which have cost-effective multi-year maintenance programmes? (For example, how does 'what works' vary across rural/urban, by local area characteristics, for different faiths/denominations?)
6. To what extent are there gaps in the support provided through the pilot where listed places of worship need additional help? What is the nature of the additional needs identified?
7. Is there a case for rolling out the pilot's interventions to other geographical areas of the country, and if this were to be done, what can we learn from this pilot to inform the design of those interventions?

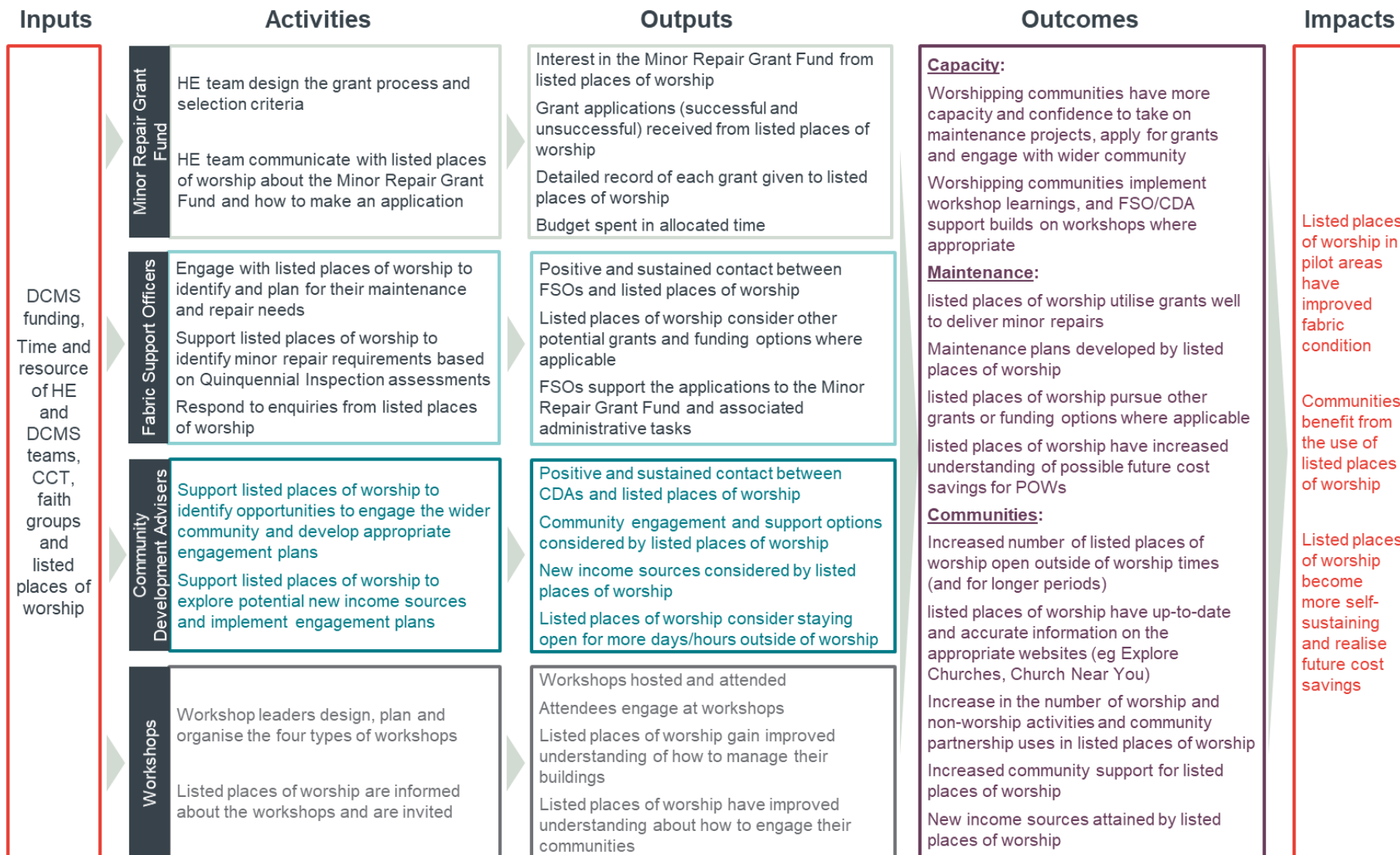
2.3.5 The logic model

The logic model that underpins this evaluation is shown in Figure 6. As is clear from this logic model, there are various indicators and metrics that can be investigated.

²² National Churches Trust, for example, offers guidance on such plans, which can be found here: <https://www.nationalchurchestrust.org/caring-your-building/regular-maintenance>

TAYLOR REVIEW PILOT EVALUATION
2.3 Evaluation methodology

Figure 6 The pilot logic model



Source: Frontier Economics

Note: 'HE' refers to Historic England. 'POWs' refers to places of worship. Not all of the measures are possible to report on in this evaluation, particularly longer-term impacts.

3 FORMATIVE FINDINGS: IMPLEMENTATION

The formative evaluation aims to identify learning from how the pilot was implemented. This is likely to be valuable for the implementation of any future support schemes. The evidence is outlined in relation to:

- What was delivered for each aspect of the pilot;
- The costs and resourcing required to deliver the pilot;
- The experience of engaging listed places of worship with the pilot;
- What can be learned about barriers to and facilitators for delivering the pilot; and
- The overall lessons and insights from the formative evidence.

3.1 What was delivered

This section outlines what was delivered for each aspect of the pilot and where there were changes made to what had been planned at the start of the pilot.²³

3.1.1 Fabric Support Officers

Two full-time FSO posts were involved in the pilot, one in each pilot area of Greater Manchester and Suffolk. The FSO roles aimed to support people responsible for listed places of worship to be able to identify, plan and deliver minor repairs and associated ongoing maintenance effectively and in a timely way. Specific responsibilities of the FSOs set out at the start of the pilot included:²⁴

- Visiting listed places of worship participating in the pilot, assessing progress against the most recent fabric inspection report (Quinquennial Inspection) and supporting the development of a maintenance and minor repairs plan;
- Identifying how the plan and repairs could be implemented using materials and contractors or volunteers that would ensure work was to a high standard and appropriate for the building's needs;
- Encouraging and providing appropriate support to staff and volunteers responsible for eligible listed places of worship to submit well-evidenced and deliverable applications to the Minor Repairs Fund; and
- Assisting people responsible for the fabric of listed places of worship to plan major repairs within the next five years, including identifying potential funding streams.

The FSO roles were delivered in line with these plans, with two main modifications made over the course of the pilot:

²³ Legacy documentation from the pilot, including application forms and guidance for the Minor Repairs Fund, are published on Historic England's website. See: <https://historicengland.org.uk/advice/caring-for-heritage/places-of-worship/churches-sustainability-review/>

²⁴ Historic England (2018) Fabric Support Officer Job Description.

- The initial intention to deliver maintenance plans over a 10-year period was changed to five years shortly after the start of the pilot. This change was made to align with the planning horizon of Quinquennial Inspections so that the inspection reports could inform the maintenance plans on which the FSOs provided advice. The FSOs also encouraged listed places of worship to think of the maintenance plans as 'live' documents to alter or add to as time progressed.
- The emphasis of the FSO role primarily focused on the support relating to the Minor Repairs Fund and maintenance planning aspects (the first three bullets of the FSO role above). The resources required for this support meant there was limited capacity for FSOs to assist listed places of worship with planning major repairs (the fourth bullet above). Support for major repair plans was mostly limited to initial conversations around potential funding routes and sign-posting to resources, with further support provided to community aspects of larger works through the CDAs.

3.1.2 Community Development Advisers

There were two full-time CDA posts, one in each pilot area. The CDA roles had the aim of working with people responsible for listed places of worship to expand or enhance their community engagement, including to:²⁵

- Support the development of appropriate new partnerships in the wider community;
- Work with listed places of worship to identify appropriate opportunities for use of the building and additional, non-worship activities; and
- Work with the listed places of worship to identify potential partnerships and future income streams that could underpin repair and maintenance.

During the pilot, feedback suggested that further clarity was needed to ensure the purpose of the CDA role was clear to listed places of worship and local stakeholders. This need for clarity was driven by the wide scope and complexity of the CDA role, which became evident as the nature of support that listed places of worship needed was highly context specific and therefore differed from one listed place of worship to the next.

To help articulate and monitor the potential impact of the CDA role, a 'process map' was developed which set out the CDA support through six typical stages of activity with listed places of worship. These stages were: (1) establish the current situation; (2) changing perceptions; (3) research and consultation; (4) action planning; (5) deliverables; and (6) reaping the rewards.²⁶ This was used to monitor progress across eight themes of activity: identifying need; prioritisation and capacity building; potential partnerships; fundraising and income generation; grants (beyond the Minor Repairs Fund); events and activities; visitors, interpretation, marketing and promotion; and other activities.

²⁵ Historic England (2018) Community Development Adviser Job Description.

²⁶ This community engagement process map is discussed further in Section 4.3.

Within the timeframes of the pilot, most of the CDA support was focused on stages (1) to (4) of the process map with support also given to deliverables (step (5)) where this was appropriate.

3.1.3 Minor Repairs Fund

A total of £1 million of funding was assigned to the Minor Repairs Fund, with £500,000 for allocation in each of the two financial years spanned by the pilot (2018/19 and 2019/20). The funding was intended to be split equally between the two pilot areas of Greater Manchester and Suffolk.

Grants from the fund were capped at £10,000 per listed place of worship to contribute towards eligible works that had a total project cost of no more than £12,000. The grant support was therefore set at a maximum of 90% of the financial costs of eligible projects such that some level of match funding was required in every case.

Upon the award of a grant to each place of worship, 90% of the funding awarded was released in advance of the works being undertaken, with the final 10% released once the works had been completed satisfactorily. The award of the final 10% was subject to Historic England reviewing proof of completion information provided in writing and photographs from each place of worship. The final 10% also required a maintenance plan to have been completed and sent to the FSO.

The following modifications were made to the Minor Repairs Fund during the pilot:

- The limits on the total project costs outlined above were confirmed shortly after the start of the pilot. There had initially been a limit on total project costs of £15,000. However, initial applications in Suffolk were for larger projects exceeding this limit and Historic England was concerned that this did not adequately reflect the Taylor Review recommendation that small grants should be available to top up congregational funding in order to enable urgent 'minor repairs' to be done quickly. For this reason, the maximum total project cost was reduced to £12,000 in October 2018. A small number of applications received within the original limits that had applied in good faith before the revised caps were implemented were accepted.
- The total budget for the Minor Repairs Fund was fully allocated over the course of the pilot. However, there was an underspend of £58,500 from the 2018/19 budget which was re-assigned to 2019/20 instead. This reflected that, despite the best efforts of the pilot team, a proportion of the £500,000 budget assigned to the first seven months of the pilot in 2018/19 could not be awarded in that timeframe.

3.1.4 Workshops

A total of 16 workshops were planned over the two years of the pilot, comprising eight in each pilot area. After public tendering, Historic England contracted the Churches Conservation Trust to deliver the following workshops:

- A Stitch in Time: Why maintenance and small repairs really matter (to be run three times in each pilot area). These were delivered on 10th December 2018 in each of Greater Manchester and Suffolk, on 3rd June 2019 in each of Greater

Manchester and Suffolk, and on 23rd November 2019 in each of Greater Manchester and Suffolk;

- Places of Worship and the Wider Community: How to consult and build strong local partnerships (to be run three times in each pilot area). These were delivered on 11th February 2018 in each of Greater Manchester and Suffolk, on 14th September 2018 in each of Greater Manchester and Suffolk, and on 27th January 2019 in each of Greater Manchester and Suffolk;
- Planning and Managing Change 1: Turning your vision into a plan of action (to be run once in each pilot area). These were delivered on 29th July 2019 in each of Greater Manchester and Suffolk; and
- Planning and Managing Change 2: Building capacity and support to deliver change (to be run once in each pilot area). These were delivered on 19th October 2019 in each of Greater Manchester and Suffolk.

The workshops were delivered in line with these plans over the period to January 2020, but with some refinements made to the content of the workshops, particularly those for Planning and Managing Change.

The main modification to the workshop plans during the pilot was that a greater role than originally envisaged was taken by the FSOs and CDAs to input to the content of the workshops and attend some sessions. This change was made to ensure alignment of the workshops with the broader pilot.

Changes were also made to how the workshops were marketed and to relax restrictions on the number of attendees from each place of worship. This followed challenges with achieving the target attendance levels. These are discussed further in Section 4.4.

3.1.5 Supporting resources

Resources were assigned to deliver on each of the above elements of the pilot. These included the following:

- The FSOs and CDAs were recruited and in post, ready to begin their work on the launch date of 3rd September 2018. Additional resource was subsequently assigned to the roles during the pilot. This involved recruiting a replacement FSO in Suffolk when the initial postholder left the post during 2019 and temporary absence cover for one post.
- The Minor Repairs Fund was available shortly after launch, with eligibility criteria and the associated application process ready to invite applications from September 2018.
- The workshops were sub-contracted to the Churches Conservation Trust, ready to begin marketing and delivery from October 2018.
- A Project Manager for the pilot was appointed before the launch of the pilot and was in post in October 2018.

Additional Historic England resources were assigned to support the pilot. These were:

- A sift panel met monthly in each region to assess applications and allocate the Minor Repairs Fund until all funds were allocated. The sift panel in each region consisted of the pilot area FSO and CDA, two regional experts from Historic England specialist teams, one Business Manager, one admin support, plus others as appropriate.
- Further support from the following Historic England teams:
 - Historic England specialist team in each region (providing advice, undertaking site visits as needed, quality control and monitoring);
 - Business support team in each region (managing administration and processing payments); and
 - An internal Historic England project board which additionally included representation from Historic England National Specialist services, Policy & Evidence (National Strategy) and a Regional Director as Senior Responsible Officer.

A set of prioritisation principles were established shortly after the start of the pilot and agreed with local stakeholders. These set out the principles guiding how support from each aspect of the pilot would be targeted.

3.1.6 Expertise required for delivering the pilot

The FSO and CDA roles both required specialist expertise of the technical aspects of the role as well as skills to engage with people at listed places of worship on issues of fabric and community engagement.

The qualitative evaluation evidence identified the following skills as important for delivering the FSO role:

- **Conservation expertise:** the combination of technical knowledge of historic building conservation issues and practical experience of fabric maintenance and repair in the context of listed places of worship. These skills were seen as essential for identifying the works required, how to prioritise the most urgent issues, the process for commissioning the work most effectively (such as how to obtain quotes), understanding the likely costs of works, and understanding when and which consents would be required.
- **People skills:** the ability to explain technical repair and maintenance matters in clear non-technical terms for volunteers such that they understood what was required and the processes involved at listed places of worship. The FSOs also needed to be able to communicate these matters on a more technical level with architects and contractors when required. An appreciation of the context in which volunteers at listed places of worship operate and the ability to help motivate and support them were also seen as important.
- **Organisational skills:** the FSOs needed to be well-organised to manage a busy caseload during the pilot and relevant administrative tasks, including to maintain the data tracker necessary to collate relevant information to inform the evaluation of the pilot.

The qualitative evidence identified the following skills as important for delivering the CDA role:

- **Community engagement expertise:** the ability to advise on community engagement options, techniques and approaches, tailored to the specific context of individual listed places of worship. This included, for example, how to survey and assess local needs and use that information to identify opportunities for the listed place of worship to play a role in meeting those needs; how to plan activities strategically and with the right capacity to deliver them; and how to generate new community engagement ideas.
- **Knowledge of potential community partners and local or national funding routes:** understanding the local context of potential partners and areas of strategic alignment with listed places of worship was also important for the role. This would include, for example, alignment with the relevant faith group priorities, structures and initiatives, and knowledge of local authority priorities and objectives where relevant. The CDAs also needed to have knowledge of potential wider funding options outside of the pilot to advise on which could be appropriate for individual listed places of worship and how to proceed. These could include, for example the National Lottery Heritage Fund, local grant providers, or local fundraising and donation methods.
- **People skills:** skills in motivating those working with listed places of worship to overcome barriers and challenges with community engagement. This required empathy to understand these difficulties and a coaching role to help individuals at listed places of worship to navigate the challenges.
- **Longer-term planning:** community development takes time to progress and so the CDA needed to be self-motivated to keep progress moving on a long time horizon, with awareness of how to help listed places of worship through the process stages towards achieving long-term goals.
- **Organisational skills:** the CDAs needed to be well-organised to manage a busy caseload during the pilot and relevant administrative tasks, including to maintain the data tracker necessary to collate relevant information to inform the evaluation.

Alongside the skills of the FSOs and CDAs, the skills of the pilot **Project Manager** were an intrinsic part of delivering the pilot, including the co-ordination and management of a complex range of grant-related activity, stakeholder relationships and information flows throughout the pilot. The qualitative evidence also highlighted that the broader expertise supporting the pilot within Historic England was important for how the pilot was implemented. This included the conservation expertise of Historic England architects and surveyors, as well as the expertise needed to make funding allocation decisions on the approvals panel. National advocacy and strategic engagement with DCMS, faith partners and communications teams across the project were also highlighted as important.

3.1.7 Costs and staff time allocation

Data on the costs of delivering the pilot are shown in Figure 7 for 2018/19 and 2019/20. Over this period a total of £1.32 million was spent of the £1.56 million delivery budget for the pilot. The remaining budget at this stage was expected to be spent in early 2020/21 to fulfil commitments relating to the Minor Repairs Fund

(see below) and associated continuing staffing and contingency costs. The following details should be noted:

- **Minor Repairs Fund:** these costs capture the total grant funds paid to listed places of worship over the period to the end of 2019/20. Some additional expenditure will be incurred during 2020/21 in order to cover the final 10% payment for several grant-funded works that were not completed by the end of 2019/20. These include a number of works where delays were caused by the coronavirus (COVID-19) outbreak. The fund is forecast to have been disbursed in full by the time this spend is released, with a slight overspend funded through the contingency budget.
- **Salaries:** costs relate to the dedicated pilot team – Project Manager, FSOs and CDAs. Additional salary costs from wider Historic England support to the pilot are not included. Underspend relative to budget can be attributed to the fact that the budget was for a full year in 2018/19 but salaries were only payable from September 2018 at the start of the pilot.
- **Training and workshops:** costs are the total paid to the Churches Conservation Trust. The cost of staff time to support the workshops from the pilot team are included within the ‘salaries’ costs in the table, but the costs associated with the time of the wider Historic England staff who also supported the workshops are not captured.
- **Contingency:** these costs capture all other costs associated with the operation of the pilot, including travel and subsistence, IT, equipment, mobile phones, stationery and printing.

Additional supporting infrastructure costs such as office space are not included in the data.

Figure 7 Financial costs of delivering the pilot, September 2018 to March 2020

Deliverable	Delivery budget per year	Delivery budget over two years	Spend to date (2018/19 and 2019/20)
Minor Repairs Fund	£500,000	£1,000,000	£950,189
Salaries	£222,000	£444,000	£291,657
Training and workshops	£20,000	£40,000	£32,896 Net £37,235 Gross
Contingency	£40,000	£80,000	£41,786
TOTAL	£782,000	£1,564,000	£1,320,867

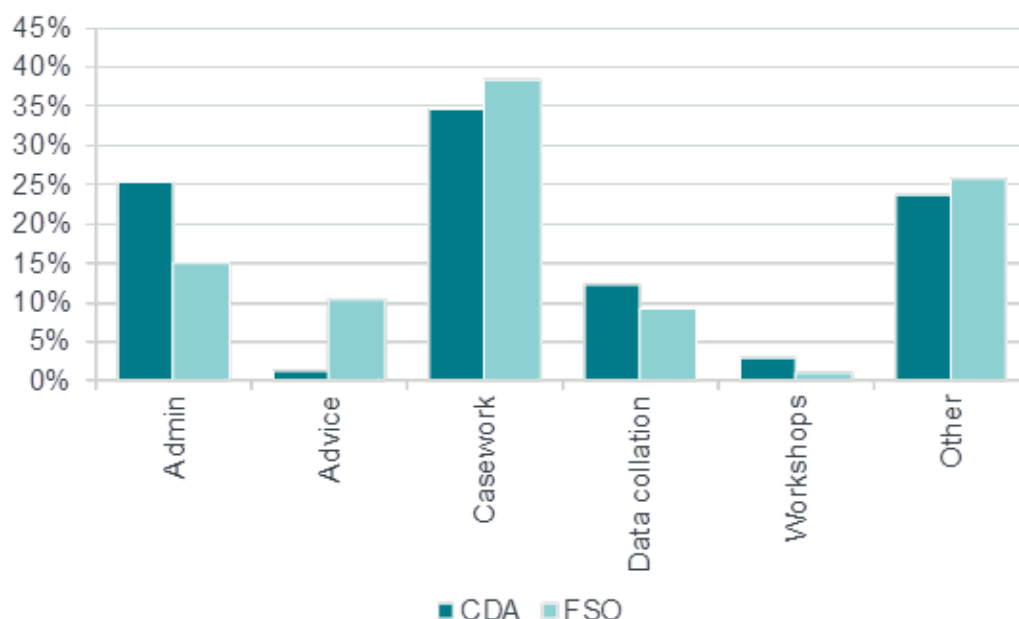
Source: Historic England

Notes: Minor Repairs Fund relates to grant costs only; Salaries are inclusive of wages, National Insurance contributions and pensions. The total budget for the pilot was £1.8million which consisted of the £1.56million delivery budget noted above and the remainder allocated to administration, evaluation and research associated with the pilot.

Data on the allocation of FSO and CDA staff time are shown in Figure 8. Casework where FSO or CDA support was provided to listed places of worship was the single largest call on the time of both the CDAs and FSOs, accounting for more than a third of the time for both roles. Administrative tasks were the second largest call on the time of the CDAs and FSOs, accounting for 25% and 15% of their time respectively. These administrative tasks included managing communications (with

each listed place of worship engaged with the pilot, local faith representatives and other stakeholders), making travel arrangements (for visits to listed places of worship, relevant events and other meetings) and other administrative tasks necessary for delivering the pilot. The remainder of their time was split across a number of other tasks including data collation, providing advice and supporting the pilot workshops.

Figure 8 Breakdown of CDA and FSO timesheet hours, September 2018 to March 2020



Source: Frontier Economics analysis of Historic England data

Note: Timesheets include staff providing temporary cover. 'Admin' includes: managing communications with approximately 400 listed places of worship, local faith representatives and other stakeholders; making travel arrangements; clarifying pilot details and supporting project documentation (particularly in the first months of the pilot); team collaboration and meetings; and systems and process support for pilot colleagues. 'Other' includes leave and other tasks for delivering the pilot.

3.2 Engagement with the pilot

This section outlines evidence on initial engagement of listed places of worship with the pilot to provide insights on its reach.

A total of 396 listed places of worship had engagement with the pilot team over the course of the pilot, across both areas of Greater Manchester and Suffolk combined.²⁷ This includes listed places of worship that made enquiries with the pilot and those that the pilot teams contacted proactively.

There was a higher overall volume of engagement in Suffolk than in Greater Manchester. A total of 259 listed places of worship were engaged in Suffolk, 49% of the 531 listed places of worship in the pilot area. In Greater Manchester 137

²⁷ 'Engagements' captures all places of worship that the pilot teams received enquiries from (e.g. through an email received from a place of worship enquiring about the support available) or that the pilot teams reached out to contact (e.g. email from the pilot team to a place of worship identified as potentially in need of support). Totals include a small number of places of worship that are not listed that were in touch with the pilot teams. These were therefore ineligible for further support.

listed places of worship were engaged, 41% of the 333 listed places of worship in the area. The higher volume of engagements in the Suffolk pilot area partly reflects the higher total number of listed places of worship in the area, but also that the pilot team received a high volume of enquiries from individual listed places of worship at the start of the pilot. The qualitative evidence suggests this was driven in part by active local interest in the pilot in Suffolk before its launch. This highlights how the experience of initial engagements with listed places of worship can vary significantly in two different areas.

There are also some differences in the pattern of first engagements with listed places of worship over time. There were particular spikes in new engagement numbers in Suffolk. At the start of the pilot a large volume of enquiries was made to the Suffolk pilot team, with 59 new engagements in the first month of the pilot. In January 2019 there were then a further 51 new engagements in Suffolk. This reflected a request to speak at a Church of England Deanery event and a particular emphasis on proactively reaching out to listed places of worship from other denominations at this time. This contrasts to Greater Manchester where there was a peak of new engagements over the first three months of the pilot, averaging 25 per month over this period, and a steadier lower level of new engagements thereafter. Both pilot areas had relatively low numbers of new engagements in the second half of 2019/20, perhaps reflecting that the resource to provide support to additional listed places of worship was more limited as the end of the pilot approached.

Annex C provides more detail on the topics of engagement and the characteristics of listed places of worship that engaged with the pilot.

3.3 Barriers and facilitators

The following reflections can be made on the **barriers** to the implementation of the pilot:

- Clear communication of the support available from the pilot was important for engaging listed places of worship, but there were some challenges in **understanding the support available**:
 - Some early applications for the Minor Repairs Fund were for larger projects that were not seen as consistent with the intention of supporting small-scale urgent minor repairs and maintenance. Changes were made promptly to the limits on overall project costs to address this, but the experience highlights the importance of the clarity of messaging for any new initiatives to help manage expectations.
 - There appeared to be a less clear understanding of the support available from the CDA role among listed places of worship at the start of the pilot. This may have been a factor in listed places of worship initially showing greater interest in the fabric support, alongside the grant funding. Qualitative evidence suggests that the context-specific nature of CDA support may have been a factor in making it harder for listed places of worship to grasp how it applied to their circumstances, until they met the CDA. However, the qualitative evidence also suggests that broader

understanding of the role had started to grow over the course of the pilot. This was true not only for those working with the CDAs; some of the listed places of worship interviewed, which had been initially focused on fabric support, explained they had realised support from the CDA would also be beneficial further into the pilot.

- **Coronavirus COVID-19:** it should be noted that the coronavirus outbreak affected the pilot during March 2020. This led to the completion of some works funded by the Minors Repairs Fund being delayed. The grants for these works were still honoured subject to the usual clearances for the final 10% of grant to be paid after completion. It was also noted in the qualitative evidence collected for this evaluation that the outbreak was expected to impact community engagement activities and implementation of maintenance plans that had been supported by the pilot while restrictions on people's usual activities remain in place.

The following reflections can be made on the **facilitators** for implementing the pilot from the formative evidence:

- **Working closely with local faith groups** such as Dioceses and other bodies was important for engaging listed places of worship with the pilot, whether by raising awareness among listed places of worship to prompt them to get in touch (in Suffolk) or by providing details of listed places of worship potentially in need of support for the pilot team to contact (in Greater Manchester). The Greater Manchester pilot team also worked with faith networks for minority faiths where possible over the course of the pilot, but were more reliant on reaching out to individual listed places of worship which proved to be more challenging to engage within the timeframes of the pilot.
- **Support from Historic England regional offices** helped to facilitate engagement with listed places of worship in a vulnerable condition, based on their contacts from the Heritage at Risk Register. This local knowledge was valuable for reaching the listed places of worship and the pilot was able to engage higher proportions of listed places of worship among those categorised as 'at risk'.
- The **commitment of the FSOs and CDAs to manage the engagements and their time, and to be flexible**, were important facilitators of such outreach. Engagement patterns observed were:
 - For the FSOs the high initial levels of engagement, combined with a shorter period of September to March to allocate the 2018/19 Minor Repairs Fund, meant there was a particular focus on this aspect of support during this time. Support for maintenance plans was mostly carried out during 2019/20, at the end of maintenance and repair works, as part of the requirements to release the final 10% of funding.
 - For the CDAs there was also a high volume of engagement to manage at the start of the pilot. The FSOs and CDAs typically visited listed places of worship together at the first meetings to identify what was needed and raise awareness of the full package of support available from the pilot. Over the course of the pilot, both CDAs also experienced periods of greater demand for their support.

- The high overall volumes of engagement meant **prioritisation** of the pilot team's time was important. A clear prioritisation strategy for each aspect of the pilot support was established shortly after the launch of the pilot. This was highlighted in the qualitative evidence as an important facilitator to guide the focus of the pilot.
- Staff changes that occurred during the pilot, with a change in one FSO postholder and temporary cover required for one post, highlighted the importance of ensuring resilience of resources for this type of support scheme. The pilot job descriptions and data recording on the status of interactions with listed places of worship were both identified as facilitators for ensuring any disruption to the pilot was minimised.

3.4 Learning and insights

The following insights from the formative evidence can be provided for future policy consideration:

- The pilot has highlighted that careful consideration is needed to align engagement approaches to the specific circumstances of the listed places of worship targeted for support. The experience during the pilot has shown how the type of engagement can vary in a number of ways:
 - There were particularly high volumes of enquiries received from individual listed places of worship in the Suffolk pilot area relative to Greater Manchester;
 - There were important differences in the contexts in which listed places of worship engaged between the two pilot areas, such as more listed places of worship that are 'at risk' on the Heritage at Risk Register and in areas of high local deprivation in Greater Manchester than in Suffolk; and
 - Engagement approaches needed to be adapted for different faiths and denominations, with more reliance on reaching out to individual listed places of worship among those faiths where there is no co-ordinating body within the local area.
- Clear communication of the support available, and working with local stakeholders to target support, were also important during the pilot. This, together with the different drivers of engagement noted above, suggests that ensuring a **comprehensive engagement strategy** adapted to the different contexts across faiths and denominations is in place prior to the launch of any future support will be important for reaching all relevant listed places of worship.

4 SUMMATIVE FINDINGS

The summative evaluation assesses the evidence of observed outputs, outcomes and impacts associated with the pilot. This information enables an assessment of the extent to which the theory of change set out in the logic model is likely to hold.

The purpose of this section is to analyse both the quantitative and qualitative information collated over the course of the pilot to demonstrate the extent to which expected outputs were delivered (such as the allocation of the Minor Repairs Fund) and early outcomes were observed (such as the development of maintenance plans). Longer-term impacts are by their nature not expected to have been observed during the period of the pilot, but the data and evidence can be used to infer the extent to which they are likely to be observed in the future, given the extent to which outputs and outcomes are observed.

Evaluation evidence is outlined on each of the four strands of the pilot in turn, followed by reflections on the evidence as a whole. The four elements of the pilot are:

- The Minor Repairs Fund
- Fabric Support Officers (FSOs)
- Community Development Advisers (CDAs)
- Workshops

4.1 Minor Repairs Fund

This section outlines the activities that were undertaken for allocating the Minor Repairs Fund, the evidence on outputs delivered and outcomes observed, and inferences about what these mean for the likelihood of future anticipated longer-term impacts. This is followed by evidence on the barriers and facilitators for delivering the Minor Repairs Fund and discussion of the learning from the pilot.

4.1.1 Activities

The Minor Repairs Fund involved activity from the FSOs as well as regional and national Historic England teams.

The FSO activities in relation to the Minor Repairs Fund were primarily focused on three areas:

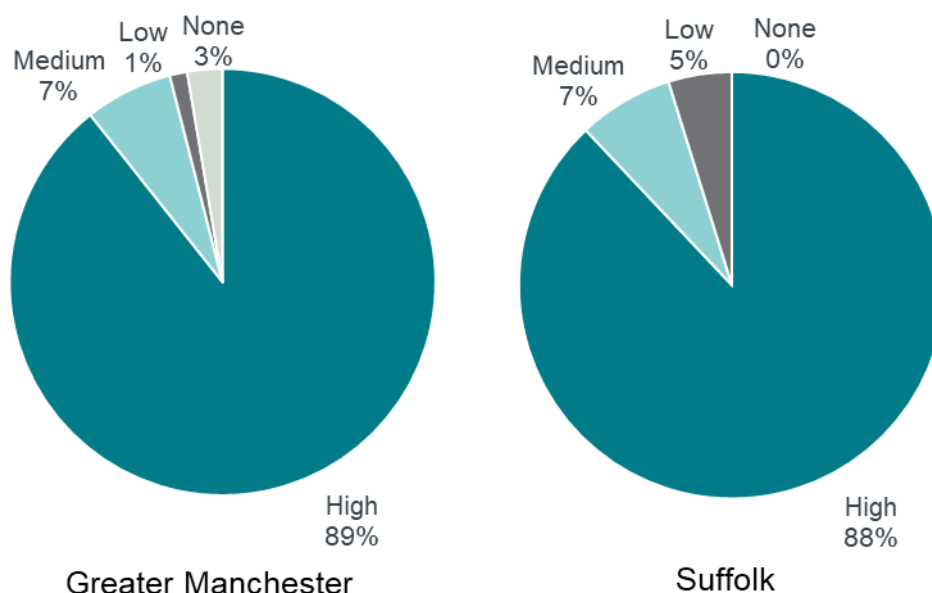
- **Identifying eligible works:** visiting listed places of worship to identify maintenance and urgent minor repair needs that could be eligible for the Minor Repairs Fund.
- **Supporting grant applications:** providing support to listed places of worship to prepare applications for a grant.
- **Ensuring works were completed satisfactorily:** where needed, further FSO support was also provided if any issues arose over the course of completing the maintenance and urgent minor repair works.

The activities of the broader Historic England teams involved the monthly sift panel meetings in each pilot area; specialist advice on conservation approaches, quality control and monitoring; and administration support and processing payments.

The FSOs visited a total of 88 listed places of worship in Greater Manchester and 83 in Suffolk to identify those that could be eligible to make an application to the Minor Repairs Fund and identify the works in scope of the grant.

The level of support required by each place of worship was classified as ‘high’, ‘medium’ or ‘low’ by the FSOs based on an agreed set of criteria on the nature of engagement.²⁸ As shown in Figure 9, the majority of listed places of worship in both pilot areas required a ‘high’ level of support from the FSO to apply for the Minor Repairs Fund, 89% in Greater Manchester and 88% in Suffolk.

Figure 9 Level of grant application support from FSOs by area, September 2018 to March 2020



Source: Frontier Economics analysis of Historic England data

Note: High, medium and low support as categorised by the FSOs in line with the framework in the pilot strategy. There were 84 listed places of worship in Greater Manchester that received grant support, and 85 in Suffolk.

²⁸ **High:** FSOs guide the place of worship through an application for the Minor Repairs Fund and works with the place of worship to develop and implement a maintenance plan; expected to include a number of site visits and meetings; expected to require a total of 14.4 hours of FSO support per place of worship; expected to be offered to at least 50 places of worship in each region.

Medium: FSOs advise on grant applications; FSOs work with the place of worship to develop and implement a maintenance plan; expected to include one or two site visits or meetings; expected to require a total of 7.2 hours of FSO support per place of worship; expected to be offered to at least five places of worship for each region.

Low: FSOs provide a limited amount of support for places of worship with developing a maintenance plan and/or grant applications; expected to include limited face-to-face contact and continued contact via telephone or email; expected to require a total of 3.6 hours of FSO support per place of worship; expected to be offered to at least five places of worship for each region.

The qualitative evidence collated for this evaluation suggests the support from the FSOs was highly valued by listed places of worship. This was in the following respects:

- **Face-to-face support:** listed places of worship interviewed often highlighted that they valued having an expert who was able to visit the building in person and talk to them about their building fabric. This provided an opportunity for the FSO to assess the issues at the building first-hand, and for the listed place of worship to discuss and understand more about their maintenance and urgent repair needs and the support available from the Minor Repairs Fund.
- **Identifying eligible works on the day:** the process of walking around the building and identifying urgent works that could be eligible for the Minor Repairs Fund was valued by the listed places of worship interviewed. This gave them the basis to then start preparing an application. In some cases it was highlighted that a lot of correspondence may otherwise have been necessary to establish what works were eligible for the grant. For example, some listed places of worship had originally intended to apply for works that would not have been eligible for the grant, but the FSO was able to advise on eligibility at the first meeting to address this.
- **Advice on completing the application form:** the support needed from the FSO varied across the listed places of worship, depending on, for example, the level of experience in grant applications. Those with less prior experience generally needed more support from the FSO to complete their applications. Those with more prior experience generally found the application form more straightforward to complete themselves.

4.1.2 Outputs

The key outputs from the Minor Repairs Fund on which data have been routinely collected are the applications for the grant and the allocation of funds over the course of the pilot. These are discussed in turn below.

Applications for the Minor Repairs Fund

A total of 160 grant applications were received over the course of the pilot, split evenly across the pilot areas, with 75 in Greater Manchester and 85 in Suffolk. The analysis below explores applications over time, applications made by listed places of worship according to their faith and denomination, and applications made by listed places of worship according to the level of local deprivation.

Applications over time

Some patterns were observed regarding when applications were received over time. Both pilot areas received relatively high numbers of applications during the later months of the 2018/19 financial year, when there was an emphasis on allocating the Minor Repairs Fund budget for that year of the pilot. There were also more applications in September 2019 as there was an effort by the pilot teams to award as many grants as possible by this date to leave a good interval of time for works to complete before the closure of the pilot. All funds were allocated in Suffolk

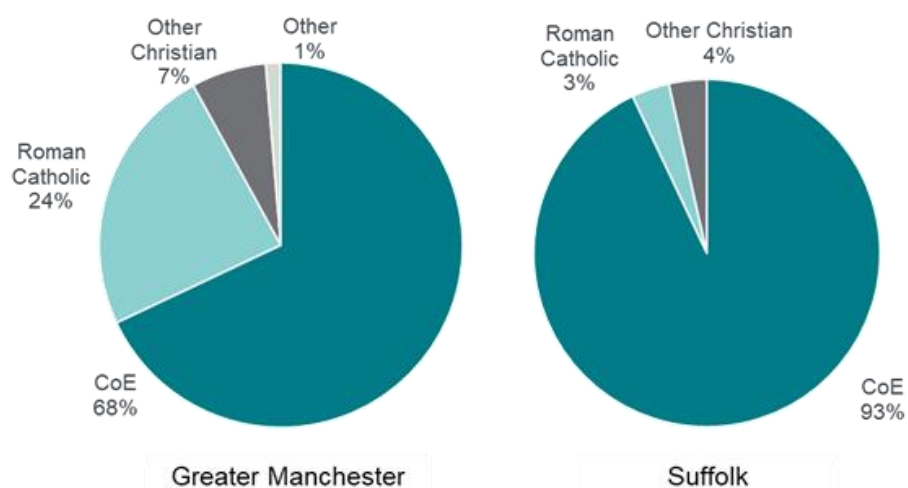
by October 2019, whereas in Greater Manchester some further applications were received in later months as budget from the Minor Repairs Fund was still available.

Applications made by listed places of worship – by faith and denomination

The distribution of applications by faith and denomination was more diverse in Greater Manchester than in Suffolk, as shown in Figure 10. This is likely to reflect to some extent the greater diversity of faith groups with listed places of worship in Greater Manchester. There was active engagement with the pilot from Roman Catholic Diocesan Property teams in Greater Manchester which helped to facilitate applications from these listed places of worship. Key findings in the data are:

- In Greater Manchester, 68% of applications were from Church of England listed places of worship and 24% from Roman Catholic listed places of worship; 7% were from other Christian denominations and 1% were from other faiths.
- In Suffolk, 93% of applications were from Church of England listed places of worship with the remainder from Roman Catholic and other Christian denomination listed places of worship.

Figure 10 Applications by faith and denomination, September 2018 to March 2020



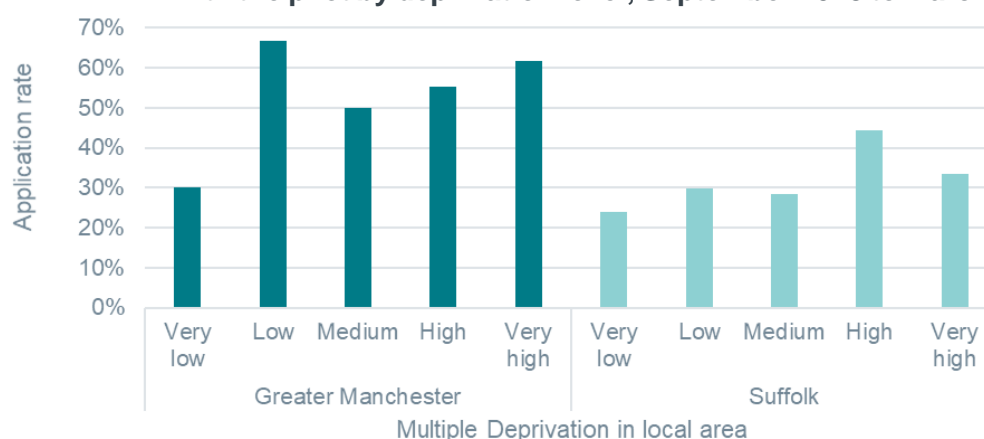
Source: Frontier Economics analysis of Historic England data

Note: There were 75 applications in Greater Manchester and 85 in Suffolk. 'CoE' refers to Church of England

Applications made by listed places of worship – by level of local deprivation

Applications to the Minor Repairs Fund by listed places of worship according to local levels of deprivation are shown in Figure 11. As shown, applications were received from listed places of worship in areas from each of the deprivation categories (ranging from 'very low' to 'very high' deprivation). There appear to be no strong associations in the data between the levels of local deprivation in which the listed places of worship are located and the number of applications received (though in Suffolk, there are tentative signs of slightly more applications received from listed places in areas of high or very high local levels of deprivation, relative to less deprived areas in Suffolk). Overall, the evidence suggests a relatively broad reach of the Minor Repairs Fund across areas with different levels of local deprivation, with a greater proportion of listed places of worship in each category applying in Greater Manchester than in Suffolk.

Figure 11 Application rate among those listed places of worship in contact with the pilot by deprivation level, September 2018 to March 2020



Source: Frontier Economics analysis of Heritage England and ONS data

Note: Local areas are defined as Middle Layer Super Output Areas. Deprivation is reported according to how the Index of Multiple Deprivation in each area ranks among all areas in England and Wales. Very low is 0%-20%ile, low is 20%-40%ile, medium is 40%-60%ile, high is 60%-80%ile and very high is 80%-99%ile. Application rate is defined as the proportion of listed places of worship within a given deprivation level that apply to the Minor Repairs Fund.

Allocation of the Minor Repairs Fund

A total of 65 applications were approved in Greater Manchester and 71 in Suffolk. This represented a high approvals rate in both areas: 87% in Greater Manchester and 84% in Suffolk. The remaining applications were either declined or withdrawn by the listed places of worship. In Suffolk, there was only one case where an application was declined, with the remaining applications that did not proceed having been withdrawn by the listed places of worship. The high overall approval rates reflect that the pilot team provided close support to listed places of worship throughout the application process. For example, there was a high volume of cases where insufficient information was initially provided to approve the application and the pilot team spent considerable time going back to applicants to request further information rather than rejecting the application.

The Minor Repairs Fund was fully allocated over the course of the pilot.²⁹ Both pilot areas had an underspend on the Minor Repairs Fund in 2018/19 compared to the budget of £250,000 per area. This reflected that it was challenging to allocate the full financial year budget within the first seven months of the pilot. This budget was rolled over and allocated in 2019/20. This is shown in Figure 12 below.

Figure 12 Minor Repairs Fund allocation by pilot area

	Greater Manchester	Suffolk	Pilot total
2018-19	228,012	212,491	440,503
2019-20	260,563	306,024	566,587
Total	488,575	518,515	1,007,090

Source: Historic England data, March 2020

²⁹ A full list of grant awards will be published on the Government Grants Register after all payments have been made. See: <https://www.gov.uk/government/publications/government-grants-register>

4.1.3 Outcomes

There are three main outcomes from the Minor Repairs Fund:

- The Minor Repairs Fund **leveraged funding** from listed places of worship for minor repairs and maintenance through the 10% match funding requirement.
- A key outcome is **improvements to the condition of listed places of worship** through the works supported by the grant.
- A further outcome is the **experience and confidence gained** by listed places of worship from working with the FSO and completing a minor repair project which can be taken forward into future repair plans.

These are discussed in turn below.

Leveraged funding

Listed places of worship supported by the Minor Repairs Fund were required to provide at least 10% local match funding towards the cost of works. The total leveraged funding over the course of the pilot was £141,200, comprising £62,050 in Greater Manchester and £79,150 in Suffolk. This leveraged funding is equivalent to 14% of the allocated grant value in total.

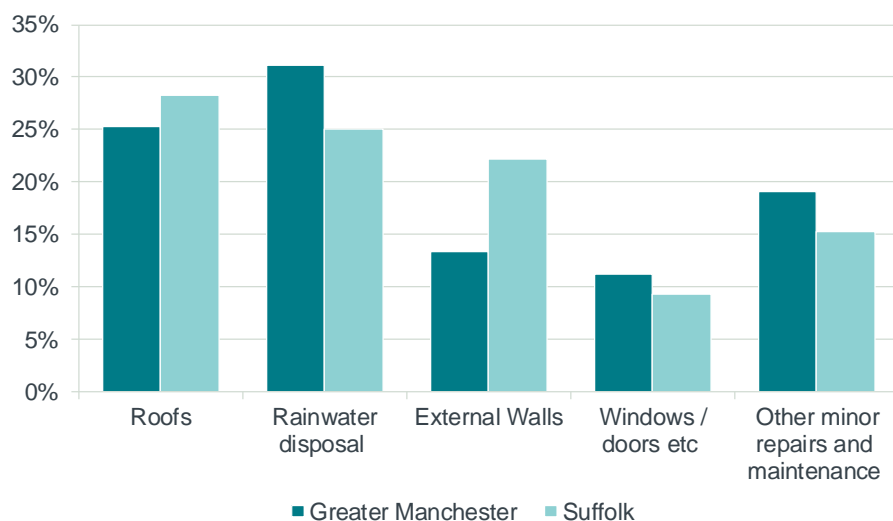
Improvements to the condition of listed places of worship

The nature of works funded by the grant is shown in Figure 13. Maintenance and minor repairs to roofs and rainwater disposal accounted for more than half of the grant expenditure in both pilot areas. This is consistent with a focus on addressing issues of water ingress, which is especially important for preventing fabric deterioration.³⁰

The overall nature of works supported is similar in both pilot areas, with only modest differences. Greater Manchester has slightly more focus on rainwater disposal repairs and less on external walls relative to Suffolk. This may reflect differences in the nature of the listed places of worship between the pilot areas, such as more stonework repairs being required on the predominantly medieval churches in Suffolk, as well as the wetter climate in Greater Manchester affecting demands on rainwater disposal goods.

³⁰ APEC Architects (2019) 'The Value of Maintenance?'

Figure 13 Grant expenditure breakdown by nature of works, September 2018 to March 2020



Source: Historic England

While the Minor Repairs Fund provided money to support the works outlined, a key question for the evaluation is to what extent the completion of these works is additional to what would have happened had the funding not been available through the pilot. This was explored through the qualitative evidence, which highlights the following points on the **additionality of the works funded by the pilot**:

- For most listed places of worship interviewed, it was reported that without the Minor Repairs Fund the works would not have happened until a number of years later, perhaps around two to five years, if at all. This was reported as being the case for the following reasons:
 - Many listed places of worship interviewed reported financial constraints for funding repairs, whether minor or major. Therefore, the grant provided funds that they did not previously have available for this type of repairs. Several also reported that their congregation sizes were often also small, so fundraising was a notable challenge. This was especially the case for listed places of worship with limited finances, those in deprived areas and those that were in a poor physical condition such as being on the Heritage at Risk Register.
 - The listed places of worship interviewed tended to be more focused on addressing larger repair needs prior to the pilot. As a result it was expected that the grant-funded works would only have been addressed as part of those larger projects, which can take several years to plan and implement, or only when the minor repair became a visibly urgent issue to address.
- For some listed places of worship interviewed there were, however, at least some aspects of the maintenance and minor repair works that they expected would have been undertaken within the next year without the grant support. This was the case for a small number of listed places of worship interviewed which had their own funds available either from congregation donations or other regular incomes. However, these listed places of worship also had additional

repair needs and access to the grant had allowed them to allocate their own funds to some of these other repair tasks instead.

- Some listed places of worship also identified, or undertook, additional repairs at their own expense alongside the grant-funded works. This was typically the case where new issues were identified once access was in place for high areas of work. The ability to act on the identified issues varied across places of worship. The qualitative evidence suggests the following:
 - Some listed places of worship were able to self-fund these works alongside the grant-funded works. This was efficient to do because it allowed them to make the most of the access that was created from the grant-funded works. For example, hired equipment to reach the roof could be deployed to carry out complementary work.
 - Others would have liked to do the additional works but were not able to do so as they did not have the finances available.

Experience and confidence gained by listed places of worship

The qualitative evidence also highlights that progressing a project through the Minor Repairs Fund was a valuable experience for many of the listed places of worship interviewed for this evaluation. This was particularly the case for those listed places of worship where people responsible for the building fabric had limited prior experience, whereas those starting with more previous experience had less to gain in this regard.

The following outcomes were identified in the interviews undertaken for this evaluation:

- The support and encouragement from the FSO helped to develop confidence that they were **focusing on the right tasks** for the upkeep of the building and how to take the tasks forward.
- They gained experience in **how to prepare an application** for a small grant and the type of information that is needed.
- They gained experience in **working with architect firms, contractors and Historic England** for the completion of a minor repair or maintenance project.
- Successfully completing a maintenance and repair project gave a **morale boost** that progress had been made and encouragement to continue to the next task.

The confidence gained from this experience was seen as important for taking forward the planning of future repair works. Some of the listed places of worship interviewed were already starting to plan their next repair projects and in a small number of cases they had already gone on to apply for other small grants and complete further works.

4.1.4 What can be inferred about longer-term impacts

Longer-term impacts from the Minor Repairs Fund were not expected to be seen within the timeframe of the pilot. However, the following insights can be inferred on the potential likelihood of anticipated longer-term impacts:

- **Reducing future repair needs:** the focus of the Minor Repairs Fund prioritised addressing issues of water ingress and other urgent maintenance and repairs. There is evidence that addressing these types of issues can reduce deterioration of the buildings that may otherwise result in the need for larger repairs in the future. This is on top of the benefits of the work itself which facilitates the safe functioning of the listed place of worship and prevents irretrievable loss of historic fabric. Further evidence on the value of maintenance for listed places of worship in preventing future repair costs is given in a recent study for Historic England and summarised below.
- **Reducing fabric deterioration in the context of larger repairs:** listed places of worship interviewed with particularly large wider repair needs highlighted that the Minor Repairs Fund ‘bought them time’ to prepare for the larger works. While the grant was not sufficient to address the underlying building issues, it helped to prevent fabric deterioration from accelerating while the places of worship worked through the longer process of fundraising and preparing applications for larger grant funds.
- **Enhancing capability to deliver future repairs:** some listed places of worship reported they were better equipped to deliver further repair projects in the future, having engaged with the pilot. A small number of listed places of worship had subsequently progressed with further small grant applications.

THE VALUE OF MAINTENANCE

APEC Architects and Greenwood Projects were commissioned by Historic England in 2019 to research the value of maintenance and repair to listed places of worship.³¹

The study analysed a sample of 30 listed church buildings across England. The research aimed to estimate current repair costs of the churches and the cost of maintenance and repair tasks when they were first identified, and to understand whether prompt attention to minor repair and maintenance would have slowed the development of major repair needs.

The research concluded that if all the works identified in the 30 sample churches had been carried out when first identified as necessary in a fabric inspection report, the total (estimated) cost was £6.95 million. The extra cost resulting from delaying maintenance/repair was £1.2 million, increasing the total repair cost to £8.15 million. For this sample, **delaying works increased costs by 15-20% overall**, regardless of the age of the building. This figure does not include any additional costs attributable to consequential damage (where an initial defect causes further issues).

4.1.5 Barriers and facilitators

Although the pilot was successful in delivering the allocated Minor Repairs Fund budget over the course of the pilot, a number of barriers that occurred for some

³¹ APEC Architects (2019) ‘The Value of Maintenance?’

listed places of worship were identified in the qualitative evidence. These are outlined below:

- **Availability of contractors** was challenging for some listed places of worship in both pilot areas:
 - Some listed places of worship found it difficult to seek three quotes when preparing their applications. This issue appeared to relate to the nature of work requiring highly specialised contractors, and small jobs being less appealing for contractors to spend time preparing a quote for when they were uncertain of being awarded the work. In Suffolk there was also a challenge that contractors were based some distance away from some listed places of worship so would be reluctant to travel to quote for a small project.
 - Some listed places of worship also found that once a contractor was appointed there could be small delays in their availability to complete the works. This reflected that the contractors were already busy with larger repair works and had to fit in the minor repairs around these schedules. There were also several examples from the pilot where, for varying reasons, contractors withdrew their offer to carry out works, at times with short notice. This also reflected that the timeframe of the pilot meant contractors were asked to carry out a high number of small quotes and works over a short time period.
 - In Greater Manchester there were examples of some listed places of worship collaborating with other nearby listed places of worship to seek quotations and commission work, facilitated by a shared architect.
- **Access costs** for reaching high building areas were highlighted as a barrier to undertaking minor repairs and maintenance, especially for larger listed places of worship. Some listed places of worship sometimes found it challenging to identify even minor works that would be feasible within the grant limit because of the access costs. For example, in some cases, access costs accounted for more than half the total project cost. This issue arose in both pilot areas but appears to be more pronounced in Greater Manchester because of the concentration of large Victorian churches.
- **Permissions processes** were seen as a barrier by some listed places of worship, principally in terms of adding more time to the process before works could commence. This was not specific to any individual faith or denomination; rather, it was noted that there were different interpretations of how permissions processes are applied, which can speed up or slow down the time taken to proceed. Efforts by permissions bodies to avoid delays in permissions processes during the pilot were also noted as a facilitator for timely delivery in some interviews for the qualitative evidence.

The application and approvals process was highlighted by participants interviewed for this evaluation as both a facilitator and a potential barrier:

- There was mixed feedback on the application form from the qualitative evidence collected for the evaluation and feedback to Historic England. Some listed places of worship found the form straightforward while others needed more support to complete the information requested. Participants interviewed

for the evaluation recognised that a certain level of scrutiny was needed in the applications to provide due diligence for public funds and ensure the works undertaken were suitable for listed buildings, but this did place more burden on the application process.

- The monthly approvals group was reported as being able to promptly make decisions and resolve issues. However, there was some suggestion that this level of resource might not be necessary if support were provided over a less compressed timeframe.
- The qualitative evidence highlighted that there was limited time for the FSOs to physically visit listed places of worship to ensure contractors had undertaken the works to the required standard. This was not a requirement of the FSO role, as the process was for checks to be undertaken using photographs, but it was noted that site visits would have been beneficial in some cases to allow any issues to be addressed promptly while the contractor was still on site.

Working closely with faith organisations within existing structures, such as local Dioceses, was reported to be an important facilitator for delivering the Minor Repairs Fund in both pilot areas:

- This was especially important for those faiths with larger numbers of listed places of worship, where there were central contacts that worked with the pilot. For those faiths where these structures were less defined, there was more requirement for the pilot team to reach out to individual listed places of worship.
- These relationships were reported to have helped to facilitate awareness of the pilot among listed places of worship and with identifying listed places of worship in need of urgent repairs. This was important for ensuring that a high volume of listed places of worship with urgent minor repair needs were reached by the FSOs in both areas. There were differences in approach between the pilot areas, with more enquiries received directly from listed places of worship in Suffolk while in Greater Manchester the larger faith organisations provided lists of listed places of worship potentially in need of support for the pilot team to contact.

4.1.6 Learning and insights

The following insights on the impact of the Minor Repairs Fund can be inferred from the pilot evidence:

- The Minor Repairs Fund helped to deliver maintenance and urgent minor repair works that were seen as high priority for preventing fabric decline and further repair needs in future. There was a high demand for this type of support in both pilot areas.
- Most participants in the qualitative evidence for the evaluation reported that the grant funding brought forward necessary maintenance and minor repair work, by perhaps two to three years on average, for which funding would otherwise have taken much longer to raise, if at all.³² In some cases, the grant funding

³² Based on the typical time periods suggested by listed places of worship interviewed for the evaluation. However, it was difficult for interviewees to provide a precise estimate and some indicated the work would not have happened until more than five years later without the grant.

unlocked work to be carried out where it could otherwise only have been partially afforded or was long overdue. This impact on the earlier timing of maintenance and minor repairs is likely to have prevented irretrievable loss of historic fabric.

- The impact of the Minor Repairs Fund on the earlier timing of maintenance and minor repairs is also likely to have saved notable costs. For example, evidence suggests that delaying repairs can lead to future repair costs being perhaps 15-20% higher because of the continued deterioration in the fabric.³³ This figure does not include any additional costs attributable to consequential damage (where an initial defect causes further issues). This suggests material potential benefits of earlier repair facilitated by the pilot on top of the benefits of the repair itself, which facilitates the safe functioning of the listed place of worship.
- The support of the FSO alongside the Minor Repairs Fund was important for delivering the fund. This support was especially valued by listed places of worship in relation to identifying eligible works, supporting listed places of worship through the application process, and developing the experience and confidence of listed places of worship through the process.

The following insights can be inferred for consideration in future policy design:

- The Minor Repairs Fund can play a role in both allowing works to happen that otherwise would not have happened and bringing forward maintenance and repair works that are important for preventing future cost escalations.
- The pilot experience suggests the first one to two years of a Minor Repairs Fund can be resource intensive to deliver. Delivering the Minor Repairs Fund within the time constraints of the pilot required considerable resource from the FSOs and Historic England, particularly during the first seven months of the pilot, when there was a compressed timeframe to allocate the grant budget for the first financial year.
- There are trade-offs over the appropriate administrative burden for Minor Repairs Fund applications:
 - A certain level of scrutiny is needed in the applications to provide due diligence for public funds and ensure the works undertaken are suitable for listed buildings. However, this needs to be considered against the requirements placed on volunteers at listed places of worship to apply, with those in the pilot often needing considerable support for their applications.
 - Providing support to listed places of worship through the application process, and the opportunity to iterate applications when needed, helps to ensure a high proportion of applications are successful for listed places of worship meeting the grant criteria. However, providing this support requires more resource from the FSO and for the administration of the grant. Even with the high level of support offered by the pilot, many applicants still found the process challenging.
- There are trade-offs in the appropriate limits for the Minor Repairs Fund and associated project costs:
 - The limits set for the pilot were designed to ensure the fund was targeted at works fitting the intention of urgent minor repairs. However, access costs

³³ APEC Architects (2019) 'The Value of Maintenance?'

were highlighted as a particular issue for some larger listed places of worship, which made specifying even minor repairs within the limits challenging for these listed places of worship.

- The limit on total project cost reduced the scope for leveraging other funding sources alongside the Minor Repairs Fund.
- Some listed places of worship identified additional repair needs once access was in place but could not apply for additional support from the Minor Repairs Fund at that stage.

This suggests the appropriate limits for any future support need to be considered relative to the cost of works for different types of listed places of worship, such as larger buildings compared to smaller buildings; or indeed consideration could be given to how access costs are treated as part of the application process and grants. It may also be appropriate to consider introducing a flexible element to any future scheme to allow for an increase in grant (up to the agreed maximum where this has not already been allocated) to allow issues that are identified during works to be addressed while access is still on site. This would avoid the need for access costs to be incurred twice.

- There are trade-offs in the level of local funding that is required alongside grants from the Minor Repairs Fund:
 - A relatively low requirement for local funding (the pilot required local funding equivalent to a minimum of 10% of the value of the project) helps to ensure wide access to the Minor Repairs Fund, including listed places of worship with limited financial resources available.
 - A larger requirement for local funding could increase the potential to leverage more local funding from those listed places of worship able to meet the requirement. This could allow a greater total value of work to be taken forward because more projects can (all else equal) be funded for any given level of funding from the Minor Repairs Fund.

4.2 Fabric Support Officers

This section outlines evidence on the impact and learning from the FSO maintenance plan support delivered to listed places of worship during the pilot.

4.2.1 Activities

Maintenance planning support was offered to all listed places of worship receiving support from the FSO, and all listed places of worship receiving a grant from the Minor Repairs Fund were required to provide an up-to-date maintenance plan.

The FSO maintenance plan support involved:

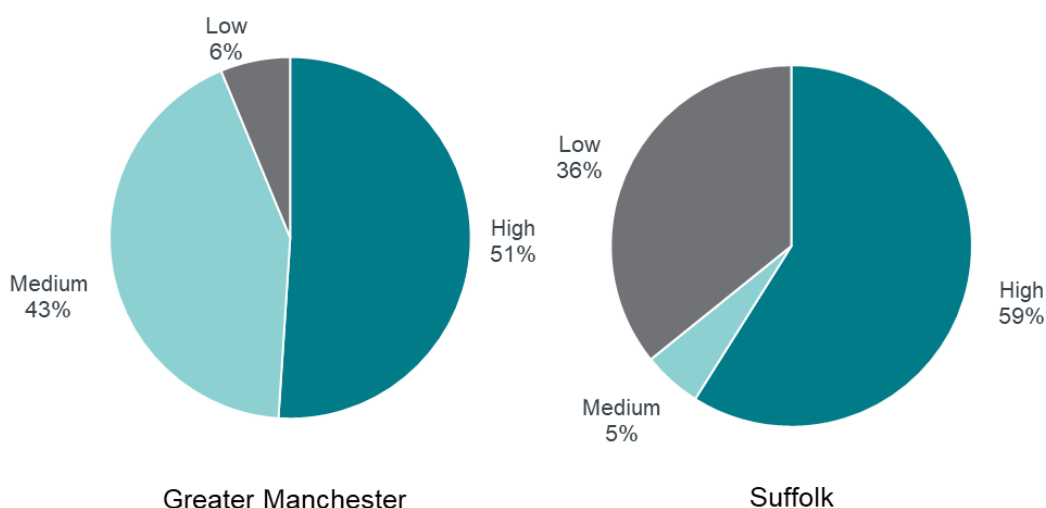
- Sharing materials and guidance on how to complete a maintenance plan, such as maintenance plan templates;
- Providing advice to listed places of worship on how to adapt the guidance and template materials to the local circumstances of the building. This ranged from

light touch advice over email or the phone to more detailed coaching sessions in person; and

- Reviewing draft plans prepared by listed places of worship and offering improvements.

The level of support varied across listed places of worship depending on their needs. This is shown in Figure 14. The proportion of listed places of worship receiving a 'high' level of maintenance plan support was similar in both pilot areas, representing 51% of all listed places of worship that received maintenance plan support in Greater Manchester and 59% in Suffolk. More listed places of worship received a 'low' level of support in Suffolk, 36% of those receiving maintenance plan support, than in Greater Manchester, 6%.³⁴

Figure 14 Level of FSO maintenance plan support to listed places of worship, September 2018 to March 2020



Source: Frontier Economics analysis of Heritage England data

Note: The data include 97 listed places of worship in Greater Manchester and 95 in Suffolk.

The majority of the FSO maintenance plan support was provided during the second financial year of the pilot in 2019/20. This reflects that a full 12 months was available to deliver this support and the Minor Repairs Fund in 2019/20, whereas the primary focus of the FSO role in the first seven months of the pilot from September 2018 to March 2019 was on delivering the Minor Repairs Fund.

As part of helping listed places of worship to plan their maintenance and repairs, the FSO job description envisaged that the FSO role would also include advice to listed places of worship on accessing other grant funding routes outside of the pilot. In practice, this was a small part of the FSO role. This partly reflected time constraints on the FSO role, and also that such discussions in some cases were part of the wider package of support CDAs provided to some listed places of worship. For example, where listed places of worship needed to demonstrate how they were engaging with the wider community as part of applications for grants,

³⁴ For the definitions of 'high', 'medium' and 'low' FSO support used in the pilot see section 4.1.1. The greater proportion of listed places of worship recorded as receiving 'low' maintenance plan support in Suffolk may also have resulted from the change in FSO postholder during the pilot. The categorisation of support was primarily recorded by the second postholder, but some maintenance plan support may have also been provided by the first postholder during initial sight visits.

such as from the National Lottery Heritage Fund.³⁵ The FSO advice on accessing other grant funds was therefore mostly limited to discussions during visits to listed places of worship and sign-posting to resources.

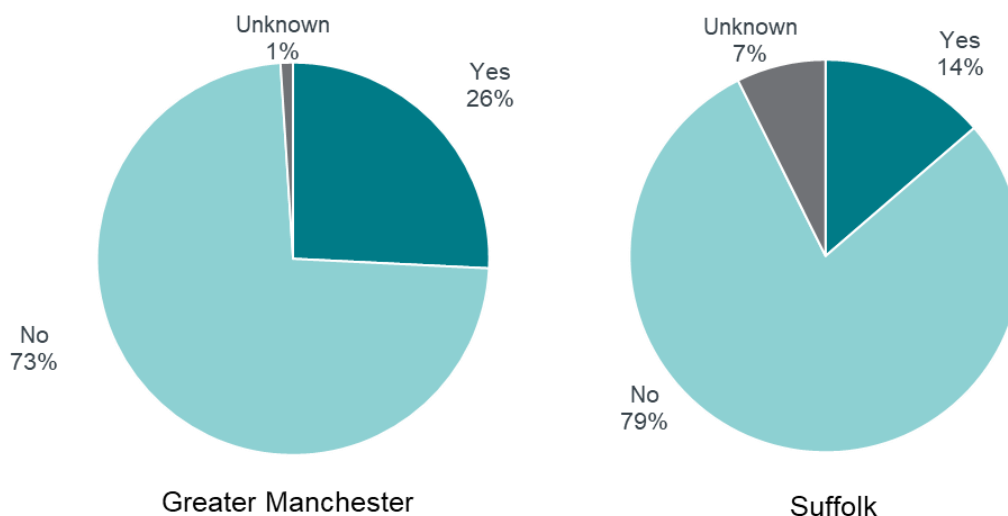
4.2.2 Outputs

The key output from the maintenance plan support was the production of comprehensive and up-to-date maintenance plans by listed places of worship.

All listed places of worship receiving Minor Repairs Funds were required to have a maintenance plan as a condition of the funding. This means each of the 65 listed places of worship in Greater Manchester and each of the 71 in Suffolk who received grants had maintenance plans by the end of the pilot.³⁶

This number of maintenance plans represents a notable increase compared to the starting position of listed places of worship in both pilot areas, as shown in Figure 15. Of those listed places of worship that engaged with the FSOs, only 26% already had a written maintenance plan in place in Greater Manchester and only 14% in Suffolk. However, those listed places of worship without a written maintenance plan were nonetheless often undertaking a range of maintenance tasks but to varying extents depending on capacity and finances.

Figure 15 Proportion of listed places of worship with written maintenance plans in place when first in contact with the FSO



Source: Frontier Economics analysis of Historic England tracker data

Note: The data include 97 listed places of worship in contact with the FSO and 95 in Suffolk. 'Unknown' are those listed places of worship for which information on prior maintenance plans was not available.

Given the relatively low prevalence of maintenance plans at the start of the pilot, the implementation of new maintenance plans appears to be highly likely to be attributable to the pilot. This is also supported in the qualitative evidence. Of the listed places of worship interviewed:

³⁵ <https://www.heritagefund.org.uk/funding/check-what-we-fund>

³⁶ A small number of maintenance plans were still in progress when data were collected for the evaluation due to delays in completions or ability to meet as a result of the Coronavirus (COVID-19) outbreak. These were all expected to be completed by the end of the pilot as the maintenance plans are required in order to release the final 10% of funding.

- Those that did not previously have a maintenance plan indicated that they would not have introduced one without the support received from the pilot; and
- Those that did previously have a maintenance plan indicated that they had nonetheless improved their plans through the pilot support. For example, as a result of the pilot, they had updated a plan that was several years old or re-worked a plan to have more focus on practical implementation of routine maintenance.

4.2.3 Outcomes

The qualitative evidence collected through the interviews for this evaluation suggests a number of outcomes were realised by listed places of worship as a consequence of the FSO advice in relation to developing a maintenance plan. These primarily relate to the experience and knowledge gained from the process of developing a maintenance plan and the practical implementation of plans for the buildings.

The following outcomes were identified as resulting from the maintenance plan among the listed places of worship interviewed for this evaluation:

- **Awareness that maintenance matters:** listed places of worship reported gaining greater awareness of the importance of regular maintenance for the upkeep of the building. The extent of prior awareness varied across individual listed places of worship interviewed. Those with limited prior maintenance experience felt their awareness had been raised substantially, while those that already had a good awareness felt the support had helped to reinforce good practice and identify gaps.
- **How to undertake regular maintenance inspections:** the process of developing a maintenance plan helped listed places of worship to understand what regular checks they could do themselves, what to look out for, and when to do them.
- **Breaking down maintenance and minor repairs into manageable steps:** the maintenance plans were reported to have provided listed places of worship with a detailed breakdown of individual tasks required. This helped with identifying and prioritising the tasks that could be done. For example, some listed places of worship interviewed explained that prior to receiving the pilot support, it had been challenging to know where to start, particularly as their focus had been more on the larger repair needs of the building.
- **Identifying volunteers:** some listed places of worship interviewed explained that the breakdown of tasks in the maintenance plan had enabled them to identify new volunteers to help. This was because they felt able to delegate specific tasks, such as clearing low level vegetation, or in some cases because they had identified volunteers with building expertise to help with items on the maintenance plan.
- **Shared ownership of maintenance:** the maintenance plan was reported to have provided a process for collectively identifying what maintenance was needed, planning ahead and monitoring which tasks were completed. For example, a number of churches interviewed said that the maintenance plan

was now a standing agenda item at Parochial Church Council (PCC) meetings. Some listed places of worship also noted that the plan would be a useful way to retain knowledge if there were changes in who was responsible for maintenance over time.

- **Implementing inspections and repairs:** several listed places of worship interviewed highlighted that additional inspections were already being done and works being planned or undertaken. However, the ability to fund maintenance and repair tasks identified in inspections varied across listed places of worship. A small number of listed places of worship interviewed had already undertaken small repairs through self-funding or accessing a small grant outside of the pilot. There were also examples where budgets were being planned ahead and money set aside for anticipated small tasks. However, some listed places of worship in more deprived areas highlighted that they expected even relatively small tasks would be challenging to fund.

4.2.4 Inferences about likely longer-term impacts

It is not possible to evidence observed long-term impacts from the maintenance plan support within the timeframe of the pilot. However, insights can be inferred on anticipated impacts.

The listed places of worship interviewed for this evaluation expected that the focus on routine maintenance would allow issues to be identified and resolved earlier, perhaps by several years, than they otherwise would have been. Without the maintenance plans, most listed places of worship interviewed felt that issues would only have been identified at a subsequent Quinquennial Inspection or when consequential damage to the building became visible. This was seen as particularly important for addressing water ingress. Ultimately, the focus on addressing issues earlier was expected to reduce deterioration of the buildings and the need for larger repairs in the future.

Further evidence on the value of maintenance for listed places of worship in preventing future repair costs is discussed in Section 4.1.4 above. Although listed places of worship interviewed for this evaluation expected the maintenance plans to help reduce the need for larger repair works in the future, it was not expected to entirely remove the need for such repairs. This reflects that:

- Some listed places of worship highlighted they had had a long period of time during which routine maintenance had not been undertaken systematically, leading to a backlog of repair tasks that would need addressing even if new problems were mitigated going forward.
- Some listed places of worship felt there were aspects of their maintenance plans that would be challenging to act on going forward due to funding constraints, such as clearing high gutters where access is costly.
- There are some larger repair tasks that are required periodically irrespective of routine maintenance. Most of the listed places of worship interviewed had already identified larger repair needs, while others noted that these were expected to be needed in future.

4.2.5 Barriers and facilitators

The following facilitators were identified as important for the delivery of the FSO maintenance plan support:

- **Local architects and Quinquennial Inspections:** several of the listed places of worship interviewed used previous advice from their architects or Quinquennial Inspections to inform the development of their maintenance plans. In these cases, they typically used the inspection reports alongside a maintenance plan template provided through the pilot to develop the new plan.
- **Stitch in Time workshops:** these workshops provided additional training and resources on maintenance approaches and maintenance plan templates (see further discussion in Section 4.4). Most of the listed places of worship interviewed in the qualitative evidence which had attended Stitch in Time workshops felt these had been helpful, alongside the FSO support, for developing their maintenance plans. For example, in some cases the listed places of worship had used the templates and workshop materials to inform their plans (similar templates were also shared with listed places of worship directly by the FSOs).

The qualitative evidence suggests that listed places of worship mostly engaged very positively with the maintenance plan support and this was a key facilitator for ensuring the maintenance plans have an ongoing impact on routine maintenance and repairs. Indeed, the quantitative evidence shows that 51% in Greater Manchester and 59% in Suffolk received 'high' levels of maintenance plan support, which often involved more detailed maintenance coaching. However, it is unclear whether those that did not take up this detailed support were because these listed places of worship felt the lighter touch support they received was sufficient to develop their maintenance plan or because of some other reason.

4.2.6 Learning and insights

The evidence suggests the FSO maintenance plan support was a well-received and valued aspect of the pilot for those listed places of worship that received it. The support was particularly impactful in the following respects:

- **Raising awareness of maintenance:** the qualitative evidence suggests the FSO expertise on how to plan and prioritise maintenance was highly valued by listed places of worship. Listed places of worship interviewed for the evaluation all reported increased awareness of the importance of routine maintenance as a result of the support received.
- **Implementation of maintenance plans:** the pilot was successful in facilitating the development of new maintenance plans for all 136 listed places of worship that received the grant support. Prior to the pilot, only 26% of listed places of worship already had a written maintenance plan in Greater Manchester and 14% in Suffolk. The qualitative evidence suggests that the plans are already being used by the listed places of worship as they are undertaking inspections of their buildings and, in some cases, additional small repairs (separate to the Minor Repairs Fund) are already being completed.

- **Anticipated reductions in future repair needs:** it is not possible to evidence a long-term impact of routine maintenance on repair costs within the timeframe of the pilot. However, listed places of worship interviewed expected that the focus on routine maintenance and urgent minor repairs would allow issues to be identified and resolved earlier, perhaps by several years, than they otherwise would have been. Recent research has shown that for some listed places of worship additional repair costs of approximately 15-20% can be mitigated if issues are rectified when first identified.³⁷ This figure does not include any additional costs attributable to consequential damage (where an initial defect causes further issues).

The following observations can be made on the FSO maintenance support for future policy design:

- It could be beneficial to **deliver support for maintenance plans before applications open for a Minor Repairs Fund**. This was not possible within the time constraints of the pilot, but it was suggested by some of those interviewed in the qualitative evidence as a consideration for future support. Delivering the maintenance support first would provide an extra incentive for listed places of worship to engage fully with the maintenance plan process as a key step in accessing financial support. It may also help to ensure the Minor Repairs Fund is well targeted, as grant applications would be made in the context of a comprehensive plan for maintaining the building more broadly.
- **Continuity of support** may be important to consider and plan alongside the fabric maintenance plan itself, both in terms of expertise for delivering the activities in the fabric maintenance plan and the continuity of funds to resource its delivery. In terms of expertise, listed places of worship may require future support when there is a need to update maintenance plans, such as following Quinquennial Inspections or changes in the condition of the building, or following changes in who is responsible for maintenance. In terms of funds, some listed places of worship indicated that some aspects of their plans, such as access costs for clearing gutters or funds to address repairs when they are identified, may be challenging to deliver without future financial support.

4.3 Community Development Advisers

The CDA role was designed to help the people responsible for listed places of worship to develop new relationships in the wider community, identify opportunities for use of the building and other activities, and seek income streams for the future to underpin repair and maintenance.³⁸ The wider community could include, for example, community groups, local authorities and private enterprises. The aim of this support, as set out in the Taylor Review, is that 'communities realise [churches] are resources they can use and congregations have the confidence to share space and where appropriate to ask for a fair income'.³⁹

³⁷ APEC Architects (2019) 'The Value of Maintenance?'

³⁸ As stated by Historic England: <https://historicengland.org.uk/advice/caring-for-heritage/places-of-worship/churches-sustainability-review/#faq1>

³⁹ 'The Taylor Review: Sustainability of English Churches and Cathedrals'.

This section outlines the activities that were carried out by the CDAs within the pilot, the outputs and outcomes achieved, and early signs of potential future impacts. It then considers the barriers to and facilitators for the role and the lessons learned. Further evidence is also provided in Annex D.

4.3.1 Activities

The CDAs' activities involved meeting with listed places of worship and providing specialist advice and support on how to progress community engagement in the specific context of each listed place of worship, with the aim of building broader community support and sources of income (see Section 3.1.2 for further details). Evidence on the level and nature of CDA support provided to listed places of worship is outlined below,

Levels of CDA support

The CDAs engaged with 137 listed places of worship in Suffolk and 68 in Greater Manchester. The level of CDA support for each place of worship was categorised as 'high', 'medium', 'low', or 'light touch' according to criteria set out at the start of the pilot.⁴⁰

The pilot prioritisation strategy specified an expected minimum number of listed places of worship in each region that would receive each level of CDA support. This information is displayed in Figure 16 alongside the actual recorded number of listed places of worship receiving each level of CDA support over the full course of the pilot (September 2018 to March 2020). As these figures show, for the 'low' level of support, the CDAs in both Greater Manchester and Suffolk far exceeded the minimum number of listed places of worship they were expected to engage with. The number of listed places of worship in Suffolk receiving a 'high' level of support also exceeded the expected minimum. The additional time required by these listed places of worship receiving a 'high' level of support may at least partly account for the number receiving a 'medium' level support in Suffolk being somewhat lower than expected.

⁴⁰ A **high** level of support was expected to include a number of site visits and meetings, and to require around nine hours of CDA support per month per listed place of worship, for a maximum of 18 months;

A **medium** level of support was expected to include one or two site visits or meetings, and to require around three hours of CDA support per month per listed place of worship, for a maximum of 18 months;

A **low** level of support was expected to include limited face-to-face contact and continued contact by telephone or email for no more than six months, and to require a maximum of two hours of CDA support per month per listed place of worship; and

Light touch support was expected to provide listed places of worship with basic guidance and/or signposting to useful contacts, organisations and funding schemes.

Historic England (2019) 'Taylor Review Pilot Prioritisation Strategy', internal, unpublished document.

Figure 16 Expected and realised numbers of listed places of worship receiving CDA support over the period September 2018 to March 2020

	Expected minimum number of listed places of worship receiving support level	Number of listed places of worship that received the support level in Greater Manchester	Number of listed places of worship that received the support level in Suffolk
High level	3	2	6
Medium level	10	13	3
Low level	12	50	62
Light touch	25	3	66

Source: *Frontier Economics analysis of Historic England data*

The proportion of listed places of worship receiving ‘low’ or ‘light touch’ support represents 93% of all CDA support in Suffolk and 78% in Greater Manchester. The large volume of enquiries at the start of the pilot in Suffolk led to initial meetings and site visits to identify where CDA support was most needed, some of which resulted in ‘low’ or ‘light touch’ support. The prevalence of ‘low’ levels of support in Suffolk also reflects the fact that the CDA attended a number of group meetings with the Church of England Diocese at which the CDA was able to provide advice and answer questions from several listed places of worship at once.

The qualitative evidence suggests that it was important for the CDAs to adapt their level of support to match the needs of the particular listed places of worship on a case-by-case basis. The CDAs needed flexibility to provide ‘light touch’ or ‘low’ levels of support to some listed places of worship, while also being adequately skilled and resourced to provide more in-depth ‘medium’ or ‘high’ levels of support when required. In addition, the fact that ‘medium’ or ‘high’ levels of support were needed by some listed places of worship demonstrates that in some cases, longer-term and sustained input is required in order to be effective. This long-term or sustained need for support did not always align with the timeframe of the pilot. In some cases, listed places of worship required time to change perceptions or understand potential benefits of CDA support, or for other reasons sought higher levels of CDA support at a later point than the limited duration of the pilot could feasibly accommodate.

Content of the advice provided by CDAs

The role of the CDA was designed to be flexible in order to encompass a wide range of support activities that listed places of worship might need to increase their community engagement. However, qualitative evidence collected through the interviews for this evaluation suggests that, at the start of the pilot, this flexibility led to a lack of clarity for some people about what the role was and the range of ways in which the CDA could add value. To provide greater clarity on the focus of the role, Historic England, working with stakeholders, developed a community development ‘process map’, which aimed to set out the stages through which listed places of worship typically progressed as they developed their community engagement programme.

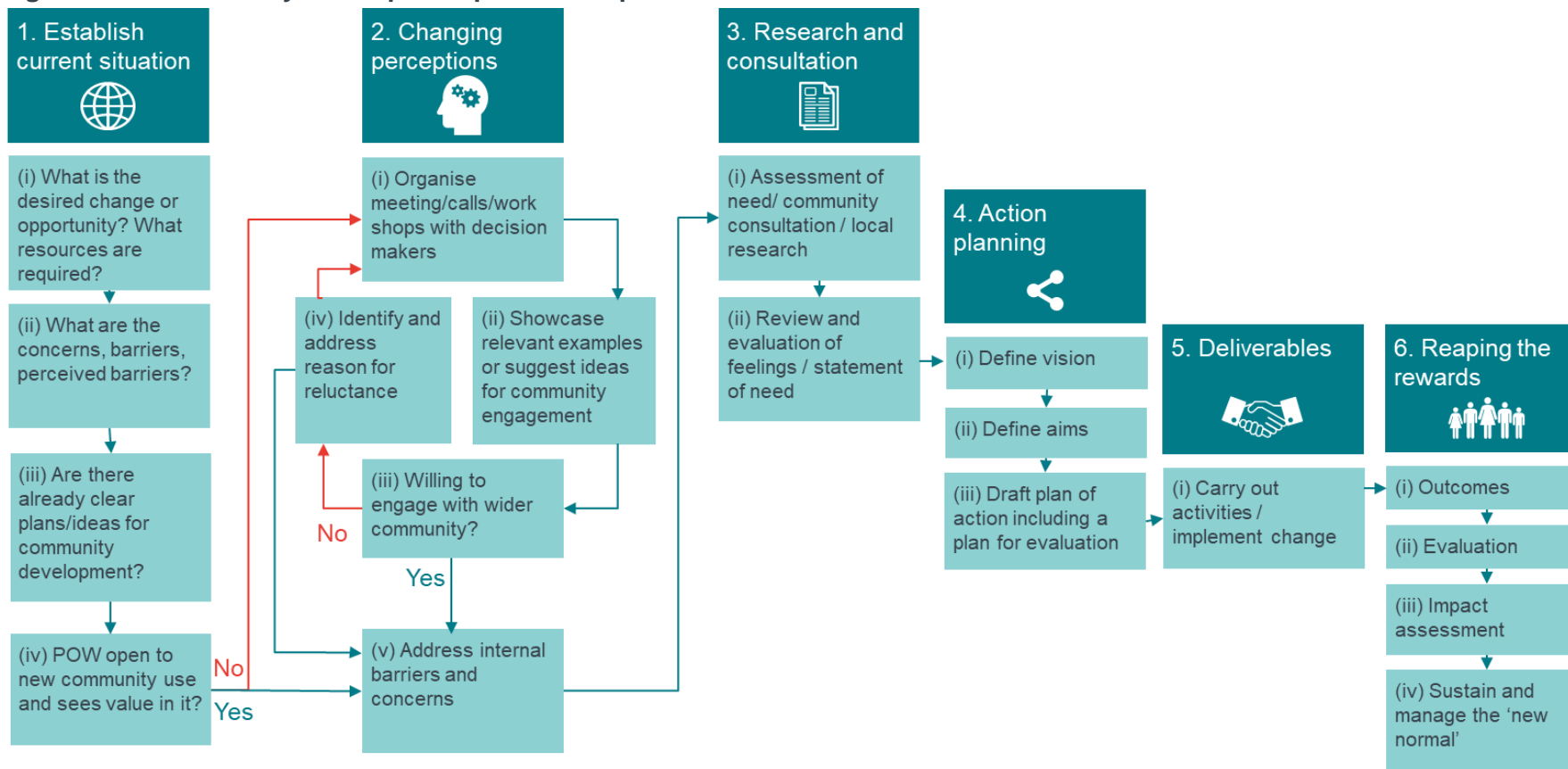
This process map was designed to aid the pilot implementation and monitoring, rather than to be shared with listed places of worship. The process was not necessarily linear, as different stages could be undertaken simultaneously or repeated, but it set out the overarching process that guided the CDA support. This is shown in Figure 17. The six typical stages of CDA activity with listed places of worship are: (1) establish the current situation, (2) changing perceptions, (3) research and consultation, (4) action planning, (5) deliverables, and (6) reaping the rewards. This was used to monitor progress across eight themes of activity: identifying need; prioritisation and capacity building; potential partnerships; fundraising and income generation; grants (beyond the Minor Repairs Fund); events and activities; visitors, interpretation, marketing and promotion; and other activities.

The qualitative evidence highlights that listed places of worship in different regions and local communities required different forms of advice and guidance from CDAs. Interviews undertaken for this evaluation emphasised the importance of CDAs adapting their advice to consider the local context, including geography, congregation, demographics, faith, denomination and internal dynamics. This was important in order to enhance the extent to which their advice resonated and was considered effective by listed places of worship. Particular insights on each pilot area include:

- In Greater Manchester a substantial part of the role was providing advice in the context of larger grant applications such as the National Lottery Heritage Fund. This type of grant application often includes criteria for how the wider community would be engaged with the proposed projects,⁴¹ such as within the assessments of local need and community engagement plans. The CDA was able to advise on these aspects of the application.
- In Suffolk, several listed places of worship started from a position of smaller-scale community engagement in a rural context and required support to help them with engaging the community to recruit more volunteers or to facilitate fundraising activities. The CDA also provided support with a number of grant applications in Suffolk. This was in fewer cases than in Greater Manchester as many listed places of worship in Suffolk either wished to focus on other areas first (such as scoping and consultation) to strengthen potential future grant applications or else were not yet far enough progressed with planning to start the application process.

⁴¹ <https://www.heritagefund.org.uk/funding/check-what-we-fund>

Figure 17 Community development process map



Source: Frontier Economics, adapted from Historic England (2019), 'Community Development Process Map', internal, unpublished document

Note: 'POW' refers to Place of Worship

4.3.2 Outputs

The evidence available on the outputs of the CDA support shows that for those listed places of worship with more sustained (typically 'high' and 'medium' levels of support), the CDAs were able to capture information on the progress of the listed places of worship throughout the pilot. For those receiving 'low' or 'light touch' support, there were fewer repeated interactions and so it was not possible to observe what outputs were realised to the same extent. Evidence of outputs for these listed places of worship is therefore principally qualitative.

This section outlines the evidence of outputs for the different levels of support listed places of worship received. Specific evidence is then discussed in relation to developing partnerships as this is a key enabler for enhancing community engagement with listed places of worship more broadly.

Outputs for listed places of worship receiving 'low' or 'light touch' support

Qualitative evidence collected for this evaluation provides some insights of the outputs for listed places of worship receiving 'low' and 'light touch' CDA support. It should be noted that the number of these listed places of worship interviewed for the evaluation (nine over the course of the evaluation)⁴² was a small sample of those receiving these levels of support, although evidence was also provided more broadly from the interviews with Historic England and local stakeholders.

The following outputs were identified for listed places of worship receiving 'low' and 'light touch' CDA support:

- Among the listed places of worship interviewed, most felt that they were already active in their local communities. The engagement with the CDAs was appreciated and helped to reaffirm areas of good practice. The CDAs also sign-posted resources that were found helpful in some cases. However, people at these listed places of worship generally did not feel additional support from the CDA was required. In one case it was noted that, in hindsight, it would have been beneficial to work more with the CDA, but that people at the listed place of worship had been focused on fabric issues during the pilot period.
- The evidence from interviews suggests that changing perceptions regarding the role of community engagement and raising awareness of the potential benefits were important outputs. For example, this was realised by some representatives of listed places of worship attending drop-in sessions held with the CDA and Church of England Dioceses in the Suffolk pilot area, where positive feedback was received from attendees.

Outputs for listed places of worship receiving 'medium' or 'high' support

Quantitative evidence was collected by the pilot teams over the course of the pilot for this group of listed places of worship. This was complemented with qualitative

⁴² To provide a larger sample, these insights draw on interviews undertaken for both the interim evaluation (in April 2019) and the final evaluation (in March to April 2020).

evidence from participants interviewed for this evaluation. The qualitative evidence reported the following key outputs from the CDA support:

- **Changing perceptions:** CDAs are reported to have facilitated a change in perceptions among those listed places of worship with whom they worked in relation to the range of community partners they could engage with and the benefits of doing so. This change was considered to be an important enabler for the listed places of worship to build their community engagement activity. Bringing about this change in perception is reported to have sometimes required considerable support from the CDA to help listed places of worship overcome perceived obstacles to community engagement and provide guidance and reassurance on the way forward.
- **Identifying community need:** CDAs were reported to have helped listed places of worship in taking a more strategic approach to identifying community needs. This is considered an important starting position (as shown in the process map) because it then allows the listed places of worship to consider how best, if at all, they may be able to meet some of those needs. Examples of activities that listed places of worship were made aware of include simpler approaches, such as suggestion boxes at community events, to approaches for more formal consultation exercises in the context of grant applications. Without this information, there was considered to be a risk of misalignment between the offering of the listed places of worship and what the community actually needed. The qualitative evidence reported examples where listed places of worship had, prior to the CDA support, focused on a single solution, such as investing in a kitchen, without considering the value added to their community offering.
- **Planning community activities more strategically:** the CDA support also helped some listed places of worship to plan their community activities in a more strategic way. This was closely related to understanding the community need and then aligning activity plans to those needs. Several listed places of worship interviewed for this evaluation highlighted that they were planning new engagement activities with support from the CDA. These plans ranged from smaller activities, such as Heritage Open Days, that were feasible to implement within the timeframe of the pilot, to more formal strategies developed in the context of grant applications.
- **Skills:** as part of planning more strategically, the CDAs provided advice to help listed places of worship identify the necessary skills that delivering enhanced community engagement would require and identify potential collaborators and resources for the necessary capacity building.

The reported outputs above are consistent with stages (1) to (4) of the Community Development process map (Figure 17).

Quantitative evidence was also collected on overall progress through the process map for a sub-set of listed places of worship receiving more sustained support in each pilot area. This was from 15 listed places of worship in Suffolk and 17 in Greater Manchester. Data were captured on the overall number of process map 'steps' each of these listed places of worship had progressed through over the course of the pilot. Each 'step' represented a stage of progress within the process map, such as undertaking an exercise to understand community need, or planning

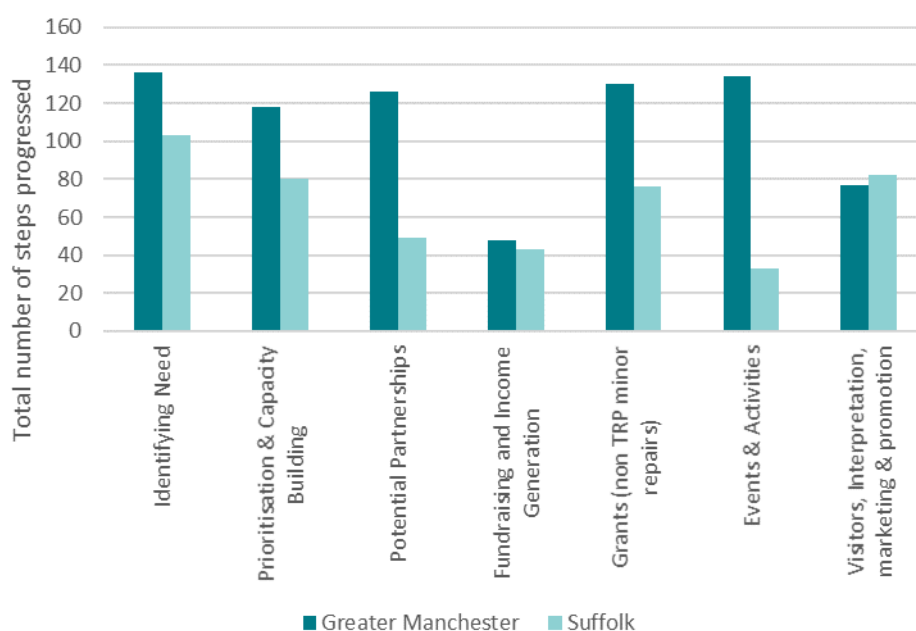
a new engagement event. This evidence was collected to provide a quantitative indication of the outputs for listed places of worship facilitated by the support from the CDAs and to identify which aspects of the community engagement journey involved most focus within the timeframe of the pilot.

Data on the total number of 'steps' progressed by the listed places of worship receiving sustained CDA support in each pilot area are shown in Figure 18. The number of 'steps' required to achieve a given goal varied between listed places of worship, as moving through the community engagement process may require more intermediate steps for some places of worship than others (for example, where more groundwork is required in the 'changing perceptions' stage). The average total number of 'steps' progressed per listed place of worship was 39 in Suffolk and 47 in Greater Manchester. This is suggestive of significant progress having been made where the engagement with the CDA was sufficiently substantive. The following insights can be inferred:

- Most 'steps' in community engagement activity from listed places of worship receiving sustained CDA support were in relation to identifying community need in both pilot areas.
- The areas of activity with the next highest numbers of 'steps' taken by listed places of worship were 'prioritisation and capacity building' and 'grants'. These 'steps' are consistent with planning future community engagement activities.
- Relatively fewer 'steps' were taken in relation to 'fundraising and income generation' in both pilot areas. This perhaps suggests that taking a 'step' in these areas requires more sustained input and can only be achieved over a longer period of time.
- In the Suffolk pilot area, there were relatively few 'steps' taken in 'potential partnerships' and 'events and activities' compared to in Greater Manchester. This may suggest fewer opportunities to progress these types of activities in a rural area, or that they take longer, compared to an urban setting.

Overall, this evidence is therefore broadly consistent with the qualitative insights gained from the interviews held for this evaluation outlined above, showing particular outputs in relation to identifying community need and planning future community engagement activities, as well as some evidence of new activities starting to be implemented.

Figure 18 Total number of steps progressed in community engagement by listed places of worship receiving sustained CDA support in each pilot area, September 2018 to March 2020



Source: Frontier Economics analysis of Historic England data

Note: Based on data for 17 listed places of worship in Greater Manchester and 15 in Suffolk receiving sustained CDA support. This includes all those receiving 'high' and 'medium' CDA support levels plus three that received 'low' levels of support but with sufficiently sustained interaction for data to be captured.

A 'step' was defined as moving from one box to the next within the community engagement process map. The number of 'steps' per listed place of worship over the course of the pilot was captured by the CDAs in an exercise undertaken at the end of the pilot.

'TRP' refers to Taylor Review Pilot.

Identifying potential partnerships

Partnerships were identified in the Taylor Review (DCMS, 2017) as an important means of enhancing community engagement with listed places of worship. Identifying suitable partnerships requires consideration of the current capacity and resources currently available within a listed place of worship, and assessment to ensure that prospective partnerships not only meet an identified need but can be well managed and sustainable. The evidence below provides analysis of data collected by Historic England on the CDA partnership support.⁴³

The CDAs introduced the concept of community partnerships and the potential associated benefits with most listed places of worship with whom they engaged. Partnership options they suggested include different kinds of working arrangements, such as developing events programmes, marketing, corporate social responsibility, volunteering, and others.

CDAs suggested a wide range of types of potential partners, including:

⁴³ Historic England (2019) 'Taylor Review Pilot: Partnerships at Places of Worship', internal, unpublished document.

- Other places of worship
- Local museums and heritage sites
- Local schools, colleges, universities and conservatories
- Activist groups and charities
- Local tourism bodies
- Cultural, wildlife, gardening and walking societies
- Local businesses
- Restaurants, cafés and pubs
- Local care homes
- Private estates

The CDAs made an average of eight specific partnership suggestions per listed place of worship in Greater Manchester and five per listed place of worship in Suffolk among those for which data were captured.⁴⁴ The slightly higher number of partnership suggestions per listed place of worship in Greater Manchester may indicate that urban settings have a wider range of local organisations that are potential partnership options than is typically the case in rural areas. It may also reflect that seeing partnership work in this way was often a new concept for many listed places of worship in Suffolk and so there was a deliberate approach to start with a limited number of potential options to explore (whether new partnerships or enhancing existing relationships).

4.3.3 Outcomes

Outcomes from the CDA support are summarised below in three categories:

- Community engagement and support options considered by listed places of worship;
- New income sources considered by listed places of worship, including (non-pilot) grant applications and fundraising; and
- Listed places of worship considering staying open for more days/hours outside of worship times.

Evidence is then given on the overall progress of listed places of worship through the community development process by the end of the pilot. The evidence of outcomes achieved is only available for those listed places of worship who received more sustained CDA support (those with 'high' and 'medium' CDA support levels).⁴⁵

Community engagement and support options

Given the 19-month timeframe, it was not expected that listed places of worship would be able to implement large new community engagement activities because these take a long time to design and implement. However, there is evidence of some listed places of worship beginning to implement certain smaller-scale

⁴⁴ Data were captured for 28 listed places of worship in Greater Manchester and 30 in Suffolk.

⁴⁵ This includes all those receiving 'high' and 'medium' CDA support levels plus three that received 'low' levels of support but with sufficiently sustained interaction for data to be captured.

activities. Evidence of outcomes in four key areas of community engagement is outlined below (see Annex D for further details):

- **Events and activities:** the data collected show that of those listed places of worship receiving sustained CDA support, half had developed new events over the course of the pilot in Greater Manchester (eight out of 16) and six out of 15 had done so in Suffolk. The qualitative evidence highlights that the CDA support helped some listed places of worship to carry out activities sooner or to a higher quality than would otherwise have been possible. Examples included support for revamping Heritage Open Days, to engage a wider audience, and advice on organising small fundraising activities such as book sales, yard sales and online sales.
- **Tourism:** additional tourism resources were generated by five out of 15 of listed places of worship receiving sustained CDA support in both pilot areas. Examples included developing signage and booklets or participating in heritage events. The qualitative evidence highlights that links to tourism were seen as particularly promising in Suffolk because of the opportunity to attract new visitors to listed places of worship in relatively isolated rural areas and associated opportunities for increasing donations and fundraising.⁴⁶
- **Volunteers:** the data suggest more of the listed places of worship receiving sustained CDA support in Greater Manchester (nine out of 17) were able to increase volunteers during the pilot than in Suffolk (five out of 17 showed an increase and two showed a decrease). This may suggest increasing volunteer numbers can sometimes take longer in a rural than an urban context. The qualitative evidence provides further insights on how the CDA role helped with reaching out to volunteers. In one Suffolk example interviewed for this evaluation, the CDA provided support to the listed place of worship to develop a Friends Group. This had started to attract new volunteers from outside the worshipping community and was seen as key to finding further volunteers in the future.
- **Web presence:** a relatively small number of listed places of worship receiving sustained CDA support reported adding a new web resource during the pilot (one in Greater Manchester and two in Suffolk). However, the qualitative evidence identified further examples. In Suffolk, the CDA worked with six listed places of worship to develop new content for the ExploreChurches website, designed to help with encouraging more tourism and outside visits to the listed places of worship.

New income sources

Grant applications and fundraising can be particularly important sources of income for those listed places of worship requiring repairs or other types of investments. At the start of the pilot, fundraising and/or grant applications currently in motion were reported by 15% and 53% of listed places of worship for which data was captured in Greater Manchester and Suffolk respectively.

⁴⁶ Developing links between places of worship and tourism was also an area of focus for the Diocese of St. Edmundsbury and Ipswich during the pilot.

Several listed places of worship receiving sustained CDA support started fundraising and/or grant applications during the pilot:

- At the mid-point of the pilot in mid-2019, six out of 15 in Greater Manchester and three out of 11 in Suffolk reported that they had started fundraising and/or grant applications since the start of the pilot.
- At the end of the pilot in March 2020, 12 out of 15 in Greater Manchester and seven out of 13 in Suffolk reported that they had started fundraising and/or grant applications since the mid-point of the pilot.

Qualitative evidence collected for this evaluation also provided the following examples:

- In one Greater Manchester example, the CDA supported a listed place of worship with **around £1 million of repair needs** in applying for National Lottery Heritage Fund development phase funding. The place of worship had limited experience of how to undertake a consultation process or properly develop an engagement plan. The CDA advised on how to undertake a consultation process, and also helped with identifying local stakeholders to work with, such as the local authority and local history groups. The development grant application was successful. The interviewee for the evaluation felt that the support had strengthened the community engagement aspects of the application significantly, although it was hard to say whether or not the application could have succeeded without the CDA support.
- In another Greater Manchester example, a listed place of worship applying for a National Lottery Heritage Fund **grant in the high tens of thousands** of pounds was seeking support on how to meet the 40 days of activity requirement for the grant. They had already identified some community partners and had an active group of volunteers. However, they needed help in identifying the specific activities that they could take forward and for obtaining letters of support for the application. The CDA provided advice on these aspects which improved the quality of the application and the listed place of worship was awarded the grant.
- In one Suffolk example, a small PCC was working to raise **grant funds for repairs in the high tens of thousands** of pounds. When the PCC first met the CDA they had exhausted all grant routes they had identified, including a rejected National Lottery Heritage Fund application. The CDA explained the actions that could be taken to help them improve future applications, provided a clear framework for other grant fund options, and advised how to make the case for the grants. The listed place of worship was successful with one of the smaller grant funders during the pilot. This was a morale boost for the PCC, which gave them the confidence to keep on applying for the other grant options identified.
- In another example, a listed place of worship was applying for an Historic England grant for **major repairs in the hundreds of thousands** of pounds. The CDA support brought about a change in perceptions about community engagement, such as a broader outlook on groups to engage with, which was very important for the grant application. The place of worship was successful in obtaining the grant, which was likely to have been challenging without the

CDA support. To support the match funding requirements of the grant, the CDA helped the place of worship with identifying fundraising opportunities and supported it in how to prioritise, plan and present applications to a range of smaller and medium-sized funders. This is also expected to help improve the longer-term sustainability of the place of worship beyond the immediate repair project.

Opening hours outside of worship times

Nearly all listed places of worship for which data were captured at the start of the pilot were open outside of worship hours in some capacity. However, in Suffolk, 60% were open daily outside of worship, compared to only 16% in Greater Manchester where they tended to be open by appointment or via a keyholder. The qualitative evidence suggests this may reflect that in an urban setting there is a greater tendency for listed places of worship to only open when a volunteer can be present, either for security reasons or to help with interpretation for visitors.

For those listed places of worship where data are available over the course of the pilot, four out of 17 in Greater Manchester and two out of 11 in Suffolk reported extending their opening hours.

The qualitative evidence points to extending opening hours outside of worship as a significant step in changing the mindset of a place of worship with regard to its community. There are different potential barriers to extending opening hours: fear of vandalism, lack of volunteers to open/lock the place of worship or attend the place of worship during visitor hours, safety concerns with lone staff or volunteers, lack of clarity over insurance implications, or a focus on Sunday worship rather than wider use of the building. The CDAs worked with a number of listed places of worship to explain the benefits of increasing opening hours. One advantage was that extended opening hours was a condition for the Minor Repairs Fund and this helped some listed places of worship to overcome concerns and understand the advantages of increased opening hours.

Progress through the community development process

Further evidence is assessed of the outcomes for listed places of worship receiving sustained CDA support in terms of the stages they reached in the community development process by the end of the pilot. This is assessed in relation to the process map developed by the CDA: (1) establish the current situation, (2) changing perceptions, (3) research and consultation, (4) action planning, (5) deliverables, and (6) reaping the rewards (see Figure 17 above).

The following insights can be drawn from this analysis:⁴⁷

- Across each aspect of community engagement that was monitored, the most common starting position in both pilot areas at the beginning of the development process was establishing the current situation (stage 1).
- The most common point reached by the end of the pilot in Greater Manchester was action planning (stage 4). The stages reached by the end of the pilot in

⁴⁷ Based on data for 17 listed places of worship in Greater Manchester and 15 in Suffolk receiving sustained CDA support. Further detail is provided in Annex D.

Suffolk showed more variation (from stages 1 to 6), perhaps suggesting more differences in capacity to take forward community engagement activities among the listed places of worship in this area.

- Progression through the development process also varied by the nature of community engagement activities involved. 'Identifying need', 'grants', 'events and activities' and 'visitors, interpretation and marketing' showed the most consistent progress in both pilot areas. There was more variability in progress of 'fundraising and income generation' in both areas, perhaps highlighting that these are longer-term outcomes than it was possible to observe during the pilot period.

4.3.4 Inferences about potential long-term impacts

The evidence points to some early signs of ways in which the CDA role could potentially support longer-term impacts:

- The support to grant applications helped some listed places of worship to access significant funds outside of the pilot that are needed for repairs to the condition of the building. The qualitative evidence collected for this evaluation shows that the CDA support to these applications was highly valued by people at the listed places of worship who felt that the quality of their applications had been significantly improved as a result of the CDA input.
- The new or enhanced community engagement activities that some listed places of worship are starting to deliver can be expected to lead to greater community use of the buildings if these activities can be sustained. Examples of increasing volunteer support, such as through Friends Groups, may also be important enablers of sustaining activities.
- There is limited evidence within the timeframe of the pilot to test whether enhanced community engagement activities lead to greater self-sufficiency financially. There are examples of enhanced activities that involve fundraising which can be expected to help in this regard. However, there are also examples where activities were valuable to the local community in other ways, such as charitable work with vulnerable groups, but were not expected to yield any significant financial return to the listed places of worship involved. Indeed, in some cases providing those activities, especially to vulnerable groups, required the listed places of worship to commit volunteer time and money rather than increasing funds. It is not the case that more people using the building, or joining more activities, will necessarily produce more income.

This evidence relates principally to those listed places of worship receiving more sustained CDA support.

However, the long-term impacts of the CDA role were not expected to be observed over the course of the pilot. This reflects that developing community engagement is a long-term process. The pilot has shown that before substantial new activities can be implemented an investment of time is often needed to change perceptions on community engagement, build understanding of local need and align plans to that need.

4.3.5 Barriers and facilitators

The following **barriers** to delivering the CDA support during the pilot were identified through the qualitative evidence collected for the evaluation.

- **Understanding the need for community engagement and the CDA role:** some listed places of worship did not readily understand the need for expanding community engagement or understand community engagement as a route to financial sustainability. In these cases, time was needed for the CDA to help with changing perceptions and developing this understanding before further development steps could progress. This appears to be more challenging in areas with high local levels of deprivation where the opportunities to fundraise in the local area may be more limited and the needs of the community are strongly linked to deprivation in various forms. The lack of initial clarity on the need for community engagement also translated into some challenges with understanding the role of the CDA, although there were indications of increasing awareness over the course of the pilot. This may reflect that changes in mindset and relationships take time to establish, and that some listed places of worship wanted to focus on maintenance during the pilot before turning to community engagement.
- **The context of the listed place of worship:** listed places of worship in rural and more densely settled areas can face different challenges with finding new community uses for their buildings. In locations with high population density, particularly some areas in Greater Manchester, in the centre of a town or city, there are often other nearby facilities that may be more convenient or more established spaces for community activities than a historic building. In rural areas of Suffolk, village halls often present a viable alternative to listed places of worship for community activities for local groups, and places of worship may be wary of being perceived as competing against these facilities. There is also the issue of a finite and often dispersed population in rural areas, such that there are not enough people to support additional activities.
- Various kinds of capacity constraints presented barriers to community engagement in different ways. These included:
 - **CDA capacity:** there were different approaches to identifying listed places of worship that would benefit from CDA support in the two pilot areas. The greater volume of proactive enquiries from listed places of worship received in Suffolk meant it was necessary to have initial engagement with a lot of listed places of worship to then prioritise support. The geography of Suffolk also involved significant travel time, which added to time constraints. Both CDAs also experienced periods where multiple listed places of worship were seeking more intensive support at the same time, which made resourcing more challenging.
 - **Volunteers' capacity:** volunteer time is critical to community activities, and constraints on volunteer availability or turnover among volunteers and staff affect community development. These constraints may include competing priorities of jobs and other commitments. For example, in Suffolk, some volunteers had second homes and were not always resident in the area, and volunteers working in agriculture tended to have seasonal availability.

In Greater Manchester, there is a substantial student population where individuals may live in a given area for only a limited period of time.

- **Competing activities:** in Greater Manchester some listed places of worship were already very active within their communities. These listed places of worship may therefore have limited capacity for the additional community engagements required for some grant applications such as the National Lottery Heritage Fund. This can create conflicts between the bid funding criteria and their other existing community activities that contribute to financial sustainability or the broader objectives of the place of worship.
- **Grant funding:** there are limited options for larger grant funding available, and some interviewees for the qualitative evidence highlighted a perception that grants become more competitive, and so harder to access, if many listed places of worship submit applications at once. This was seen as a particular challenge for denominations that register multiple places of worship centrally with a single charity number, as some funding bodies will only consider one application per charity number at a given time.
- **Time to impact:** improving community engagements with listed places of worship is a long-term aim and the full impacts of the CDA support were not expected to be observed during the course of the pilot. Particular aspects of community engagement that require substantial time and sustained attention include understanding local need, developing potential partnerships and working with volunteers who may have limited time available.

The following **facilitators** were identified for delivering the CDA support to listed places of worship during the pilot:

- **Working with local stakeholders:** working with local faith bodies and other stakeholders was important for identifying listed places of worship potentially in need of support from the CDAs. It was also important for the CDAs to have a good understanding of broader local priorities and community activities to help listed places of worship understand local needs and identify potential opportunities to partner with other organisations.
- **Working with other aspects of the pilot:** there were advantages from the CDA and FSO roles working together. For example, a number of listed places of worship that were initially interested in fabric support, were also referred to the CDAs in respect of their community work. Some listed places of worship interviewed for the evaluation also highlighted how the workshops covering community engagement had combined well with the CDA role as an overall package of support.

4.3.6 Learning and insights

The following insights can be provided on the impact of the CDA role for listed places of worship during the pilot:

- Listed places of worship that were supported valued the expertise of the CDAs, as well as their engagement, encouragement and energy. Listed places of worship had levels of CDA support that evolved over time. This could be due to different reasons, including seasonal changes in the available pool of

volunteers at the place of worship, a grant or other fundraising opportunity changing what support was needed, or a fabric problem being identified requiring immediate attention and community fundraising.

- There is some evidence of progress in key outputs from those receiving more sustained CDA support. These included changing perceptions on the role of community engagement for listed places of worship, and steps taken to understand local community need and align community engagement plans to those needs. This was predominantly in the context of wider grant applications in Greater Manchester, while in Suffolk the support was also provided to progress community engagement plans more broadly as well as for grant applications.
- Limited evidence of potential longer-term impacts was expected within the timeframe of the pilot because community engagement takes time to progress. This is largely dependent on whether the progress in community engagement observed for listed places of worship receiving more sustained CDA support can be continued by these listed places of worship independently after the pilot. It is particularly difficult to observe and validate the extent of connection between broader community engagement and increased revenue to listed places of worship within the timeframe of the pilot because of the long-term nature of these impacts.

At the same time, there were barriers to listed places of worship making full use of the CDA expertise. Some listed places of worship had difficulty initially understanding the role and the need for expanding community engagement. There was often a tendency for listed places of worship to focus on repairs before turning attention to community engagement. Some listed places of worship interviewed highlighted that they only had capacity to focus on one of these at a time, and so they had only started to work with the CDA after their minor repair works were completed or they had not yet reached the stage of being ready to engage during the pilot period. This may have reflected the pilot only being available for a limited time and so these listed places of worship prioritised attaining grants from the Minor Repairs Fund while money was available.

Future implementations of the CDA role have the potential both to refine the parameters of the role and the strategies for engaging with listed places of worship. The evaluation evidence from the pilot suggests the following considerations may be important:

- Clearly articulating the nature of support available on community engagement appears to be important for engaging listed places of worship. Careful consideration may be needed on how to communicate the focus of the role and it may take time for awareness of the support available to develop.
- Further work to focus the scope of the role and prioritise what types of support are provided in what circumstances may also be important to ensure the support is well targeted. The pilot has highlighted potential trade-offs in the balance of support provided through the CDA role. Sustained support from the CDA can be more impactful for those listed places of worship that are targeted for support, but there are resource constraints in how many listed places of worship a CDA can provide this level of support to within a given period of time. In contrast, it is possible to reach more listed places of worship with lower levels

of CDA support, but the impact from this support was difficult to evidence during the pilot. This may also suggest a need to consider how the support to the listed places of worship is provided, given their particular levels of understanding and their particular needs. For example, options for efficiently providing low levels of support for those listed places of worship where this is deemed appropriate could include CDA advice on how to use complementary online resources⁴⁸ or delivering workshops on topics tailored to the specific community engagement activities of a local area.

4.4 Workshops

A total of 16 workshops were run over the course of the pilot, with eight in each pilot area. After public tendering, Historic England contracted the Churches Conservation Trust (CCT) to design and deliver the workshops, which included the following:

- A Stitch in Time: Why maintenance and small repairs really matter (ran three times in each pilot area);
- Places of Worship and the Wider Community: How to consult and build strong local partnerships (ran three times in each pilot area);
- Planning and Managing Change 1: Turning your vision into a plan of action (ran once in each pilot area); and
- Planning and Managing Change 2: Building capacity and support to deliver change (ran once in each pilot area).

4.4.1 Activities

Design of the workshop material was undertaken by the CCT with input from Historic England. The qualitative evidence suggests that this process was valuable as it allowed the insights of the FSOs and CDAs to feed in, particularly relating to the needs of listed places of worship. However, the process of design and arranging the workshops took more resource from both parties than originally anticipated. This partly reflected a need to ensure consistency of messaging with the FSOs and CDAs.

The focus of each type of workshop was as follows:

- **The Stitch in Time workshop** explored how to sustain a listed place of worship through small-scale maintenance and repair activity. The workshop provided a step-by-step guide for listed places of worship to inform the selection of activities required to maintain and conserve their buildings. It included sessions on maintenance plans, accessing funding and procuring a maintenance contractor. The workshop also included case studies showing how small-scale maintenance and repairs can make a difference to fabric sustainability.
- **The Places of Worship and the Wider Community workshop** focused on ways to engage with the wider community and build mutually beneficial

⁴⁸ See, for example: Historic Religious Buildings Alliance in collaboration with the Diocese of Hereford (2017) 'Crossing the Threshold'. Available at: <http://www.hrballiance.org.uk/resources/crossing-the-threshold/>

partnerships in a positive, meaningful and long-lasting way. Sessions involved presenting successful examples of how to enable consultation to be engaging, accessible and inclusive to all relevant members of the wider community. Ideas to solidify partnerships with community organisations in a formal and informal way were also explored in the workshops.

- **The first workshop on Planning and Managing Change** focused on ‘Turning your vision into a plan of action’. The primary topics covered in the workshop were: (1) understanding the case for change and how this can be communicated; (2) planning to raise income to enable change to take place; and (3) planning out the action needed to achieve that change.
- **The second workshop on Planning and Managing Change** focused on ‘Building capacity and support to deliver change’. The workshop presented techniques and approaches to help build capacity at the attendees’ place of worship to implement a planned change. The topics that were explored in this workshop included: (i) assessing your own skills and talents; (ii) governance and management requirements to support change; and (iii) volunteer recruitment and local partnerships agreements.

The design of the workshops was an iterative process, which involved sharing an early framework with Historic England for input, developing content and, at the end of each workshop, conducting a wash-up meeting with Historic England to identify any improvements. Changes were then made following the first workshops in light of feedback from attendees, Historic England and partner bodies. For example, more emphasis on networking with others and more hands-on explanation were included in light of the feedback from the early sessions.

Considerable effort was made to raise awareness of the workshops and maximise attendance. This included:

- Invitation emails were sent by the pilot team members to listed places of worship on their contact list (between 369 and 464 listed places of worship in total for each workshop, with the number increasing over time as more contacts were gathered);
- Email invitations were sent by the pilot team members to the 174 recipients of the Taylor Review Pilot Newsletter;
- Invitation emails were sent to eligible listed places of worship that were on the emailing lists for e-newsletters of local faith bodies;⁴⁹
- A total of 795 hard copy leaflets were distributed from May 2019, either to local faith bodies to mail out, or given directly to listed places of worship by the pilot team;⁵⁰
- The CCT arranged for links to be included in newsletters of other bodies such as the Historic Religious Buildings Alliance and through the Heritage Update; and,

⁴⁹ Diocese of St. Edmundsbury and Ipswich, Diocese of Norwich, Diocese of East Anglia, Diocese of Salford, Diocese of Shrewsbury, Archdiocese of Liverpool, Diocese of Manchester, Diocese of Chester, Diocese of Liverpool, Methodist Church and Baptist Union.

⁵⁰ Those handed out directly by the pilot team were to listed places of worship that were Unitarian, URC, Orthodox Ukrainian and Greek Faiths, Jewish and Muslim Faiths.

- Materials were posted on the websites and social media of Historic England and the CCT.

4.4.2 Outputs

Several outputs were monitored over the course of the pilot. These included: attendance, overall satisfaction with the workshops, knowledge gained from the workshops, and intentions to implement learning from the workshops.

The evaluation evidence relating to outputs suggests the findings below, with more detailed data provided in Annex E:

- Attendances:** significant effort was invested in advertising the workshops and directly inviting listed places of worship to attend. Despite this effort, attendance was generally lower than anticipated. The aim was to attract 30 participants to each workshop, but, as shown in Figure 19 below, the average number of attendees fell short of these in each case, particularly in Greater Manchester.

Figure 19 Average attendees by type of Taylor Review Pilot workshop

	Greater Manchester	Suffolk
Stitch in Time	11	18
Places of Worship and the Wider Community	13	25
Managing Change	10	12

Source: *Frontier Economics analysis of CCT workshop feedback questionnaires across all 16 workshops*

- Satisfaction:** despite the relatively lower levels of attendance than expected, the levels of satisfaction as reported in feedback surveys suggested that those who attended found the workshops valuable. More than 75% in each of Greater Manchester and Suffolk rated the Stitch in Time workshop as 'Excellent' or 'Good'. For the Places of Worship and the Wider Community workshop, some 92% in Suffolk and 87% in Greater Manchester rated satisfaction as 'Excellent' or 'Good'. Finally, for the Managing Change workshop, some 97% in Suffolk and 94% in Greater Manchester rated satisfaction as 'Excellent' or 'Good'.
- Knowledge and confidence:** for the Stitch in Time workshop, attendees in both pilot areas gained the most knowledge and confidence relating to how to plan maintenance and how to use the tools from the workshop to develop maintenance plans/projects. For the Places of Worship and the Wider Community workshop, attendees gained most in relation to 'consulting your congregation, local and wider communities', with around half of participants feeling 'much more confident'. The Managing Change workshop was reported to have left almost all participants feeling more confident about applying what they had learned in the workshop to their own situation.
- Intentions:** most participants at the workshops reported feeling motivated to take steps to implement the learning from the workshops in both pilot areas. This included steps to develop and implement maintenance plans (over 80%); to work with others to develop new activities within their community (over 90%); and to write/update a statement of significance or statement of needs to help make a change to their place of worship (over 80%). Realisation of these

intentions are, however, dependent on other factors being in place, such as commitment from volunteers.

4.4.3 Outcomes

Evidence of outcomes was assessed through further feedback surveys sent to listed places of worship after the workshops and qualitative evidence collected during this evaluation. The feedback surveys provide early evidence of workshop attendees starting to implement what they learned following the workshops. Interviews for the evaluation held with several listed places of worship who attended the workshops suggested three particular outcomes from the workshops: networking opportunities, use of workshop resources and increased motivation.

Implementing learning from the workshop

Follow-up feedback surveys were sent to workshop attendees six to eight weeks after the date of the workshop. This feedback focused on whether attendees had used the workshop materials or implemented key learning from the workshop over that time. This evidence gives an early indication of listed places of worship starting to take forward activities in relation to maintenance and community engagement using what they learned from the workshops. More detailed data are provided in Annex E. The feedback showed the following:⁵¹

- **Stitch in Time workshops:** most respondents to the survey (15 out of 18) from these workshops had used the tools and resources from the workshop since attending, with the 'maintenance plan template' being the most common tool used. Several respondents (13 out of 18) had also started to set up or develop a maintenance plan since the workshop.
- **Places of Worship and the Wider Community workshops:** a number of respondents to the survey (12 out of 31) from these workshops had used some of the tools from the workshop, with the 'consultation planning worksheet' being the most common tool used. There was also evidence of respondents starting to take forward activities in relation to community engagement, with 'started to identify opportunities for possible partnerships/collaborations' being the area implemented most (20 out of 31) since the workshop.

There were insufficient respondents to the follow-up feedback surveys from the 'Planning and Managing Change' workshops to reach conclusions from this feedback.

Networking opportunities

The workshops were reported to have provided the opportunity to bring people together from listed places of worship who had similar issues and challenges. Attendees reported that they had benefited from hearing from others as it had allowed them to share experiences, learn from each other and reduce feelings of being isolated with the challenges they face. An example of how the workshops facilitated networking opportunities and led to action being taken is that as a result of attending one workshop, a group of churches are exploring commissioning

⁵¹ Frontier Economics analysis of CCT workshop feedback surveys.

contractors jointly to make the process of maintenance and repairs more efficient. This is expected to be helpful for routine jobs such as gutter cleaning.

Use of resources

Workshops are also reported to have provided materials that facilitate a deeper understanding of maintenance and repair issues and community engagement opportunities. A significant amount of working materials were developed through the workshops which can be taken forward for future support to listed places of worship. For example, one listed place of worship that attended the Stitch in Time workshop explained that it had changed its maintenance plan to take a new seasonal approach that was more tailored to the local environment and specific circumstances of the building. The workshop allowed the representatives of the listed place of worship to see various options for how to set out a maintenance plan and consider what would work best for them. The new maintenance plan developed was based on one of the approaches outlined in the workshop.

Increased motivation

Workshop attendees interviewed for the evaluation described that they went away feeling motivated about what they had learned in the workshops. These listed places of worship challenged their own position, thought about how it could be improved and started to implement changes and new ideas.

For example, representatives of one listed place of worship that attended the Places of Worship and the Wider Community workshop reported that a new idea was prompted by the workshop that they have since implemented. The idea was for a history and landscape 'walk and talk', which involved a walk through the local area and a discussion of the history of the place of worship within the context of the surrounding landscape. The listed place of worship also received support from the CDA to help with taking their community engagement ideas forward.

4.4.4 Inferences about potential longer-term impacts

Some insights can be provided on the potential longer-term impacts of the workshops. The evaluation evidence suggests that the workshops helped many of those that attended to raise awareness of key issues such as routine maintenance and how to engage the wider community in activities to support the sustainability of their listed places of worship. The workshops may therefore provide some of the groundwork that will help to contribute to longer-term changes among those listed places of worship that attended. However, realising longer-term benefits will require sustained changes to be implemented by listed places of worship, which will be dependent on many other factors, such as local capacity and willingness of other volunteers, as well as the sharing of knowledge of those that attended the workshops with their peers.

4.4.5 Barriers and facilitators

One of the main **barriers** to the success of the workshops was the ability to attract sufficient participants, given the numbers that were planned. This was despite the

considerable efforts made to market the workshops widely. The qualitative evidence collected for this evaluation suggests several potential reasons for this:

- There were already some types of workshops that were available to some listed places of worship in the pilot areas, such as those delivered by some local Dioceses;
- Travel distances appear to have been a factor, with people less inclined to travel to a workshop than if support was available in their local area;
- Volunteers often work or have other demands on their time, and so either they may not have been able to attend on the day of the workshops if they were working or they may have considered it a big commitment at the weekend; and
- The workshops were free to attend to avoid financial barriers, but some people signed up and did not attend on the day, which may have been less likely if they had made a financial commitment to attend.

The ability to find suitable sites that met all the criteria for a viable venue to hold the workshops was also another barrier. For example, some of the rooms used were quite small and the feedback received suggested the acoustics made it difficult for some attendees to hear what was being conveyed in the workshops. Another issue was that public transport links were not ideal in some cases – particularly in Suffolk.

There were also some challenges around making the material broadly applicable where there were differences between the context in which listed places of worship work. For example, very rural communities may use buildings differently to listed places of worship in more urban areas, and permission processes differ between different faiths and denominations.

Facilitators of the effectiveness of the workshops identified from the qualitative evidence are three-fold. Firstly, although challenging to reach the intended number of participants per workshop, the multi-channel approach to advertising (which was widened over the course of the pilot) was considered a necessary approach given the diversity of potential participants to engage. Secondly, aligning the workshops to the rest of the pilot by working with the FSOs and CDAs on the content was considered helpful as it allowed attendees to see the bigger picture of how all aspects of the pilot linked with one another. Finally, the workshops provided opportunities for listed places of worship to interact with the FSOs and CDAs so that their questions could be answered.

4.4.6 Learning and insights

Four particular areas of learning have been identified from the evidence on the workshops, in relation to attendance, content, link to the rest of the pilot, and tailoring of the workshop content:

- Firstly, attendances proved to be a challenge – particularly in the Greater Manchester area. This might be a result of several factors, such as travel time, the availability of other courses via faith bodies for some listed places of worship, or a preference for other forms of support. In both pilot areas, there was more interest in the Places of Worship and the Wider Community workshop than in the Planning and Managing Change workshops.

- Secondly, attendees found the workshop content to be valuable and appropriate to their needs, and most felt more confident in key learning areas following each workshop. There was also early evidence that attendees started to take forward activities in relation to maintenance and community engagement using what they learned from the workshops. However, some attendees felt that the workshops were not well targeted to their context in certain respects. For example, permissions processes are complicated and differ for each faith and denomination.
- Thirdly, the input from the FSOs and CDAs was important to align the workshops with the rest of the pilot. FSO and CDA involvement helped the development of the content and facilitated a clearer link between the workshops and the wider pilot.
- Lastly, it was suggested there may be a case for tailoring content more to the specific issues that groups of listed places of worship in a local area would like to learn about. This would help to ensure learning from the workshop is relevant and maximises the networking benefits of attending.

4.5 Overall reflections on the summative evidence

The following overall reflections can be provided from the summative evidence:

- The expert advice and face-to-face support of both the FSO and CDA roles were highlighted as valued by listed places of worship receiving support. This appeared to centre on the need to translate the support available to the specific circumstances of the place of worship. For the FSOs this meant identifying what type of repairs would be eligible for the grant, supporting applications and providing tailored maintenance plan support. For the CDAs this meant understanding the local context of the place of worship and helping them to develop a more structured approach to enhancing community engagement.
- The fabric aspects of the pilot appear to have been particularly impactful:
 - The maintenance plan support led to new maintenance plans being implemented and there is evidence that listed places of worship changed their approaches and reported feeling committed to implement these plans going forward.
 - The Minor Repairs Fund supported urgent maintenance and repairs to be delivered that were important for preventing further deterioration of the building and leveraged approximately £140,000 of funding from listed places of worship, equivalent to 14% match funding of the grant allocation. Most participants in the qualitative evidence reported that the grant funding brought forward necessary maintenance and minor repair work, by perhaps two to five years on average, for which funding would otherwise have taken much longer to raise, if at all.⁵² In some cases, the grant funding unlocked work to be carried out where it could otherwise only have been partially afforded or was long overdue. This impact on the earlier timing of

⁵² Based on the typical time periods suggested by listed places of worship interviewed for the evaluation. However, it was difficult for interviewees to provide a precise estimate and some indicated the work would not have happened until more than five years later without the grant.

maintenance and minor repairs is likely to have prevented irretrievable loss of historic fabric and to have saved notable costs.

- The complexity of the CDA role meant they often had to work closely with a listed place of worship over a period of time in order to have an impact. This was because of the need for the CDA to understand the particular characteristics and activities of the listed place of worship, and the context of the local area in which they operated. Evidence suggests that it was feasible, during the pilot, for the CDA to provide intensive support to 15 listed places of worship in Greater Manchester and nine in Suffolk, among the 205 listed places of worship with whom they had at least some engagement.
- Listed places of worship receiving the relatively intensive CDA support reported early signs of progress through key steps towards enhancing community engagement. These included, for example, understanding local needs and how their building could meet some of those needs, developing community engagement strategies, and delivering new community activities in some cases. The evidence suggests these activities, such as heritage events or developing a Friends Group, were important for starting to engage new groups with the listed places of worship and attracting additional volunteers in some cases. In addition, there are several examples of the CDAs supporting listed places of worship in successful wider grant applications.
- Evidence suggests that the support required by listed places of worship in relation to community engagement varied on a case-by-case basis. A flexible and adaptable approach was therefore needed by the CDAs. It was important for the CDAs to assess what type and level of support was required for each listed place of worship and adapt accordingly so that low levels of support were provided to some. The CDAs also needed to be adequately skilled and resourced to provide more in-depth support when needed. The evidence also highlights the importance of clear communication around the role and potential value-added of the CDA as some listed places of worship struggled to understand these at the start of the pilot. In particular, there was a need for CDAs to invest time in raising awareness of how community engagement could play a role in underpinning the sustainability of the listed place of worship. There were also advantages from the CDA and FSO roles working together. A number of listed places of worship that were initially interested in fabric support were also referred to the CDAs, such as where CDA support was needed in respect of wider community engagement.
- The workshops proved to be valuable for those listed places of worship that attended, both in terms of the content covered and the opportunity to network with other attendees to share learning. The input of the FSOs and CDAs to the workshop materials was also considered to be valuable, particularly for aligning to the wider pilot. However, attendance was lower than hoped due, in part, to travel barriers and the time commitment required from the participants, many of whom were volunteers with other commitments.
- The pilot has highlighted how the experience of implementation and the nature of support that is needed can differ significantly in two different areas. There were specific fabric issues that differed between the areas, notably access costs to high buildings proving particularly challenging in Greater Manchester because of the prevalence of large Victorian listed places of worship in the area.

The local context also affects the ability of listed places of worship to raise their own finances, and the type of community engagement that is possible can differ significantly between rural and urban areas or by levels of local deprivation.

Further reflections on how these findings relate to the theory of change for the pilot are discussed in Annex F.

5 INFERENCES FOR ROLLING-OUT

This section explores inferences that can be made from the evaluation of the pilot that are relevant for considering the potential roll-out of the elements of the pilot and the relevant elements of the Taylor Review.

The evaluation evidence suggests the following inferences can be made:

- The feasible caseload per FSO is likely to need to vary depending on the input required by listed places of worship. Based on the type of support offered in the pilot, working with around 80 listed places of worship per year appears to be feasible, perhaps with around three or four site visits in a typical week. However, the pilot support was delivered quite intensively so a slightly lower overall caseload would provide more room if any additional aspects of support are considered for the FSO role, such as more time to visit listed places of worship while works are being undertaken.
- The feasible caseload per CDA is also likely to vary, with perhaps up to five or six visits per week as a maximum in a dense urban centre, and fewer in more rural areas due to the travel time. Site visits were seen as particularly important during initial engagements with listed places of worship to understand their needs and explain the type of support available. The CDA role also involves substantive desk-based research, documentation support and follow-up, which means the time available for site visits may be limited to perhaps two days a week at most. The feasible caseload is also very dependent on the intensity of support that is offered to listed places of worship, the nature of support required (for example, some types of community engagement activities require more face-to-face CDA support than others), and the timeframe over which the support is provided. The pilot experience suggests the maximum caseload for intensive support at any one time may be around five listed places of worship, but that it is possible to work with perhaps 50 listed places of worship over the course of a year where most require medium or low levels of support. The CDA roles were delivered to a compressed timeline during the pilot, and the caseload should be seen as a maximum for any longer-term support.
- There appears to be a high demand for a Minor Repairs Fund. The full £1 million budgeted was allocated over the course of the pilot across the two areas. A number of listed places of worship interviewed for the evaluation also indicated an ongoing need for further support for minor repairs and maintenance, such as items identified on their maintenance plans that they did not have funds available to undertake.
- The pilot Project Manager and wider Historic England resources, such as the sift panels, specialist teams and business support, were all important for delivering the pilot. Consideration should be given to what level of these resources would be required for a national support structure, with the potential for some economies of scale within a larger national scheme relative to the resource needed during the pilot.

The qualitative evidence identified some further issues, many of which were also raised in the Taylor Review (DCMS, 2017), and merit consideration:

- **Major repairs:** there is a high reported demand from listed places of worship and wider stakeholders for a designated major repair fund for listed places of worship alongside the Minor Repairs Fund. This appears to centre on three factors:
 - There is a large reported conservation deficit, with many listed places of worship reporting they require major repairs. For example, in the Diocese of Norwich (which includes part of the Suffolk pilot area), the conservation deficit for all churches identified from Quinquennial Inspections between 2012 and 2017 was approximately £63 million and this is expected to be higher in the 2017 to 2022 period based on data received to date.⁵³
 - There is an ongoing need to address large-scale repair issues as building components, such as roof coverings, come to the end of their lives. Undertaking regular routine maintenance can delay when these issues arise, but there are still some inevitable large repair projects to be planned for.
 - There were reported to be challenges with accessing current grant funds available to listed places of worship, such as the National Lottery Heritage Fund. Concerns raised around access to this fund centred on competing with other applicants that are very different to listed places of worship, and that the requirements for the application, particularly in terms of community engagement activities, were seen as prohibitive for those listed places of worship with limited capacity.
- **Scope of the Minor Repairs Fund:** some challenges with the scope of the Minor Repairs Fund were highlighted during the pilot, particularly for those listed places of worship where access costs made up a larger proportion of the overall cost of works. One suggestion was that such costs could be treated separately to the costs of maintenance and repairs when determining the overall size of grants available. Some listed places of worship also had a backlog of maintenance and repair tasks that had accumulated over time and the compressed nature of the pilot meant they were understandably seeking to undertake as much of this work as they could within the limits of the Minor Repairs Fund. More broadly, the scope of the Minor Repairs Fund would need to be considered alongside any Major Repairs Fund to ensure an appropriate overall package of support.
- The **cost of access** for maintenance and repairs, such as scaffolding or machinery to reach high areas, is substantial for some listed places of worship. Some listed places of worship and stakeholders suggested that there might be opportunities for them to collaborate with nearby places of worship in some cases, subject to accountability and safety considerations. This could enable machinery, for example, to be hired and used for several listed places of worship in proximity, or grant-funded minor repairs to be planned so that several jobs on one building could be completed while the access equipment is available.

⁵³ Diocese of Norwich.

- Knowledge of appropriately skilled **contractors** to approach for quotes was a constraint for some listed places of worship. The feasibility of local procurement frameworks for accredited contractors could therefore be explored. Such a framework, where appropriate, has the potential to save time, money and encourage more engagement by qualified contractors.
- **Options for adapting the FSO role:** there is merit in considering the potential further role for the FSO in delivering some of the activities above, such as facilitating places of worship to collaborate on access equipment; facilitating local frameworks for appointing appropriately skilled contractors; or providing advice on procurement approaches. The scope of activities of the FSO role would need to be taken into account when determining the required resources for such roles.
- **Options for adapting the CDA role:** as described above, a more bespoke approach is often required over a longer period compared to the FSO role, and this needs to be reflected in the number of listed places of worship each CDA is expected to work with. The CDA role may initially have to engage a certain volume of listed places of worship to assess where and what type of support is required, transitioning to a smaller caseload of intensive support thereafter. Options for efficiently providing low levels of support for those listed places of worship where this is deemed appropriate could include CDA advice on how to use complementary online resources⁵⁴ or delivering workshops on topics tailored to the specific community engagement activities of a local area.

This report evaluates the Taylor Review Pilot as designed and implemented by DCMS and Historic England, building on the relevant recommendations of the Taylor Review (DCMS, 2017). Overall the evidence has demonstrated the potential effectiveness of the main findings of the Taylor Review (FSO, CDA⁵⁵ and Minor Repairs Fund), and suggests merit in further considering how the elements of the pilot as described in this evaluation report can be taken forward.

⁵⁴ See, for example: Historic Religious Buildings Alliance in collaboration with the Diocese of Hereford (2017) 'Crossing the Threshold'. Available at: <http://www.hrballiance.org.uk/resources/crossing-the-threshold/>

⁵⁵ 'CDA' is used for consistency with the terminology of the Taylor Review Pilot, but 'Community Support Advisers' was the terminology used in the Taylor Review.

ANNEX A LINKS BETWEEN THE PILOT AND THE TAYLOR REVIEW

The table below presents the recommendations of the Taylor Review (2017) and how they were considered in the design of the pilot.

Figure 20 Comparison of relevant Taylor Review recommendations with the design of the Taylor Review Pilot

Taylor Review recommendations	How this was accounted for in the design of the Taylor Review Pilot
1. A national network of Community Support Advisers to build cross-community relationships and promote wider and more mixed use of church buildings.	For the purposes of the pilot, one Community Development Adviser (CDA) was based within each of Greater Manchester and Suffolk.
2. The Church of England to continue to simplify the Faculty System to prioritise elements relating to adaptations to allow the building to remain in use both as a place of worship and a community resource and seek to harmonise the process across all Dioceses.	Issue to be considered as separate from the implementation of the pilot.
3. The law should be clarified, whether through legislative change or the issue of guidance, to establish that local authorities are not prohibited from awarding funding to churches.	Issue to be considered as separate from the implementation of the pilot.
4. A network of Fabric Support Officers (FSOs). To provide churches with access to skills and resources including maintenance assessment, building management and maintenance and the ability to guide Parochial Church Councils (PCCs) to how to prioritise and fund works.	For the purposes of the pilot, one FSO was based within each of Greater Manchester and Suffolk.
5. Repairs should be funded as much as possible locally, with the aim of this proportion increasing as, through the work of Community Support Advisers, communities become more engaged. Any balance (to ensure timely execution of works) should come from a Minor Repairs Fund, to be administered on the advice of FSOs.	Minor Repairs Fund was established to the sum of £1 million over the course of the pilot, distributed equally between Greater Manchester and Suffolk. Match funding was required as grants were capped at £10,000 per listed place of worship and would fund a maximum of 90% of the financial costs of urgent minor repairs at each listed place of worship.

<p>6. FSOs to visit each listed church building within their area (expected to be annually) and develop a Minor Repairs Plan, to be updated regularly and a rolling ten-year Major Repairs Plan. A review of these plans by church architects or surveyors every five years should be carried out as part of the Quinquennial Inspection.</p>	<p>FSOs to undertake visits to listed places of worship, alongside other forms of engagement, and provide appropriate advice to support the development of five-year maintenance and minor repair plans.</p> <p>The pilot would explore what a feasible caseload is for one FSO and compare this across the two areas.</p>
<p>7. The PCC of each church, as the body corporate with responsibility for the building, should nominate a named individual to act on its behalf in taking forward routine maintenance and repairs and be the key point of contact for the FSO.</p>	<p>The pilot is for all listed places of worship of any faith group.</p> <p>The FSO would have a contact point within each listed place of worship with which they had capacity to engage over the course of the pilot.</p>
<p>8. Planned major repairs (long-term maintenance) should be financed principally by local fundraising and topped up where proven necessary from a Major Repairs Fund.</p>	<p>The Major Repairs Fund was not part of the pilot and is therefore not evaluated in this report.</p>
<p>9. A nationally administered fund for works to keep cathedrals safe and open, similar to the First World War Centenary Cathedral Repairs Fund, should be considered as a separate exercise.</p>	<p>Issue to be considered as separate from the implementation of the pilot.</p>
<p>10. At least two pilot studies, covering both rural and urban contexts, should be conducted to test and develop the recommendations of this report.</p>	<p>The pilot has been set up with a budget of £1.8 million over the 19 month period.</p>

Source: *Frontier Economics*

Note: *The focus of the evaluation is on the pilot as designed and implemented.*

ANNEX B EVALUATION APPROACH

Important to any evaluation is selecting an evaluation approach that is appropriate to the intervention, the context in which it is being implemented, the data and evidence available, the timeframes of the evaluation and the evaluation questions of interest.

There are many different evaluation methods and approaches that can potentially be deployed for summative evaluation. Consistent with the Magenta Book (HMT, 2020), the pilot required a method that must be able to meet the two key aims of learning and accountability while ensuring the evaluation is aligned to other important factors. These include ensuring the evaluation is:

- **Useful:** it must be able to generate evidence that it is able to meet the needs of the stakeholders to the evaluation. In this case it must be useful: to DCMS in order to inform future decisions about the potential to scale up or roll out the elements of the pilot; to Historic England as they co-designed and delivered the pilot; and to wider stakeholders who have an interest in ensuring the sustainability of listed places of worship.
- **Credible:** it must be an objective assessment of the data and evidence and also be transparent, making clear any limitations in the evidence so that interpretation is appropriate.
- **Robust:** it must use an appropriate approach which is well executed, for example, by aligning with professional standards and guidance (such as Government Social Research standards).
- **Proportionate:** it must be appropriate given the national profile of the intervention; the scale and scope of the intervention; the needs of the users of the evaluation evidence; and the learning potential.

Having developed a deep understanding of the intervention itself, its complexity and the data that could be made available, several evaluation methods had to be ruled out because they could not achieve robustness or proportionality of the evaluation.

For example, to determine the impact of the pilot, one would ideally compare the two geographical areas in the pilot (Greater Manchester and Suffolk) with other geographical areas of the country that share similar characteristics but do not have the pilot interventions. This would be akin to comparing 'treatment' areas (with the intervention) to 'control' areas (without the intervention). However, despite investigations into the data and discussions with various stakeholders, including Historic England, DCMS and various faith groups, it became clear that such credible geographical comparators do not exist. This is because of the highly context-specific characteristics of listed places of worship (such as their fabric condition; building size; congregation size; financial sustainability, etc.) and the geographical areas in which they are located (such as local population density and demography, local organisations that also offer spaces for community activities, etc.). In particular, the FSOs and CDAs have collected detailed information on the context in which their support has been provided to listed places of worship, but this detail of information is not available from listed places of worship that have not engaged with the pilot (either within the pilot areas or in other areas).

The ‘realist evaluation’ approach outlined in Section 2 was considered to be the most suitable to meet the aims of the pilot given that its theory-based approach allows the theory of change to be tested and validated with data and evidence (both quantitative and qualitative). This approach benefits from being particularly appropriate to evaluate trials and pilots, especially if seeking to generate learning about potential scaling-up and what may need to adapt to be suited to different contexts (HMT, 2020).

ANNEX C ENGAGEMENT WITH THE PILOT

Further evidence on engagement with the pilot is shown below for each pilot area in relation to the method and nature of engagement and the characteristics of those engaging.

C.1 Method and nature of engagement

The **method of first engagement** with listed places of worship provides further insights on the differences observed between the two pilot areas. The most common form of engagement was through email in both areas. Places of worship were also engaged through phone calls, meetings in person and introductions via third parties such as faith bodies and architects.⁵⁶ In both pilot areas local partners provided the pilot team with details of listed places of worship potentially in need of support, which the team then contacted. As noted above, there was also a large number of proactive enquiries from individual listed places of worship in Suffolk.

In both pilot areas the teams also proactively sought out listed places of worship that could need support, such as those identified as in a vulnerable condition, those on the Heritage at Risk Register and those from nonconformist denominations and minority faiths.

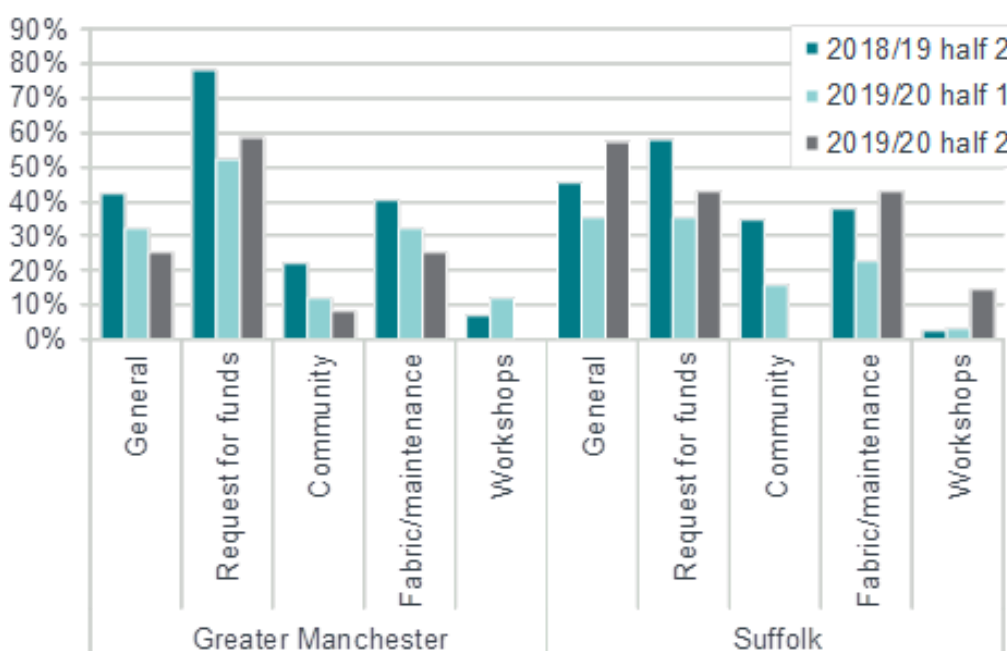
The **nature of engagements** when listed places of worship first engaged with the pilot was broadly similar between pilot areas. This is shown in Figure 21. The following insights can be provided:

- The most common topics of engagements in both pilot areas were general enquiries, requests for funding and enquiries relating to fabric and maintenance. This suggests that initial interest in the pilot was principally driven by the fabric support aspects.
- Requests for funds was a particularly high topic for engagement in Greater Manchester in the first seven months of the pilot, raised in almost 80% of cases over this time. This may have been driven in part by the pilot team proactively contacting listed places of worship identified as potentially suitable for the Minor Repairs Fund from the lists shared by faith bodies.

Community engagement was a topic of enquiry in around 20% of initial engagements during the first seven months of the pilot in Greater Manchester and a third of initial engagements in Suffolk. Relatively few first engagements had enquiries about the workshops, but this increased over the course of the pilot, perhaps suggesting growing awareness of the workshops over time.

⁵⁶ Frontier Economics analysis of Historic England data.

Figure 21 Nature of first engagements by pilot area and date of first contact, September 2018 to March 2020



Source: Frontier Economics analysis of Historic England data

Note: Percentages sum to more than 100% as initial engagements can include more than one topic of enquiry. There were 137 engaged listed places of worship in Greater Manchester and 259 in Suffolk. 'Half 1' refers to the first six months of the financial year and 'half 2' to the second six months. 2018/19 'half 2' is September 2018 to March 2019.

C.2 Characteristics of listed places of worship engaged

This section provides analysis of the characteristics of listed places of worship engaging with the pilot to understand potential drivers of engagement and identify any 'harder to reach' groups. Levels of engagement with the pilot are analysed by faith and denomination, location, Heritage at Risk status and local deprivation levels.

Faiths and denominations

An aim of the pilot was to ensure the range of listed places of worship benefiting from the pilot was roughly representative of the national split of listed places of worship on the National Heritage List for England. This implied approximately 80% of listed places of worship from the Church of England and 20% from other denominations and faiths when possible. As a higher majority of listed places of worship in Suffolk (89%) are Church of England compared to Greater Manchester (71%),⁵⁷ this required a particular emphasis on working with a diversity of faiths and denominations in Greater Manchester.

⁵⁷ Historic England, Heritage Asset Management database. See Section 1.3.

The faiths and denominations engaged with the pilot appear to be generally in line with the overall ambition for the pilot and broadly representative of the listed places of worship in each pilot area:

- In Suffolk, 84% of listed places of worship engaged were Church of England, with the remainder being Roman Catholic and other Christian denominations. There are no listed places of worship for minority faiths in Suffolk.
- In Greater Manchester, 68% of listed places of worship engaged were Church of England, 28% were Roman Catholic and other Christian denominations, and 4% were from minority faiths.

There are three listed places of worship for minority faith groups in Greater Manchester.⁵⁸ To ensure a good national representation of faith groups were involved in the pilot, it was also agreed that the team in Greater Manchester would go ten miles outside of the geographical boundary of the pilot area in order to approach additional listed places of worship from minority faiths. The qualitative evidence highlights that the pilot team made a concerted effort to engage with listed places of worship from minority faiths, but that some challenges were identified:

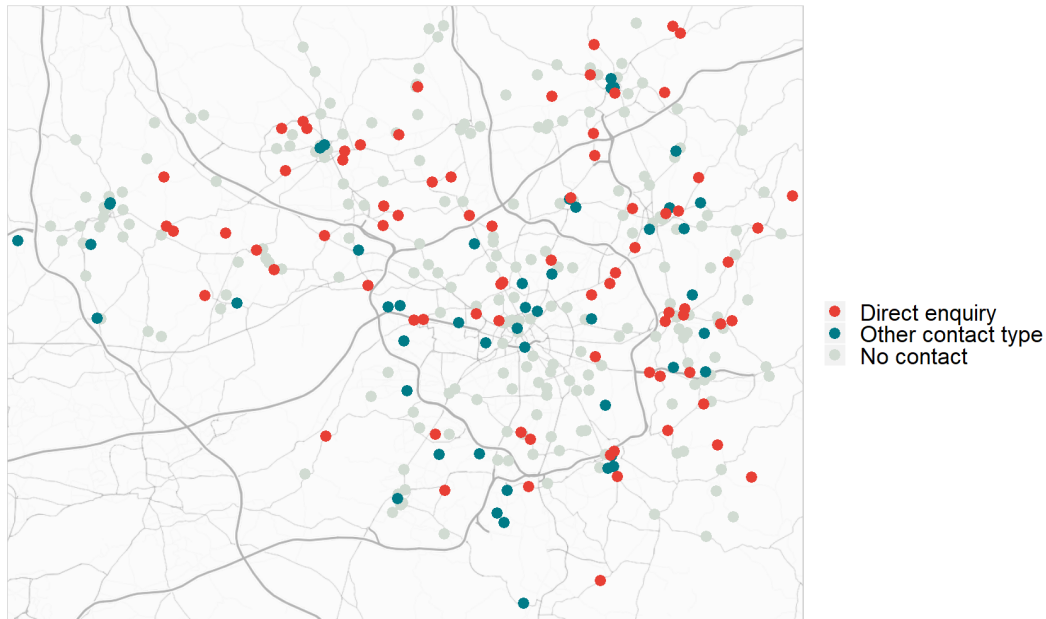
- Each faith is structured in a slightly different way and this affected how they could be engaged. For example, whereas the Church of England and Roman Catholic Church have structures in place that meant they could help to promote engagement with the pilot from the start, equivalent structures are not available in the same way for all faiths. The pilot team worked with faith networks for minority faiths where possible over the course of the pilot but were more reliant on reaching out to individual listed places of worship when engaging with minority faiths.
- In this context it may have taken more time for listed places of worship from minority faiths to become aware of the pilot and they may have needed longer to understand how the type of support available related to their places of worship. For example, the experience of the pilot highlighted that people at these listed places of worship were often not immediately aware of Historic England as an organisation, or additional time was sometimes needed to explain processes where English was a second language. Therefore, the timeframe of the pilot may have been more of a constraint for engaging listed places of worship from minority faiths than for those Christian denominations used to seeking support and grants to help them care for their listed buildings.

Location

The geographic distribution of listed places of worship that engaged with the pilot are shown in Figure 22 and Figure 23 below. Overall, the locations of listed places of worship engaging with the pilot were spread throughout both pilot areas. However, there also appear to be some areas with clustering of several nearby listed places of worship engaging with the pilot and some areas where fewer listed places of worship engaged. This may suggest a degree of local networking effects or 'word of mouth' driving some of the awareness of the pilot, as well as a higher concentration of listed places of worship in some urban areas.

⁵⁸ Historic England, Heritage Asset Management database. See Section 1.3.

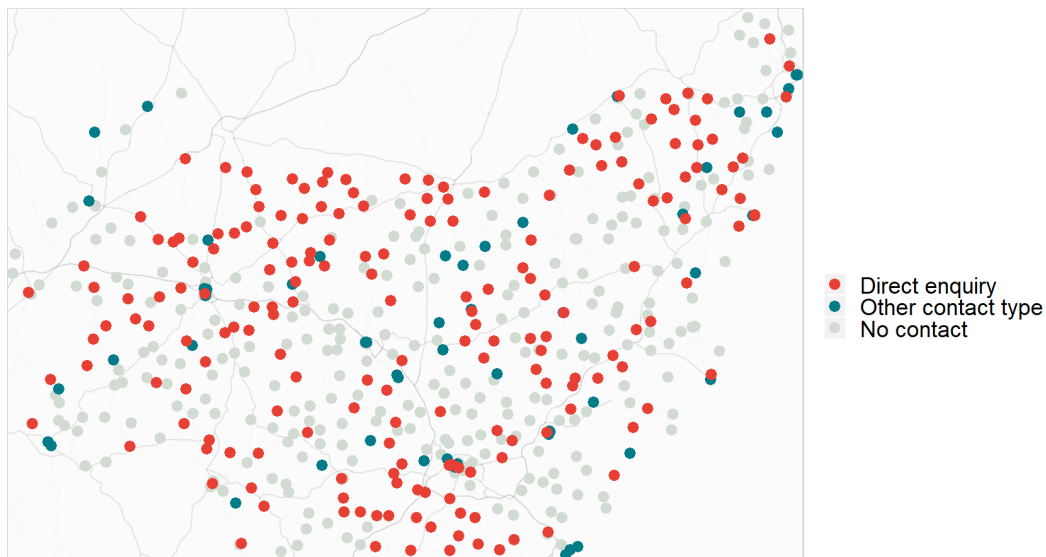
Figure 22 Map of engagement among listed places of worship in Greater Manchester, September 2018 to March 2020



Source: Frontier Economic analysis of Historic England data. Map tiles by Stamen Design (CC BY 3.0. Data by OpenStreetMap, under ODbL)

Note: Direct enquiries capture all enquiries made either from an individual listed place of worship or a third party acting on their behalf (e.g. an architect). Other contacts capture all other engagements but are typically those where the pilot team contacted a listed place of worship that was identified as potentially in need of support (e.g. from a list provided by a faith body). 77 listed places of worship had direct enquiries in Greater Manchester and 60 were other contact types (or contact type not specified).

Figure 23 Map of engagement among listed places of worship in Suffolk, September 2018 to March 2020



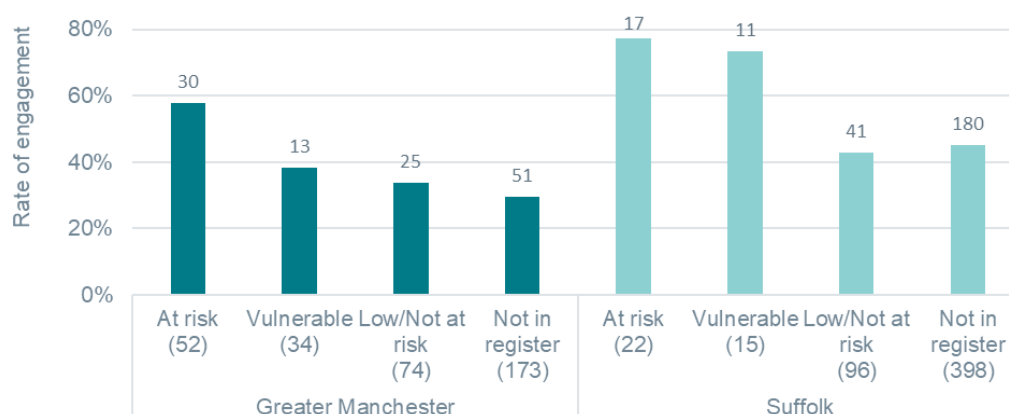
Source: Frontier Economic analysis of Historic England data. Map tiles by Stamen Design (CC BY 3.0. Data by OpenStreetMap, under ODbL)

Note: Direct enquiries capture all enquiries made either from an individual listed place of worship or a third party acting on their behalf (e.g. an architect). Other contacts capture all other engagements but are typically those where the pilot team contacted a listed place of worship that was identified as potentially in need of support (e.g. from a list provided by a faith body). 190 listed places of worship had direct enquiries in Suffolk and 69 were other contact types (or contact type not specified).

Heritage at Risk

Evidence assessing engagement with the pilot against the Historic England Heritage at Risk Register is shown in Figure 24. This shows that listed places of worship that are ‘at risk’ are the most likely to have engaged with the pilot and those that are ‘low/not at risk’ are the least likely to have engaged. A total of 30 ‘at risk’ listed places of worship engaged with the pilot in Greater Manchester, representing approaching 60% of all ‘at risk’ listed places of worship in the area. This compares to a lower absolute number in Suffolk, with 17 ‘at risk’ listed places of worship engaged but representing 80% of all ‘at risk’ listed places of worship in the area. The high overall proportion of ‘at risk’ listed places of worship engaging with the pilot reflects efforts by the pilot teams to offer support to these places of worship as well as the fact that, by definition, these buildings are likely to have especially urgent repair needs.

Figure 24 Rate of engagement by Heritage at Risk status, September 2018 to March 2020



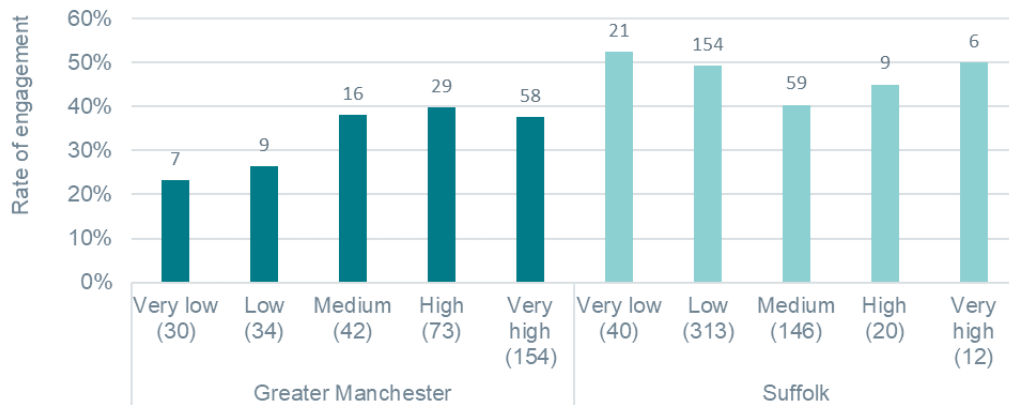
Source: Frontier Economics analysis of Historic England data

Note: The rate of engagement is the fraction of listed places of worship that had at least one type of contact with the pilot. Those listed places of worship that have not received a Heritage at Risk status are listed as ‘not in register’. The number of listed places of worship in each Heritage at Risk category are included in parentheses. The number of listed places of worship that engaged with the pilot are listed above each bar. Contacts with places of worship not included in Historic England’s database are not included in these statistics.

Levels of local deprivation

Differences in engagement with the pilot of listed places of worship according to their level of local deprivation are assessed as shown in Figure 25 using the Office for National Statistics (ONS) multiple deprivation index. There are 154 listed places of worship in areas of ‘very high’ local deprivation in Greater Manchester, which is almost half of all listed places of worship in the area. A total of 58 of these listed places of worship engaged with the pilot. In contrast, there are 12 listed places of worship in areas of ‘very high’ local deprivation in Suffolk, of which six engaged with the pilot. Most listed places of worship in Suffolk are in ‘low’ or ‘medium’ deprivation areas and these represented the majority of engagements with the pilot. This highlights further differences between the pilot areas and the context in which listed places of worship engaged.

Figure 25 Rate of engagement of listed places of worship by local deprivation level, September 2018 to March 2020



Source: Frontier Economics analysis of Heritage England and ONS data

Note: Local areas are defined as Middle Layer Super Output Area. Deprivation is reported according to how the Index of Multiple Deprivation in each area ranks among all areas in England and Wales. Very low is 0%-20%ile, low is 20%-40%ile, medium is 40%-60%ile, high is 60%-80%ile and very high is 80%-99%ile. The number of listed places of worship in each local deprivation category are included in parentheses. The number of listed places of worship that engaged with the pilot are listed above each bar. Contacts with places of worship not included in Historic England's database are not included in these statistics.

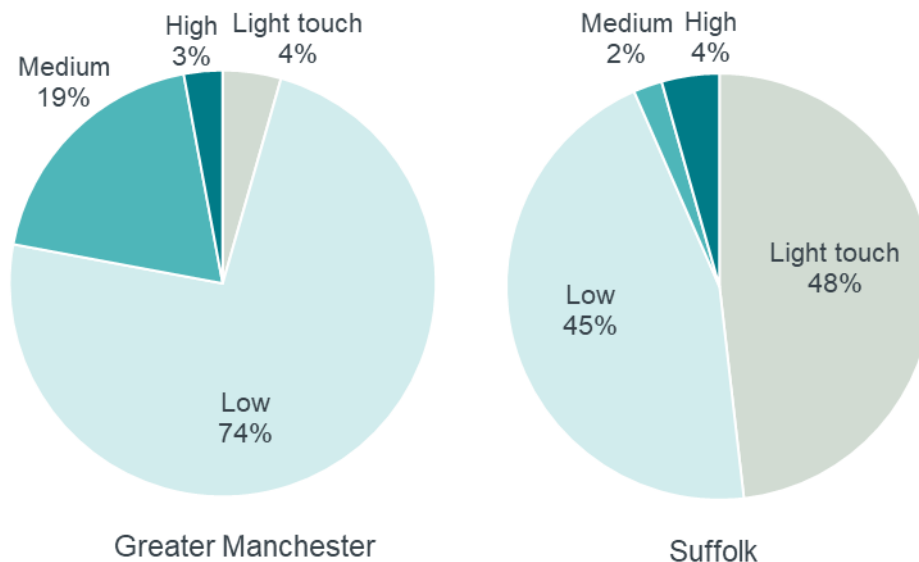
ANNEX D COMMUNITY DEVELOPMENT ADVISERS

Additional detail on quantitative evidence of the activities and outcomes arising from CDA support is outlined below. This includes: the level of CDA support provided to listed places of worship, outcomes from CDA support (in terms of events and activities, volunteers, tourism and web presence), and a summary of progress through the process development map for listed places of worship.

D.1 Level of CDA support

The proportion of listed places of worship receiving 'high', 'medium', 'low' and 'light touch' support from the CDAs is shown below.

Figure 26 Levels of support provided to listed places of worship by the CDAs over the period September 2018 to March 2020



Source: Frontier Economics analysis of Historic England tracker data

Note: In Greater Manchester and Suffolk 68 and 137 listed places of worship received CDA support, respectively. Percentages may not sum to 100% due to rounding.

D.2 Outcomes from CDA support

Evidence on outcomes from CDA support is outlined below from analysis of the quantitative data collected by the CDAs through their engagements with listed places of worship.

Events and activities

At the start of the pilot, most listed places of worship engaged by the CDAs reported that their facilities were used to host events or activities: 79% in Greater

Manchester and 78% in Suffolk.⁵⁹ These activities included social events (lunches, coffee hours, family groups), as well as cultural activities (talks, concerts, film and book clubs), meetings from partnerships with other faith groups or denominations, charity and activist groups (for example food banks, Mothers' Union), and commercial activities (cafés, fairs, car boot sales).

In Greater Manchester, eight out of 16 listed places of worship with sustained CDA support for events and activities reported that they listed new events over the course of the pilot, and none reported a decrease in events. For example, one place of worship added a community kitchen and garden club. In Suffolk, six out of 15 reported an increase in events, and two out of 15 reported a decrease. However, this is a broad measure of activities, and it is challenging to infer the specific impact of the CDA from the quantitative data alone.

Tourism

In Suffolk, listed places of worship were substantially more likely to report some levels of tourism at the start of the pilot: 51% compared to 21% in Greater Manchester.⁶⁰ By the end of the pilot, additional tourism materials or resources, such as signage, booklets, or participating in heritage events had been developed by five out of the 15 listed places of worship in Suffolk receiving sustained CDA support and also five out of 15 in Greater Manchester.

Volunteers

Volunteers play a central role in the functioning of listed places of worship, and community engagement relies on their availability and sustained input. At the start of the pilot, virtually all listed places of worship with whom the CDAs engaged in both pilot areas had at least some form of volunteer support when all types of volunteers are considered (including designated roles, such as Church Wardens, as well as wider volunteers).

Data from those listed places of worship with sustained CDA support on volunteering showed that over the course of the pilot, nine out of 17 listed places of worship in Greater Manchester reported an increase in volunteers and none reported a decrease, compared to five out of 17 in Suffolk reporting an increase and two out of 17 reporting a decrease.

Web presence

The online resources that represent a listed place of worship can be an important tool for enhancing community engagement with a broader audience. Data collected by the CDAs at the start of the pilot showed some differences between the pilot areas, with listed places of worship in Suffolk less likely to have their own website or Facebook page relative to Greater Manchester, for example. This may suggest different levels of capability in creating or using online materials between the pilot areas, and so different types of support they needed from the CDA.

⁵⁹ Out of 63 listed places of worship in Greater Manchester and 73 in Suffolk for which data were collected by the CDAs.

⁶⁰ Out of 65 listed places of worship in Greater Manchester and 55 in Suffolk for which data were collected by the CDAs.

Among the listed places of worship with sustained interaction with the CDAs, one out of 17 in Greater Manchester and two out of 15 in Suffolk reported adding a web resource (beyond updating existing resources).

D.3 Progress through the community development process

Further evidence is assessed of the outcomes for listed places of worship receiving sustained CDA support in terms of the stages they had reached in the community development process by the end of the pilot. This is assessed for various aspects of community engagement against the stages of the process map developed by the CDAs: (1) establish the current situation, (2) changing perceptions, (3) research and consultation, (4) action planning, (5) deliverables, and (6) reaping the rewards (see Figure 17).⁶¹

- **Identifying need:** by the end of the pilot most listed places of worship supported in Greater Manchester had progressed to drafting a plan of action (within stage 4). In Suffolk, some were still working on establishing the current situation (within stage 1) while others had progressed further to achieving intended outcomes and assessing impacts (within stage 6).
- **Prioritisation and capacity building:** the most common position reached by the end of the pilot in Greater Manchester was again drafting a plan of action (within stage 4). This is somewhat further through the process than in Suffolk where the most common points reached were different aspects within stage 1, ranging from changing current perceptions to defining their future aims.
- **Potential partnerships:** in Greater Manchester, the majority of listed places of worship were at the point of drafting a plan for future community engagement by the end of the pilot (within stage 4). In Suffolk, listed places of worship had reached various stages ranging from changing current perceptions (within stage 1) to defining their future aims (within stage 4).
- **Fundraising and income generation:** there was variability in the position reached in these activities in both pilot areas, ranging from activities within establishing the current situation (stage 1) to implementing deliverables (stage 5).
- **Grants:** progress in applying to grants available outside of the pilot had most commonly reached drafting an action plan in Greater Manchester (within stage 4). In Suffolk the final point reached ranged from research and consultation activities (stage 3) to implementing deliverables (stage 5).
- **Events and activities, and visitors, interpretation and marketing:** in each of these areas the most common position by the end of the pilot in Greater Manchester was drafting a plan of action (within stage 4), while in Suffolk the point reached ranged from aspects of research and consultation (stage 3) to implementing deliverables (stage 5).

⁶¹ Based on data for 17 listed places of worship in Greater Manchester and 15 in Suffolk receiving sustained CDA support.

ANNEX E WORKSHOPS

Further insights on the attendance data and feedback collected for the workshops in each pilot area is outlined below.

E.1 Attendance

Attendance rates were one of the major challenges of the workshops, despite the considerable efforts in marketing. For each type of workshop, average attendance was below the target of 30 people per workshop, as shown previously in Figure 19. This was the case particularly in Greater Manchester, where average attendances at the workshops were lower for each type of workshop than in Suffolk. The Places of Worship and the Wider Community workshops had the highest number of attendees, which may suggest that this is a topic volunteers at listed places of worship were keen to learn about. Attendances for the Stitch in Time workshops were lower than for other workshops. The qualitative evidence from those listed places of worship that did not attend the workshops suggested this may be because some people perceived that the maintenance workshop might have been too technical. However, some people did suggest that smaller groups on these topics might be beneficial to enable focused approach with time to discuss individual circumstances.

In Suffolk, the majority of listed places of worship are Church of England, and this was reflected in the workshop attendances, although some individuals from other Christian denominations also attended. In Greater Manchester, there was more representation from a variety of Christian denominations such as Roman Catholic, Baptist, Methodist and Unitarian as well as Church of England. However, there were no attendees from the Jewish or Muslim listed places of worship.

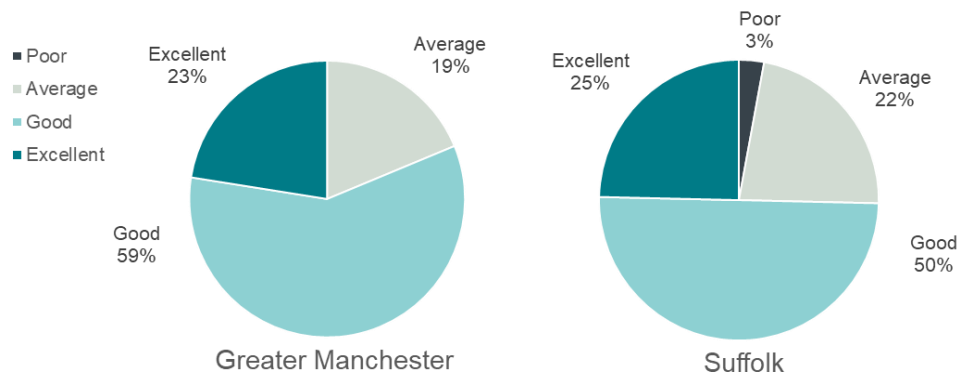
E.2 Overall satisfaction with the workshops

Data collected from feedback surveys completed by attendees provided some valuable insights about their satisfaction with the workshops. There were high levels of overall satisfaction among the attendees. This was particularly the case for the Places of Worship and the Wider Community and the Managing Change workshops. The evidence suggests the following:

- Figure 27 shows the levels of satisfaction with the Stitch in Time workshop in Suffolk and Greater Manchester. Some 25% and 23% of attendees reported 'Excellent' satisfaction in Suffolk and Greater Manchester respectively, and 50% and 59% stating 'Good' respectively.
- Figure 28 shows satisfaction with the wider Places of Worship and the Wider Community workshop in both pilot areas. 46% of attendees in Suffolk rated the workshop as 'Excellent' and 46% rated it as 'Good'. In Greater Manchester, 31% of attendees rated the workshop as 'Excellent' and 56% rated it as 'Good'.
- Figure 29 shows that attendees in Suffolk and Greater Manchester were most satisfied with the Managing Change workshop. 44% of attendees in Suffolk rated the workshop as 'Excellent'. Similar results were found in Greater Manchester, where 47% of attendees rated the workshop as 'Excellent'. 53%

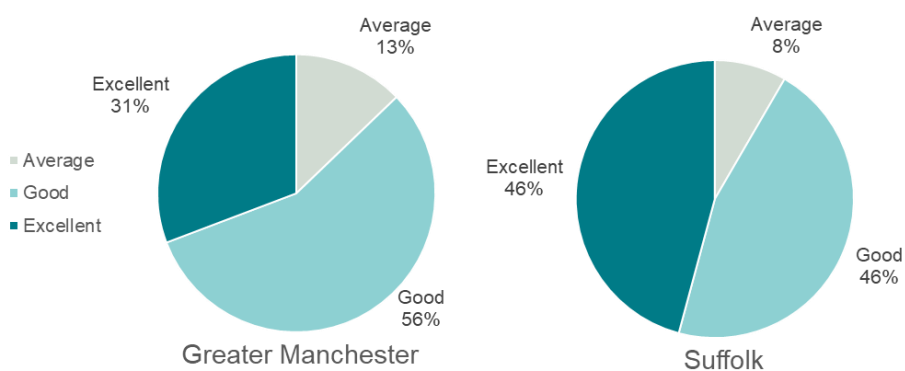
of attendees in Suffolk and 47% of attendees in Greater Manchester reported the workshop as 'Good'.

Figure 27 Overall satisfaction with the Stitch in Time workshop



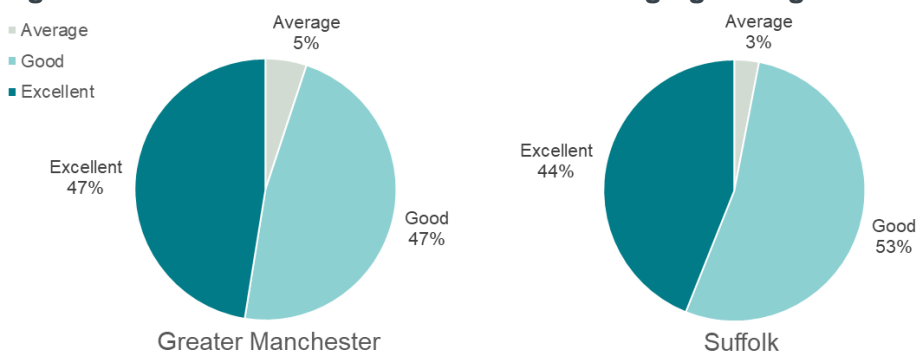
Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 28 Overall satisfaction with the Wider Community workshop



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 29 Overall satisfaction with the Managing Change workshop



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

E.3 Knowledge gained from the workshops

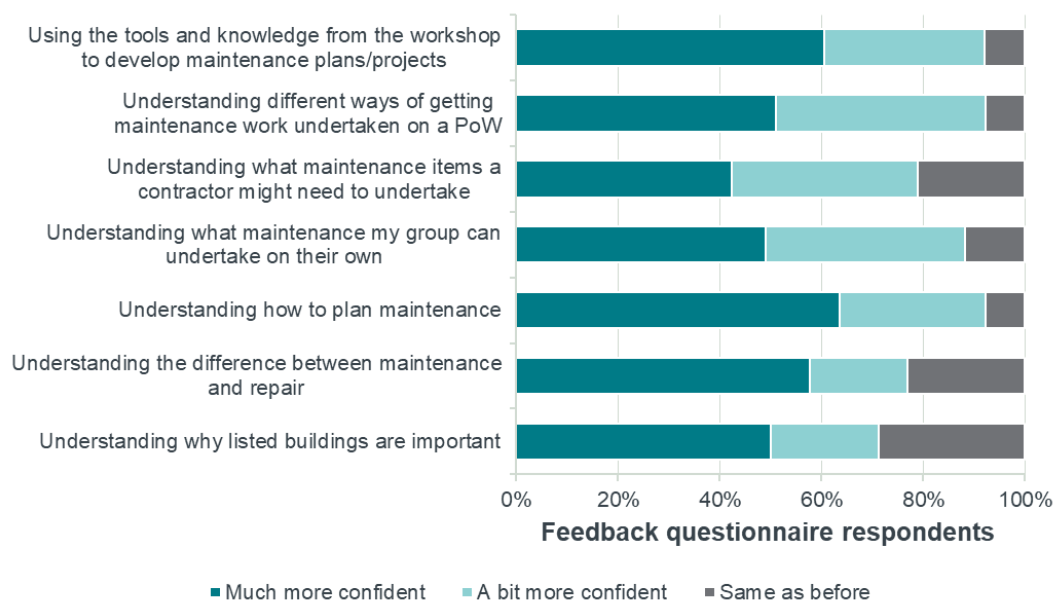
In the feedback surveys completed by the workshop attendees, they were asked about the impact of the workshop on their confidence relating to the various topics

discussed in each workshop. This was graded in terms of ‘much more confident’, ‘a bit more confident’, ‘the same as before’, ‘a bit less confident’ or ‘much less confident’.

Overall, the majority of attendees reported being ‘much more’ or ‘a bit more’ confident across the key learning areas for each type of workshop. A particularly high proportion of attendees felt ‘much more confident’ about the key learning areas from the Managing Change workshop and very few attendees felt the ‘same as before’ from this workshop. This suggests that, while attendances were lower for this workshop, those that attended found it especially helpful. Across all workshops, no attendees reported feeling less confident than before attending the workshop.

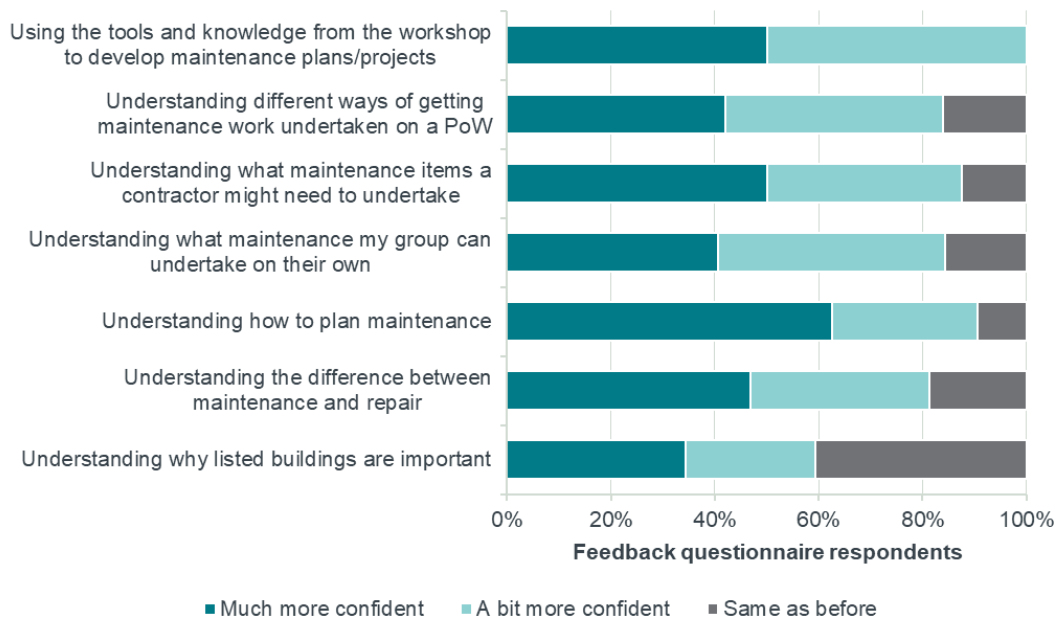
In the Stitch in Time workshop, attendees in both pilot areas gained the most knowledge and confidence in relating to how to plan maintenance and how to use the tools from the workshop to develop maintenance plans/projects. The results for Suffolk and Greater Manchester are shown in Figure 30 and Figure 31 below.

Figure 30 Knowledge gained from the Stitch in Time workshop, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 31 Knowledge gained from the Stitch in Time workshop, Greater Manchester



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

In both pilot areas, the key learning area from the Places of Worship and the Wider Community workshop that attendees gained the most confidence in was ‘consulting your congregation, local and wider communities’. A total of 50% of attendees in Suffolk and 45% of attendees in Greater Manchester reported feeling ‘much more confident’ in this area. This is shown in Figure 32 and Figure 33.

Figure 32 Knowledge gained from the Wider Community workshop, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

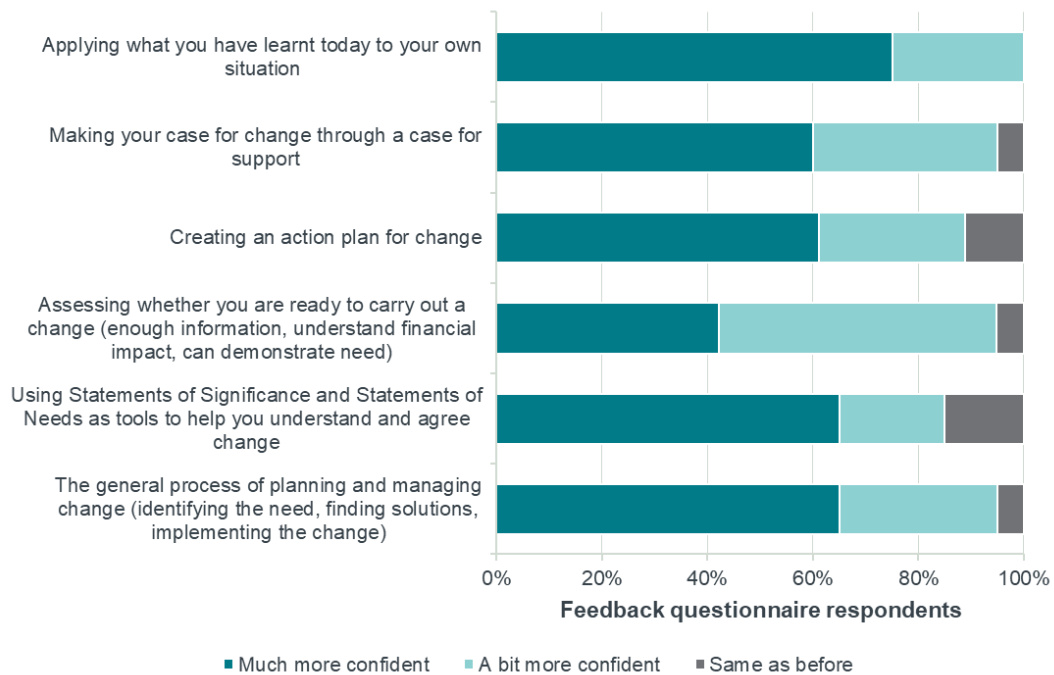
Figure 33 Knowledge gained from the Wider Community workshop, Greater Manchester



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

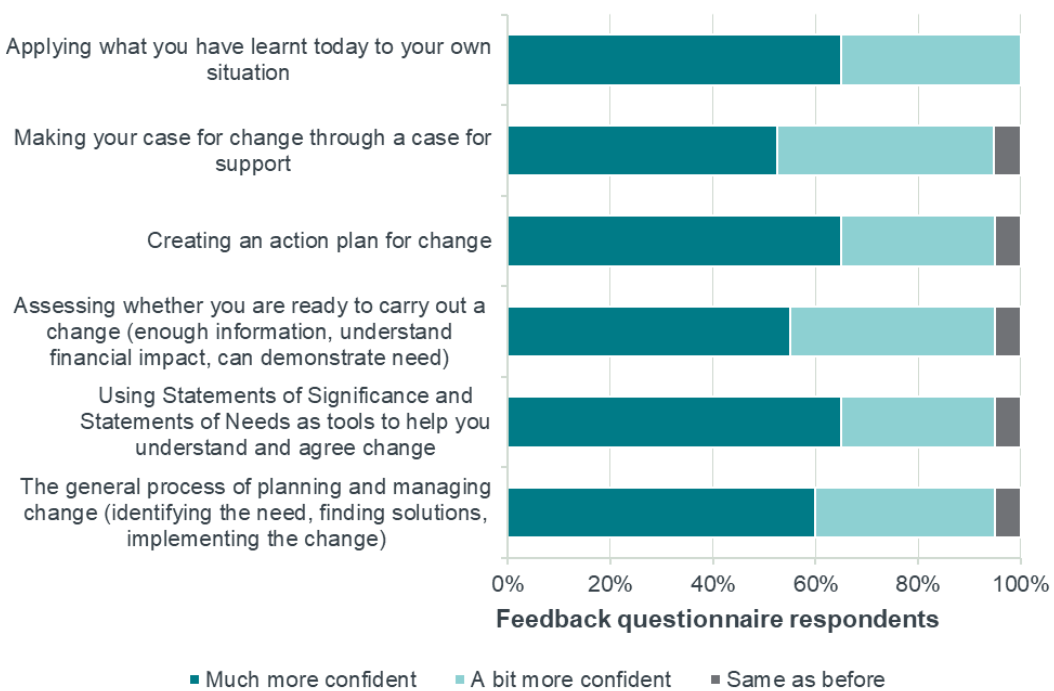
In the Managing Change workshops, attendees reported gaining most confidence in applying what they had learned in the workshop to their own situation – all attendees responded that they were either ‘much more confident’ or ‘a bit more confident’. This is shown in Figure 34 and Figure 35.

Figure 34 Knowledge gained from the Managing Change workshops, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 35 Knowledge gained from the Managing Change workshops, Greater Manchester



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

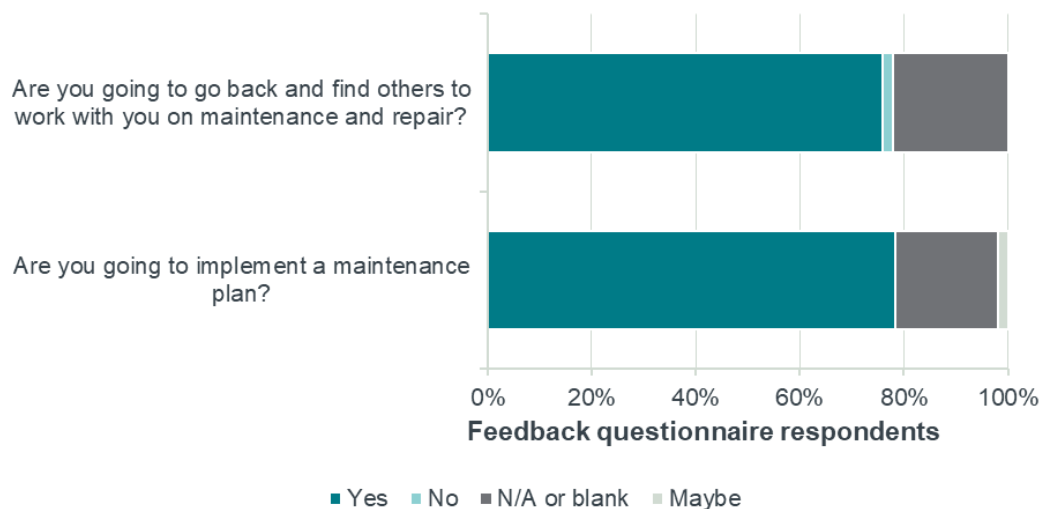
E.4 Intentions to implement learning from the workshops

Reported intentions to implement learning from the workshops were derived in the feedback survey data. The attendees' intentions to implement learning from the workshops was highest in the Places of Worship and the Wider Community workshop and the Stitch in Time workshop.

Intentions of workshop participants to implement learning after the Stitch in Time workshop are shown in Figure 36 for Suffolk and Figure 37 for Greater Manchester. The results show that:

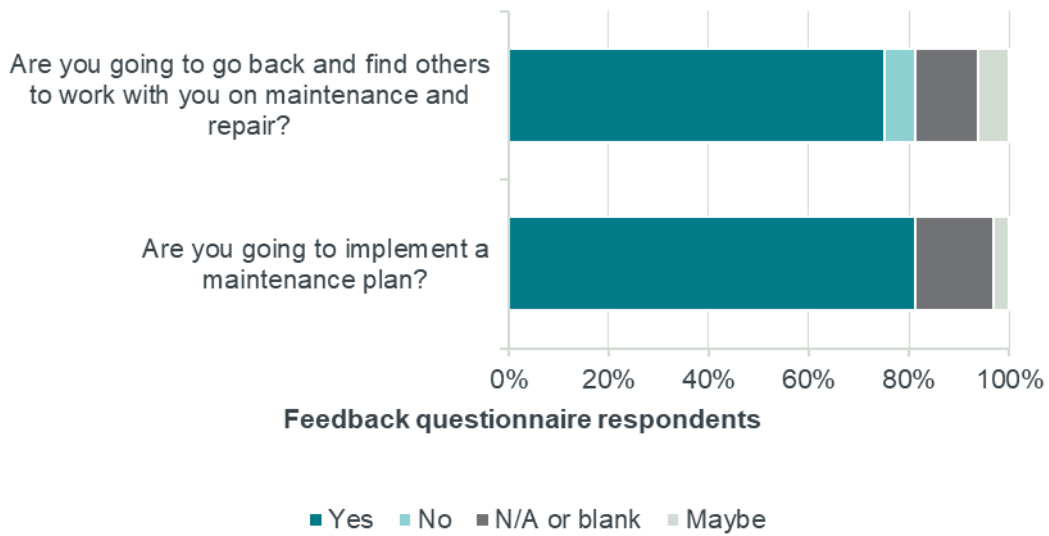
- About 75% of attendees in both Suffolk and Greater Manchester planned on finding others to work with them on maintenance and repair after the workshop.
- Around 80% of attendees in both Suffolk and Greater Manchester intended to implement a maintenance plan after the workshop. The remainder replied either 'maybe' or 'not applicable' in both locations.

Figure 36 Intentions to implement learning from the Stitch in Time workshop, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 37 Intentions to implement learning from the Stitch in Time workshop, Greater Manchester

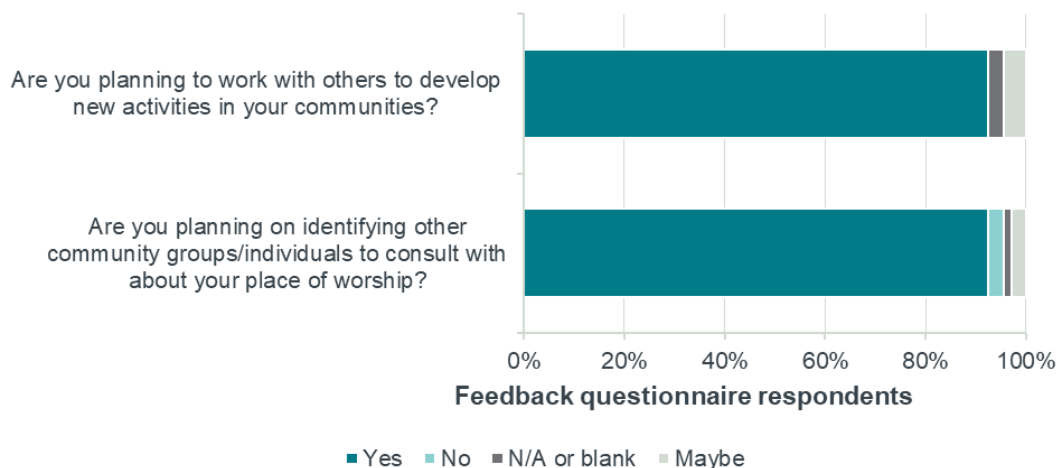


Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Intentions of workshop participants to implement learning after the Places of Worship and the Wider Community workshop are shown in Figure 38 and Figure 39. The feedback suggests that:

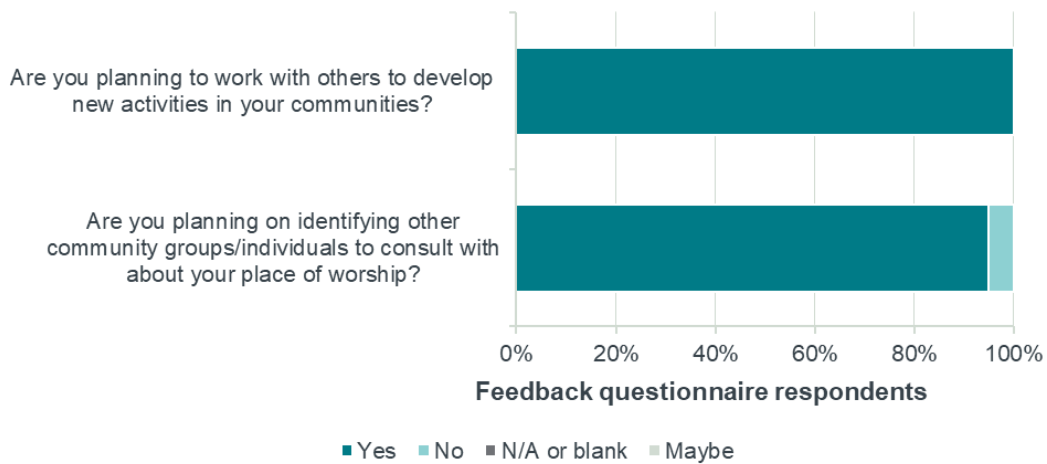
- All attendees in Greater Manchester and more than 90% of attendees in Suffolk planned to work with others to develop new activities within their community.
- Just over 90% of attendees in Suffolk and about 95% of attendees in Greater Manchester planned to identify other community groups/individuals to consult with following the workshop.

Figure 38 Intentions to implement learning from the Wider Community workshop, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 39 Intentions to implement learning from the Wider Community workshop, Greater Manchester

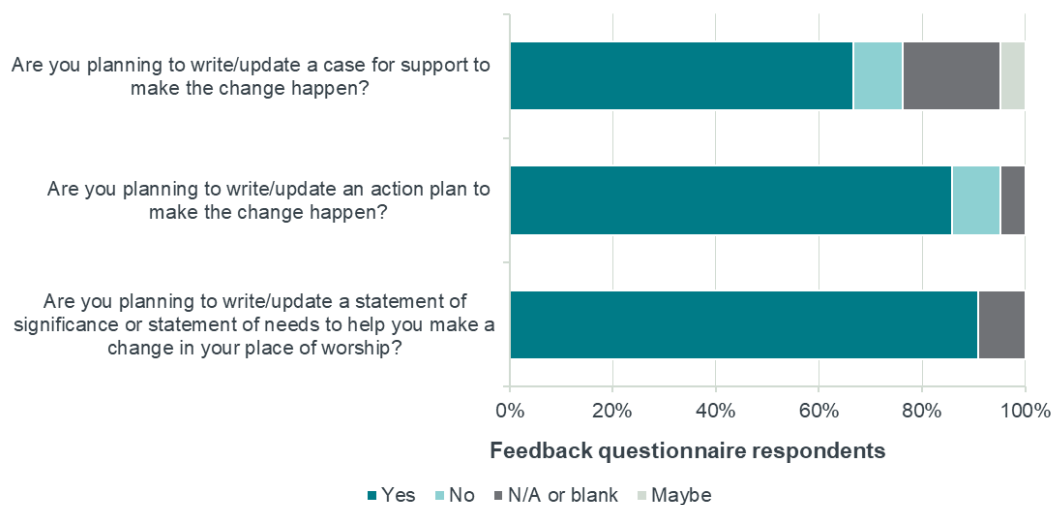


Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Intentions of workshop participants to implement learning after the Managing Change workshop are shown in Figure 40 and Figure 41. Data obtained from the feedback surveys suggest that:

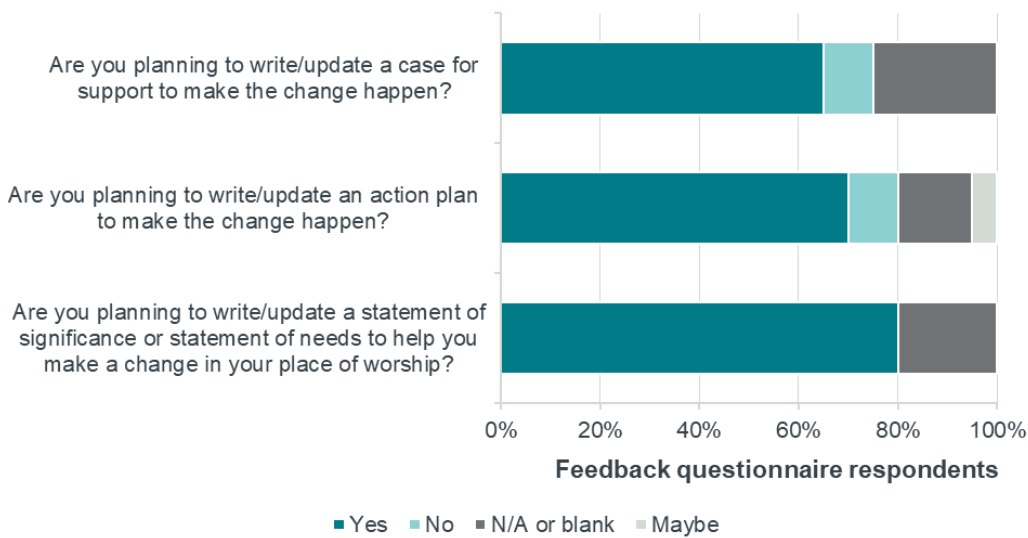
- Around 65% of attendees in both pilot areas planned to write/update a case for support to make change happen following the workshop.
- About 85% of attendees in Suffolk and 70% of attendees in Greater Manchester planned to write/update an action plan to make change happen.
- 80% of attendees in Greater Manchester and around 90% of attendees in Suffolk planned to write/update a statement of significance or statement of needs to help make a change to their place of worship.

Figure 40 Intentions to implement learning from the Managing Change workshop, Suffolk



Source: Frontier Economics analysis of CCT workshop feedback questionnaire

Figure 41 Intentions to implement learning from the Managing Change workshop, Greater Manchester



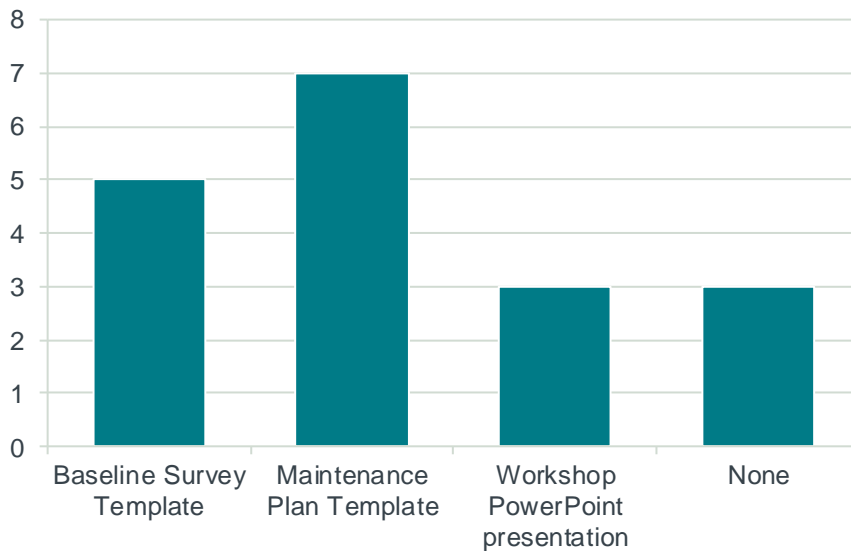
Source: Frontier Economics analysis of CCT workshop feedback questionnaire

E.5 Initial implementation of learning from the workshop

Follow-up feedback surveys were sent to workshop attendees six to eight weeks after the date of the workshop. This feedback focused on whether attendees had used the workshop materials or implemented key learning from the workshop over that time. Results from the Stitch in Time workshops and the Places of Worship and the Wider Community workshops are shown below. This evidence gives an early indication of listed places of worship starting to take forward activities in relation to maintenance and community engagement using what they learned from the workshops. There were insufficient respondents (two responses received) to the follow-up feedback surveys from the Planning and Managing Change workshop to reach conclusions from this feedback.

Stitch in Time workshops

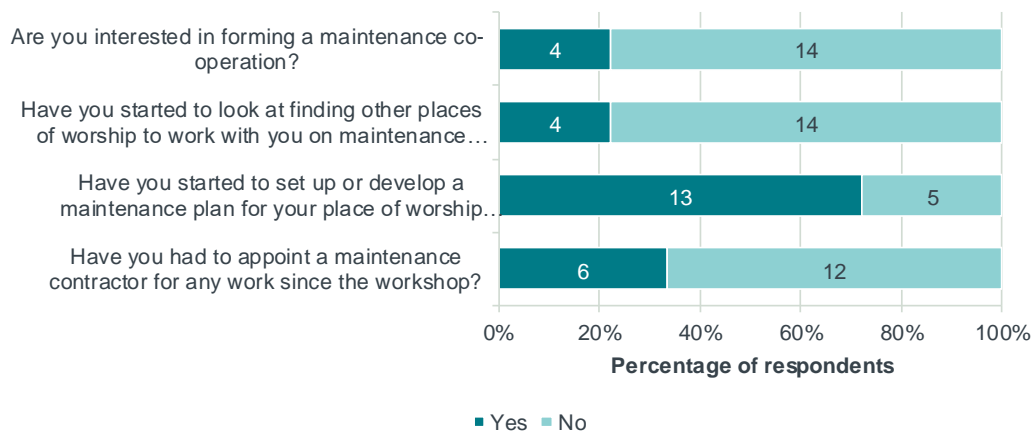
Figure 42 Workshop feedback responses to ‘Have you used any of the tools or resources from the Stitch in Time workshop since you attended?’



Source: Frontier Economics analysis of CCT feedback questionnaire

Note: 18 respondents.

Figure 43 Activities undertaken following the Stitch in Time workshop

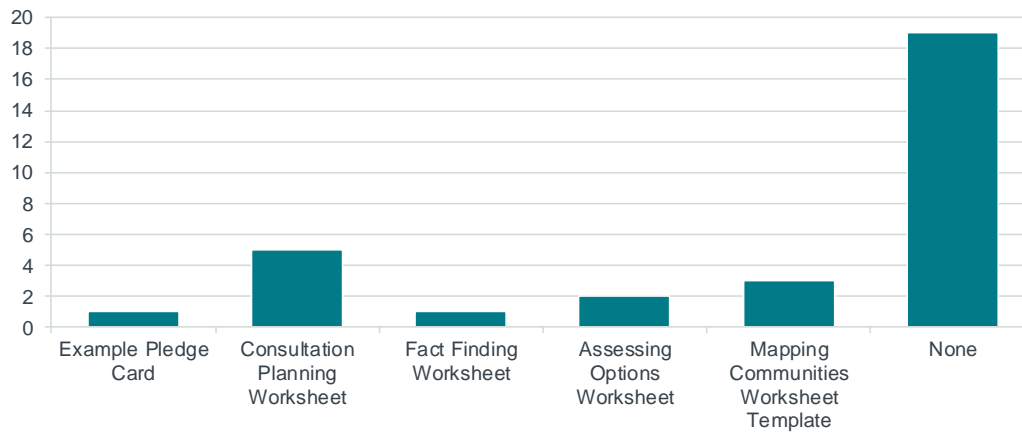


Source: Frontier Economics analysis of CCT feedback questionnaire

Note: 18 respondents.

Places of Worship and the Wider Community workshops

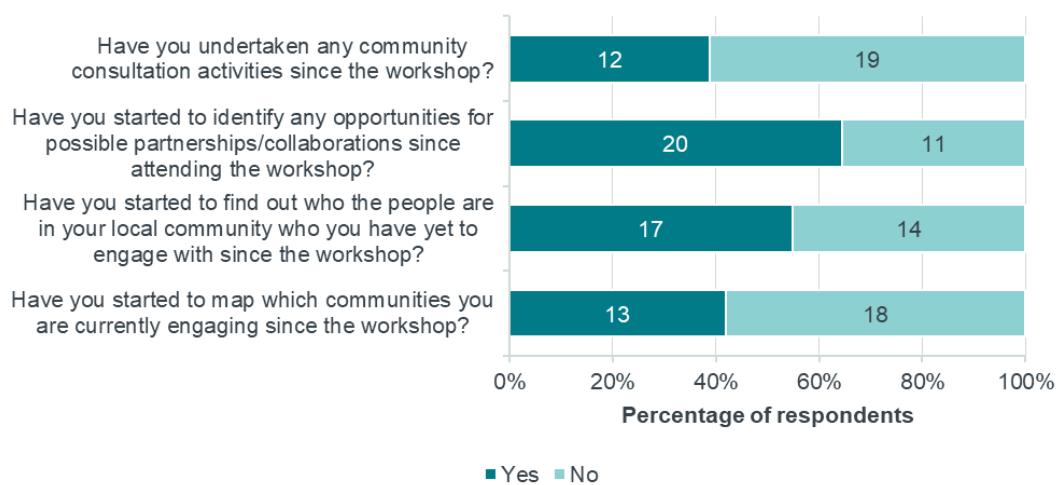
Figure 44 Workshop feedback responses to ‘Have you used any of the tools or resources from the Places of Worship and the Wider Community workshop since you attended?’



Source: Frontier Economics analysis of CCT feedback questionnaire

Note: 31 respondents.

Figure 45 Activities undertaken following the Places of Worship and the Wider Community workshop



Source: Frontier Economics analysis of CCT feedback questionnaire

Note: 31 respondents.

ANNEX F REFLECTIONS ON THE THEORY OF CHANGE

Overall, the findings in Section 4 provide evidence of progress consistent with the first stages of the theory of change for how the pilot was expected to impact listed places of worship as set out in the logic model and tested through the evaluation questions (see Section 2.3).

As outlined in Section 4.5, there is evidence of outputs and early outcomes from the Minor Repairs Fund (such as works being undertaken sooner than they otherwise would have been) and from the FSO support (such as use of the maintenance plans). The CDA support has also delivered outputs and some early outcomes for those listed places of worship receiving sustained support (such as scoping potential new community activities and starting to deliver these in some cases), but as expected the timeframe for achieving further outcomes is longer than that of the pilot and there is less evidence available for those listed places of worship receiving low levels of support. The workshops have achieved some of the expected outputs and outcomes (such as enhanced awareness of maintenance and community engagement issues) but for a smaller number of attendees than planned. There were also some unintended positive outcomes from the workshops in relation to networking effects and examples of some listed places of worship starting to work together on maintenance issues after attending.

There are early signs of longer-term impacts from the pilot (such as some improvements in building condition through the Minor Repairs Fund) but as expected it has not been possible to test these impacts fully within the timeframe of the pilot, particularly for the community engagement support.

