Future of Church Buildings

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by

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FUTURE FOR CHURCH BUILDINGS

AN ANALYSIS BASED ON STAKEHOLDER PERSPECTIVES

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PREFACE

This document reflects a Master Thesis research project as the final part of the Master Programme 'Complex System Engineering & Management' of the faculty 'Technology, Policy and Management' at Delft University of Technology. Throughout my study I developed a fascination for buildings and their contribution to the living environment. After all, the identity of a place is formed by its history: historic buildings employ design and techniques learned from centuries, embracing different building principles and cultural developments. In the fast changing world of today, iconic landmarks of our society are subject to change as well. Where olds meet new: a fascinating combination.

This picture shows the view from the topfloor of the Grootshandelsgebouw in Rotterdam, where the office of APPM is located. Various times I've looked around, counted the amount of church towers and wondered how boring the landscape would look like without these buildings shaping the city. As you might expect, it was a blast to contribute to this wonderfull world of religious heritage during my Master Thesis. I have been challenged, amazed and surprised by this valuable type of heritage.

Of course, this thesis was not possible without the help of many others. Special thanks to my graduation committee for supporting me during the process of this research and for providing the feedback that significantly improved the quality of this report. I also would like to express my gratitude to all colleagues from APPM for their formal and informal support and the possibility to embed the research in a practical context. Furthermore, I would like to thank all respondents who have contributed to the outcome of this research. Multiple times I was inspired by all the fascinating stories and enthousiasm of the respondents towards this subject. Finally, lots of love to my family and friends for their endless support, motivational words and their indefatigable dedication to hear all my struggles during this graduation project and academic career.

EXECUTIVE SUMMARY

All across the Netherlands more and more church buildings are abandoned as a consequence of secularisation, declining church attendance and ageing of the population of churchgoers. For the coming 10 years, 30-80% of all church buildings in the Netherlands are expected to lose their function as place for worship (Dutch Cultural Heritage Agency, 2018). In more detail, this comes down to 3-9 church buildings every week.

However, finding a new future for a church building is not as easy as it sounds, as it mostly result in protracted and complex processes in which involved stakeholders can hardly come to an agreement. This unwieldy decision-making processes of dealing with (imminent) vacant church buildings together with the massive scale of this assignment result in a situation that many try to avoid, while the demolishment of church buildings is expected to leave a big scar in society.

The massive assignment and impact of church buidings to society, made that religious heritage became on of the main concerns of the Dutch Ministry of Education, Culture and Science during the current administration period 2018-2021 (Ministry of Education, Culture and Science, 2018). As a concequence they offer financial support for municipalities to compose a vision on churches (i.e. *kerkenvisie*) (Dutch Cultural Heritage Agency, 2019). This made that municipalities acquired a more important role in this policy process. However, at the same time, it is still unclear for municiaplities how to act towards the complex problem of vacant church buildings and how to shape policy. In order to increase clarity, the following research question was formulated:

> *How can municipalities contribute to an effective approach to decrease (imminent) vacancy of church buildings in the Netherlands, such that cultural-historical values are preserved and stakeholders are satisfied with the final result?*

In order to answer this research question, the research was divided into three parts: 1) defining the context; 2) analysing stakeholder perspective; and 3) designing a generic framework. First, an elaborated literature review and stakeholder analysis was executed in order to get a good understanding on the complexity of this subject. In doing so, especially the alternatives of multiple use and adaptive reuse were considered to be very beneficial when it comes to defining a future for church buildings (see Figure 1 for other alternatives).
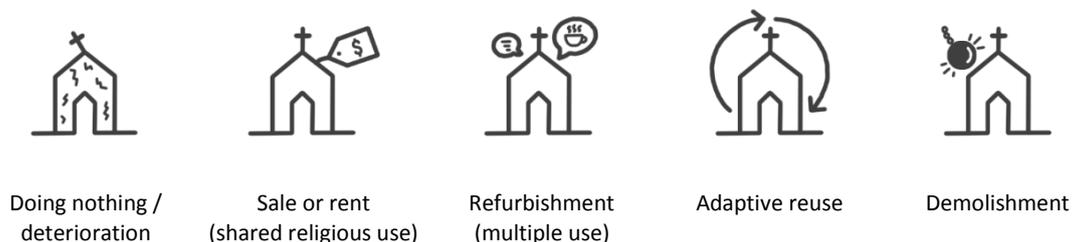

| Doing nothing / deterioration | Sale or rent (shared religious use) | Refurbishment (multiple use) | Adaptive reuse | Demolishment |

Figure 1 | Alternatives for church buildings in case of (imminent) vacancy

Secondly, by using Q methodology three dominant perspectives could be revealed that reflect the diversity of perspectives within discussions on dealing with vacant church buildings. The perspectives named: 1) "church building as house for the public", 2) "making well considered choices" and 3) "church councils in control". Those perspectives share awareness of the importance of church buildings for society and are all willing to retain church buildings for the future. However,

they disagree on what possible future is preferred and how the process of defining a future should be shaped. In perspective 1 the focus is mainly on social and culture-historical values of church buildings, in which vacancy is seen as an opportunity to reinvent the meaning of the church as meeting point. Perspective 2 on the other hand is more aware of the economic value of a church building. When a church building becomes vacant, this wil have a bad influence on its environment. In this matter, adaptive reuse might be a solution, on condition that a financially feasible business case will be realised. However, if church buildings become vacant for too long, demolition has to be considered. The last perspective, perspective 3, adheres religious values of a church building. The disposal of a church building is seen as an extremely painful decision, in which the vacant building reveals bygone glory. Therefore the religious connotation of the building should at least be remembered respectfully - in mind or by new use. In short: one might conclude that perspective 1 mainly focuses on culture-historical values, perspective 2 has more eye for economic values of reuse and perspective 3 stresses the importance of the religious meaning of a (former) church building. The differences between those perspectives together with the secrecy of stakeholders is therefore seen as one of the most deciding bottlenecks in reuse processes of church buildings.
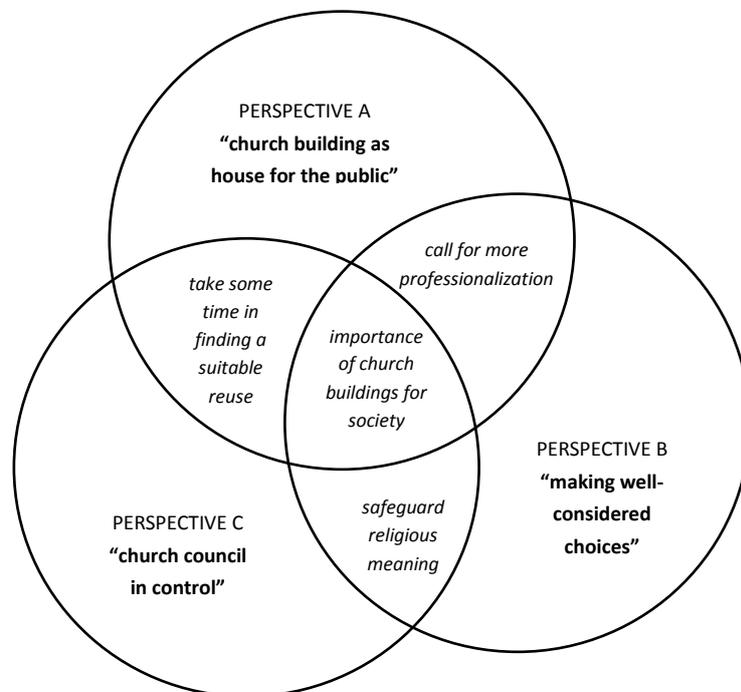

Figure 2 | Graphical representation of differences and similarities between identified stakeholder perspectives

In the third part of this research, a generic framework was created based on the identified dominant perspectives and information from the context of vacant church buildings. By knowing the areas of consensus and conflict between dominant perspectives, strategies to apply during the process of defining a future for church buildings could be shaped. Within the lifecycle of (imminent) vacant church buildings, the following stages could be distinguished: 1) budget deficits and imminent vacancy; 2) decision to dispose church building; 3) withdrawal of worship services; 4) vacancy; 5) new use; and 6) demolishment. Subsequently, Figure 3 shows how each perspective might steer the process.

Altogether, the three parts in this research showed that the amount of stakeholders, their shared perspectives and the values they assign to church buildings highly determine how a process to deal

with (imminent) vacant church buildings might be shaped. In general, there is lots of agreement between stakeholders and their perspectives. On top, all stakeholders recognize the importance of church buildings for society and are motivated to find new uses for those building in order to retain abandoned church buildings for the future. In doing so, the possibilities of adaptive reuse are expect to be very promising. However, when considering the differences, some more caution is advised. In every phase of the process, stakeholders are able to cooperate or hinder each other based on their shared perspective.

Based on these findings, municipalities could intervene by taking on the role of facilitator of the process. In doing so, they should make sure cultural-historic, economical and religious values are constantly protected in every solution possible. By composing a vision on church buildings (i.e. *kerkenvisie*), as suggested by the national government, municipalities might shape their role. This vision might serve as starting point to discuss and define possibilities, opportunities and challenges of church buildings in a region and to relate church buildings to local demand. However, municipalities should also be aware that action is more beneficial than deliberate dialogue, since every individual church building will be suitable for other use – depending on building characteristics as well as involved stakeholders. On balance, in order to come to a joint solution for each individual church building municipalities should make sure that stakeholders carefully listen to each other and respect others' values. After all, small differences in perspective can have a major impact on the willingness of stakeholders to cooperate. However, if stakeholders are able to understand each other's perspectives and respect the related values, their church buildings will face a bright future.
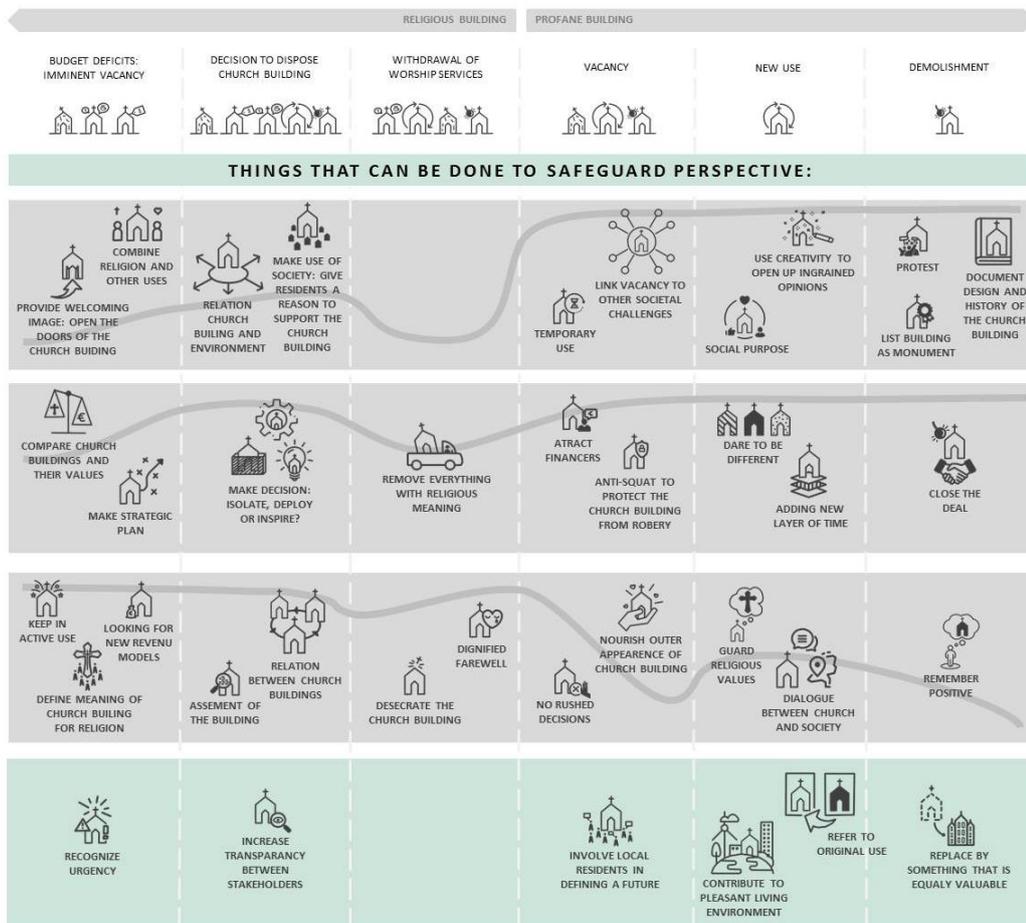

Figure 3 | Strategies to apply in each process phase in order to safeguard perspective

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ARP   Adaptive Reuse Potential

BHRE   Foundation for Conservation and Reuse Religious Heritage (i.e. *Stichting Beoud en Herbestemming Religieus Erfgoed*)

CIO-K   Interchurched Contact in Government Affairs (i.e. *Commissie kerkelijke gebouwen van het Interkerkelijk Contact in Overheidszaken*)

IPO   Inter Provincial Consultation (i.e. *Inter Provinciaal Overleg)*

KNR   Conference of Dutch Religious (i.e. *Konferentie Nederlandse Religieuzen*)

OCW   Ministry of Education, Culture and Sience (i.e. *Ministery van Onderwijs, Cultuur en Wetenschap)*

OPEN   Dutch Consultation of Provincial Heritage institutions (i.e. *Overleg Provinciale Erfgoedinstellingen Nederland*)

PKN   Protestant Church in the Netherlands (i.e. *ProtestantseKerk Nederland*)

RCE   Dutch Cultural Heritage Agency (i.e. *Rijksdienst voor Cultureel Erfgoed*)

RKK   Roman Catholic Church (i.e. *Rooms Katholieke Kerk*)

SWOT   Analysing technique identifying Strengths, Weaknesses, Opportunities and Threats

VMBK   Dutch Association for Operators of Monumental church buildings (i.e. *Vereniging Beheerders Monumentale Kerkgebouwen*)

VNG   Association of Dutch Municipalities (i.e. *Vereniging Nederlandse Gemeenten*)

CHAPTER 1 | INTRODUCTION

Our biggest museum is for sale. All across Europe, religious heritage buildings are under threat (Future for religious heritage, 2014). Empty church buildings signify one thing: secularization or the deinstitutionalization of religion which translates to a lack of social and financial support.

1.1 | CHURCH BUILDINGS IN THE NETHERLANDS

Also in the Netherlands, less and less people are attending church services. From origin, the Netherlands was a devoted Christian community, consisting of the Roman Catholic and Protestant religious conviction (Schmeets, 2016). However, nowadays secularity is high. Since 2017, the Netherlands counts more non-religious than religious inhabitants. 51 per cent of the population stated that they were not affiliated with any religion (CBS, 2018). Furthermore 78 per cent of the Dutch population declared they never or hardly ever go to church and among those who still go to church the frequency is decreasing (CBS, 2018).

As the popularity of the established Christian denominations continues to drop, the number of Christian church buildings becoming redundant is on the increase (Velthuis & Spennemann, 2007). As a consequence of this secularization and changes in the religious landscape, less church buildings are required to meet future needs in the Netherlands (Bisseling et al., 2011). Simultaneously, the increasing level of church abandonment in combination with declining church attendance, also has a major effect on the financial condition of religious communities.

Church buildings becoming vacant

As a result, many church buildings cannot be kept by the local congregations (Bisseling et al., 2011). Church buildings are forced to close, resulting in a major surplus of vacant places of worship. Based on expectations of the CIO-K, coming 10 years 30-80% of all churches in the Netherlands are becoming redundant (Dutch Cultural Heritage Agency, 2018), equalling 3 to 9 churches every week.

The effects of this massive close down of church buildings might speak for themselves, especially because church buildings are not just ordinary buildings. For many people, closure of a church building implies they will lose their inner home, a welcoming place for worship and forgiveness (Stassen, 2017). For others, the outer appearance of church buildings is a reason to pursuit new use of these buildings. This latter reason is especially present in a densely populated country such as the Netherlands, where there is a deep need of space (Steenhuis & Meurs, 2017), the housing shortage is pressing and where land is generally too valuable to be left unused (Velthuis & Spennemann, 2007). After all, where there is vacancy, there is space for new use (Steenhuis & Meurs, 2017) and new quality (Karatas et al., 2018). In other words, the moment a church buildings loses its religious function does not have to lead to a breakdown of the building (Herfs, 2016; Bisseling et al., 2011).

Church buildings – a very special type of cultural heritage

Still, religion remains an important source of social identity and continues to have a significant presence in public life (Grace, 2000). At the same time that religious practices have evolved, it has become apparent that church buildings not only represent a religious heritage, but also equally importantly a cultural heritage (Mørk, 2015). Or, as della Dora (2018) states 'even if a church no longer functions as a church, its façade speaks of a Protestant or Roman-Catholic Christian substratum'.

This implies that whether a church building is recognized as heritage or not, it has acquired a special position within the built environment. The iconic, often prominently situated church buildings contribute to the religious history, give meaning to the living environment and characterize the historical cultural landscape of a region (Dutch Cultural Heritage Agency, 2012). In a religious context, a church is a building that recalls love and harm, life and death, faith and disbelief, joy and sorrow and fear and hope (Herfs, 2016). Furthermore, a church building is not just the house of God or a place where sacred and religious acts take place. A church building is often also seen as a venue and a central reference point in the mental map that people form of their town (van de Donk & Jansen, 2013). Church buildings also contribute to collaborations for local initiatives (Brouwer, 2009) and increase the quality of life in a neighbourhood (Grevel, 2009). This makes a church building not only valuable for those who seek for a home in a religious community, but for everyone who is familiar with the physical presence of the building itself, whether or not is has monumental value (Bisseling et al., 2011).

Still, church buildings play an important role in the urban and social structure of the city and surrounding countryside (van de Donk & Jansen, 2013). Not only for the congregation but also for the wider local community church buildings are a source of great pride (Roche, 2011). Church buildings, due to their architectural form, location and often their sheer size, contribute to creating a local identity and character (Mørk, 2015). Therefore, the deviant nature of religious heritage compared to other heritage is mainly explained by strong emotional connotations people have with the presence of the building (Verkaaik, 2017). Even church buildings without culturalhistorical or monumental value, might have a great emotional value for local residents (van de Donk & Jansen, 2013). This makes that religious organisations, governments, private parties, interest groups and residents are often convinced by the importance of preserving this cultural heritage. Even if one does not visit church anymore, church buildings remain significant and are surrounded by emotion that most Dutch people want to relish (Ministry of Education, Culture and Science[2], 2018).

Protecting church buildings for the future

As already indicated, the importance of religious heritage in society is recognized by many. On the other hand, when church buildings are becoming vacant, deterioration lies in wait. If a new use is not found quickly once a church building becomes redundant, Roche (2011) argues that its viability reduces rapidly as the fabric deteriorates and repair and renovation costs soar. On top, Velthuis & Spennemann (2007) warns that unused church buildings are easy targets of vandalism and environmental decay and Latham (2000) points out the potential negative impacts on a community's emotional well-being when a church building decays. As a result, there is an importance of quick action. Especially since enumerative real estate usually cannot afford to stand vacant for a longer period of time, as underlined by Pasterkamp (2014).

Unfortunately, a new use is not easily found. Not only are most church buildings renowned for its very typical architecture, they are also characterised by high energy consumption, high maintenance costs and are often protected by a monumental state (Stadig, 2015). In order to overcome those limitations there are two options: reusing and demolishing.

In many cases, demolition is not seen as a preferred option. The important religious, social and cultural values causes that the act of abandoning or demolishing churches effects not only its congregation, but also the local community and in some cases society (Mørk, 2015). Therefore,

demolishing a church can be seen as tearing apart cultural history: religion is seen as heritage and the church as museological showpiece (Verkaaik, 2017). Dealing with abandoned churches therefore raises important questions about identity and ethics (della Dora, 2018). This makes that adaptive reuse of church building is given priority in recent year. Also according to the Dutch national government, which sees adaptive reuse as a sustainable future for religious heritage (Dutch Cultural Heritage Agency, 2018).

Adaptive reuse en masse?

Practice has already shown that religious use is just one of the many function to preserve a church building (Koren et al., 2016). As van Leeuwen (2006) state: "The best function of a historic church is of course its original function, but, if destruction has to be avoided, demolition being irreversible, much may be allowed." One of the possible lifelines to protect the cultural-historical value of church buildings appears to be in adaptive reuse. Austin (1988) formulated adaptive reuse as a process by which older buildings are redeveloped for economically viable new uses. In this light, adaptive reuse is seen as positive by many (Velthuis & Spannemann, 2007). Asselbergs (1996) state adaptive reuse result in a built environment that is an enriched mixture of different times, architecture, interiors and uses. Persoon (2019) concluded that adaptive reuse of cultural heritage in the Netherlands has a positive impact on the market price of surrounding buildings.

One of the advantages of (adaptive) reuse is that it reaffirms the presence of the church in the neighbourhood and preserves the urban context while adding richness and viability. In fact, Latham (2000) state that adaptive reuse is able to conserve architectural, social, cultural and historical values. In this manner, Bromley et al. (2005) have advocated that adaptive reuse is essentially a form of heritage conservation. Furthermore, because of the practical outcomes of adaptive reuse in combination with values of conservation, the reuse of heritage buildings can be seen as a sustainable strategy (Bullen & Love, 2011). From this sustainability point of view it is far more economical to reuse a building or structure instead of demolishing and at the same time save significant costs (Maitland and Woodside, 2016).

1.2 | PROBLEM STATEMENT

At first glance, adaptive reuse seems to be a very promising alternative in finding an future for church buildings. Without a doubt, transformed and reconfigured church buildings can act as symbols of appropriation, as well as symbols of tolerance, as disputed spaces and as spaces for dialogue (della Dora, 2018). After a successful reuse, great (architectural) recognition might be received by the public at large. However, these examples also show that a successful reuse cannot be duplicated from one to another. Every time tailor made solutions are required (van Damme, 2013). Since church buildings are continuously being abandoned, converted or demolished and there are no sign of this trend diminishing (Mørk, 2015), it might be questionable how many appropriate functions there are still available and can make a convincing business case.

Besides, church buildings are not typical buildings as their scale, spatial arrangement, decorative features, fenestration and former consecrated use restrict many suitable options for reuse (Roche, 2011). In addition, at the end of the seventies, many church authorities ensured the future of their building by registering their church as official recognized heritage, after which they acquired a place on the list of monuments and were protected against possible changes (van de Donk & Jansen, 2013). With this nomination, the government contributes financially towards the maintenance of a

church, which makes it easier to preserve the buildings in their original state. However, the protected state also limits the opportunities when a church building becomes vacant (Bisseling et al., 2011). Altogether, this makes that not every former church building is appropriate for a preferred new use. Furthermore the preferred new use can be very subjective. After all, where religious organizations like to preserve their (original) church building, they do not always see value in transformation or re-use (Bisseling et al., 2011). Not only the deprivation of a religious identity can be a reason for church communities to demolish a church building without major cultural-historical and monumental value, the financial motive should also be taken into account (van de Donk & Jansen, 2013). After all, the residual value of the plot underneath the church buildings is almost always more valuable than the market price of both building and plot. This means demolition of a church building usually brings more profit than (adaptive) reuse (Bisseling et al., 2011). An important consideration. Especially because the revenues of the disposal of a church building will be allocated to church authorities, who will be very grateful to receive those incomes because of the financial issues those organisations suffer.

Increased complexity by stakeholders

Still, with a common goal to maintain places of worship, it does not seem necessary that the process of reuse is complicated and challenging. However, reuse and transformation processes of church buildings are not only about overcoming technical and financial issues or physical problems of objects and locations. In particular stakeholders, each with their own power and interests, shape the possibilities for achieving a sustainable outcome with regard to the reuse or transformation of the built area (Dixon et al., 2007). With other words: stakeholders can make or break adaptive reuse of church buildings. This has been very well captured by Latham (2000, 12) stating: "The real limitations are not archaeological, aesthetic, economical or functional, but psychological: the limits created by preconceptions, and by lack of imagination. Once the will is there, the skill and ingenuity will follow."

How parties deal with heritage depends strongly on the value they attach to them (Baarveld et al., 2014). The Dutch discussion about the future of church buildings is currently dominated by a one-dimensional approach to church administrations, monument conservation and the real estate sector (van de Donk & Jansen, 2013). However, in dealing with heritage, the biggest challenge seems to be uniting underlying (joint) interests of all actors (Baarveld et al, 2014). Van de Donk and Jansen (2013) argue that within the domain of church buildings the socio-cultural dimension is barely visible. A dimension that is crucial for a sustainable future of church buildings. After all, the treatment of a church building after it has lost its religious function can upset many actors in urban society, since with the disappearance of the church a link in society will fade (van de Donk & Jansen, 2013). Therefore, the manner in which the involved parties interact often leads to vigorous debates that might cause considerable delays, disappointed parties or non-decisions (Bisseling et al., 2011). In the end adaptive reuse is a process of change and requires a certain amount of creativeness and inventiveness, from all those involved in the process of adaptive re-use (Velthuis & Spannemann, 2007)

Wicked problem

All in all, disposing church buildings is a complicated process, which goes in hand with many emotions (van Damme, 2013). This makes that finding a new future for a church buildings that satisfies the involved stakeholders can be seen as a wicked problem. According to Rittel & Webber (1973) wicked problems are characterised by open-ended societal problems which will never have a

clear formulation, and does not have an enumerable set of solutions that will be true or false, ultimate or reversible. This makes every wicked problem, which might be a symptom of another problem, in essence unique and its existence explainable in numerous ways. These characteristics all apply to the issues a church building will face after losing its religious function. Head (2008) describes a wicked problem as complex, open-ended and intractable, where both the problem as the solutions is strongly contested. According to Cuppen (2013), this creates situations in which different people have different ideas about what exactly the problem is and how it should be solved. As described by van Eeten (1999: 186), a wicked problem can therefore become a dialogue of the deaf in which 'stakeholders talk past each other, advancing arguments that are valid in their own right, but differ fundamentally from each other'. Within reuse processes of church buildings, ping-pong battles will come around as well. The conflict between the church authorities, who want to see a church building demolished, the local congregation who still has a hard time to process their loss and local residents who fight tooth and nail to save the building and reuse it for other practises, is not uncommon.

As a consequence, when it comes to preservation and further development of church buildings, the utmost of care is required (van de Donk & Jansen, 2013). In practice, it appears that it is very difficult to reach consensus when binding agreements on the future of a church building has to be made (Baarveld et al., 2014). Emotions run very high, and non-decisions lie in wait. In the meantime, the former prestigious church buildings are left unused, devoted to the test of time and subjected to the risk of decay.

Knowledge gap

While most of the past and recent research has focused on the 'making' of sacred space, significantly less attention has been paid to processes of 'unmaking' (della Dora, 2018). However, as commercial viability and sustainable use are often of fundamental importance to good conservation practice, the challenge of finding suitable new uses for redundant churches is pressing (Roche, 2011).

Even though reusing church buildings is no new concept, 1 out of 5 church buildings are already reused in the Netherlands (van der Breggen & de Fijter, 2019), remarkable less knowledge is documented. This might relate to the fact that every individual church reuse is seen an individual case. The desired process agreements therefore depend on the location, scale, financial situation, interests of stakeholders, etc. (Baarveld et al., 2014). As a consequence, no standard procedures are available in dealing with church redundancy, leaving parties tangled and anxious to grasp the nettle on this subject.

At the same time, the role of stakeholders and their perspectives within the bigger picture is underexposed within the available documented knowledge. This is despite the fact an overview of stakeholders perspectives can be very useful for 1) identifying differences in values and interests that need to be discussed, 2) creating awareness among a broad range of stakeholders, and 3) developing scenarios (Raadgever et al., 2008). According to Koren et al (2016), the joint interests within redevelopment collaborations of church buildings should be based on all different, individual interests. An argument that is also underlined by de Vries (2007), stating that general interest should take precedence over personal interest of stakeholders in order to move in the right direction.

1.3 | RESEARCH QUESTION

This research will therefore revolve around stakeholders, their differences and similarities in perception and their abilities to influence the process of reusing churches. In doing so, special attention is being paid to municipalities, since those governmental institutions are increasingly held responsible for the preservation of church buildings. Understanding actors and shared perspectives might help in shaping decision making processes, which contributes to an overall optimization of current policies. The objective in this research is to explore how municipalities can shape their processes to contribute to an effective approach towards reusing church buildings. The following research question is proposed:

How can municipalities contribute to an effective approach to decrease vacancy of church buildings in the Netherlands, such that cultural-historical values are preserved and stakeholders are satisfied with the final result?

1.4 | RESEARCH OBJECTIVES

The aim of the proposed research is to provide better understanding of relations within the system of vacant church buildings. In doing so, attention is paid to stakeholders, general stakeholder perspectives and strategic behaviour to cope with vacant church buildings. As part of the Master program 'Complex System Engineering and Management', the study works towards a system design in the institutional setting of dealing with abandoned church buildings. The socio-technical context of this system can be found in the (adaptive) reuse of former churches itself. By reusing a church building, multiple technical difficulties have to overcome. At the same time, the historic, architectural, cultural and emotional values of the building can both cause resistance and opportunities to new function or related adjustments to a religious building, which marks the social complexity.

1.5 | SOCIETAL AND SCIENTIFIC RELEVANCE

Vacancy of buildings is undesirable in general. An empty building or unused property will not only lead to a loss of income, it can also lead to decay with cluttering and degradation as a result (Harmsen & van der Waal, 2008). Especially for church buildings, which are characterized by high historical, cultural, architectural and emotional values (Plevoets & van Cleempoel, 2011), there is a societal relevance to preserve these buildings in an appropriate manner.

From a scientific point of view, reusing church buildings is no new concept. Especially from an architectural point of view, much information is available on how to overcome technical difficulties in reusing church buildings. However, dealing with the practical consequences of a reuse process and the role of stakeholders is less discussed in literature but just as crucial to make a reuse succesfull. With other words, where the importance of preservation is well recognized, an understanding on how to preserve church buildings is limited. This research used shared stakeholder perspectives to presents new insights on preserving church buildings for the future. By connecting in depth knowledge, stakeholder perspectives and network theories, this research adds to existing knowledge on decision-making processses to define a future for church builings. On top, as the Dutch are a forerunner in dealing with church vacancy (Mørk, 2015), findings in the Dutch context might also serve as source of inspiration for other countries facing the same problem.

1.6 | SCOPE

First of all, the problems om this research is tailored to church buildings which are already abandoned of become vacant in the near future. In this, the scope if this research is narrowed to the two most important religious denominations in the Netherlands: the Roman Catholic Church and the Protestant Church (Bisseling et al., 2011). Since these religions are faced most with the problem of declining church attendance (CBS, 2018), this research will mainly focus on church buildings of these religious organisations. However, this does not imply that research outcomes cannot be used for defining a future for every other religious building facing the same problem.

Furthermore, it should be mentioned that this research confines itself towards 'fully-fledged' church buildings that are established as such (see Nelissen, 2008: 61). In this, church buildings are described as tangible evidence for the existence of religious meaning. Furthermore, this research only includes church buildings which resemble characteristics of church buildings, based on Christian traditions; functions and symbolism (see Wesselink, 2018). Buildings which are not originally built as a place of worship, such as clandestine churches or buildings which are converted into a church are excluded from the scope of this research.

As a final point, when reading this research, one must be aware that the described problem of church abandonment is not applicable everywhere in the Netherlands. Still, in some regions new churches are build and new religious factions arise (Bisseling et al., 2011), for example in the so called Bible belt. Of course, those regions are of less interest as well.

1.7 | READING GUIDE

This research rapport will continue with a description of the research design in Chapter 2, in which sub questions are indicated and the research set up is explained. Subsequently, Chapter 3 will zoom in on applications of reuse and the possible futures for church buildings. In Chapter 4, the meaning of church buildings in the Netherlands and their corresponding values are presented followed up by an extensive stakeholder analysis in chapter 5. Next, the insights presented in chapter 3, 4 and 5 will be used in Chapter 6 for the application of Q-methodology to indicate dominant stakeholder perspectives, their differences and similarities. Next, in Chapter 7 a general framework will be presented that guides municipalities and other stakeholders in the process of defining a future for church buildings and strategies that could be applied. Finally, recommendations for municipalities to cooperate in the process of reusing church buildings will be presented in Chapter 8, including a discussion of the conclusions.

CHAPTER 2 | RESEARCH APPROACH

To indicate ways in effective approaches for stakeholders in finding a future for (imminent) vacant church buildings, a research design is set up. This section elaborates on the research design, in which three different parts are proposed to answer the research question: defining the context, analysing stakeholder perspectives and designing a generic framework.

Within every part of this research design, sub questions will be answered which all contribute to the main research question as formulated in Chapter 1. In the following paragraphs a description is given of every part in this study, including de decomposition of smaller sub questions and a description of the research methodologies used in order to answer those questions. Specific attention is being paid to the main research method of this thesis: Q-methodology. Additionally, a research flow diagram is presented in Figure 4, which gives a visualisation of the structure of this research project.

2.1 | PART 1: DEFINING THE CONTEXT

As stated by Howlet (2017), policy design is dependent on the context. Before any policy can be designed, a thorough understanding of the current situation, underlying systems and causes and consequences of the problem is essential. In defining the context it is about the characteristics of church buildings, their possible futures and the main stakeholders in the system.

In order to create an effective approach of (imminent) vacant church buildings, it is therefore important to zoom in on possible futures and the role of reusing. The first sub question is as follows:

1. *What are possible futures for church buildings and in what manner can the current knowledge on reuse be applied to a sustainable conservation of vacant church buildings?*

In the first sub question, knowledge on reuse and adaptive reuse processes in general will be reflected on possibilities for reusing abandoned churches. After all, more general information on reuse projects might lead to new insights in dealing with church vacancy. This sub question zooms in on the reasons to preserve a building for the future, what alternatives could be applied and how to decide on which alternative to choose in which situation. In doing so, a link is made to the context of determining a future for church buildings. For knowledge on (adaptive) reuses mainly scientific literature is consulted. However, since many in depth information on reusing church buildings is available in more practical studies, desk research is applied because this contains non-scientific references as well.

Furthermore, to compare potential futures for church buildings, pros and cons of each alternative are indicated by a SWOT analysis. Within this methodology strengths, weaknesses, opportunities and threats can be identified for new plans that could be applied in the future (Nikolaou & Evangelinos, 2010). By mapping out all different future for vacant churches, it becomes visible what the advantages and disadvantages of possible futures are and which alternatives should be considered in finding a new future.

Subsequently to the comparison of possible futures for church buildings, this research zooms in on the specific characteristics of churches as well. Since church buildings are not just ordinary buildings, it is expected that the decision making process on the future use on these kind of buildings also

differs from other real estate or cultural heritage processes. Tangible and intangible aspects of the meaning of church buildings in the Netherlands will be discussed by the succeeding sub question:

2. *Which characteristics of church buildings contribute to the complexity of reusing and what are the differences between dealing with deposed church buildings and other vacant buildings?*

By having overview on the meaning of church buildings in Dutch society, elements which are most likely of causing problems in the process of reusing can be extracted. Furthermore, sub question 2 makes a distinction between all aspects that makes church buildings a valuable sort of heritage. By doing so a set of values that are related to church building is extracted and related to the different reuse-alternatives as described in sub question 1.

As last part of defining the context, a stakeholder analysis is executed, see chapter 5. After all, dealing with church vacancy is influenced significantly by involved actors. Since a one-dimensional approach of stakeholders is currently dominating the debate of dealing with church vacancy (van de Donk & Jansen, 2013), a total overview of stakeholders is useful. Sub question 3 zooms in on this aspect. This sub question focusses not only on determining the relevant actors and their interest, but also aims to declare why certain actors behave like they do in a network of other actors. The question is formulated as follows:

3. *What are the main stakeholders in the system of dealing with vacant church buildings, what are their behaviour and decision-making mechanisms and how do these actors interact with each other?*

Identifying the interactions between stakeholders is necessary to understand the complexity and to map the interdependencies within the actor network. This will emphasize the need for actors to cooperate and provides overview on how actors might influence each other. In the first place, an indication of relevant actors will be made based on desk research and literature review. Additionally, in conversations to stakeholders, they will be asked to indicate which parties also could contribute to defining the future of religious buildings. When the analysis on stakeholders is completed, some relations will be visualized. According to Ferretti (2016), a good way of drawing stakeholders together and negotiating new visions can be done by mapping. In mapping the stakeholders different analysing techniques will be used, such as a power interest grid and a formal chart. Grouping stakeholders in the power/interest matrix will visualize communication and relationships between stakeholders that can affect the project and its implementation (Ferretti, 2016). A formal chart is intended to prescribe how stakeholders interact (Guimerà et al., 2006).

The output of this actor overview will serve as input for the in-depth analysis of stakeholder perceptions of Part 2 and design approach of Part 3. After all, actors are able to influence decisional outcomes in order to pursue goals regarding the problem and its possible solution, or regarding their relations with other actors (Dente, 2014). This information is therefore of great importance in designing a general framework.

2.2 | PART 2: ANALYSING STAKEHOLDER PERSPECTIVES

The position of stakeholders is striking in this research. As stated by Ferretti (2016: 524) 'complexity in contemporary societies follows from the plurality of viewpoint actors adopt in their interventions,

and from the plurality of criteria upon which they base their decisions'. By mapping and understanding actor perspectives, it will be more clear how stakeholders can be satisfied with overcoming vacancy of church buildings. Where Part 1 gave an overview of relevant stakeholders, Part 2 analyses perspectives of stakeholders. In doing so, question 4 will zoom in on all possible opinions related to dealing with church vacancy and the clustering of actor perspectives towards these opinions. Question 4 reads as follows:

4. *What dominant stakeholder perspectives exist on the topic of dealing with vacant church buildings and what are the differences and similarities between those perspectives?*

By answering this question Q methodology will be applied. Originally, Q methodology was designed expressly to explore the subjective dimension of any issue towards which different point-of-view can be expressed (Stenner et al., 2017). This resulted that Q-methodology became a proven method to explore diversity of perspectives in social science and psychology (van Duin et al., 2017). In the meantime, the research method is adopted by other research fields as well. Especially for unstructured problems, with multiple actors, multiple perspective, conflicting interest, important intangibles and key uncertainties (Rosenhead and Mingers, 2001), the Q-methodology is very appropriate (van der Lei and Thissen, 2008). Also for studies in which many subjective factors impact behaviour the method is very suitable (Gaebler-Uhing, 2003). Both conditions are applicable to dealing with vacancy of church buildings, which makes the method very capable for analysing shared stakeholder perspectives on the future of church buildings.

To answer this question, first data is collected on individual stakeholder perspectives; secondly this data is analysed leading to patterns of opinions that could be clustered. By doing so, perspectives on what is most important in defining a future for church buildings are extracted, as well as differences and similarities within those perspectives. The outcomes reveal shared stakeholder perceptions that should be taken into account by formulating decision making processes.

2.3 | PART 3: DESIGNING A GENERIC FRAMEWORK

The outcomes of the shared stakeholder perspectives of Part 2 in combination with the literature review of Part 1 can be used as input to develop a design for a generic process framework. This framework is intended to cope with (imminent) vacancy of church buildings. However, in policy decision making there is no simple solution to a problem (Dente, 2014). This underlines that in dealing with church vacancy, every church building will follow its own process (Bisseling et al., 2011). However, in general there are strategies that can be applied in every process of reusing churches. Hence, the way these strategies will be applied in detail might be different for each process. According to Dente (2014), it is necessary to go further in-depth in the analysis of the decisional processes to identify the basic elements that could explain why certain results are achieved. Sub question 5 will look into those basic elements:

5. *What strategies might be applied by stakeholders based on shared stakeholder perspectives during each stage of defining a future for a church building?*

The moment a church building loses its religious function is an immediate cause for difficult discussions. In composing policy, the effectiveness will be highly dependent on involved actors and their perceptions. As stated by de Bruijn and Herder (2009) stakeholders in social-technical systems will show strategic behaviour and have diverging interests, which can frustrate a rational and phased

decision-making process. In addition, actors with shared perspectives are able to form coalitions (Ingold, 2011). By doing so, they are able to combine their individual powers and affect the decision making process (Weible & Sabatier, 2005). Having better understanding of these strategies related to perspectives, might help stakeholders in finding a future for church buildings that is commonly supported.

Altogether, the listed sub questions will add up to creating an overview of possible futures of churches, the difficulties related to reusing, the powers and interests of stakeholders and their ability to form coalitions and challenges that will be faced in coping with (imminent) vacancy of church building. Combined, this information is required to contribute in finding effective approaches for stakeholders in coping with the socio-technical problems of abandoned church buildings.
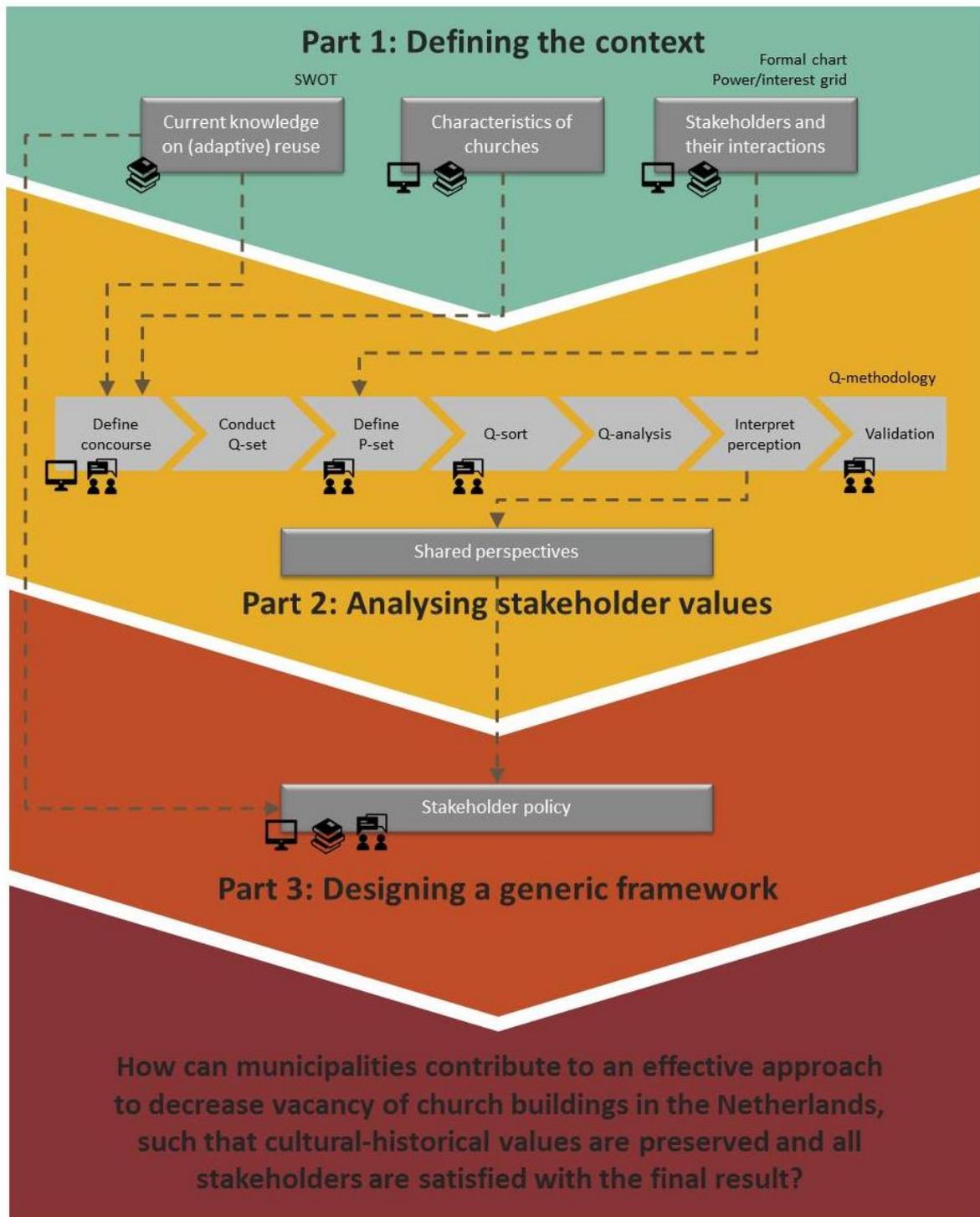
Figure 4 | Research flow diagram

PART 1

DEFINING THE CONTEXT
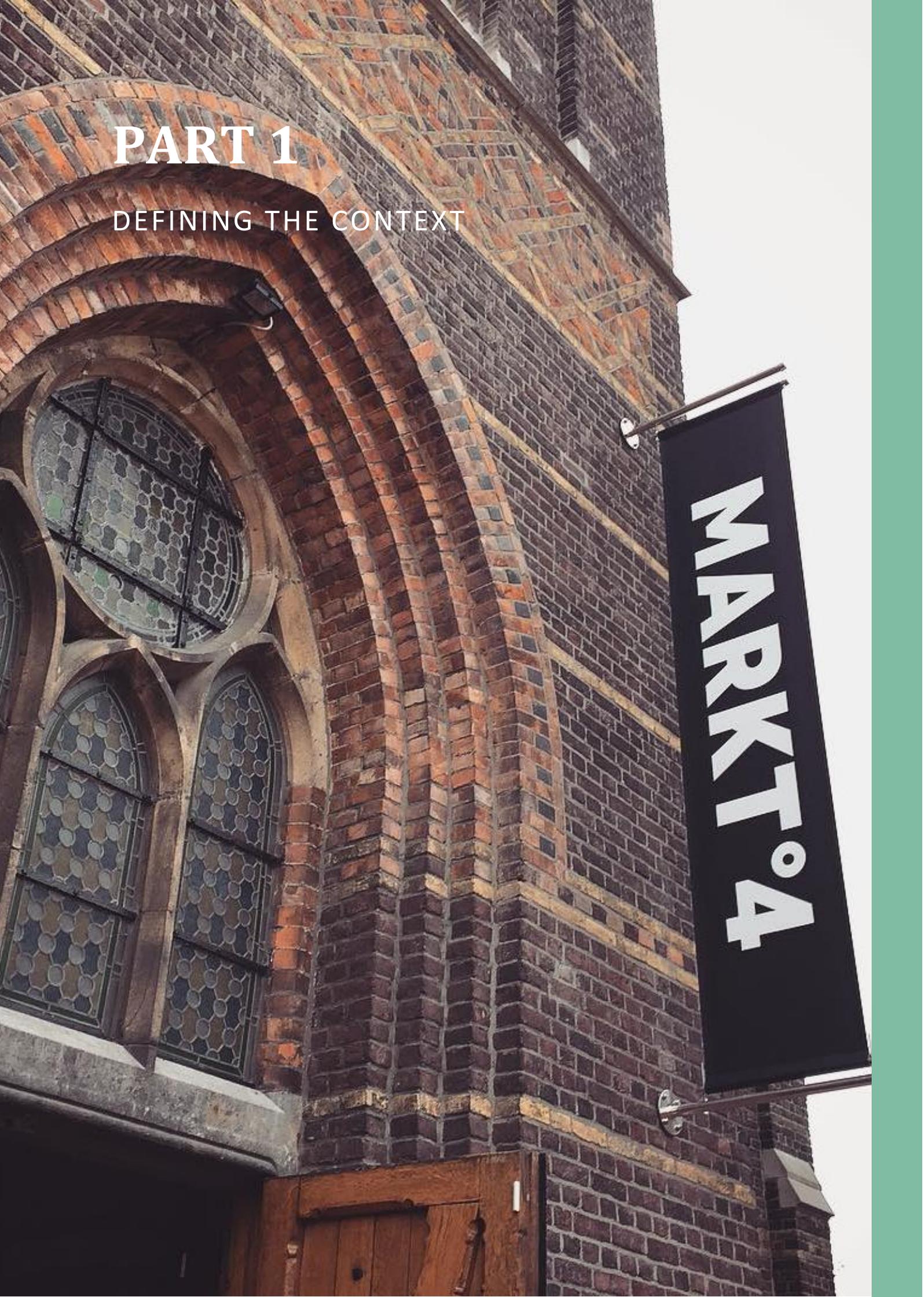
CHAPTER 3 | CURRENT KNOWLEDGE ON (ADAPTIVE) REUSE

What are possible futures for church buildings and in what manner can the current knowledge on reuse be applied to a sustainable conservation of vacant church buildings?

The Netherlands count approximately 7000 church buildings, in which about 4000 are still in use as place of worship (de Hart & van Houwelingen, 2018: 36). This means, a substantial part of the former church building have found a new use or are still vacant at the moment. In order to decide on new futures for church buildings, this chapter zooms in on current knowledge available in the reuse of church buildings. In doing so, also other work fields of reuse are taken into account as they might provide relevant information and insights as well. As shown by Figure 5 specific information of reusing churches is only a small part in the total available information of reuses
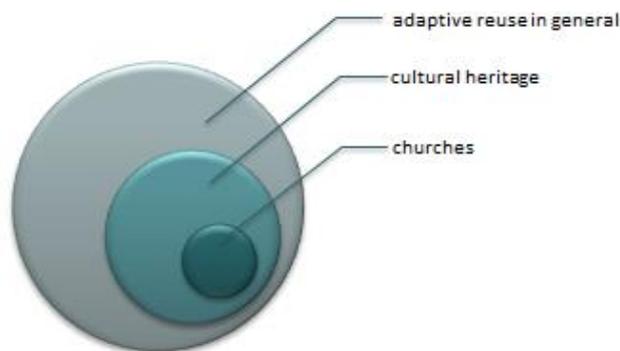
Figure 5 | Visualisation of different layers of knowledge that can be useful in dealing witch church vacancy

Over time, the needs of building owners and users are constantly evolving. This means older heritage buildings may contain facilities that fall well short of current needs (Bullen & Love, 2010). In the case of church buildings, this phenomenon is also applicable since there is less and less demand of place of worship as a direct consequence of secularisation (see chapter 4). On the other hand, buildings might also represent different values for communities or other interest groups (see chapter 4 and 5), making demolition undesirable. In this case (adaptive) reuse might serve as a possibility. This chapter zooms in on alternatives for vacant buildings, including the motivations to opt for a certain alternative, and how this can be applied to church buildings in finding a new future.

First, a light will be shed on the importance of conservation (paragraph 3.1), dangers of vacancy (paragraph 3.2) and options if buildings become redundant (paragraph 3.3). In general there are three options that will be elaborated more: refurbishment, adaptive reuse and demolishment. Afterwards, this information will be used to define alternatives in case of (imminent) vacancy of church buildings (paragraph 3.4). This set of alternatives will be used to link values and stakeholder perceptions in respectively chapter 4 and 5.

3.1 | IMPORTANCE OF CONSERVATION

"For once a building is gone, it is gone forever, and with it goes its history, culture and material value."
　- Merlino, 2018: 4

The book *How Buildings Learn* by Stewart Brand poses the question 'What makes buildings come to be loved'? The answer is striking: 'age'. Apparently the older a building gets, the more we have

respect and affection for its evident maturity (Brand, 1994). Merlino (2018) underlines this perception by stating that unlike newer building, older buildings give us a sense of perspective on our shared time in the world.

Older buildings may have a character that can significantly contribute to the culture of a society and conserve aspects of its history. The preservation of these buildings is therefore important and maintains intrinsic heritage and cultural values (Langston, 2008). Furthermore, preserving the socio-cultural context is important to the community (Konstantinou & Dimitrijevi, 2018). Especially in a context of increasing globalization, cultural heritage contributes to protect cultural diversity and sense of place, besides fostering dialogue, democratic debate and openness among cultures (Council of Europe, 2005)

After all, heritage buildings provide a glimpse of the past. The identity and history of a village or town lies partly in the old building which are present (De Vries & Koenders, 2016). According to Blagojevic & Tufegdzic (2016) the modern contemporary philosophy and practice of protection have been specifically influenced by the introduction of the concept of historic place, which indicates the importance of intangible heritage and tradition. In this the focus is specifically on the need for preserving the authenticity and integrity of cultural and built heritage, including church buildings.

However, where some buildings are designated as historic and labelled with a monumental stated, there are also existing buildings that might embody a tremendous value despite their lack of formal designations as "historic" (Merlino, 2018). In any case, characteristic buildings or monuments are expected to have a certain quality and value. This makes that when the demand for a function disappears; a new use is seen as preferred. However, almost no buildings adapt well. Simply because they are not designed to. Nevertheless, over time buildings have to adapt anyway, because the usages in an around them are changing constantly (Brand, 1994). This implies that if we want buildings to adapt to new situations, we have to make changes to that building.

Luckily, this does not imply reuse and conservation of values cannot accompany each other. On the contrary, breathing 'new life' into existing buildings carries with it environmental and social benefits and helps to retain our national heritage (Langston, 2008). A trend that is welcomed by many, since there is a growing appreciation and wider acceptance of heritage value in the built environment, as argued by Ball (2002). Not at least because the history and meaning of a building can create opportunities to give new use to those buildings (De Vries & Koenders, 2016). Furthermore, the growing calls for urban regeneration created a podium for the act of conserving parts of cities as history and reusing those spaces for a variety of uses (Bullen & Love, 2010).

Whereas conservation policy is originally implemented to limit reckless demolition on the one hand and to control new reconstructions on the other hand Hong & Chen (2017), the importance of heritage is nowadays more self-evident. Janssen et al. (2014) describe three approaches to deal with heritage: isolate, deploy and inspire. Where isolation is mainly about the precise preservation of an object, deployment is mainly applied if heritage is seen as a negotiable aspect in which major renovations and expansions are not shunned. Inspiration is seen here as exploiting opportunities and converting cultural loss into cultural benefit (Jansen et al., 2014). Striking for heritage conservation nowadays is the changing paradigm in conservation from preserving anything from the past to use the past in the present (Ashworth, 2011). Therefore, using heritage as a source of inspiration deserves more attention and recognition nowadays. According to Blagojevic & Tufegdzic (2016) this

is caused by developments in technology and the introduction of the philosophy of sustainable development. After all, this opens new doors for strategies like adaptive reuse, which are beginning to receive more attention (Bullen & Love, 2011)

isolate	deploy	inspire

Figure 6 | three approaches to deal with church buildings (based on Janssen et al., 2014)

Church buildings have acquired a special position within the built environment. The iconic, often prominently situated church buildings contribute to the religious history, give meaning to the living environment and characterize the historical cultural landscape of a region (Dutch Cultural Heritage Agency, 2012). In a religious context, a church building recalls love and harm, life and death, faith and disbelief, joy and sorrow and fear and hope (Herfs, 2016). Furthermore, a church building is often also seen as a venue and a central reference point in the mental map that people form of their town (van de Donk & Jansen, 2013). A church building is not only valuable for those who seek for a home in a religious community, but for everyone who is familiar with the physical presence of the building itself, whether or not is has monumental value (Bisseling et al., 2011). Conservation of those buildings therefor contributes to many factors. Or as stated by Roche (2011): "each church provides unique and irreplaceable evidence of the past and should be passed on to future generations with that evidence intact."

3.2 | DANGERS OF VACANCY

The biggest threat for building conservation is vacancy. Nevertheless, as society changes, buildings might lose the function it was intendedly built for. They might deteriorate or might become obsolete as they age (Langston, 2008). This does not directly lead to any problems. However, it does become a problem when the building stays vacant for a longer period of time without any prospect of a bright future. In this case structural vacancy comes in place, if buildings are vacant for over three years or more (Geraedts et al, 2017). According to Atelier Rijksbouwmeester (2008), the Dutch Chief Government Architect Studio, structural vacancy can be an indicator of a poorly functioning area, but might also indicate a lack of policy and action and that the vacancy is not recognized as an urgent problem. Furthermore, when too many buildings are structurally vacant, this is an indication of a serious quantitative and/or qualitative misfit between demand and supply (Geraedts et al, 2017)

Eventually, buildings can become inappropriate for their original purpose due to obsolescence, or can become redundant due to change in demand for their service (Langston, 2008). Especially the owners of enumerative real estate usually cannot afford to let their buildings stand vacant for a longer period of time (Pasterkamp, 2014), since this makes the building less attractive for potential buyers. The effects on the long run are even more concerning, because its associations to abandonment, negligence, decay, deterioration, vandalism and unsafety (Atelier Rijksbouwmeester, 2008).

Furthermore, in the Netherlands vacancy is also undesirable because of availability of space. Where space in the Netherlands is already in short supply, there is an extra motivation of using existing structures instead of transforming green fields into brown fields. According to Atelier Rijksbouwmeester (2008) it is evident that any vacant space within an existing built-up area represents building capacity that should be utilized before new space in the outlying area will be exploited. This offers an extra trigger to find new functions for unused land or buildings. However, the decision what should happen to existing buildings on brownfield location is complex and involves a range of stakeholders and decision-makers, who will often have different priorities (Bullen & Love, 2010; Dixon et al, 2008).

Vacancy of church buildings

The importance of religious heritage in society is recognized by many. However, current society is also faced with high numbers of church abandonment, leaving the church buildings empty. Since maintenance costs of the buildings are high, church authorities are forced to close the church building, leaving the building vacant. If a new use is not found quickly once a church building becomes redundant – which is very likely considering the decrease in demand of buildings with this s typology -, Roche (2011) argues that its viability reduces rapidly as the fabric deteriorates and repair and renovation costs soar. Velthuis & Spennemann (2007) regard that unused churches are easy targets of vandalism and environmental decay. Because of its highly visible appearance, vacant churches still require ongoing monitoring to prevent dilapidation and vandalism that might lead to the irreversible loss of important historic fabric (Roche, 2011). This makes that demolition or decay of a church building might have negative impacts on a community's emotional well-being (Latham, 2000).

3.3 | OPTIONS IF BUILDINGS BECOME REDUNDANT

The longer a building has been vacant, the more likely it is that continuation of its current function is not viable (Geraedts et al, 2017). It is at these times that change is likely: demolition to make way for new construction or some form of refurbishment or reuse (Langston, 2008). Especially in cases in which a considerable amount of the built stock will become redundant in the near future, the question rises if existing buildings should be adapted or demolished to meet changing economic and social needs and issues related to sustainability (Bullen & Love, 2010). Overall, demolition is not the most straightforward of preferred solution anymore to deal with vacant buildings. This makes that many buildings will be refurbished to attract new buyers or tenants (Pasterkamp, 2014). Also adaptive reuse might be a successful strategy (Geraedts et al, 2017). Especially if the prospect of refurbishment does not raise enough interest (or direct income) a change of function is considered. This requires a redesign of the building, resulting in adaptive reuse (Pasterkamp, 2014).

Where vacancy is not favoured at all, it should not only be seen as a problem but also as an opportunity (Atelier Rijksbouwmeester, 2008). On the one hand vacancy might endanger the liveability of the surrounding, on the other hand reuse has the ability to positively affect the environment (de Vries, 2017). According to Blagojevic & Tufegdzic (2016) developments in technology and the introduction of the philosophy of sustainable development have led to significant changes in theory and practice of preservation and development of historic areas and buildings. The idea of sustainable development also highlighted cultural heritage as a non-renewable resource. In this sense, historical areas and buildings should be regenerated and adapted to the

needs of modern times by providing them with adequate purpose and continuous maintenance (Blagojevic & Tufegdzic, 2016).

In order to retain abuilding, the concept of adaptation is not back and white; there are different forms depending on the level of intervention. Douglas (2006) described these as preservation, conservation, refurbishment, rehabilitation, renovation, remodelling, respiration and demolition. Konstantinou (2014) has ranked different strategies based on the impact of the intervention (see Figure 7). Both subdivisions help to indicate gradations of reuse.
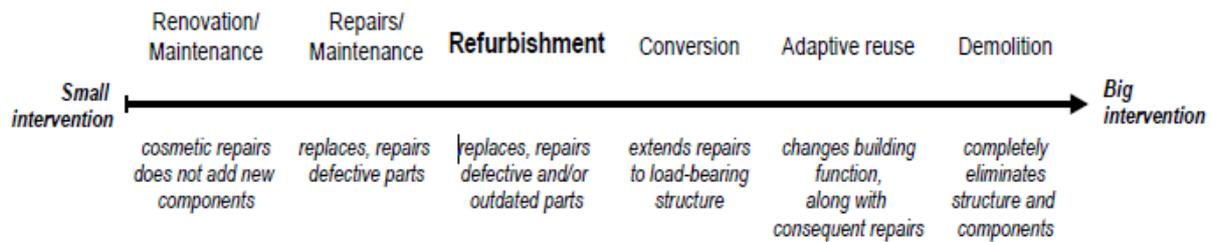
Figure 7| Degrees of intervention on buildings (© Konstantinou, 2014)

3.4 | ALTERNATIVES FOR CHURCH BUILDINGS

In the context of church buildings, less and less buildings are expected to be able to continue their intended use as place of worship. As a consequence, adaptive reuse and demolition are directly mentioned when a church building becomes vacant. However, other alternatives might be considered as well to find a future for abandoned church buildings.

| Doing nothing / deterioration | Sale or rent (shared religious use) | Refurbishment (multiple use) | Adaptive reuse | Demolishment |
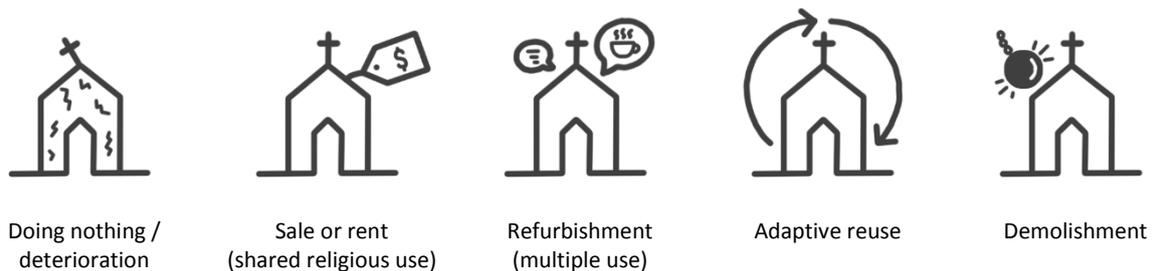
Figure 8 | Alternatives for church buildings when becoming vacant

All in all, five different alternatives for church buildings are presented; in which each alternative has its own application, see Figure 8. In case of 'doing nothing' a church building will slowly deteriorate. In some cases urgently maintenance can be executed, but in general there will be no activities in and around the building. In practice this might relate to the current situation in which (former) church buildings are part of the environment bus does not attract any attention or interactions. In the alternative 'sale or rent' the religious function will stay intact, because a concept of shared religious use will be applied. Because different religious organisations have different preferences towards church services, it might be necessary to make small adjustments or minimal refurbishments. This might also be linked to operations to make the building suitable for the future at the same time. However, if new functions will enter a church building, 'refurbishment' is inevitable. In some cases religious use can still be part of one of the uses. If desired a part of the church building can be allocated as place of worship, where other parts of the building will be designated to other functions. In case of 'adaptive reuse', the religious function will no longer be part of the building. In

this alternative a complete new function will enter the building. Lastly, the alternative 'demolishment' will fade out the building and makes place for other developments.

The major vacancy rates of church buildings indicate that the current buildings or uses do not meet current preferences. Therefore it is very likely that the religious use of church buildings in its original form will not be continued in the future. In order to make suitable new use possible, it can be assumed that some adjustments have to be made to the building. In this matter, especially 'Refurbishment', 'adaptive reuse' and 'demolishment' are perceived to be mostly applied.

In appendix A, an in-depth overview is presented on the alternatives of 'refurbishment', 'adaptive reuse' and 'demolition' as these alternatives seems to be most discussed in defining a future for a church building. In case of refurbishment, a building will be updated to current standards but will keep its original use. Adaptive reuse is the process that makes a building appropriate for a new function and the act of demolishing correspondents to breaking down the building

Each alternative has its own advantages and disadvantages. However, based on the analysis in appendix A, adaptive reuse might serve as a preferred solution. To compare the different options, three decision making models on reuse are described and examined as well. According to these models adaptive reuse might also act as an important solution for preserving churches for the future.

3.5 | CONCLUSION

As each church building is unique, each requires an individual assessment of its significance. However, some general conclusion can be drawn. First of all, church buildings contribute to the religious history, give meaning to the living environment and characterize the historical cultural landscape of a region. These factors are all reasons to preserve and protect church buildings for future generations. Though, many churches are faced with increasing church abandonment, which makes is financial not feasible anymore to keep the buildings in use: more and more church buildings are becoming vacant. This vacancy is undesirable in general. To overcome, especially refurbishment and adaptive reuse are seen as very plausible options.

CHAPTER 4 | MEANING OF CHURCH BUILDINGS IN THE NETHERLANDS

Which characteristics of churches contribute to the complexity of reusing and what are the differences between dealing with deposed churches and other vacant buildings?

Church buildings embody importance and significance on various levels (Postma, 2009). This makes that church building are not ordinary buildings. Nor solely because their shape, nor just because their meaning to society. Furthermore, the collection of churches in the Netherlands is extensive and versatile, caused by a long and turbulent religious history (Wesselink, 2018); see also Figure 9 (Dutch Cultural Heritage Agency, 2018). In this matter, how the Dutch deal with church buildings nowadays, should be related to the history and the (former) position of the church in society. This chapters aims to place relevant background information in nowadays context in order to understand the function of the church and its buildings for society. First some background information will be presented on the history and development of religion in the Netherlands (paragraph 4.1), then the current situation will be describes (paragraph 4.2) and the concepts of separation of church and state will be explained (paragraph 4.3). Next, this background information and context will be used to assign and elaborate factors that made church buildings a special form of heritage (paragraph 4.4). Finally, a connection will be made towards the values one might assign to church buildings and how these will be safeguarded in possible future alternatives.

FRIESLAND Old, single-nave village churches with rich Protestant interiors.

GRONINGEN Roman Gothic brick with decorative vault paintings.

NOORD-HOLLAND Gothic churches with wooden barrel vaults and experimental, younger architecture in the cities.

DRENTHE tower gothic and reclamation churches.

FLEVOLAND The youngest church buildings with a diverse architectural character.

OVERIJSSEL Large city churches in Hanseatic cities, regional architectural styles in Twente.

ZUID-HOLLAND Big differences between city (many churches) and country (few churches).

UTRECHT Medieval heart of church construction and dominant towers.

ZEELAND Reconstruction churches and medieval churches as the center of the villages.

GELDERLAND Domnated by churches on the riverside

NOORD-BRABANT Protestant Napoleon churches and Catholic 19th century neo-gothic.

LIMBURG High density and enormous diversity of churches and monasteries

Figure 9 | typical characteristics of the religious landscapes per province in the Netherlands (©Dutch Cultural Heritage Agency, 2018: 3)

4.1 | DEVELOPMENTS IN THE DUTCH CHRISTIAN HISTORY

The Netherlands always had a Christian orientation by giving meaning and purpose of existing. In this, two main streams of Christianity can be distinguished: Catholicism and Protestantism (Nelissen,

2008). Hence, both religious beliefs are also characterized by significant Jewish and humanistic influences (VNG, 2008). Nowadays only about half the Dutch population are practising Christians or formal members of a church community (VNG, 2008). Of course, perceptions, beliefs and attitudes developed over time. This paragraph aims to give and overview of religion in the Netherlands and how this had shaped the current religious landscape and related challenges.

From origin, the region which is nowadays known as the Netherlands was a committed Roman Catholic area. A change in the Dutch religious landscape started with The Reformation. According to legend, this reformation was started on October 31, 1517, by Maarten Luther, which nailed a placard with 95 propositions on the door of a church in Wittenberg, in which he expressed his dissatisfaction with certain practices in the Catholic Church (Brabants erfgoed, n.d.). This unleased a chain reaction of dissatisfaction and a growing discontent towards the Roman Catholic church and the emergence of Protestantism. Despite various attempts of the Roman Catholics to prevent any criticism of their policy, including persecution of so called heretics, they were not able to made change (Bergsma, 1999).

In 1566 a thunderstorm exploded, in which many monasteries and church buildings were destroyed throughout the Netherlands (Dutch Cultural Heritage Agency, 2012). This uprising was also a signal towards the policy of the former Spanish ruler in the Netherlands, influenced by Roman Catholic beliefs. Altogether, a War against the Spanish regime and Roman Catholic beliefs was started under the lead of Willem of Orange (Dutch Cultural Heritage Agency*, 2012). The Dutch state also had an incentive to support the Protestant church; state and church were intertwined in that time. A public church was a social factor that could be protected and controlled by the state (Houten, 2018). As a consequence, the end of the Eighty Years' War (1568-1648), was the beginning of the Republic and shaped the Netherlands. However, the Republic also decided that the Roman Catholic church life in the Netherlands was restricted. Although the Republic tolerated Catholicism, there was no religious freedom. This had especially consequence for the southern part of the Netherlands in which the main religion was Roman Catholic (Brabants erfgoed, n.d.).

New developments entered by the French invasion of 1795, in which the creation of the pro-French Batavian Republic brought an end to the 'public' church (Kennedy & Zwemer, 2010). During this period, a strong centralized government was lacking. Therefore, a religious conformity could not be implemented as an instrument of state power and authority (Blom & Lamberts, 1999). Accordingly, this ended a period of 150 years in which Catholics where forced to resort to clandestine churches. The Declaration of Human Rights, proclaimed at the beginning of 1795, explicitly stated: "every person has the right to serve God as he desires, or not desires, without being forced in any way". As a consequence, churches were to be considered collective property and where assigned to the largest religious community in the town or city (Kennedy & Zwemer, 2010). Especially in the South of the Netherlands, many old church buildings returned to be Catholic again (Brabants erfgoed, n.d.). On top, by the freedom of religion the number of faith societies slowly started to grow and with it the variety in church buildings (Dutch Cultural Heritage Agency*, 2012).

Later on, a royal decree of 1824 stated that Roman Catholics and Protestants should be treated equally (Wesselink, 2018: 18). This resulted in a more balanced distribution of governmental subsidies, and stimulated the growth of new church buildings even more. With the introduction of the Dutch Constitution in 1848, the concept of separation of Church and State (see also paragraph

3.3) was anchored (Kennedy & Zwemer, 2010). By this, all religious organisations were able to practice their religion in freedom. As a consequence, religions organisations grew extensively and started to build more and more church buildings (Wesselink, 2018). However, the separation of Church and State was not welcomed by members of the Protestant church which lost specific privileges. Massive protests in society arise, causing Protest and Roman Catholics to be driven apart (Wesselink, 2018). Ever since, both religious congestions where in constant conflict with each other. From the middle of the nineteenth century onwards the Netherlands used the 'pillarization strategy' to stimulate the coexistence between different religious communities, and between religious and non-religious communities (Nelissen, 2008: 27).

This pillarization strategy, however, also resulted in the start of secularisation in the Netherlands. Since the 1950s, the influence of the Christian religion and churches on public life has reduced (Nelissen, 2008). The real drop-off in church attendance and affiliation in the Netherlands will occur from the 1960s onwards. Given the former dominance of religious organizations, the fall would seem particularly fast in the Netherlands (Kennedy & Zwemer, 2010). As a consequence, religious organisations were faced with suddenly less financials and increasing maintenance cost, which made it hard for many religious organisations to preserve their church buildings. As a result, massive demolishing of churches could take place. Besides, church buildings built after 1850 were not yet valued and protected by a monumental status (Wesselink, 2018), which meant decision making power was solely allocated to church authorities.

Accordingly, this massive wipe out of buildings with sentimental meaning launched a debate in society how those buildings could be preserved for future generations. From the nineties of the twentieth century onwards, the disappearance of hundreds of church buildings in the seventies and eighties led to increasing resistance among the public, both inside and outside church communities (Kroesen, 2008). From culture historical perspectives, heritage organisations became active to prevent demolishment by their efforts to list church buildings as a monument (Ankone, 2016). In 2006 the citizens' initiative Task Force Toekomst Kerkgebouwen was established to prevent church buildings from demolishment (Wolters & Jelsma, 2007). This initiative placed the challenge of preserving church buildings on the policy agenda. Two years later, several interest groups combined forces, by designating 2008 to be the year of the religious heritage. In this year a sustainable future for church building was extensively elaborated, and motivated different involved parties to take a stand. As a consequence, the national government started to recognize a national interest to preserve these buildings. Especially in adaptive reuse, opportunities are being seen (Dutch Cultural Heritage Agency*, 2012).

4.2 | THE CURRENT RELIGIOUS LANDSCAPE

In current days, the everyday life of most Dutch is less dominated by religion and the practice of religion (Nelissen, 2008). Throughout the twentieth century, the Netherlands has been characterized by an uncommonly high percentage of those claiming to be religiously unaffiliated (Kennedy & Zwemer, 2010). In other words: Dutch society is largely secularized (Nelissen, 2008). In 2017, for the first time, a majority of the Dutch population have stated they do not belong to any religious group (CBS, 2018). With this, they are a forerunner in European and international context (de Hart & van Houwelingen, 2018). Therefore, as in the past, struggles in which the Dutch have attempted to order their religious pluralism is worthy of international attention (Kennedy & Zwemer, 2010)

In practice, this secularisation also lead to various problems for religious communities, such as declining church attendance, decreasing church membership or forced cooperation with other religious communities. On top, they might lose their beloved church building and religious home (VNG, 2008). Hence, the majority of religious organisations are left with a group of loyal churchgoers that are aging and will eventually disappear. Additionally, young people move away from the sparsely populated areas to the cities. Especially for many smaller villages in the countryside, the question rises how long there will still be enough support from the population to maintain their church building (Nieuwsuur, 2018).

However, according to the Dutch Church Council (i.e. 'Raad van Kerken') secularisation can be seen as a positive concept, in which people take their own responsibility for their religious beliefs. In this matter, secularisation is not seen as a process that causes the end of religion but as a transformation of faith, in which "the individual gains in importance in relation to the institutions in which the faith is worshiped" (de Hart & van Houwelingen, 2018: 119). On the other hand, the downside of secularisation is the perception that religious values are in contrast to values of modern society. As a consequence, religion becomes more isolated. In this matter, for one secularisation means a decline in religious believe and unfortunate deterioration of Christian norms and values. For others, secularisation stands for freedom and empowerment, for redemption of ecclesiastical cramped conditions, which is seen as something good (VNG, 2008: 20). In the end, the churches are losing authority, binding power and popularity across the board (de Hart & van Houwelingen, 2018). Still, Holloway & Valins (2002: 6) argue that "religion is a crucial component of the construction of even the most secular societies. […] Understanding the power of religion to influence society and space remains a key arena for geographers to explore". In such a view, religion does not stand outside of modernity, but is fundamental to how it is constructed (Bartolini et al., 2018). This might also declare the growing perception that religion is able to offer something to society (de Hart & van Houwelingen, 2018).
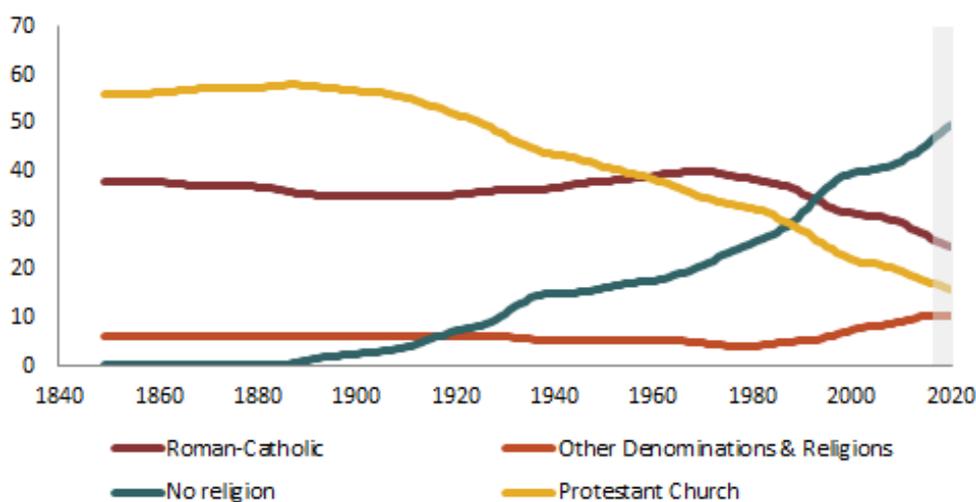
Figure 10 | Religious Affiliation (%) in the Netherlands (© CBS, 2018)

Despite, where less people experience the urge to go to church every week or devote themselves entirely to faith, the desire for faith has not necessarily diminished because of it. Or as stated in Wijnekus (2009: 18): "religious life is not over, but has changed". A similar perception is also made by VNG (2008: 20) concluding that "over time it has become clear that affection for a church and

religiousness are not the same". However, this does not necessarily meant the end or religion, merely its "redefinition and reorganisation" (Gokariskel, 2009: 659). According to Carrette & King (2005: 1) religion is being replaced by spirituality, since "old allegiances and social identities are transformed by modernity". A perception that is also found in research of the Dutch Social and Cultural Planning Office (SCP), concluding that Dutchmen value being part of a church community as less relevant for their own spiritual experience (de Hart & van Houwelingen, 2018: 44). Altogether, the religious landscape is changing, leaving society with new challenges and problems to overcome.

Other developments

Despite the expectation that the heydays of the Christian religion in the Netherlands have come to an end, there are some places in the Netherlands where religion still dominates everyday life. In those places, such as the Bible belt (Figure 11), new religious buildings are still being built (Nelissen, 2008). Furthermore, in larger cities the demand for places of worship for international, migrant communities is increasing (Eschbach, 2017).
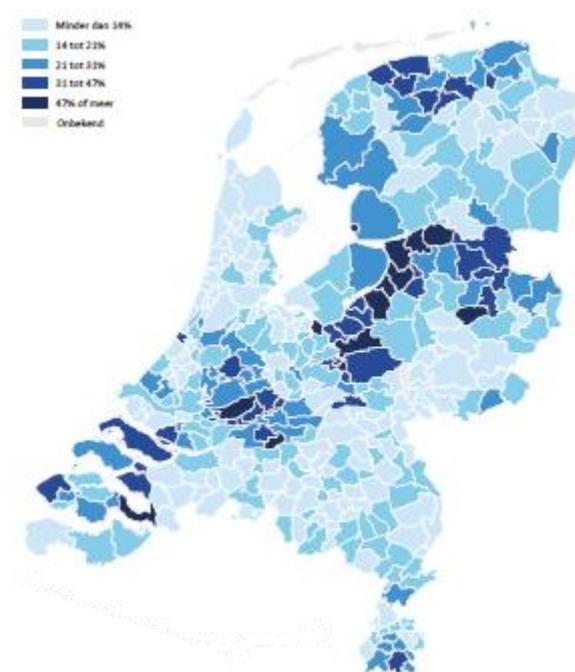
Figure 11 | % of religious that will visit the church at least ones a week per municiality (18 years and older), 2010/2015 (© Smeets, 2016: 10)

4.3 | SEPARATION OF CHURCH AND STATE

Since the history of religion and the current status and degree of secularisation is discussed, there is one concept that needs to be elaborated in order to get full understanding of the Dutch religious system: the concept of separation of church and state. After all, when defining the future of church buildings, the concept of separation of church and state will occur sooner or later. This concept is so deeply rooted in Dutch society, that municipalities and church authorities are not inclined to seek help from each other (Dijk, 2016). Therefore, it is very likely to influence the process of reusing church buildings. However, the meaning is not always interpreted in the correct way. This paragraph reflect on the meaning of separation of church and state in order to explain the poor understanding between governmental and religious institutions.

As described in paragraph 3.1, in history the Dutch government was intensively involved in religious life. With the constitution of the Netherlands, the Protestant church was appointed to determine daily life, supervised by a Ministry of Worship (Kromhout, 2009). By doing so, the government was able to secure that priest and pastors would not criticize governmental policy (Snel, 2004). In this context, the establishment of the Dutch Constitution in 1848 introduced a major milestone towards religious freedom (Kromhout, 2009) and freedom of speech (Snel, 2014). In other words, the separation of church and state was not intended to grantee a neutral government, but to protect religious minorities against arbitrariness of the state (Kromhout, 2009). It made a closer connection between religion and politics possible, in which every conviction (including religious philosophies) could participate in public debates (Snel, 2004).

However, this principle cannot be found literally in the Dutch constitution. Still, it can be conducted from Article 6 (Dutch Constitution, 1848) in which the separation of church and state is formulated as follows:

1. Everyone has the right to freely practice its religion or belief, individual or in communion with others, subject to everyone's responsibility under the law.
2. The law might, with regard to the execution of this right, set rules beyond buildings and confined places in order to protect health, in the interest of traffic and to combat or prevent disorder.

With Article 6, the Dutch government commits itself to treat all religious denominations equally and that every citizen, regardless of religion, could be appointed to a governmental function. With this the Protestant church was not privileged anymore (de Jong, 2016). In practice, the Dutch meaning of separation of church and state relates to a separation of organizational and administrative activities of both organisations and ensures that the government does not favour any religion (Nelissen, 2008). With other words, the state does not interfere with the content of the faith and the church does not appoint officials or influences the choice of councillors or ministers (de Jong, 2016).

Over time, the misunderstanding has arisen that the separation of church and state implies that the influence of religion must be pushed back from the public domain (Snel, 2004). Interviews by de Hart & van Houwelingen (2018) also showed a risk that separation of church and state will be misinterpreted as a separation of religion and society. A realistic though, since misunderstandings about the separation of Church and State are already present in some municipalities. This can express itself in a perception that municipalities simply should not interfere in decisions made by religious communities about the future of a church building (VNG, 2008). It can also result in the opinion that no government contribution should be made available for the maintenance of a church building in its original function (Nelissen, 2008: 71). However, especially if churches are vacant or threatened to become vacant, it is also of municipal interest to come to an acceptable solution. In this manner, separation of church and state could also be a motivation for governmental institutions to interfere.

Surely, the separation of church and state simply does not mean that the state has nothing to do with religion or denominations (Snel, 2004). Besides, it also does not imply that the government cannot have any involvement in religious or philosophical matters. It only provides that the government does not express a preference for a particular religion or philosophy of life (de Jong,

2016). In other words: if the government would like to interfere with regard to religious communities, it should act in similar way in similar cases (van der Woude, 2013).

4.4 | VALUABLE CHARACTERISTICS OF CHURCH BUILDINGS

Based on history, church buildings have always had an important role in the Dutch society. Since this role is becoming of less importance, the existence of church building is under pressure. Or, as described by de Hart & van Houwelingen (2018: 161) "when it comes to the future of the majority of Dutch churches, the flag has been flying at half-mast for some time now".

Striking enough, where in this time of secularisation the support for the church as institute will fade out; this seems not applicable to church buildings (Nelissen, 2008: 40). This underlines that church buildings represent very valuable characteristics. In every possible future for a church building, it is important to be aware of those values. After all, reuse has an impact on the quality of the building, its distinctive shape and its spatial function. Changes to those building can therefore reinforce or reduce available values and qualities (Dutch Cultural Heritage Agency*, 2012).

The presence of a church building is self-evident for many, even though one is not (active) member of a church society anymore. As a consequence, (former) church buildings are considered special and outstanding compared to other buildings. In order to find a new future, the values attached to church buildings should be weight against each other (Kroesen, 2008) by a constant trade-off (VNG, 2008). Of course, depending on the amount and strength of values that are represented by a church building, it will be more of less complex to find a new future when the building is being abandoned. This makes it is very interesting for reuse processes to know which values are attached to church buildings. After all, values provide the directions in which actors would like to move; they describe their internal motivations (Enserink et al, 2010). In order to satisfy involved actors, values should be safeguarded in new possible uses. Obviously, values can be represented by various actors. Therefore this analysis of values will serve as input the stakeholder analysis in Chapter 5.

Each combination values will determine the emotional attachment stakeholders will have towards a church building. However, to indicate values related to church building, many different terminologies are used. This paragraph aims to categorize and present a complete overview of all mentioned values. An extensive overview and explanation of each value can be found in Appendix B. In this, the following values can be distinguished:

- **Religious values (incl. user values)**
  Religious meaning of the building and reference to its intended function, symbolism and sacredness. Especially the presence of 'holiness' calls many emotions by both churchgoers and non-believers.
- **Social values**
  Building of gathering and peaceful assembly as place of worship, but also to serve a meeting point of a certain community.
- **Urban planning values**
  The dominant presence in the profile of a city or village makes that church buildings define the landscape and rhythm of that city.
- **Identity values**

Church buildings are mostly built by the hands and means of our predecessors. Therefore a church building can be seen as a symbol for civilization and tells something about the prosperity and identity of the location it is built.

▪ **Historical values (incl. monumental values)**

Related to the identity values, church buildings are also important because of its history and how the building and its decorations are developed over time. Every generation left its mark, giving us a peek on how daily life in the past was shaped.

▪ **Architectural values (incl. symbolic values)**

Because of their shape and spatial structure, church buildings consist of many architectural specialities. Furthermore, various church buildings were equipped with most innovative building techniques and materials of their time.

▪ **Economic values**

Every building represents a financial value. Because of their central location, church buildings are mostly building on very precious and expensive ground. On top the church building itself, with all specific details also represents financial value.

▪ **Functional values**

Many functions for the public are incorporated in a church building, for example the clock and bells on the tower of the church.

VALUE	#4 Doing nothing / deterioration	#1 Sale or rent (shared religious use)	#1 Refurbishment (multiple use)	#3 Adaptive reuse (change of function)	#5 Demolishment
Religious value	+/-	++	+	-	+/-
Social value	--	+	++	++	--
Urban planning value	-	+	++	++	-
Identity values	+/-	++	++	++	--
Historical values	-	++	+	+	--
Architectural values	-	++	+	+	--
Economic values	--	+/-	+/-	+	++
Functional values	--	+	++	++	-

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured

Figure 12 | Preference for future based on values

When possible new uses are plotted against the values represented by church buildings, new insight on preferred futures can be identified. An explanation is given in Appendix B. By interpretation of the values for a specific church building a first indication on possible futures can be given. In general,

the overview of Figure 12 can already offer a solution. Related to the values, shared religious use or multiple uses is given preference.

4.5 | CONCLUSION

Based on the history, religion has always been very important in Dutch society. Not only because the Word of God, but also because their community function. However, the church as an institute is questioned more than ones in Dutch history: during the Reformation the Roman Catholic religion was accused of having too much influence on the daily life and the introduction of the Dutch Constitution was intended to limit the predominant position of the Protestant religion. These developments have left their marks on current society, which becomes more and more secular. Not only on religion as a ways of life, but also on church buildings and the values people assign to those buildings. Whether church buildings are still seen as important features in urban planning, the values people assign to those buildings might determine their future. By linking all different values to the alternatives for vacant church building, it can be concluded that demolishment is less favoured and shared religious use or multiple use have the most potential to safeguard the values that are assigned to church building (see Figure 12).

CHAPTER 5 | STAKEHOLDER ANALYSIS

What are the main stakeholders in the system of dealing with (imminent) vacant churches, what are their behaviour and decision-making mechanisms and how do these actors interact with each other?

How vacancy within churches will develop over time is still unclear. According to van Haastrecht, (2009) a church building itself does not causes any problems, since this only consist of wood and stones and is always suitable for something. However, people and their feelings related to the building makes that defining a future for a church building becomes complicated. Notwithstanding, there are many involved parties, each with their own conflicting interests (Dijk, 2016). However, making choices on the future of a church building is inevitable. Still, the process of rejection and reuse of church buildings is usually very painful and accompanied by extensive and emotional discussions, in which feelings and arguments of various kinds play a role (Kroesen, 2008). Or, as stated in the article of van den Berg (2018), "church buildings are close to the hearts of people. As a consequence, emotions might run very high. You only have to point to a church building and a discussion will evoke".

The decision-making on adaptive reuse is therefore extremely complex and dynamic because the process involves different stakeholders (Kurul, 2007) and a great number of issues need to be taken into consideration (Hong & Chen, 2017). Accordingly, to find a new future for a church building, corporation with many involved others should be organised. All stakeholders are involved in different ways and represent different concerns which can result in a bewildering process. In order to come to successful problem solving, Enserink et al (2010: 79) therefore underlines the importance of knowing the 'others' and understanding their objectives and motivation for participation or not. To move in the right direction, de Vries (2017) argues that general interest should take precedence over the personal interest of the stakeholders. In other words, finding new uses for church buildings is a major challenge, due to conflicting interest and ideas of involved actors (van den Berg, 2018). Kroesen (2008:79) underlines this perspective, by stating that "every scenario will lead to tensions among those involved who oppose profane activities taking place in the church building or because the result of an adaptive reuse is not favoured".

To give some overview, the stakeholder analysis in this chapter has allowed the identification of different categories of stakeholders and how they interact within the system. By doing so, common interest can be deduced based on all different individual interest. According to Koren et al (2016) this is a prerequisite in order to create common support for a possible future. In this Chapter the complexity of ownership in case of Dutch church buildings is explained first. Afterwards, an extensive description is given of all different actors that are present in defining a future for church buildings. Furthermore the stakeholders are studied to clarify values and preferences by means of a power-interest grid and formal chart. In the end, the different possible futures as mentioned in Chapter 3 are plotted against the perception of key actors towards this future.

5.1 | CHURCH BUILINGS AND THEIR COMPLEX STATUS OF OWNERSHIP

Ownership of church buildings brings another complexity to the subject of reusing church buildings. Owners of church buildings are in general the first designated to ensure the preservation and maintenance of their property. In the case of religious buildings, ownership defines the first problem as the definition of 'owner' is very complex when it comes to religious heritage (Nelissen, 2008, 63).

In many cases the juridical owner and the ethical owner are not the same. From a formal, juridical perspective ownership is allocated to church authorities in the Netherlands (Kroesen, 2008). However, from a more ethical point of view, one might argue that a church building belongs to society. Post (2016: 155) also stresses this complexity, by giving a reflection on the differences between economic and symbolic ownership, which might clash in the case of places of worship. In this, economic ownership is about formal responsibility, maintenance costs and incomes and symbolic ownership can be seen as identification of community values (Post, 2016). For many actors, only symbolic ownership is seen as important when it comes to finding a new purpose for church buildings. From this point of view, religious heritage cannot be 'claimed' by religious communities alone, as many people associate a sense of familiarity with the church building in their neighbourhood. Since people generally have the desire to feel at ease in a familiar environment (Velthuis & Spannemann, 2007), the church building can be seen as a common good. Even if people do not have personal memories to a certain church building, they might become nostalgic and angry when a church building is listed to be demolished (Verkaaik, 2017).

Where in the Netherlands, unlike many other Western European counties, church buildings are not owned by the state, the tower of a church building might be owned by the government. This construction dates back to the time of Napoleon, in which church towers were seen as a perfect mechanism to overview the country and watch for danger. Based on this perception, church towers from before 1789 are designated to the local government (Lassche, 2017). In these cases, religious organisations and the government are than both 'owner' of the church building.

In this research, the 'formal' definition of owner will be applied. At the moment church buildings are vacant or threatened to become vacant they are owned by religious organisation. As a consequence, religious communities are not only charged with expensive maintenance costs (Kroesen, 2008) they are also primarily accountable (Dijk, 2016). While many church buildings are a feast for the eyes, they are at the same time a burden for the owners (Kroesen, 2008). With a decline of income, it becomes harder and harder for owners to achieve a budget surplus or at least a balanced budget. Besides, many owners only have limited knowledge on restauration, maintenance and exploitation (IPO, 2018). Mostly because these activities are executed by willing yet unprofessional volunteers. In the paragraph of religious organisations (paragraph 5.2.1), the role, objectives and interests of these actors will be discussed.

However, if church buildings are seen as a public good, it does not mean the owner is the only one who should be confronted with the negative consequences of secularisation (see Chapter 4). This implies that religious communities cannot be held solely responsible with the preservation of church buildings (van de Donk & Jansen, 2013), but all actors involved should be cooperate to obtain the best result (Bisseling et al., 2011). This perception in underlined by religious organisations, stating "when, as Dutch society, we would like to leave church buildings in in good condition to future generations, the government should take its responsibility as well" (Kroesen, 2008: 71).

5.2 | ACTOR ANALYSIS

In order to determine the future of a church building, the willingness of stakeholders to cooperate is very important. If various stakeholders are not able to reach consensus, the final outcome will not be successful. Or as underlined by Bisseling et al. (2011): only if the reuse of a church building is executed properly, this will profits everyone involved.

According to Clarkson (1995: 106) stakeholders can be defined as 'persons or groups that have, or claim, ownership, rights, or interests in a corporation and its activities, past, present or future'. In this a distinction can be made between primary and secondary stakeholders. Primary stakeholders are persons or groups that have a direct interest and on which the success of a project depends to a large extent. The secondary stakeholders, however, might be able to influence the project, but are in comparison to the primary stakeholders not indispensable (Clarkson, 1995). In addition, primary stakeholders can also be named actors, as Enserink et al (2010: 79) define actors as "social entities, persons or organisations, able to act on or exert influence on a decision". Dente (2014: 29) adds that "actors are only those who actually act". Stakeholders, on the other hand, might alter the outcome by their behaviour after a decision is being made, but are not competent to make the decision (Dente, 2014). Within the interest of this research, it is therefore more relevant to focus on actors.

In order to explore and understand involved actors, an actor analysis is performed. Since actors are interdependent, knowing the 'others' and understanding their objectives and motivation for participating is crucial for successful problem solving (Enserink et al., 2010: 79). This paragraph provides an overview of the most important actors in defining a future for church buildings. A more detailed overview is presented in Appendix C. In general, actors can be clustered in four different categories: religious organisations, governmental institutions, private parties and interest groups. In this chapter the most important actors are discussed. At the end of this chapter a power-interest grid, Figure 13| Power-interest gridFigure 13, and formal relation diagram, Figure 14, is presented.

5.2.1 | RELIGIOUS ORGANISATIONS

When it comes to church buildings, religious organisations are the most important actors. As users of church buildings they are most committed to their building and confronted with the problem of declining church attendance. In this manner, one might argue that religious organisations are the initial problem owner. After all, when a church building is likely to become vacant, religious organisations should take some action.

Roman Catholic Church (RKK)

Within the Roman Catholic Church a church building is considered as the House of God and therefore permanently consecrated and holy places (Bisseling et al., 2007). This implies that church buildings must be constantly shielded from worldly influences (Rooijakkers, 2017) and cannot be used for profane matters. Since their policy, based on the Roman Catholic Codex, prescribes that a church building is a sacred building, it should be withdrawn from worship before any other function can take place. At that moment the former church building becomes profane and could be sold to other religious communities or for adaptive reuse (Houten & Ploeg, 2016). However, if a worthy new use of the former church building cannot be guaranteed, the Roman Catholic Church does not shy away from demolishment of the building.

The selling procedure is under responsibility of the relevant local parish. However, the diocese needs to give approval before a church building can be renovated, converted of deconsecrated (Atelier Rijksbouwmeester, 2008). One needs to be aware of the heavily involvement and hierarchical top-down processes within the Roman Catholic Church when it comes to closure of a church building. Even if they do not own the building anymore, the Roman Catholic Church is intend to keep an eye on how the building is being used.

Protestant Church (PKN)

Protestants are more flexible when it comes to sale and reuse of their church buildings, because the buildings are in principle not sacred (Dijk, 2016). In the Protestant sense, a church building is a "separately stipulated space with a specific faith-witnessing appearance focused on the proclamation of God's presence in Christ in this world" (van der Lingen & Uytenbogaardt, 2009: 26). In this vision, Christian faith is not bound to a building. However, because of their use, church buildings might be "sanctified" and thereby acquiring a status that must be handled with care (van der Lingen & Uytenbogaardt, 2009).

Protestant communities are allowed to rent out the church buildings for other activities as well. Therefore, some church communities will seek for cohabitation with non-religious users by sharing space in the church building (Kroesen, 2008). Within doing so, it is up to the church congregation itself to decide what to do. Based on the bottom-up approach within the Protestant Church, one must be aware of the importance of widely supported solutions in case of formulating a future for Protestant church building.

Churchgoers

Churchgoers might be considered as primary users and do have other interest than religious authorities. Whatever religion a churchgoers adheres, they will certainly have a strong personal connotation towards 'their' church building because of personal experiences and memories (Gelderloos, 2012). It even can be concluded that churchgoers experience a shared sense of contentment, peace, and comfort when members enter their space of worship (Finlayson, 2012). As being at their chosen house of worship gives church members "a sense of being home" (Finlayson, 2012: 1173), it is clear that closure of a church buildings is very painful for this group. From their point of view, the function as place of worship is more significant than any other valuable aspect of a church building (van Dijk & de Blaauw, 2017). Churchgoers might therefore protest if they have reasons to believe their building is not doing justice.

Other religious organisations looking for a church building

Where various native Christian denominations are faced with a decreasing amount of members, there are also religious communities that are growing. Many of those communities are internationally oriented and searching for suitable buildings in order to have a secure basis to build their community (Eschbach, 2017). This makes other religious organisations an increasingly potential to accommodate vacant church buildings. Especially for more modern church buildings with enough smaller rooms that can be used in a multifunctional way, renting of selling a church building to other religious organisations might be a promising option (Eschbach, 2017).

5.2.2 | GOVERNMENTAL INSTITUTIONS

The existence of church buildings in Netherlands shape the Dutch landscapes and history as well as identity and culture of its citizens. Disappearance or deterioration of those buildings could therefore have a major impact on everyday life. Since vacancy of church buildings is able to affect the public domain, government institutions have an interest as well (Atelier Rijksbouwmeester, 2008).

National Government

As first point of contact in defining policy, the national government plays an important role in the national interest of church buildings and their related future. In particular, the national government could use legislation to take on the role of inspirer and catalyst (Atelier Rijksbouwmeester, 2008). On

top the national government is able to assign budgets and to list church buildings as monument. The Ministry of Education, Culture and Science is appointed to serve as representative of the national government on the basis of heritage. The Ministry of Interior is responsible for spatial planning.

Dutch Cultural Heritage Agency (i.e. Rijksdienst voor het Cultureel Erfgoed | RCE)

As an executive organization of the National Government, the Dutch Cultural Heritage Agency is invested with the execution of protecting and sustainable preservation of cultural heritage with a national value (Dutch Cultural Heritage Agency, 2012), thus listed monuments. In case of national monuments, the cultural heritage agency will support in seeking opportunities for preservation. In particular, the agency is able to act as mediator by connecting relevant parties in order to increase the possibilities for new life to church buildings (Houten & Ploeg, 2016). In general the Dutch Cultural Heritage Agency does not directly oppose if a new meaningful layer of time can be added to a monument – on the prerequisite it does not conflict with the amenity value of the church and the cultural-historical perspective (Het Parool, 2018). Currently, the Cultural Heritage Agency is also responsible to appoint subsidies to municipalities to compose a vision on their church buildings (i.e. *'kerkenvisie'*) (Dutch Cultural Heritage Agency, 2018).

Provinces

Provinces are able to create overview, emphasize common interest and connect involved parties and knowledge (OPEN, 2018). Furthermore, provinces appoint cultural-historical values and use those as starting point for their spatial policy. By mapping those values, provinces are able to ensure that cultural historical values will be included in spatial developments and to support municipalities in designing their land use plans (VNG, 2008: 84). All in all, the provinces present themselves as the connecting link between heritage, spatial planning and economy (OPEN, 2018). In doing so, provinces increasingly see reuse and adaptive reuse as key policy.

Municipalities

Municipalities are the most important governmental agency when it comes to determining the future of a specific church building. Not only are they responsible for releasing permissions to build, adjust or demolish a church building, they are also first contact point and therefore the most visible level of government (Figee et al., 2008). This makes that municipalities have to be included in the decision making process regarding the future of a church building sooner or later. Since they are also able to interact as a mediator, sparring partner or financial contributor, it is recommended to have support of a municipality in defining a future for church buildings.

Within municipalities, many will recognize the problems of vacant church buildings. However, not every municipality is evenly informed on the potential problem and active in finding new futures for church buildings in their region. This behaviour is party caused by the troubled relationship between church and state, in which many municipalities have not actively engaged themselves in religious heritage (Nelissen, 2008: 71), or felt a responsibility for the conservation of church buildings.

European Union

Where the treatment of church buildings in the Netherlands is mostly seen as a national affair, policies of the EU already have generated long and intense debate on these issues. The EU is very useful for lobbing and in some cases they are able to grant subsidies for refurbishment or adaptive reuse of church buildings. On the EU-level knowledge can be shared within other European countries, dealing with the same problem.

5.2.3 | PRIVATE PARTIES

In the event that religious use of a church building is no longer possible, one might think about other functions. At this point, private parties come into picture which might offer a viable solution in the form of (adaptive) reuse.

Potential buyers

When a church building becomes vacant, a potential buyer is required in order to give the building new life. In doing so potential buyers always try to acquire a church building for the lowest price possible. However, their preferred offer does not always correspond to the expected selling price of the religious organisation. On the other hand, whoever makes the highest bid is also not yet assured of a purchase. Permission from the diocese (Roman Catholic Church) or church council (Protestant Church) is required for the definitive transfer. This makes the sales process of a church building not very easy. As a consequence potential buyers might leave the negotiation table, even if their reuse plans are very promising.

Financial investors

Church buildings are usually quite expensive buildings, especially if maintenance has been neglected for a while. Renovation and maintenance costs, especially because of highly specialized work, can easily run up to 5% to 10% of the values of the church building (Dijk, 2016). This makes investing in church buildings a risky business, not at least because it is hard to determine the exact maintenance state of the building. In many cases it is a big challenge to overcome a shortage of money to renovate the former church building (van Houten & Ploeg, 2016). However, without financing, the opportunities of potential buyers to realize their plan are limited.

Project developers

The role of project developers is very important in the case of reuse. The size of objects in combination with the range of financial, planning, regulations and legal consequences are often so complex that one cannot go beyond the expertise of a developer (Atelier Rijksbouwmeester, 2008). Furthermore, in many cases, a project developer acts as (potential) buyer of the church building. Some project developers have a warm heart for religious buildings; others purely act for their own commercial gain. In the latter case, project developers often prefer to demolish a former church building and build something new on the valuable land (Ankone, 2016). Also a monumental status can be an obstacle, since it "limits the possibilities to adjust the building according to their own design" (Gelderloos, 2012: 203).

Real estate agents

Real estate agents can be seen as the spider in the web between supply and demand of church building market. Therefore they are able to influence the future by connecting parties. Both demand and supply of vacant churches is large, however it is very challenging the find the perfect match between buyer and seller. According to van Houten & Ploeg(2016) this can be explained by a misfit of requirements between supply and demand. Part of the activities of real estate agent is therefore is to maintain overview on church buildings that are possibly abandoned by religious organisation and which are potentially available for (adaptive) reuse (Atelier Rijksbouwmeester, 2008).

Architects

Architects have the expertise to put together a well-considered reuse plan and thereby influence the scope of solutions for religious organisations or project developers. They are able to make ideas for

new uses by translating all the different requirements and desires of involved parties in order to establish a successful design. By doing so, an architect will be faced with a big challenge to fit all, mainly conflicting, requirements of a refurbishment of adaptive reuse into a church building. For architects, the trick is to preserve the characteristic features of the church building as well as possible for any (new) use, modification or maintenance (Ankone, 2016: 35). A good architect is therefore of great importance.

Church building operators

Church building operators are in charge of the daily care of the church building (IPO, 2018). Religious organisations might opt to keep the building under their own management or to transfer it to professional parties. As a party that exactly knows the ins and outs of the church buildings, such as maintenance state, reuse potentials, et cetera, church building operators have acquired very valuable information and short links to religious organisations. Their main objective is to remain operator or the church building, also if the building is being sold or reused.

Insurers of church buildings

Besides church building operators, insurers have obtained very detailed information about church buildings as well. Insurers are mainly in contact with local church councils and are therefore able to appoint various problems that are faced by church owners. Because of their short links to church buildings and their bird's eye view, they have acquired a good understanding of the problem and how to take care as well as a trustworthy position towards church authorities. Because of their knowledge levels and independent position they might interact as informal mediator as well.

5.2.4 | INTEREST GROUPS

As mentioned before, a church building is in many cases also seen as public good. Therefore, in defining a future for church buildings, the ability of interest groups to influence the process cannot be underestimated. According to Atelier Rijksbouwmeester (2008), the greatest asset of interest groups is bringing attention to a problematic complex, mobilizing the public and increasing support for the search for a solution. Activists and protest groups are very likely to use the media to spread their message (Dutch Cultural Heritage Agency, 2018).

Local citizens and neighbouring residents

Local residents and others who do not belong to the church community in question and who may know the church building only from the outside, still could be equally well attached to the familiar image of the church building in their village or district (VNG, 2008). Where residents are often mainly interested in the external appearance of a church building, the potential of a church building to host other activities that are important for a neighbourhood should not be forgotten as well (van der Lingen & Uytenbogaardt, 2009). Therefore, residents usually aim to keep those icons in their village or neighbourhood (van den Berg, 2018). As a consequence, when a church building will be threatened with demolishment, citizens might suddenly label the church building as valuable 'religious heritage' (Delporte, 2016) and fight tooth and nail to safe the building for the future.

Cultural Heritage associations

Cultural historical interest groups are either of a typological nature such as foundations for church buildings, locally oriented such as heritage associations, or a combination of both. Since they often have a wide network and are familiar with specifics of church buildings, the importance of such organisations should not be underestimated. As concerned citizens, members of a heritage

organisation are committed to preserve heritage. If there is no other option, heritage organisations are willing to initiate activist action, protests or legal battles.

Foundations for preservation of church buildings
There are multiple foundations that operate at a provincial level with the aim of maintaining church buildings for the future and increasing interest in churches. These foundations are able to take over monumental church buildings from church congregations that can no longer afford the building itself, or that have become so small that voluntary support has been lost. The foundations try to maintain the buildings through multifunctional use and active fundraising (Bernts, 2001). On the side lines they are also able to bundle knowledge, professionalism and financing capacity to preserve religious heritage in the Netherlands and provide it with a suitable new (shared) use.

5.3 | ACTOR RELATIONS

Besides an overview of all involved actors, it is also important to be aware how these stakeholders relate to each other. The relations between actors, their abilities and motivation to contribute to the decision making process of defining a future for a church building is very important in order to determine which actors are most likely to shape the process.
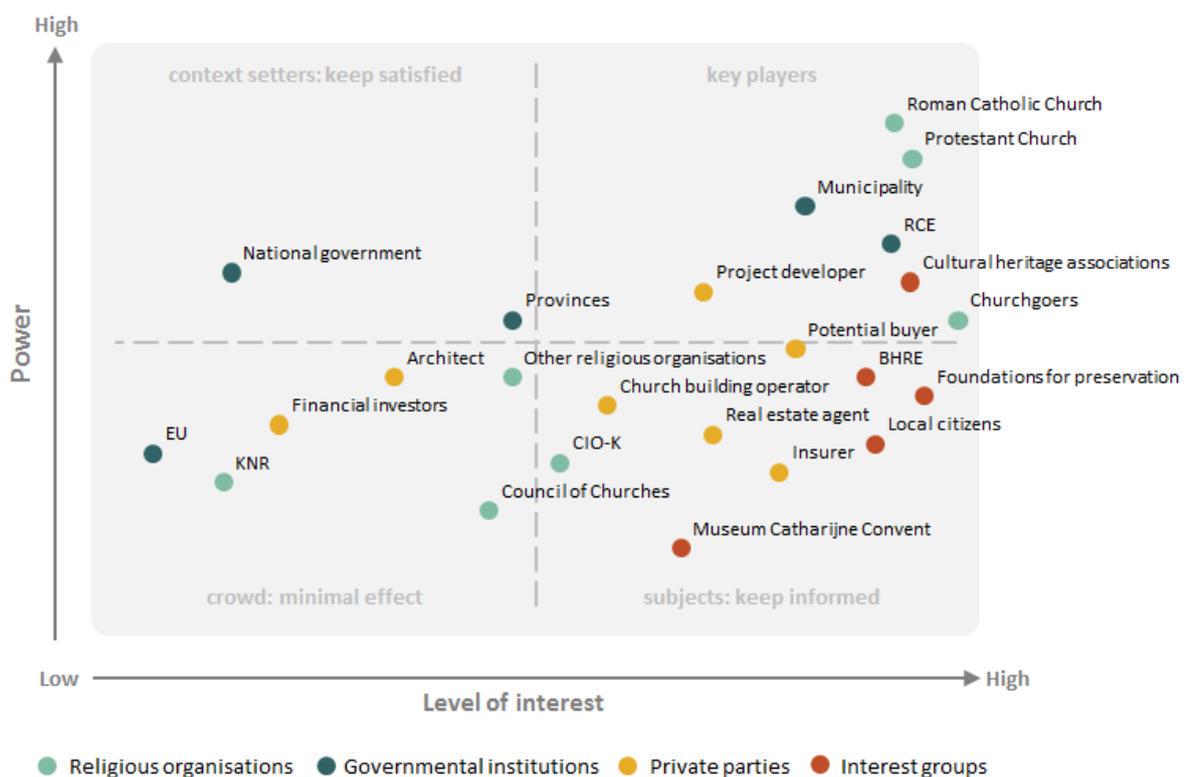
Figure 13| Power-interest grid
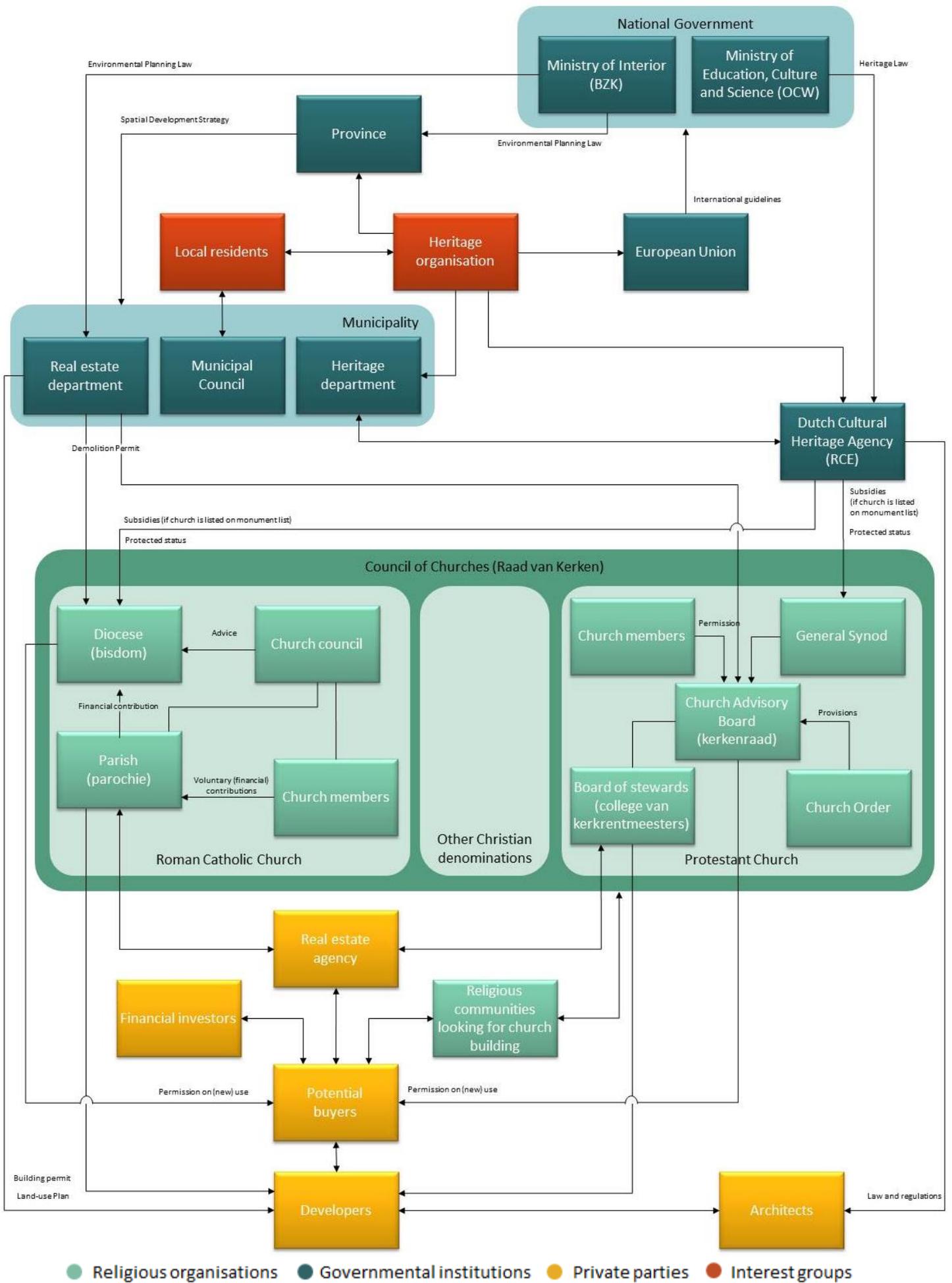
Figure 14 | Formal Chart of defining the future for church buildings

5.3.1 | POWER-INTEREST GRID

A quick illustration about the importance of actors can be presented by means of a power-interest grid (see Figure 13). The power-interest grid is used to classify actors based on their willingness to intervene and their means to so. In this overview it becomes visible that many actors are strongly involved in determining a future for a church building, also if they do not have major power to make a difference. However, the level of power actors have might depend on the situation. In specific cases, actors might have other ways to influence more powerful actors. Figure 13 gives a general overview of the most important stakeholders to incorporated in the decision making process. The 'key players', the actors which have interest and power to make a change, are expected to be more important. In Appendix C an extended explanation is given on how actors might use their resources to pursue power.

5.3.2 | MAPPING FORMAL RELATIONS

Finding a future for church buildings can be a bewildering process. Not only because of the plurality of the actors and their various interest, also because the actors have to interact in a system which is not unambiguous. If an actor needs the support of others to perform policy or strategies, it will be part of a network. De Bruijn and Ten Heuvelhof (2008: 1) define a network as "a number of actors with different goals and interest and different resources who depend on each other for the realization of their goals". Therefore, besides understanding actors and their behaviour, it is also necessary to determine how, and to what extent, interaction is structured (Dente, 2014). Since the relevant actors in defining a future for church buildings are described, it will be useful to map out their dependencies. Characteristics and positions of actor and their mutual relations have a formal and informal side. Knowledge about both sides is essential in order to understand actors and their environments (Enserink et al., 2010). Depending on the extend on which actors attach value to the characteristics mentioned in Chapter 4, formal relations might be more important. Or, as stated by Enserink et al (2010:89) "although formal authorities and formal relations do not determine the informal relation between people, it would be wrong to assume that hierarchical relations do not matter". After all, legislation and formal procedures might strongly shape the interaction and influence behaviour of parties.

The network of actors and their relations within defining a future for church buildings will be visualised by a formal chart, see Figure 14. This visualisation shows the most important formal relations between the actors. Informal relations are not included, but might play and important role as well. The overview gives a direct indication of how intertwined the system of actors is.

5.4 | KEY PLAYERS AND THEIR PERCEPTION TOWARDS REUSE

Research by Gelderloos (2012) on various new functions that might be considerable suitable for vacant church buildings, showed that the preference for a specific function can vary a lot, depending on the actor and its values. However, general preferences on the (re)use of vacant church buildings by different actor can already show the diversity and contradictions of their opinions. In this paragraph, an extraction of most important stakeholders (with medium to very high power and interest) and their related preferences towards possible futures of church buildings as determined in Chapter 3 is presented in Figure 15. The complete overview and explanation is given in Appendix C.

	#4	#2	#1	#2	#5
ACTOR	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Roman Cath. Church	-	+	+	+	++
Protestant Church	-	++	++	+/-	+
Migrant Churches	+/-	++	++	--	--
Churchgoers	--	++	++	+	--
Municipality	-	++	++	++	--
Cult. Heritage Agency	-	++	+	+	--
Potential buyer	+/-	-	+	++	--
Project developer	+/-	-	+	++	--
Local citizens	--	+	++	++	--

■ least favoured ■ not favoured ■ neutral ■ favoured ■ most favoured

Figure 15 | Preference for future based on stakeholders

5.5 | CONCLUSION

In defining a future of church buildings, the variety of different actors, their perceptions, commitment and power lead to a complex system of interdependencies. In this chapter, some overview is provided. In doing so, it can be conclude that every change to a church building can bring resistance, regardless whether one opt for doing nothing, a consistence of religious use, a reuse, adaptive reuse or demolishment. There simply is no standard guideline that describes how to take care of vacant church buildings.

Besides, whether the amount of stakeholders in each process of finding a future or a church building is somewhat limited, all stakeholders are extremely involved and passionate about their job. As stated by the Dutch Cultural Heritage Agency (2018): "church buildings are buildings of love". Special buildings which are worth to fight for, as showed by the fierceness of discussions.

When considering general perceptions of key stakeholders towards future alternatives, it is striking that the definition of 'love' for church buildings is different for the two biggest Christian denominations in the Netherlands. This might be explained by the guiding principle that religious organisations are mostly about the religious community itself – a church building is subordinate to the wellbeing of the community. The total overview of perceptions towards alternatives for vacant church buildings also shows that private parties have a totally different view and interest on church buildings. However, demolishment of churches is becoming less and less popular.

PART 2

ANALYSING STAKEHOLDER PERSPECTIVES

CHAPTER 6 | IDENTIFYING DOMINANT STAKEHOLDER PERSPECTIVES

What dominant stakeholder perspectives exist on the topic of dealing with vacant church buildings and what are the differences and similarities between those perspectives?

In Chapter 5 an overview of the relevant stakeholders in the process of reusing church buildings is given. However, stakeholders and their viewpoints, perspectives and attitudes make it hard to structure the process. In order to grasp the subjectivity of relevant stakeholders, a Q-methodology research is executed. After all, Q-methodology is especially suitable for the "examination of behaviour that is both complex and organized" (Brown, 1980: 115). The main objective of this chapter is to reveal social perspectives that exist on the topic of dealing with vacant church buildings. First, the various steps within Q-methodology will be described, after which each step will be elaborated including the considerations that are begin made during the research set up (paragraph 6.1). Afterwards the results of the Q-methodology will be discussed (paragraph 6.2), in which three perspectives are considered to reflect sufficiently different perspectives on how to shape the future of church buildings. To conclude, paragraph 6.3 will give an overview on the main outcomes.

6.1 | Q-METHODOLOGY STUDY EXPLAINED

Perspectives of involved stakeholders in finding a future for church buildings are very subjective, depending on their (religious) beliefs and position of power and influence. Mapping and understanding those actor perspectives helps to make clear how stakeholders can be satisfied within defining a future for church buildings. In doing so, it is important to use a research method which quantifies subjectivity. Q-methodology is not only able to reveal shared stakeholder perspectives that occur in a stakeholder dialogue, it is also a method which is designed to "assist in the orderly examination of human subjectivity" (Brown, 1980: 5). This methodology, which originates from social sciences and psychology, is able to record subjective positions and to identify the dominant ones. It is therefore no coincidence that Goldman (1999: 589) refers to Q-methodology as the "science of subjectivity".

Where Q methodology is not the only research technique that can reveal social perspectives, this technique is in fact the only one in which "participants' responses can be directly compared in a consistent manner, since everyone is reacting to the same set of Q statements" (Webler, Danielson & Tuler, 2009: 5). Hence, subjective perspectives can be compared with more rigor than other qualitative methods would allow (Donner, 2001). This makes Q-methodology very convenient, especially to problems in which an issue is made out of sub dimensions, of which is not necessarily clear how these sub dimensions fit together (Donner, 2001) or in which many subjective factors impact behaviour (Gaebler-Uhing, 2003). Both phenomenon's are very recognizable in discussions about the future of church buildings, since church buildings represent different values (see Chapter 4) which are intertwined and valued differently by different stakeholders. Because of emotional connotations steering the process, meaning and understanding are very important in this context.

By applying Q-methodology, we are able to elicit and categorize motivation perspectives for reusing church buildings. In doing so, the Q-methodology combines principles from qualitative research with quantitative research methods (i.e. factor analysis) (Brown, 1993). The basic idea behind Q method is that respondents of a Q study will be confronted with a group of statements and asked to rank these by the degree to which they agree with the propositions. The collected data will be analysed using factor analysis in order to find patterns in the way statements are ranked by individual respondents that are expected to be relevant in dealing with church vacancy.

In conducting this research we closely followed the guidelines of Watts and Stenner (2012). This Q methodological research on futures for church buildings consisted of six stages summarized in Figure 16 and elaborated in the following paragraphs. In total a Q-set of 47 statements is being used in the interviews with 24 participants from all different kind of backgrounds. Appendix D gives a fully description of the Q-methodology and all decisions that are made during the application.

Figure 16 | Flowchart of the steps of the Q methodological research approach

Statement collection: defining the concourse

The first step in Q-methodology is to collect as wide range of opinions as possible on the topic of vacant church buildings (discourse) and documenting them in statements (concourse), enabling the concourse to be a represented abstraction of the discourse. In this research statements are derived from newspapers, reports and face-to-face events. Furthermore, quotes from presentations, interviews, public debates, stakeholders' dialogues and discussion groups were used as well. Especially those statements that triggered friction and disagreement were considered most valuable. All in all, most of the statements in the concourse are collected from 'naturalistic' sources as named by Addams & Proops (2000: 20) indicating that they are based on comments or phrases from sources that stakeholders have previously produced using their own words in order to reduce researcher bias.

Statement selection: Q-set

Since the concourse usually consist of too many statements for the sorting process (step 4), a sample of Q statements should be strategically selected from the concourse (Webler, Danielson & Tuler, 2009). This representative selection of the concourse is termed the Q-set. During the compilation of the Q set, the aim was to formulate short, stand-alone sentences that are easy to read and understand. First the concourse was reduced to a preliminary Q-set by excluding or reframing statements that were similar to others, out of scope or ambiguous. Next, the item sampling started with a structured procedure, based on the values indicated in Chapter 4. The categorisations helped to eliminate duplicated statements and to combine propositions with approximately the same connotation. However, some statements did not fit the predefined categorisation – especially the ones related to decision making processes – and were added to the Q-set as well.

Afterwards, the preliminary Q-set was tested by trial subjects to verify the completeness of the set and to correct any mistakes in the instructions to respondents. In doing so the testers were asked to sort the statements and to list statements they did not understand, found similar in meaning or

were considered irrelevant. Getting other people to look at the draft Q-set helped to reduce duplication, to ensure the Q-set provided adequate coverage and to clarify the wording of some statements. The final Q-set included 47 statements, which were numbered randomly and printed on separate cards to serve the Q-sorting interviews.

During the Q-sort interviews an additional check was performed in order to examine whether the Q set indeed covered the concourse, by asking participants to indicate any statements they felt were missing from the Q set. Only a few suggestions were given, mainly to strengthen a respondents argument, however all propositions were in essence covered by other statements.

Participant selection: P-set

In order to make sure a wide range of perspectives, including less dominant perspectives, were included in this research, a stakeholder selection procedure was started. As starting point, the stakeholder analysis in Chapter 5 was being used to give a first indication of relevant stakeholders to be represented in the P-set. This analysis gave an overview of parties and corresponding perspectives which are decisive in determining the future of church buildings. Based on the actor analysis it was made sure to include stakeholders in the P-set from as many organisations as possible, but at least the stakeholders with high power and interest.

Next, potential respondents were strategically chosen. In doing so, they should meet the criteria of currently being active in finding a new use for a church building, in order to guarantee they already had been able to determine their perspective. Next, to make sure every perspective of an organisation or interest groups was covered by a representative of that organisation, different approaches were used to contact respondents. For example, newspaper articles, news websites and social platforms were used to trace and contact respondents. Also the attendance of discussion groups, events and meetings for knowledge sharing where used to get in touch with various parties. As far as possible, people were contacted personally. Furthermore, during the interviews snowball sampling was used as well. In this, participants were asked to recommend people with an interesting different or similar viewpoint on the future for church buildings. Based on these suggestions, it was examined whether a respondent could reveal new information. If so, this person was contacted to contribute to the research as a participant.

Organisation
- Governmental
- NGO
- Private
- Religious
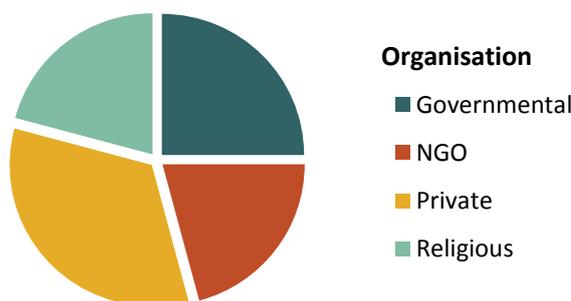
Figure 17 | Distribution of participants (P-set) on Organisational level

The procedure of selecting and contacting respondents eventually resulted in a group of 24 stakeholders participating in the study. Figure 17 presents the distribution of the respondents with respect to various organisations, indicating that the variety in this dimension is expected to adequately cover the range of perspectives. With regard to the final set of participants, some more observations could be made:

- Many interest groups are active on a local level, but share a similar perspective. Especially organisations that are aiming on heritage protection seem to be a bit overrepresented in the actor analysis.
- The complexity of the subject makes that the actor network is relative small, with almost everyone knowing each other. The working field can therefore be considered as a niche, while the amount of experts in this working field is limited.
- Many efforts to safeguard a future for church buildings are executed on a voluntary basis. Not only on the level of church councils or interest groups, but also on professional levels. Many 'professional' respondents also perform activities within the context of church buildings on a voluntary basis, for example via interest groups.
- For many respondents their professional role was intertwined with a personal religious background. As a consequence, the research included respondents with a Roman Catholic, Protestant and Atheist conviction.
- Many non-religious stakeholders were very willing to cooperate and share their ideas and perspectives on the topic. Despite, within religious communities more distrust and restraint to cooperate was experienced. This emergence is striking, since those organisations are centrally located within the complex problem and confronted with decreasing church attendance and increasing maintenance costs on a daily basis.

Collecting the data: Q-sorting

The ranking of the Q-set by participants is known as Q-sorting. The resulting Q-sort can be interpreted as different viewpoints regarding the subject under study. In this step, participants sort statements according to how those statements fit into their beliefs and understandings (Webler, Danielson & Tuler, 2009). Or as described by Brown (1980:7) "the technical means whereby data are obtained for factoring". In this step, during in person interviews, participants were given small cards with statements which they were asked to respond whether they strongly agreed of strongly disagreed with every individual item in the Q-set.

One of the basic ideas behind Q-methodology is that Q-statements should be sorted in a triangular grid: less statement can be placed at the extremes and more in the middle. The idea behind the triangular shape is to ensure that participants "discard statements that are irrelevant and retain those that best describe their opinions and experiences of the social phenomena being studied" (Previte et al., 2007: 139). In other words, a fixed distribution forces respondents to carefully compare statements relatively to each other. In order to rank the 47 statements in the Q-set of this research, this study used a prearranged or forced-choice distribution with a near-normal fixed distribution. The reason for this shape is twofold: 1) participants are expected to be already active in the working field of vacant church buildings and can therefore be more explicit in their preferences; and 2) there is a main interest in defining the subtle difference within actor perspectives which will be more supported by a flattened distribution. Table 1 illustrates the used distribution and number of items that can be assigned to each ranking position. In this 11-point fixed distribution, each participant was asked to place the 2 statements that he or she disagreed most within the -5 column, the next 3 statements in the -4 column, etc. This process was repeated for the agree statements.

However, during the Q-sorting procedure, participants were first asked to divide the forty-seven predefined statements into three piles: 'disagree', 'agree' and 'neutral'. This already helped participants to structure their minds in terms of agreement with their opinion regarding the future

of church buildings. Not only gave this pre-sort a first impression of the range of statements, it also provided some guidance towards the sorting process and made it possible to draw a line that demarcated agree from disagree. Next, the participants were asked to place each statement in one of the forty-seven boxes on the score board of the Q sorting grid, see Table 1, ranging from "very strongly disagree" (score -5) to "very strongly agree (score +5). By doing so, the participants were asked to start with the categories 'disagree', raking the statements from they disagreed with from approximately -5 to -1, followed by the category 'agree' from +5 to +1 and lastly the 'neutral' statements in the still open spots. After the sorting, participants were asked to explain why they agreed so strongly with the statements that they gave a +5 score and why they disagreed so strongly with the statements that they gave a −5 score. Furthermore, they were asked to report on any technical problems, on problems with understanding the statements and whether they had missed any statements. In the wrap-up, participants were also asked about potential new insights and considerations that were made during the sorting process. Attention was also paid to experiences by the respondents, such as bottlenecks in the process and solutions or other ideas of the participant to determine a future for church buildings.

Table 1 | Q-sorting grid for the 47 statements in the Q-set

← disagree   Neutral   agree →
"least in accordance with my opinion"   "most in accordance with my opinion"

-5	-4	-3	-2	-1	0	1	2	3	4	5
-5	-4	-3	-2	-1	0	1	2	3	4	5
-5	-4	-3	-2	-1	0	1	2	3	4	5
(2)	-4	-3	-2	-1	0	1	2	3	4	(2)
	(3)	-3	-2	-1	0	1	2	3	(3)	
		(4)	-2	-1	0	1	2	(4)		
			(5)	-1	0	1	(5)			
				(6)	0	(6)				
					(7)					

Analysing the data: Q analysis

The Q-analysis searches for Q-sorts that produce a similar ranking of statements. This gives an indication of which factors are found important or found less important and allows the underlying reasons for a perspective to be derived (van Duin et al, 2017). Dominant viewpoints are subsequently identified by subjecting the Q-sorts to a (by-person) factor analysis (Brown, 1993). The term 'factor' can therefore be seen as a more technical term of 'shared perspective' (Raadgever et al., 2008).

The resulting quantitative data of the Q-sorts was analysed using the purpose-built PQ Method software (Schmolck, 2014) version 2.35. This basic DOS package seems to be a bit old fashioned, but is highly recommended because of its easy and straightforward application (Webler, Danielson & Tuler, 2009; Watts & Stenner, 2012). PQ Method is able to guide a researcher through the process of analysing and produces several outputs that are useful for further analysis. In addition, the online

tool Ken-Q Analysis is consulted as well, since this web application provides various convenient visualisations of the Q-analysis.

As first step in the analysis, the amount of factors to extract was determined. With a centroid factor analysis a 'standard' of 7 centroids were extracted. This number is based on the "magical number seven" by Brown (1980: 223) indicating that a seven-factor solution is in general suitable for every Q-research. By interpretation various rules of thumb, such as Kaiser-Guttman criterion, significantly loading of Q-sorts, Humphrey's rule and scree test, the optimal solution included 3 factors, which explained 42% of the variance. As Kline (1994) argues the cumulative % explained variance should be at least 35-40% or above to reflect a comprehensive solution on the basis of common factors, the three factor solution is considered sufficient. Still, the variance explained is relative low. According to Cuppen (2013) this reinforces the high variation of viewpoints, which underlines the complexity and uncertainty with regard to this subject.

After the appropriate number of factors was chosen, factor rotation was applied to maximize the variance between each of the factors. In factor rotation, factors, and their corresponding viewpoints, are physically moved about a central axis point (Watts & Stenner, 2012: 122). The factors will be optimized by loading as many people as possible on a single factor rather than loading on two factors simultaneously (Minkman et al., 2016). This rotating process does not adjust the results, but changes the observation position in order to optimize the loading of each Q-sort on a single factor (see Watts and Stenner, 2012 for an elaborated explanation of the rotation process). In this, Varimax rotation was applied first. In this rotation technique, computer-automated rotation uses an algorithm based on statistical criteria, that attempts to rotate the factors in order to find a factor solution that maximizes the amount of variance explained on as few factors as possible (Donner, 2001; Watts & Stenner, 2012), so that individuals tend to be associated with just one factor (Webler et al, 2009).

By applying Varimax-rotation, out of the 24 respondents, 21 respondents loaded solely on one factor, 2 respondents loaded on multiple factors and 1 respondent did not load on any of the factors. Hence the Q-sorts of 21 respondents were included in further analysis, in which 11 respondents clustered on Factor 1, 7 on Factor 2 and 3 on Factor 3. In total the three factors explained 41% of the total variance, which is above the required 35–40% (see Watts & Stenner, 2012). The three identified perspectives represented 21 out of the 24 respondents (87,5%) and therefore cover the interviewee's responses well. Between the identified perspectives, there is a lot of agreement between respondents, indicating they do not vary a lot between how they value church buildings and which possible futures are preferred. The lowest correlation that could be found between individual Q sorts was -0.18 (minimum is -1), and the highest correlation was 0.63 (maximum is 1). This effect is also visible in the correlation scores for the different factors, since all pairs of factors are positively correlated. Even more, the correlation between Factor 1 and 2 is significantly correlated. According to Raadgever et al. (2008) a significant correlation indicates that the shared perspectives agree on most of the statements. Watts & Stenner (2012) underline this could be taken as evidence that those perspectives could be understood as alternative manifestations of the same factor.

6.2 | INTERPRETATION OF DOMINANT PERSPECTIVES

The 24 participants who had completed the Q-sort are compressed into 3 different perspectives, each reflecting a common pattern of responses. These three perspectives reflect therefore different starting points on how to shape the future of church buildings. By interpreting the information from the factor analysis, a variety of information can be deducted. According to Donner (2001) information on consensus elements, contention elements and distinction of shared perspectives can all be abstracted. In Appendix D an elaborated description is given on interpretation choices that are made and all conclusions that could be drawn.

6.2.1 | DESCRIPTION OF DOMINANT PERSPECTIVES

This paragraph will give a description of the identified perspectives. In doing so, the interpretation is supported by comments made by participants during the Q-sorting interviews, indicated by lines between quotation marks and coded by the number between brackets. Analysing the underlying reasons why respondents sorted statements on the extremities of the Q-distribution helped in formulating perspectives. The following shared perspectives can be distinguished:

    1| CHURCH BUILDING AS HOUSE FOR THE PUBLIC
    2| MAKING WELL COSIDERES CHOICES
    3| CHURCH COUNCILS IN CONTROL

Perspective 1: "Church building as house for the public"

This perspective values church buildings especially because of their outer appearance. Since these buildings define the silhouette of a city or village, demolition of a church building should be prevented. Their disappearance is expected to leave a deep scar in society, even if the majority of society is not religious. As a consequence, in many cases demolishment will lead to regret afterwards. Demolishment of church buildings is seen as an "easy way out" [11] and should be prevented, especially in case of monumental church buildings, since they "represents an above-average value for society" [11]. In the absence of a suitable reuse, preference is definitely not given to demolition of the church building as this is "only a possibility if no other options are left" [16]. Furthermore, demolition of a church building does not suit today's society of sustainability.

Striking enough, this perspective is least willing to assign financial contributions for the maintenance of church buildings to society. In order to retain as much church buildings as possible, reuse is considered necessary. Therefore, adaptive reuse is seen as a solution for a long-term future of church buildings. In addition, this perspective suggests that a church building for religious purposes and as a house for the public go very well together. Although, when it comes to reusing former church buildings, the religious background of a church building is valued less important in finding a new future. After adaptive reuse it is also less important that the building should continue to witness the Christian tradition. Or, as stated by a respondent: "if necessary, a building can always be redeveloped to a place of worship again" [22]. Therefore, the church building should be opened to local initiatives, even if they are not of a religious nature.

This perspective primarily perceives the abandonment of a church building as an opportunity. Since its initial use has a social nature, merely commercial intentions are not supported. As a consequence, church buildings are considered very suitable to "make connections to other societal challenges" [14] or as an "opportunity of boosting the living environment" [23].

According to this perspective, the main bottleneck in the reuse process of church buildings is related to the willingness and ability of involved stakeholders to cooperate. Problems related to financial feasibility are to overcome, since there are "plenty ideas to make a financially viable business case" [23]. On top, this perspective endeavours a joint search for new revenue models in order to find a new use for a church building. However, in order to accomplish this "a change of mind-sets is required, including more flexibility of all involved parties" [18].

In this light, it is no surprise that secrecy of stakeholders is awaited to complicate the process of finding (new) uses for a church building. Multiple respondents in this perspective experience "a lack of cooperation between involved parties" [3; 15; 23] or "a gap between words and action" [3; 7]. Also "off the record limitations or perpetual clauses" [11] might hamper the reuse process. On top, if a potential reuse plan fails, stakeholders are likely to "blame others" [3; 7], as declared by multiple respondents. There seems to be a "fear for unacceptable risks of loss" [18]. The process will therefore be optimized if stakeholders become more transparent.

Therefore, a "more professional approach" [7] would be very helpful in the process reusing a church building. After all, "new uses might develop over time, but nothing happens as a matter of fact" [10]. According to this perspective this professionalization can be found by project developers, since they "have special competences and expertise" [14]. This implies that if they can book a return on a church building, it is no guarantee for church councils to do the same. The same applies for architects and designers, as their role is expected to be more important in comparison to other perspectives. Especially their ability to "open up old, ingrained opinions by means of creative ideas and examples" [20] is seen as very important.

Perspective 2: "Making well considered choices"

In this perspective there is a strong conviction that it is not possible to retain all existing church buildings in the Netherlands. As a consequence, demolition is a viable option in this viewpoint. Whether a church building is listed as a monument or not, does not make any difference in this. According to this viewpoint, demolition is thus not seen as a matter of impatience. Various reasons might cause that demolition is inevitable.

To be able to make certain decisions, church councils should compose their own plans first. In order to do so, church councils are stimulated to actively pursue the future of their church buildings. After that, they could bring in third parties, such as governmental organisations or local residents. If they do, they will be able to compose plans that are "made by religious organisation instead of with religious organisations" [21].

On the other hand, this perspective is well aware that the "process is mostly too complicated and extensive for church councils to deal with" [21]. As a consequence, church council might become overruled – while they assume to make the right decision. After all, denominations are managed by "benevolent, but unprofessional volunteers" [8], faced by "ignorance and uncertainties" [13] of the future of their church building.

Still, choices have to be made, which might be very decisive. As a consequence, adaptive reuse does not have to be reversible. However, relating to the context of the church building, every future should be determined with "a bigger picture" [13] in mind. Moreover, the "typology, location and appearance" [21] strongly determine the possibilities for future use, since "supply and demand of

church buildings rarely match" [8]. This requires some creativity. However, according to this viewpoint, too much focus is on limitations instead of possibilities in dealing with vacant church buildings. Or as stated by a respondent: "nothing should be excluded" [9]. Also, the "lack of courage to do different" [9] or "fear to show different layers of time" [9] is mentioned as one of the fall backs of the process. Furthermore, public resistance might hinder in finding a new future for a church building as well. However, if the public wants to be involved, they should also face the consequences. Or as stated by a respondent: "he who pays the piper calls the tune" [9]. When considered as a joint effort, there should be a joint responsibility as well.

As a consequence, when a good reuse plan arises, this viewpoint underlines the importance of moving forward. If this momentum is not taken advantage of investors might become demotivated. And once an opportunity is lost, it is questionable if a better opportunity will arise. As a result, investors and project developers are seen as an important link in the reuse process. After all, "a reuse plan that is only based on innovative ideas, will not necessarily be realistic in a financial sense" [24]. This perspective therefore mentions the importance of financial feasibility, which is considered "highly underexposed"[12]. In this, it should be about "optimal revenue, instead of maximal revenue" [24].

When opting for adaptive reuse, this viewpoint recommends starting with a financer, "before ideas and detailed plans will be created"[12]. As a consequence, architects should be kept out as long as possible, since they might mislead church councils in the possibilities of their church building. After all, "proposals by architects, including expressive renders, could be very convincing and decisive" [21]. At the same time, initiatives by neighbouring residents are greeted sceptically.

All in all, a reuse should be financially feasible in itself, therefore the Dutch governments does not necessarily have to contribute financially to reuse a church building. Striking enough, many praised adaptive reuses of church buildings are "highly subsidised by the government"[24]. It is therefore questionable whether these projects are successful. Hence, selling a church building to a local government for a symbolic amount is definitely not the way to go. In fact, financial shortcomings are not seen as the biggest problem in reuse. After all, "in case of a decent reuse plan, money will follow" [8].

Perspective 3: "Church councils in control"
Within every future of a church building, the objectives of the religious community should be put first according to this perspective. The main aim is to "continue to remain church as far as possible" [4]. After all, denominations are responsible for the maintenance and preservation of their church buildings. "If church congestions are able to observe their influence towards society with an outward gaze, one would be able to strengthen this position" [4]

Hence, denominations should look for alternative incomes to keep their church buildings intact - for example by "serving as transmission masts" [1] or by "leasing (parts of) the building to others"[4]. This perspective has the most faith in the abilities of the church councils and argues that church councils are also able to book a return on church buildings, as well as project developers. However, specialist knowledge is not always available in church councils. More overarching institutions, as the dioceses or Dutch cultural heritage agency, might be able to link both worlds.

Opting for a project developer is considered as "an easy way out" [4]. It is also questioned whether this project developer has specialist knowledge, especially on religious interpretations. Furthermore, "project developers are mostly interested in making profitable transactions and are therefore not acting primarily in favour of denominations" [1].

Within this viewpoint it is possible to retain all of the church buildings in the Netherlands. In doing so, this perspective is also inclined to take some time in the process of determining a new function. Doing nothing (for now) is not directly stigmatised as something negative. Waiting for a while, might sometimes settle down emotions that are involved in the process of church abandonment. Or as stated by a respondent: "take some time to decide what solution is convenient and sensible at the same time" [5]. After all, when the time is right, a suitable function will appear. Public resistance is therefore not expected to cause major issues. If so, the new function is simply not preferred. On the other hand, demolition of a church building is seen as a matter of impatience. However, if demolishment is a consequence of the preferences by the religious community, this should be respected.

In order to preserve vacant church buildings, this perspective is convinced that adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment. Furthermore, adaptive reuse does not by definition distract from the image of church buildings as a religious expression. However, the religious background of a church building is important in finding a new future and should be handled with respect and care. After all, even after adaptive reuse, church buildings will represent more than ordinary buildings: a quality that "may very well be taken advantage of" [1]. Conversely, the focus on protecting cultural-historical values of church buildings is overrated from this point of view. Resulting in too much involvement by the government at the moment: "their role is mainly to offer a helping hand, rather than an outspoken opinion" [5].

In defining a new future, the preference is consequently given to new uses that are supportive to the local community. Therefore, multiple use is seen as a very convenient solution, also for the long run. Besides, "more layers of use results in more future value, since a wide-range of uses can be fulfilled when the church building accommodates multiple uses" [1]. However, where the possibilities for multiple use are considered widespread, "the will to look for those possibilities is limited" [1].

Adaptive reuse, on the other hand, is not per definition seen as the solution for a long-term future of church buildings. It is also not expected that adaptive reuse should necessary contribute to the social-economic development of a local community or should be reused for a cultural of social purpose. It is, however, favoured most by this perspective that adaptive reuse of church buildings is reversible.

6.2.2 | DIFFERENCES AND SIMILARITIES BETWEEN DOMINANT PERSPECTIVES

As underlined by the Q-analysis, the identified perspectives are not very conflicting, but complement each other in many ways. As the consensus statements show, all perspectives underline the importance for church buildings in society. In order to preserve those buildings for the future, adaptive reuse is seen as a promising solution. However, political influence is also considered as very important to draw attention, local residents should be more involved and secrecy of stakeholders complicates the process.

Although there is many compliance between the dominant perspectives, differences between the identified perspectives can also be indicated. Those contention items include statements that were highly agreeable to some participants and disagreeable to others. The main difference between perspective 1 and 2, is that demolition, especially for monumental church buildings, should be avoided at any time according to perspective 1, whereas perspective 2 argues that in some cases it is more preferred to demolish church buildings even if they are listed as a monument.
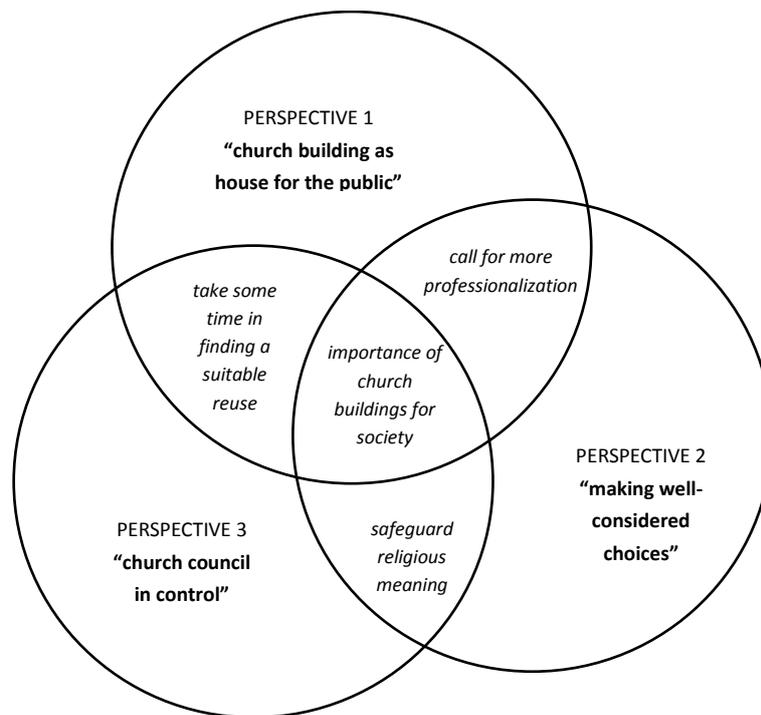
Figure 18 | Graphical representation of differences and similarities between stakeholder perspectives on the future of church buildings

Perspective 1 and 3 especially differ on responsibilities and capabilities of involved stakeholders. Where perspective 1 worries that not all Dutch church buildings can be retained, even though demolishment does not suit current society and especially monumental church buildings are too valuable to dissolve, perspective 3 states that the role of church councils should not be underestimated: they are able to book a return on church buildings and should be held responsible for their church buildings themselves. Depending on how the church congregation will develop over time, they should have their own vision before any other stakeholders should be requested to cooperate. In doing so, it might be possible to retain all existing church buildings in the Netherlands.

Perspective 2 and 3 are especially divided on the question whether all church buildings can be retained for the future. Where perspective 2 sees a less bright future for church buildings in the Netherlands, they also notify that church council should first have their own vision on the future of their church building(s) before starting cooperation, and that public resistance might constitute substantial barriers in the process of defining a future. Perspective 3 is more optimistic as they favour to believe that a suitable function for a church building will present itself when the time is right. They seem to perceive less problems if a church building becomes vacant as demolition is seen

as a matter of impatience. A better solution in this case is to sell the former church building to the local government for a symbolic amount.

6.3 | CONCLUSION

The solution space in defining a future of a church building can be visualised as a puzzle (see Figure 19), in which each piece of the puzzle should be placed correctly. If a puzzle piece is missing the final outcome will not be satisfying. Based on the identification of dominant perspectives, it can be concluded that in finding a future for church buildings, it is importance to achieve balance between cultural-historical, economic and religious values. Thereby, the search for this balance will be different for each church building – resulting in a different outcome (i.e. future) for each church building. Despite, all respondents in this research underlined the importance of church buildings for society. Regardless of church buildings are still in use for religious purposes, their appearance is too remarkable to destroy without any effort. This makes that in essence all respondents are willing to find a proper new use for a church building.

Furthermore, according to 2 out of the 3 identified shared perspectives, religious organisations are expected to take the lead in the process of defining a future for church buildings. This finding is not very surprising since church buildings are in general owned by church councils. However, they are also expected to include other stakeholders at some point in the process to think along. The timing of including stakeholders is very important. If waited too long, public resistance might arise. If started to early, church councils might be at risk of losing control.

Factor 1
CHURCH BUIDLINGS AS HOUSE FOR THE PUBLIC

Factor 3
CHURCH COUNCILS IN CONTROL

Factor 2
MAKING WELL-CONSIDERED CHOICES
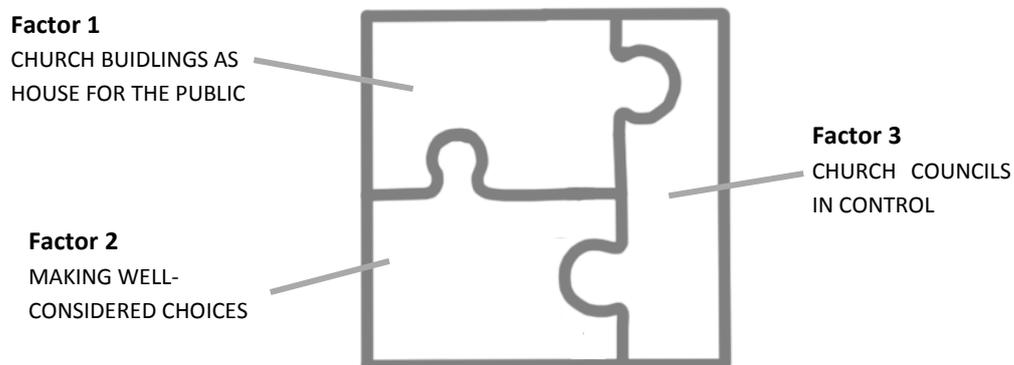
Figure 19 | Visualisation of solution space

PART 3

DESIGNING A GENERIC FRAMEWORK
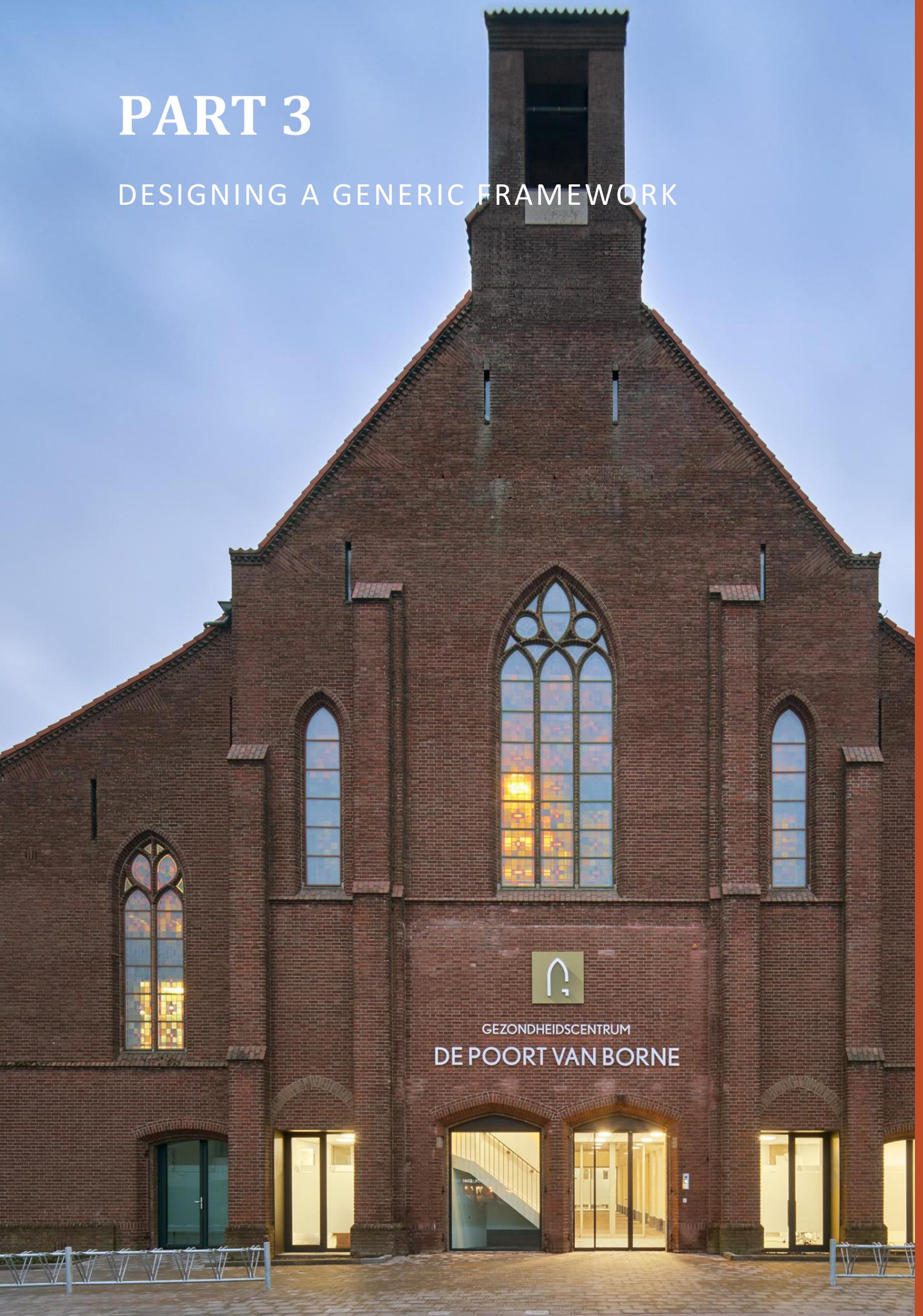
CHAPTER 7 | PROCESS OF DEFINING A FUTURE

What strategies might be applied by stakeholders based on shared stakeholder perspectives during each stage of defining a future for a church building?

In order to preserve church buildings in the Netherlands for the future, parties have to move towards each other (Dutch Cultural Heritage Agency, 2019). As decision-making on the future of church buildings is considered as a joint effort, actors find themselves in a network. According to de Bruijn & ten Heuvelhof (2008:1) such a network can be defined as "a number of actors with different goals and interest and different resources, who depend on each other for the realisation of their goals." However, their mutual differences hamper cooperation and joint decision making (de Bruijn & ten Heuvelhof, 2008: 23).

Furthermore, where cooperation between actors is essential because of their interdependent relationships, this cannot be taken for granted because actors will have different interest and perceptions (de Bruijn & Herder, 2009). As a consequence, The Dutch Cultural Heritage Agency initiated cooperation between stakeholders by the introduction of a 'vision on churches' (i.e. *'kerkenvisies'*). The underlying idea of starting a dialogue on possible futures for church buildings could be used as a starting point for municipalities or other actors to define policy on the future of those church buildings. Especially since the Ministry of Education, Culture and Science is willing to contribute financially towards the creation of this policy document (Dutch Cultural Heritage Agency, 2019). However, this does not guarantee that a 'vision on churches' will be established by a municipality or by other actors. Nor does it say anything about how to shape this policy document. The form-free structure of a 'vision on churches', as proposed by the Dutch Cultural Heritage Agency, leaves room for manoeuvre and negotiation between actors to make adjustable solutions to a specific context. However, as a downside, municipalities and other actors are still left puzzled how to grasp the nettle on this subject and how to structure the process of defining a future for church buildings.

The focus of this chapter is to design a framework that can be used by municipalities and other actors in order to define their policy on vacant church buildings. The purpose of this framework is to give some indication on what to expect during a process of defining a future for church buildings. After all, a church building becomes not vacant from one day to another. During this development various interventions might take place, induced by various actors. This framework therefore aims to provide municipalities and other actors with a view on the direction of a process, strategic behaviour along the line and challenges to overcome. Subsequently, a number of practical guidelines for its development are listed:

1. Defining design principles
2. Identification of the phases within the process of vacant church building
3. Implication of shared perspectives towards process phases
4. Assessment of strategies to apply in order to safeguard a shared perspective
5. Indication of the degree of importance of each shared perspective within each phase

7.1 | DESIGN PRINCIPLES

A framework does not design itself. Since a framework can be seen as a supporting structure to interact in a system, it is based on a set of principles or guidelines that are relevant to describe the

context of that system. To design within a system, thorough understanding of that system is therefore required; see also Chapter 3 - 6. In this light, a system can be described as "a relationship of parts that work together in an organized manner to accomplish a common purpose" (Buchanan, 2019: 86). In the introduction, we already described dealing with church vacancy as 'wicked problem' within a complex socio-technical system. A typical characteristic of those systems is that they show unexpected or not explicitly intended behaviour that could not be predicted on beforehand (de Bruijn & Herder, 2009). As a consequence, such largescale socio-technical systems cannot be designed – they develop (Bots & van Daalen, 2012).

However, at the same time, socio-technical systems harbour a variety of elements that are able to influence a decision-making process and can be designed (Bots & van Daalen, 2012). Even more, Howlett (2014) underlines that in order to run a smooth process, policy design involves the effort to more of less systematically develop efficient and effective policies. Based on this systematically, Bots and van Daalen (2012) argue that decision-making processes can be steered by designing technical and institutional components and placing them into context.

When looking into traditional decision-making processes, five phases could be identified according to Howlett (2014): agenda-setting, policy formulation, decision-making, policy implementation and policy evaluations. However, according to de Bruijn & Herder (2009) this approach is less suitable in a network setting as 1) the decision-making process involves many actor with a variety of interest, perceptions and standpoints and 2) the highly interactive character of networks need room to manoeuvres, which could make the rational approach counterproductive. They argue that decision-making in networks is the result of a large number of interactions, and therefore cannot be planned (de Bruijn & Herder, 2009).

This should be taken into account in designing a framework which is actually suitable to support defining policy on dealing with imminent vacant churches. Therefore, to inform the design process, the design principles of designing in network settings as proposed by de Bruijn & Herder (2009) are applied in designing the framework, naming;

1. Facilitate an open process: actors should be given a fair chance to realize their own interest
2. Protect core values of each actor so that the course of the process and its result cannot be predicted on beforehand
3. Include incentives for actors to make sufficient progress
4. Let the result of the interaction process stand up to expert scrutiny

As a consequence, the framework should not be applied as ultimate truth, but as a source of inspirations. After all, there is no one best way to organise a certain decision-making process. According to Howlett (2017) 'effective' policy design is not just a matter of the character of individual tools and mixes, but also of context. Or, as stated by Anderson (1971: 121), design "is always a matter of making choices from the possibilities offered by a given historical situation and cultural context".

7.2 | IDENTIFICATION OF STAGES

The first step in defining a future for church buildings is to distinguish the stages that an imminent vacant church building might encounter. As the decision to dispose a church building is not easy, a church building will be faced with various stages before a final decision is being made. From the

moment a church building will threated with abandonment to the moment it becomes vacant or available for new uses, various activities might take place. In order to shape this process, it will first be decomposed in smaller subsections. In doing so, six stages can be distinguished, see Figure 20.
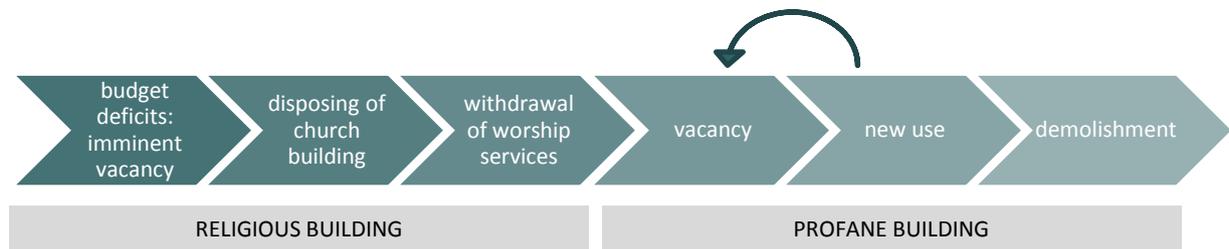
Figure 20 | Flowchart of stages for church buildings whitin the proces of defining a future

In this, stage 1-3 represents the phases from imminent vacancy until the moment that a church building will be abandoned. In the Roman Catholic philosophy a church buildings can only be used for non-religious purposes if the building is deconsecrated. From the withdrawal of worship services a church buildings is considered to be profane and suitable for non-religious uses. In the philosophy of the Protestant Church a religious function can be performed besides other uses. In this matter the dividing line between religious buildings and profane buildings is less strict from a Protestant point of view. In stage 4-6 a church building will not be used for religious purposes anymore. However, in case of a new use, religious practices might still play a role although not as main function.

Although, where in most cases all the stages of Figure 20 will be passed, the decision-making process of defining a future for a church building is not restricted to these stages or related order. After all, to move from one stage to another, a decision has to be made. In many cases this decision will be the outcome of interactions between stakeholders. In this manner, each phase in the process of determining a future for church buildings can be considered as a decision-making round as described by Teisman (2000) in his theory of the rounds model. Instead of passing one phase after another, the rounds model considers the entrance of a new phase as a consequence of the outcome of a decision-making round. As described by Teisman (2000), within every round it is all about the interaction between actors, in which they can negotiate acceptable combinations of problems and solutions until a decision is being made. After each decision a new round will start, in which the direction of the match might change, new players appear and others withdraw, and in which the rules of the game might even be adjusted (Teisman, 2000).

Considering every step within the process as a decision-making round helps to understand why decision-making on the future of church buildings is usually very ill-structured and uncertain. Or, as described by De Bruijn and Ten Heuvelhof (2008: 27), even though a decision seems to be definitive, new developments may occur, actors might suddenly see possibilities for revoking the decision or the problem will be redefined, causing the solution to be adjusted or reversed. With other words, going from one stage to another does not imply an iterative cycle cannot take place. Even more, in one stage various decision-making rounds might follow up before a new stage might be entered. Especially within the emotional related decision-making process on the future of a church building, involved actors might constantly seek for new possibilities to safeguard their perspective. As a consequence, earlier made decisions are no guarantee for the final outcome and defining the future might become a long-term process.

7.3 | IMPLICATION OF SHARED PERSPECTIVES TOWARDS PROCESS STAGES

In Chapter 6 shared stakeholder perspectives are identified. Cuppen (2013) showed that the outcomes of Q methodology can be used to select participants within a stakeholder dialogue as diversity of perspectives is one of the main criteria in stakeholder selection. In shaping policy is it also very important to include a variety of perspectives to the decision-making table. Therefore, the identified perspectives in Chapter 6 are used as guiding principles for perspectives that will occur during the process of defining a future for a church building. The perspectives and detailed description are expect to provide new insights and lead to promising solutions.

Linking those perspectives to the different stages that might be faced as a church buildings looses its religious use, directly show various insights in different processes and outcomes. If cultural heritage values play the most important role, one might expect to reuse a church building as community centre, if economic values are predominant demolishment and rebuilding might be a realistic option, and if religious values supreme one might be more interested in safeguarding Christian values for society. The dominant perspectives within the discussion how to deal with (imminent) vacancy of churches that emerged after the analysis were the following:

- Church building as house for the public
- Making well considered choices
- Church councils in control

However, it should be mentioned that the described perspectives give a reflection of the debate on possible futures of church buildings. This does not exclude other points of view, nor can the identified perspectives be used to cluster stakeholders. Nonetheless, the shared perspectives can be used to indicate which perspectives are expected to come across during a debate on the future of church buildings.

7.4 | ASSESSMENT OF STRATEGIES TO APPLY

In every stage of the decision-making process, stakeholders will attempt to safeguard their perspectives. As "they seek to maximize their own interest rather than seeking an orderly progress of the decision-making process", actors might also show strategic behaviour, intentional or non-intentional (de Bruijn & ten Heuvelhof, 2008: 27). Depending on the stage of a church building, actors might apply different strategies in doing so. On top, in order to safeguard a shared perspective, various actors might therefore formulate coalitions. However, over time actors might shift between the identified perspectives. For example, an actor might initially be triggerd by the cultural historical values of a church building, but over time realise that the economic values are of greater importance to this actor. As a consequence coalitions are not intended to last forever, nor does an actor fully represent one of the identified perspectives.

Accordingly, a game will start in which each shared perspective has its own set of strategies to apply in order to safeguard this perspective. Since there are some differences between shared stakeholder perspectives on the future of church buildings, applied strategies might hinder each other if perspectives disagree. Even though, if shared perspectives agree, applied strategies can enhance each other. The design in Figure 21 will give an overview on different strategies to apply in order to safeguard a shared perspective. In this design and related explanation, the shared perspectives are personified. Of course this personifications is no ultimate truth, but should be considered as a

guideline to represent expected perspectives within a debate on the future for church buildings. In the next sections each stage will be elaborated, including the various strategies that might be applied by stakeholders to safeguard a shared perspective. Generally speaking, if stakeholders start to cooperate on defining a future for a church building at an early stage, more options will be available.

Stage 1: Budget deficits, imminent vacancy

The first to be aware of budget deficits will be church councils. From the moment they will struggle on paying operating and maintenance costs, they have to draw on their financial buffers. When budget deficits become structural, different strategies can be applied. Church councils might apply wait-and-see behavior, until all their financial resources are depleted. They also might opt for investing in their church building or look for new revenue models. These trade-offs are most consistent with perspective 3, in which the religious function of church buildings should be sustained as long as possible. By keeping the church building in active use, some postponement of closure might be achieved. As a consequence it will be highly recommended to church councils to define the meaning of religion and which role their church building should or could play while meeting those requirements.

At the same time, it will be very useful for church councils to already make some strategic plans and to compare church buildings and their values, as suggested by perspective 2. In addition, also municipalities might start by specifying the church buildings in their region and make considered choices based on the strengths, weaknesses and potential of each of the church buildings.

Neighbouring residents might be informed by the decreasing church attendance, as part of them might be churchgoers. Furthermore, less activities in and around the church building will also reveal that the religious future starts to fade. In order to involve stakeholders of perspective 1, church buildings could provide a more welcoming image. In the Netherlands already several independent foundations are active to stimulate church buildings to literally open their doors in order to provide a more welcoming image. Moreover, church councils might also start to connect religion to other uses in order to attract people (and their contributions) to a church building.

Finally, at this point the urgency of the problem should already be recognized in order to have some time to investigate all possible solutions. By doing so, some political influence to draw attention to the urgency of vacant church building is required. However, to safeguard all perspectives, all stakeholders should recognize this urgency. One might wait for a miracle, or draw on old approaches – however in order to overcome the stalemate, new ideas and some help of other stakeholders might be very beneficial (Stassen, 2017). From this point in the process, stakeholders should therefore already start cooperating. After all, when budget deficits are becoming problematic, considerable fewer options are available.

Stage 2: Disposing a church building

After long consideration, there will be a moment that the decision is made to dispose a church building. This decision can be a consequence of budgets deficits as well as a consequence of too little church attendance. It might also be a more strategic decision, for example because church communities will be combined or because business opportunities arise. In doing so, the approach by Janssen et al. (2014) might be used to determine how to preserve a church building for the future:

isolated, deployed or as source of inspiration. It is also possible to make use of the various decision-making models on reuse as described in Appendix A to justify this decision.

When a church building is likely to be disposed, church councils should have a good understanding of their building and the potentials of this building for their religious community in order to safeguard perspective 3. This perspective has most faith in the ability of church councils and argues they are able to book a return on church building as well. If they succeed, it is not necessary to dispose church buildings. Opportunities can be found in multiple use, which is seen as a very convenient solution. On top, also the relation between various church buildings might be relevant – in some cases the religious expression can be secured or strengthened if religious denominations work together and organise activities on a larger scale within their network of church buildings.

The disposal of a church building might also be postponed if society is more involved. In doing so, church councils could make use of perspective 1, in which church buildings should be made accessible for a wider public. By making use of society, neighbouring residents, companies or other parties might be given a reason to support the church building and to contribute to the preservation of this building. From this point of view, it is also very important to relate church buildings to its environment. Governmental institutions could be supportive in this, since they usually have better understanding of market conditions and demands in the environment.

In some cases it is more beneficial to sell a church building to more professional and independent foundations which will unburden in the preservation and maintenance costs of the building. The biggest advantage of those foundations, is that they are able to make connections between interrelated church buildings and between church buildings and society. As return, denomination will be able to rent the building and still use the building for worship services. However, the church building might also be used for other purposes, notwithstanding in agreement with the denomination.

Since stakeholders start to cooperate more in defining the future of a church building at this stage, secrecy of stakeholder will complicate the process more and more as well. Therefore, more transparency between stakeholders is considered relevant by all respondents of the Q-study. Having more transparency at the beginning of a process, will contribute to more seamless progress overall.

Stage 3: Withdrawal of worship services
Depending on the Christian denomination, this stage might be more or less important. For the Roman Catholic Church a church buildings needs to be desacralized before any other use can be accommodated by the building. From this moment the place of worship is not seen a church building anymore and could be used for any other function when not in breach of Roman Catholic Canon Law. Within the Protestant Church this phase is less important, as they do not consider a church building to be sacred by definition. However, it can still be valuable to pay some attention to the withdrawel of worship services. Especially for stakeholders that mainly support perspective 3, this stage is very important. After all, the church building will be deprived from the churchgoers, including the religious traditions and practices of a religious community. At this point, churchgoers are given the opportunity to say goodbye to their beloved house of God, which might be a very emotional process full of rituals and moments of grief. After all, for many churchgoers their church building symbolizes and recalls love and harm, life and death, faith and disbelief, joy and sorrow and

fear and hope. Although churchgoers would probably understand the decision of closing their church building, sadness will weigh heavily on their hearts.

For Roman Catholic denominations this phase is therefore crucial, while other stakeholders might merely consider this as a formality. Especially the stakeholders related to perspective 1 are less driven by the religious meaning of a church building. At the same time, some choices have to be made as stimulated by the more economical viewpoint of perspective 2: what can remain in the church buildings after it had lost its religious functions and what should better be showcased on other locations. In this stage a church building will be emptied of all objects that are considered to be sacred or valued otherwise. Most of these items will be sold or placed in museums. In doing so, the religious values should always be respected and culture-historic values preserved.

Stage 4: Vacancy

Since vacancy is undesirable in general, the duration of this stage should be as short as possible. After all, the longer a building is vacant, the more negative side-effects it will encounter. The stakeholders that are most affected by the appearance of a vacant church building are the local residents. Therefore there is mutual agreement that these local residents should be involved in defining a future. The role awarded to local society is especially present in perspective 1, in which temporary uses might trigger activity, life and appeal. Also by linking vacancy to other societal challenges new ideas might be generated. Perspective 2 on the other hand is a bit more sceptical on all ideas created by stakeholders of perspective 1. The more down to earth approach of perspective 2 is more likely to start looking for financers. If a party is able and willing to invest in a church building, ideas and interests can be combined in a successful reuse plan. In the meantime, and in order to protect the building form robbery and vandalism, anti-squat is seen as a valid option.

Conversely, perspective 3 is still in a process of grief. Therefore, stakeholders might not directly be enthusiastic about all kinds of ideas and new uses for their beloved building. Leaving a church building vacant for a while is not seen as something negative as well by this perspective. However, by the appearance of the church buildings, stakeholders with perspective 3 are still reminded to the painful farewell on a daily basis. Some volunteers might be available for small maintenance to the building or surrounded garden, or to make sure additional functions as the clock and bells will be still in use.

Stage 5: New use

Within finding a new use, perspective 1 sees mainly benefits in social or public uses. However, the religious background of a church building is less important in finding a new future. It is therefore also of less importance that the building must continue to witness the Christian tradition in new uses. To come up with new ideas, this perspective highly values the importance of creativity and the role of architects and designers to open up ingrained opinions.

In the meantime, perspective 2 is more focussed on creating a feasible business case. In doing so, they are not afraid to be different. This perspective mainly stimulates to think in possibilities instead of limitations, resulting that culture-historic or religious aspects of the former church building are inferior if they limit the potential of a reuse design. On top, this perspective underlines the importance of moving forward when a good adaptive reuse arises. As a consequence, in this stage perspective 1 and 2 contrasts with perspective 3. From the moment potential ideas for new use comes up, perspective 3 becomes therefore more present. Stakeholders with this perspective mainly

have an urge to safeguard and protect the religious values of the former church building. Religious convictions might be safeguarded by a perpetual clause. Stakeholder with perspective 3 also might encounter a dialogue between the meanings of the church within society.

However, all perspectives agree a new use should contribute to a pleasant living environment and refer to the original use. After all, a church building will represent more than an ordinary building, even after adaptive reuse.

Stage 6: Demolishment

As the stakeholder perspectives showed that all respondents strongly value a church building as essential for the silhouette of a village or city, one may conclude that demolition of a church building is not directly favoured. However, in some cases this is inevitable. Reasons for demolition might be strategically, because the financial value of the land without church buiding is higher than with church buiding, or inevitable, if the church building is deteriorated to such an extent that it is not safe anymore or financially feasible to make a business case. In this case, mainly perspective 2 will be predominant in deciding the future as this perspective is likely to close the deal.

From the culture-historic vision of perspective 1, some protest might be expected. After all, the demolition of a church building is expected to leave a deep scar in society and does not suit today's society of sustainability anymore. In order to protect the building from demolishment, this perspective might attempt to list the church building as a monument. In this case it should be preserved for the future. However, if a church will still be demolished in the end, at least all valuable characteristics of the church building should be documented and archived. It could be that perspective 1 and 3 unite in this stadium, since they both experience strong emotional connotation towards a church building. However, the religious approach of perspective 3 might perceive demolishment as a sacrifice for the continuation of religion as well. If the decision to demolish will continue, all perspectives agree that new developments should be at least equally valuable in order to safeguard the outer appearance.

7.5 | DEGREE OF IMPORTANCE OF SHARED PERSPECTIVES

The outcome of each decision-making process on the future of a church building is always an interaction between the identified shared perspectives of this research and potential other perspectives. Emphasized by Howlett (2014: 299) different kinds of ideas and different levels of influence or impact on policy formulation activities might highly determine the final outcome of a policy design. This is also underlined by Dente (2014: 6), which argues that "a decision regards what goal we want to pursue and not the means to choose in order to do so". Since a goal is steered by a perspective, shared perspectives might therefore highly influence the direction of a decision-making process.

As a consequence, overrepresented perspectives in a discourse might steer a decision-making process in a certain direction. However, to what extent a perspective will be present, might change over time and during different phases of a policy process. After all, different actors might constantly enter or exit the decision making process (de Bruijn & ten Heuvelhof, 2008). Consequently, the presence of a shared perspective will differ over time. This section attempts to give an indication of the dominance of a shared perspective within each stage of church vacancy. In Figure 21 the

dominance of a perspective is visualised by the grey line that moves through the stages of each perspective.

Stage 1: Budget deficits, imminent vacancy

Since the church building is still in active use, perspective 3 'church councils in control' is expected to be predominant. In the background, perspective 2 of 'making well considered choices' might become more present when the budget deficits become more problematic or when long-term strategies are being defined. As there are fewer signals for cultural-historical values to disappear, perspective 1 will be less active.

Stage 2: Disposing a church building

If one of the church buildings within a parish will be closed, religious values of perspective 3 are still very important. However, the economic viewpoint of perspective 2 will become increasingly present in this stage as well, since this shared perspective is convinced that choices have to be made in order to preserve church buildings and there legacy for the future. The final decision to dispose a church building is therefore very likely to be based on a combination of economic values and the religious importance of a church building to its congregation. In the meantime, perspective 1 gains some awareness of the situation and will mak and effort to interact.

Stage 3: Withdrawal of worship services

Especially the religious importance of perspective 3 will attach great values to this stage, where this stage offers the opportunity for a final goodbye to the presence of God within a building and all related memories churchgoers have to 'their' place of worship. Some practicalities of the desecration will be arranged by perspective 2, which plays an important role on the background by disposing all religious objects of the church building. Perspective 1, which sees more opportunities in church buildings as house for the public, is not expected to be very active in this stage.

Stage 4: Vacancy

From this point, the involvement of perspective 1 and 2 will increase, since they are aware of new futures and opportunities for the former church building. In this, perspective 1 will mainly focus on the church building as house for the public, whereas perspective 2 will have a bigger interest in financial feasibility and sources of income for the vacant building. On the other hand, the involvement of perspective 3 will decrease, since the building has lost it function according to this perspective: the longer the duration of the vacancy the less involved perspective 3 will become.

Stage 5: New use

Perspective 1 is expected to be most active in this stage, since they see most possibilities in new use. Before new use can take place, a church building should be sold. The economic value of a church building is safeguarded by perspective 2, which is therefore also active in this stage. Perspective 3 will only become active as potential new uses are in conflict with religious beliefs.

Stage 6: Demolishment

Demolishment is not favoured by all shared perspectives. However, if no options are left, actors with the perspective of 'making well considered choices' are willing to sacrifice a church building for new developments. However, activism might be expected from perspective 1, which sees less necessity in demolishing a building of such great value for society. The more valuable for society, the more

protest will arise. Perspective 3 is more indifferent when it comes to demolishment: demolishment has both benefits and downsides according to this perspective.

7.6 | CONCLUSION

The policy process on the future of church buildings is dependend on its context. Still, some general conclusions can be draw. Those conclusions are visualized in the framework of Figure 21. Within the design of this framework the design principles of networks by de Bruijn & Herder (2009) are applied: 1) facilitate an open process; 2) protect core values of actors; 3) include incentives to make sufficient progress; and 4) let the result of the interaction process stand up to expert scrutiny.

The design of the decision-making process is built up by various stages of a church building, vary from budget deficits to demolishment. During every decision making process, in which the stages might be passed, it is very likely that the dominant perspectives as decribed in Chapter 6 will come across. By entering the game of decision-making various actors try to safeguard their interest, by showing strategic behaviour and by forming coalitions of shared perspectives. However, over time actors might shift between the identified perspectives, indicating that an actor is never fully represented by one of the identified perspectives and that coalitions are not intended to last forever.

As a result, it can be concluded that if a dialogue between the identified shared perspectives is started in an early stage of the process, more possibilities of guiding the process are possible. After all, if one of the stages related to the future of church buildings is under discussion, more actions can be undertaken to safeguard the identified perspectives. Furthermore, every decision-making process on the future of a church building also consists of some activities that should be guaranteed as indicated by the consensus items.

	RELIGIOUS BUILDING			PROFANE BUILDING	

PHASE — BUDGET DEFICITS: IMMINENT VACANCY | DECISION TO DISPOSE CHURCH BUILDING | WITHDRAWAL OF WORSHIP SERVICES | VACANCY | NEW USE | DEMOLISHMENT

POSSIBILITIES

THINGS THAT CAN BE DONE TO SAFEGUARD PERSPECTIVE:

PERSPECTIVE 1
CHURCH BUILDING AS HOUSE FOR THE PUBLIC

COMBINE RELIGION AND OTHER USES
PROVIDE WELCOMING IMAGE: OPEN THE DOORS OF THE CHURCH BUIDING
RELATION CHURCH BUILING AND ENVIRONMENT
MAKE USE OF SOCIETY: GIVE RESIDENTS A REASON TO SUPPORT THE CHURCH BUILDING
LINK VACANCY TO OTHER SOCIETAL CHALLENGES
TEMPORARY USE
USE CREATIVITY TO OPEN UP INGRAINED OPINIONS
SOCIAL PURPOSE
PROTEST
LIST BUILDING AS MONUMENT
DOCUMENT DESIGN AND HISTORY OF THE CHURCH BUILDING

PERSPECTIVE 2
MAKING WELL-CONSIDERED CHOICES

COMPARE CHURCH BUILDINGS AND THEIR VALUES
MAKE STRATEGIC PLAN
MAKE DECISION: ISOLATE, DEPLOY OR INSPIRE?
REMOVE EVERYTHING WITH RELIGIOUS MEANING
ATRACT FINANCERS
ANTI-SQUAT TO PROTECT THE CHURCH BUILDING FROM ROBERY
DARE TO BE DIFFERENT
ADDING NEW LAYER OF TIME
CLOSE THE DEAL

PERSPECTIVE 3
CHURCH COUNCILS IN CONTROL

KEEP IN ACTIVE USE
LOOKING FOR NEW REVENU MODELS
DEFINE MEANING OF CHURCH BUILING FOR RELIGION
ASSEMENT OF THE BUILDING
RELATION BETWEEN CHURCH BUILDINGS
DESECRATE THE CHURCH BUILDING
DIGNIFIED FAREWELL
NO RUSHED DECISIONS
NOURISH OUTER APPEARENCE OF CHURCH BUILDING
GUARD RELIGIOUS VALUES
DIALOGUE BETWEEN CHURCH AND SOCIETY
REMEMBER POSITIVE

CONSENSUS
ITEMS ALL PERSPECTIVES AGREE UPON

RECOGNIZE URGENCY
INCREASE TRANSPARANCY BETWEEN STAKEHOLDERS
INVOLVE LOCAL RESIDENTS IN DEFINING A FUTURE
CONTRIBUTE TO PLEASANT LIVING ENVIRONMENT
REFER TO ORIGINAL USE
REPLACE BY SOMETHING THAT IS EQUALLY VALUABLE

Figure 21 | Strategies to apply in each process phase in order to safeguard perspective

CONCLUSION

MAIN RESEARCH QUESTION

CONCLUSION

Even though dealing with vacant church buildings is no new concept, defining a future for church buildings remains a very complex process. Every day practice shows that a lack of understanding stakeholders and their perspectives towards a future caused many delays, incomprehension, hostilities and frustrations, which motivates involved parties throwing in the towel.

Since 2019 Dutch municipalities are stimulated by the National Government to compose a vision on churches (i.e. *kerkenvisie*) (Dutch Cultural Heritage Agency, 2019). This made that municipalities acquired a more important role in this policy process. However, at the same time, it is still unclear for municiaplities how to act towards the complex problem of vacant church buildings and how to shape policy. Especially since there are highy dependend on other stakeholders for a succesfull progress. Therefore, in order to support municipalities the overall aim of this research was to increase clarity in the network of stakeholders and to reveal dominant perspecitves that shape the process to defining a future for church buildings. This objective translates to the following research question:

How can municipalities contribute to an effective approach to decrease (imminent) vacancy of church buildings in the Netherlands, such that cultural-historical values are preserved and stakeholders are satisfied with the final result?

In order to answer this question, the research is divided in three parts: 1) defining the context; 2) identifying shared perspectives; and 3) design a generic framework. Each part is provided with its own research questions.

PART 1: DEFINING THE CONTEXT

1. *What are possible futures for church buildings and in what manner can the current knowledge on reuse be applied to a sustainable conservation of vacant church buildings?*

As each church building is unique, each requires an individual assessment of its significance. However, some general conclusion can be drawn. First of all, church buildings contribute to the religious history, give meaning to the living environment and characterize the historical cultural landscape of a region. These factors are all reasons to preserve and protect church buildings for future generations. Though, many church buildings are faced with increasing church abandonment, which makes it financial not feasible anymore to keep the buildings in use: more and more church buildings are becoming vacant. This vacancy is undesirable in general. To overcome, especially refurbishment and adaptive reuse are seen as very plausible options to preserve church buildings for the future as the buildings can be remained and at the same time serve a viable use.

| Doing nothing / deterioration | Sale or rent (shared religious use) | Refurbishment (multiple use) | Adaptive reuse | Demolishment |

2. *Which characteristics of church buildings contribute to the complexity of reusing and what are the differences between dealing with deposed churches and other vacant buildings?*

Based on history, religion has always played an important role in Dutch society. Not only because the Word of God, but also because of their social function. However, the church as an institute is questioned more than ones in Dutch history: during the Reformation the Roman Catholic religion was accused of having too much influence on the daily life and the introduction of the Dutch Constitution was intended to limit the predominant position of the Protestant religion. These developments have left their marks on current society, which became more and more secular. This changed the perception of religion as a ways of life, but also the perception of church buildings and the values people assign to those buildings. Whether church buildings are still seen as important features in urban planning, the values people assign to those buildings might determine their future. By linking all different values to the alternatives for vacant church buildings, it can be concluded that demolishment is less favoured and shared religious use or multiple use have the most potential to safeguard the values that are assigned to church buildings.

VALUE	#4 Doing nothing / deterioration	#1 Sale or rent (shared religious use)	#1 Refurbishment (multiple use)	#3 Adaptive reuse (change of function)	#5 Demolishment
Religious value	+/-	++	+	-	+/-
Social value	--	+	++	++	--
Urban planning value	-	+	++	++	-
Identity values	+/-	++	++	++	--
Historical values	-	++	+	+	--
Architectural values	-	++	+	+	--
Economic values	--	+/-	+/-	+	++
Functional values	--	+	++	++	-

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured

3. *What are the main stakeholders in the system of dealing with vacant church buildings, what are their behaviour and decision-making mechanisms and how do these actors interact with each other?*

In defining a future of church buildings, the variety of different actors, their perceptions, commitment and power lead to a complex system of interdependencies. After all, every change to a church building can bring resistance. Regardless whether one opt for doing nothing, a consistence of religious use, a reuse, adaptive reuse or demolishment, there simply is no standard guideline that describes how to take care of vacant church buildings. Besides, whether the amount of stakeholders

in each process of finding a future or a church building is somewhat limited, all stakeholders are extremely involved and passionate about their job. Or, as named by the Dutch Cultural Heritage Agency (2018), church buildings are buildings of love. This makes church buildings special buildings, which are, according to the fierceness of discussions, worth to fight for.

In order to understand what might happen in a decisional process, it is important to be aware of the actors that are able to "contribute to its development and outcome by adopting the relevant behaviours" (Dente, 2014: 29). When considering general perceptions of key stakeholders towards future alternatives, it is striking that the two biggest Christian denominations in the Netherlands have different viewpoint on the future of their church buildings than other stakeholders. This might be explained by the guiding principle that religious organisations are mostly care about the religious community itself: a church building is subordinate to the wellbeing of the community. Yet, demolishment of churches is becoming less and less popular. The total overview of perceptions towards alternatives for vacant church buildings also shows that private parties have a totally different view and interest on church buildings, as they mostly opt for adaptive reuse. Based on all key players, reference is given to multiple use.

ACTOR	#4 Doing nothing / deterioration	#2 Sale or rent (shared religious use)	#1 Refurbishment (multiple use)	#2 Adaptive reuse (change of function)	#5 Demolishment
Roman Cath. Church	-	+	+	+	++
Protestant Church	-	++	++	+/-	+
Migrant Churches	+/-	++	++	--	--
Churchgoers	--	++	++	+	--
Municipality	-	++	++	++	--
Cult. Heritage Agency	-	++	+	+	--
Potential buyer	+/-	-	+	++	--
Project developer	+/-	-	+	++	--
Local citizens	--	+	++	++	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
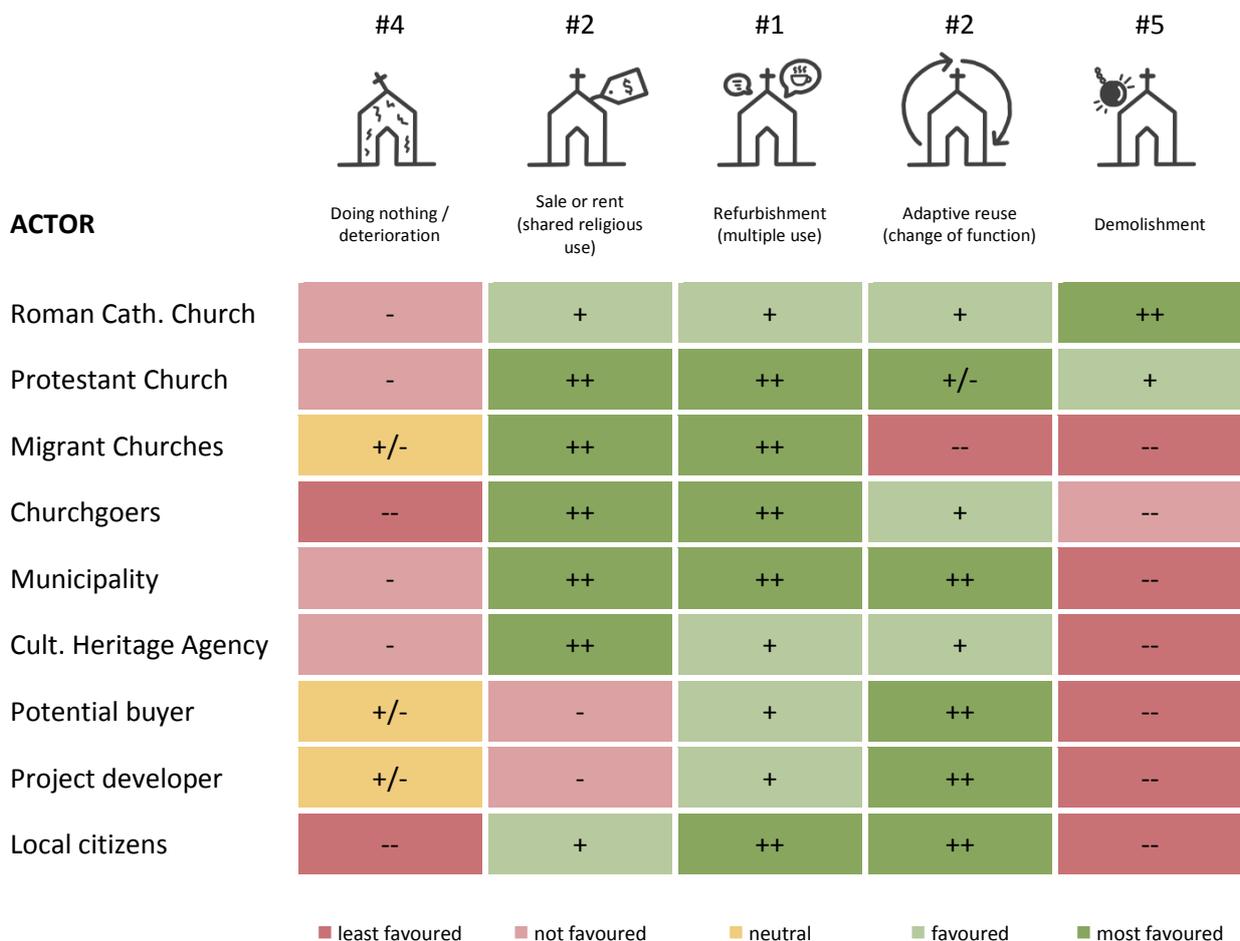
PART 2: IDENTIYING STAKEHOLDER PERSPECTIVES

4. *What dominant stakeholder perspectives exist on the topic of dealing with vacant church buildings and what are the differences and similarities between those perspectives?*

In addition to stakeholder analysis it is valuable information to be aware of dominant stakeholder perspectives. In order to grasp the subjectivity of relevant stakeholders and reveal social perspectives that exists on the topic of dealing with vacant church buildings, a Q-methodology research is executed. Within this research, all respondents largely agreed that church buildings are essential for the silhouette of a village or city. Therefore, one must attempt to protect those buildings from demolishment. At the same time, this process of reusing is considered extremely complex, in which secrecy of stakeholders is considered as one of the most important bottlenecks in defining a future for church buildings. Furthermore, three dominant perspectives are identified to reflect sufficiently different perspectives on shaping the future of church buildings. The identified shared perspectives on a future for church buildings were labelled: A) "church building as house for the public"; B) "making well considered choices"; C) "church councils in control". In perspective A the focus is mainly on social and culture-historical values of church buildings, in which vacancy is seen as an opportunity to reinvent the meaning of the church as meeting point. Perspective B on the other hand is more aware of the economic value of a church building. When a church building becomes vacant, this has a bad influence on the region. In this matter, adaptive reuse might be a solution, on condition that a financially feasible business case will be realised. However, if church buildings become vacant for too long, demolition has to be considered. The last perspective, perspective C adheres religious values of a church building. The disposal of a church building is seen as an extremely painful decision, in which the vacant building reveals bygone glory. Therefore the religious connotation of the building should at least be remembered respectfully - in mind or by new use.

PART 3: DESIGN GENERIC FRAMEWORK

5. *What strategies might be applied by stakeholders based on shared stakeholder perspectives during each stage of defining a future for a church building?*

Based on their perspectives, stakeholders might apply various strategies in steering the future of a church building. By knowing the areas of consensus and conflict between dominant shared perspectives, strategies to apply during the process of defining a future for church buildings could be shaped. Within the lifecycle of (imminent) vacant church buildings, the following stages could be distinguished:
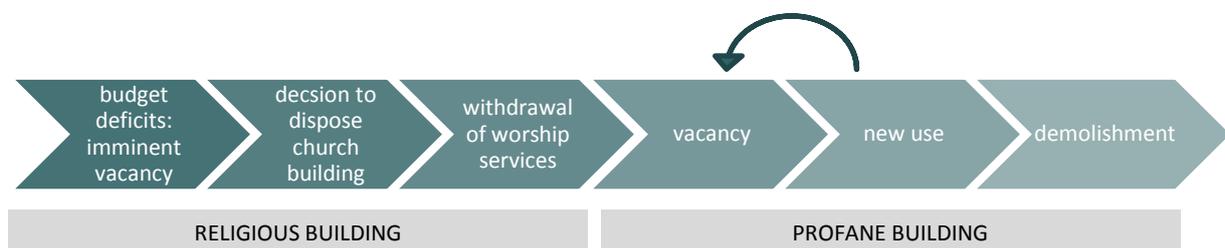
During every decision making process, in which the stages might be passed, it is very likely that one or multiple of the dominant perspectives as decribed before will come across. As the identified stakeholder perspectives each represent values (i.e. culture-historic, economic or religious values) it becomes possible to pinpoint areas of conflict and consensus which might structure stakeholder interaction. On top, if a dialogue between those identified perspectives is started in an early stage of the process, more possibilities of guiding the process are possible.

By formulation coalitions various stakeholders might influence the future of a church building. After all, if one of the stages related to the future of church buildings is under discussion, various actions can be undertaken to safeguard an identified perspectives. Furthermore, every decision-making process on the future of a church building also consists of some activities that should be guaranteed as indicated by the consensus items.
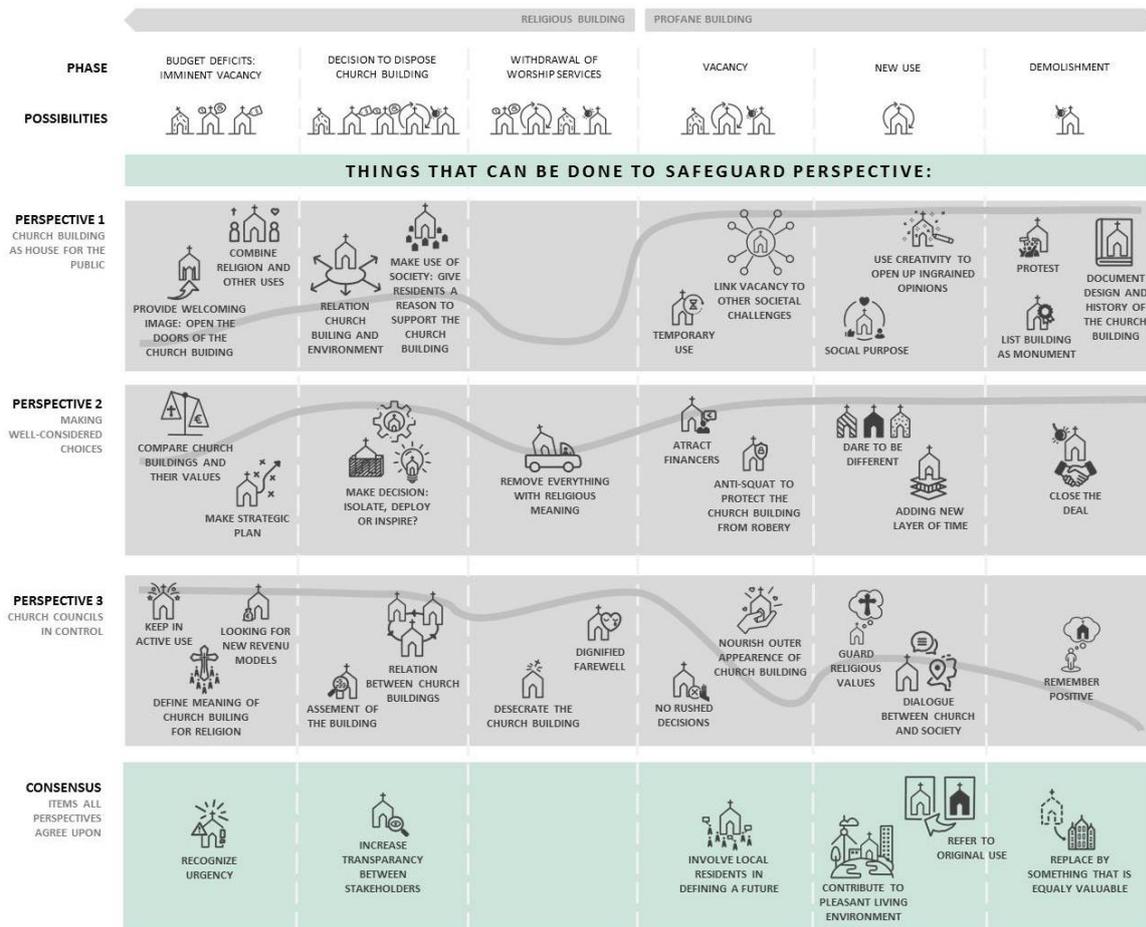
WRAP UP

Altogether, the three parts in this research showed that the amount of stakeholders, their perspectives and the values they assign to a church buildings highly determine how a process to deal with (imminent) vacant church buildings might be shaped. In general, there is lots of agreement between stakeholders and their perspectives. On top, all stakeholders recognize the importance of church buildings for society and are motivated to find new uses for those building in order to retain abandoned church buildings for the future. In doing so, the possibilities of adaptive reuse are expected to be very promising. However, when considering the differences, some more caution is advised. In every phase of the process, stakeholders are able to cooperate or hinder each other based on their shared perspective.

In order to come to a joint solution, municipalities are advised to take the role of directing the process. After all, there are only small differences in perspectives by stakeholders, however those

small differences might have a major impact on the progress of the decision making process on the future of a church building. With other words, small differences in perspective can have a major impact on the willingness of stakeholders to cooperate. Municipalities sould therefore act as an connector by providing overview of understanding stakheholdernetworks. In doing so, they should make sure cultural-historic, economical and religious values are constantly protected in every solution possible.

By composing a vision on church buildings (i.e. *kerkenvisie*), as suggested by the national government, municipalities might shape their role. This vision might serve as starting point to discuss and define possibilities, opportunities and challenges of church buildings in a region and to relate church buildings to local demand. However, municipalities should also be aware that action is more beneficial than deliberate dialogue, since every individual church building will be suitable for other use – depending on building characteristics as well as involved stakeholders. On balance, in order to come to a joint solution for each individual church building municipalities should make sure that stakeholders carefully listen to each other and respect others' values. After all, small differences in perspective can have a major impact on the willingness of stakeholders to cooperate. However, if stakeholders are able to understand each other's perspectives and respect the related values, their church buildings will face a bright future.

DISCUSSION & REFLECTION

The conclusions of this research are mainly based on the Q-methodology. A common known fall-back of this methodology is the risk on researcher bias. Despite lot of attention is being paid in order to minimize this risk, it is not possible to complete mitigate this risk completely. Also this reseach might be impacted by this researcher bias – especially within the formulation of statements and the selection of respondents. For example, perspective 1, based on culture-historic values, seems to be a bit overrepresented in this research, whereas perspective 3, which relates to the protection of religious values, seems to be a bit underrepresented. This is partly caused by the participant selection. Remarkably, many non-religious stakeholders were very willing to cooperate and share their ideas and perspectives on the topic. Despite, within religious communities more distrust and restraint to cooperate was experienced. In the results the various religious organisation are divided over the three perspectives. In order to explore this effect, it would have be nice of more participants with a solely religious background were included.

Remarkable is the high agreement between all perspectives and especially the significant correlation between factor 1 and factor 2. Whereas this indicates that differences between perspectives are very small, it also raises the question why defining a future for church buildings is then so complex and laborious. After all, one might conclude that common agreement ensures a smooth process. On the other hand, this aspect might also indicate that stakeholders are very protective about their values and are not willing to make concessions during the process. By adding more variety in stakeholders this issue might be resolved.

Within the existing knowledge this research has proven that culture-historic, economical and religious values should be safeguarded in defining a future for church buildings. However, it might be questionable whether this conclusion already was expected. On the other hand, within the overall complexity the identification of these values helped to point out strategic behaviour and placed actor interventions in a bigger picture.

RECOMMENDATIONS FOR FURTHER RESEARCH

This research indicated three different perspectives, which are all expected to be present in order to make a solid decision at the end of each phase within the process of defining a new use. First of all, it would be usefull to apply this knowledge in more detail for each phase. On top, case studies might be researched in order to find how these perspectives come to life in practice – and if they indeed mainly structured decision-making processes of defining a future for church buildings. Another research opportunity can be found in the power of each perspective and in what manner a solution will be shaped is a perspective dominates at a certain stage.

Secondly, this research showed that the religious connotation of a church building should not be underexposed in defining a new use. It might be useful to execute a Q-methodology research with only religious participants in the P-set, to indicate how different religions might value their church buildings and the possibilities to reuse this.

Thirdly, in the past 10 years, already a lot has been changed dealing with vacant church buildings. As stakeholders change behaviour, their values, perspectives and strategies evolve over time. This means that stakeholders might apply completely different approaches to deal with vacant church buildings in a couple of years. If might be interesting to execute this research again over 10 years to see if perceptions are changed indeed. It also might be valueable to execute a similar research in other European countries to see if the outcomes can be generalised.

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APPENDIX

APPENDIX A | ALTERNATIVES & DECISION MAKING MODELS ON REUSE

In finding a future for church buildings, at least three alternatives should be considered: refurbishment, adaptive reuse and demolition. In this appendix those alternatives are extensively analysed, indicating the pros and cons of each alternative. This might help in being aware of the consequences for opting each alternative and defining its process. By using a SWOT analyses the pros and cons of the alternatives are systematically analysed. Where a SWOT, an acronym for Strengths, Weaknesses, Opportunities and Threats, is mostly used in business management to make strategic decisions, it is also very useful to understand why an alternative if preferred and how this alternative can be strengthened (Boeijen et al, 2013: 73). Furthermore, attention is being paid to various decision making models that might be applied in choosing the best alternative within a specific context.

A.1 | REFURBISHMENT

Refurbishment ranges from repairs and maintenance to the conversion of a building (Konstantinou & Dimitrijevi, 2018). Where it does not include major changes in the existing structures of a building, defect parts or outdated components are repaired or replaced (Giebeler et al., 2009). Therefore, refurbishment can take many forms, ranging from simple redecoration to major retrofit or reconstruction. Sometimes buildings itself are in good condition, but the services and technology within them are outdated, in which a retrofit process may be undertaken (Langston, 2008).

Motivations for refurbishment of existing buildings are related to environmental, social and economic aspects of their use. Various aspect can be affected simultaneously, since refurbishing includes changes to architectural design and construction, energy efficiency, socio-financial effects, and user behaviour (Konstantinou & Dimitrijevi, 2018). Besides, refurbishment may sustain a beneficial and durable use of the location and building, implies less income disruption than adaptive reuse or redevelopment and can have high social and financial benefits (Bullen & Love, 2011).

One of the downsides of refurbishment, is that there needs to be a demand for the original function or something alike. Furthermore, refurbishment decisions often need to forecast future events and thus must be made in the absence of any real evidence for final success (Georgiou, 2008).

Refurbishment of historic buildings
As Blagojevic & Tufegdzic (2016: 150) explain "historic buildings employ design and techniques learned from centuries, embracing principles as durability, reparability and passive survivability as they were constructed to last in a time when the energy dependency was low". If buildings today are in need of refurbishment, the task is therefore to keep their history alive and preserve their value for society (Konstantinou & Dimitrijevi, 2018). Or, as stated by Konstantinou & Dimitrijevi (2018), refurbishment serves to preserve the societal value of existing buildings, together with their cultural and historical value, while improving living conditions.

For buildings listed as a monument, not every refurbishment is possible because of their cultural values. In conservation areas only visually sensitive refurbishment might be permitted. This makes a careful assessment of the possibilities very important. On the other hand, good quality refurbishment can improve the appearance of buildings and streets as well as preserve and promote the heritage value of buildings and cities (Konstantinou & Dimitrijevi, 2018).

Strengths
- Different improvements simultaneously (Konstantinou & Dimitrijevi, 2018)
- Update to current standards (Langston, 2008)
- Historical values will be preserved (Konstantinou & Dimitrijevi, 2018)
- Less materia use / Savings in embodied energy (Gaspar & Santos, 2015; Langston, 2008)
- Fast building process
- Durable use of location and building (Bullen & Love, 2011)

STRENGHTS

Weaknesses
- In conservation areas only visually sensitive refurbishment might be permitted (Konstantinou & Dimitrijevi, 2018)
- Existing buildings cannot reach the same energy standards as new builds (Ball, 2002)
- Increasing costs, because of poor building quality/condition (Ball, 2002; Bullen & Love, 2010)
- During construction work, unexpected problem can arise which were not identified during initial inspections (Wilkinson et al, 2014)
- Limited new uses

WEAKNESSES

SWOT
REFURBISHMENT

OPPORTUNITIES
- Good quality refurbishment can improve the appearance of buildings and streets (Konstantinou & Dimitrijevi, 2018)
- High social and financial benefits might be achieved (Bullen & Love, 2011)

THREATS
- Changing demand of funtion (Georgiou, 2008)

Figure 22 | SWOT of Refurbishment

A.2 | ADAPTIVE REUSE

Adaptive reuse is described in many different ways. Bullen & Love (2010: 215) describe adaptive reuse as "a process that changes a disused or ineffective item into a new item that can be used for a different purpose". Douglas (2006) defines adaptive reuse as every building work or adjustement to change capacity, function or performance, or to adjust, reuse or upgrade a building to suit new requirements. The definition of de Vries (2017) is somewhat alike stating that adaptive reuse is changing the use of a building, in order to be able to satisfy new target groups, new demand or new social functions. Nevertheless, Langston (2008: 1) might have the most straight forward definition, stating adaptive reuse is "leaving the basic structure and fabric of the building intact, and changing its use". However, in all definitions it is about making changes to a building in order to serve new functions for that building.

Adaptive reuse is seen as positive by many (Velthuis & Spannemann, 2007). Asselbergs (1996) argues that adaptive reuse result in a built environment that is an enriched mixture of different times, architecture, interiors and uses. From this point of view it is not unsurprising that the shift to building reuse and adaptation had become an increasing trend within the last decade (Bullen & Love, 2010). Especially if a particular function is no longer relevant or desired, buildings may be converted to a new function (Langston, 2008). This is also confirmed by Douglas (2006), as changing expectations and utilization patterns might result in decisions to adaptively reuse existing buildings by changing its primary function. In this matter, adaptive reuse enables a building to suit new conditions in a way it secures the benefit of the embodied energy and quality of the original building in a sustainable manner (Bullen & Love, 2011). Overall, in literature different reason will be given why adaptive reuse is a preferable option. The most common ones will be discussed below.

First of all, adaptive reuse contributes to preserving buildings for their economic, cultural, and historical characteristics (Merlino, 2018). The physical attributes of buildings were identified as factors that are able to influence the decision to undertake adaptive reuse (Bullen & Love, 2010). Choosing to maintain a building is often based on assigned values that refer to events or that evoke associations, memories and emotional values (Atelier Rijksbouwmeester, 2008). Furthermore, a striking building contributes to the identity of the environment and the perception of residents who have associated themselves with this identity (Atelier Rijksbouwmeester, 2008). If the building has a particular cultural or historical value or adds value to the identity of the location or wider area, demolishment is simply not an appropriate strategy (Geraedts et al, 2017).

There is also a growing perception that it is cheaper to convert old buildings to new use than to demolish and rebuild (Bullen & Love, 2010). Kohler and Yang (2007) underline this statemen, by appointing that the costs of adaptive reuse of buildings are lower than those of demolition and redevelopment. Atelier Rijksbouwmeester (2008) explains that while construction costs of adaptive reuses are mostly exceeding construction costs of new developments, savings can be achieved by existing networks that are already in place and shorter building processes since the building shell is already present. However, Shipley et al. (2006) feel it is difficult to balance the preservation of buildings for historical reasons with the need for regeneration and the desire of owners to make their buildings profitable. Besides, there is always the risk that during the construction work, unexpected problems can arise which were not identified during initial inspections (Wilkinson et al., 2014). On the other hand, if a building has some form of cultural or heritage value to the community, owners could be offered an incentive to carry out adaptive reuse and withdraw demolition and redevelopment (Bullen & Love, 2010).

Thirdly, there is universal convergence among researchers that adaptation can make a significant contribution to the sustainability of existing buildings (Bullen & Love, 2010). Where Ball (2002) state existing buildings cannot reach the same operational energy standards as new builds, which could cause the emissions over the entire life cycle of the building to be higher, in comparison with demolition and replacement by a new construction, adaptive reuse still significantly disturb the environment less (Atelier Rijksbouwmeester, 2008). Merlino (2018: 6) even argues reusing existing buildings makes a major contribution in the fight against climate change, stating "the construction and operation of buildings is seen as the greatest contributors to climate change globally".

As from the moment buildings are no longer utilized optimally due to a mismatch between their function and typology, the future of the building becomes uncertain. Besides the positive effects of adaptive reuse, the barriers include a perception of increased maintenance costs, building regulations, disinterest of development criteria and the inherent risk and uncertainty associated with older building stock (Bullen & Love, 2011). Especially when the external fabric of a building begins to deteriorate this can cause significant problems when considering reuse (Bullen & Love, 2010). Still, according to Geraedts et al. (2017) adaptive reuse is an option to cope with vacancy in case of:

- An oversupply of vacant buildings. I.e. the level and duration of vacancy are currently high and are expected to be high in the future as well;
- Sufficient demand for new functions;

- The costs and finance possibilities of adaptive reuse. I.e. the return on investment is sufficient to stimulate property owners or other parties to invest in buying a vacant building and convert it to a new function.

Adaptive reuse of historic buildings

It is widely acknowledged that historic buildings contribute to people's sense of place which needs a considerable period of time to establish (Hong & Chen, 2017). Historic buildings and neighbourhoods connect residents to their roots, embed their collective memory and reflect their cultural identity, as well as personal identity (Watson and Bentley, 2007). This is also acknowledged by the Dutch Ministry of Education, Culture and Science (2018), which aims to bring new life into historical buildings and to connect heritage to the challenges of nowadays society.

Culture historic buildings and landscapes represent the past, which should be fostered because of its meaning and beauty. The main challenge is to successfully transfer this heritage to future generations (Dutch Ministry of Education, Culture and Science, 2018). In this manner, Bromley et al. (2005) have advocated that adaptive reuse is essentially a form of heritage conservation. Also Latham (2000) states adaptive reuse is able to conserve architectural, social, cultural and historical values. Reusing historic buildings could therefore ensure continuity of social life which contributes to the cultural significance and diversity of the place. To some extent, reuse of historic buildings retains social meaning of the place (Hong & Chen, 2017). Furthermore, Persoon (2019) has found that adaptive reuse of cultural heritage has a positive impact on the market price of surrounding buildings in the Netherlands. Despite, if historic buildings are listed as a monument, opportunities to make major changes to a building might be limited since the current state of the buildings should be protected.

Adaptive reuse for churches

Christian church buildings constitute a substantial part of the Dutch architectural heritage (Koren et al, 2006). As often the finest and most prominent buildings in their locality, possessing architectural, historical and social significance, church buildings were designed to express the meaning of heaven in the language and symbol of architecture and art (Roche, 2011).

It is generally accepted that the best method of conserving a historic building is to keep it in active use. With other words: the most suitable use for a church is as a place of worship. However, increasing numbers of church buildings are becoming surplus to the needs of their denominations, and this trend is likely to continue (Roche, 2011). Meanwhile, practice has already shown that religious use is just one of the many function to preserve a church building (Koren et al., 2016). As van Leeuwen (2006) argues that the best function of a historic church is its original function, but if destruction has to be avoided, demolition being irreversible, much may be allowed. One of the possible lifelines to protect the cultural-historical value of church buildings appears to be in adaptive reuse.

Churches are a source of great pride not only for the congregation but also for the wider local community (Roche, 2011). One of the advantages of (adaptive) reuse is that it reaffirms the presence of the church in the neighbourhood and preserves the urban context while adding richness and viability. Based on this expectation, many churches in the Netherlands are already reused, causing a number of radical changes of use, sometimes accompanied by equally radical interventions, in which some have been more successful than others. As commercial viability and sustainable use are often

of fundamental importance to good conservation practice, the challenge of finding suitable new uses for redundant churches is pressing (Roche, 2011). For church buildings it is up to the owner (mostly church communities itself) to decide what kind of new function will be given to the former place of worship. However, social support for this new function is mainly determined by the local town community (Koren et al., 2016). Another downsides of reusing and preserving churches is that it might cost more money than exploitation will generate (Schuyt & Pijnenborg, 2015).

Furthermore, as argued by Roche (2011), churches are not typical historic buildings as their scale, spatial arrangement, decorative features, fenestration and former consecrated use restrict many suitable options for reuse. This makes each church redesign project unique in its own way, there is no such thing as a standard solution for redesigning churches (Paalvast, 2017). Nevertheless, based on case studies with different types of interventions and modifications, Paalvast (2017) was able to identify five types of interventions possible within church redesign (see Figure 23): i.e. open space with objects, division of space, addition, partial demolition and adding windows and daylight access.

| Open space with objects | Division of space | Addition | Partial demolition | Windows and daylight access |
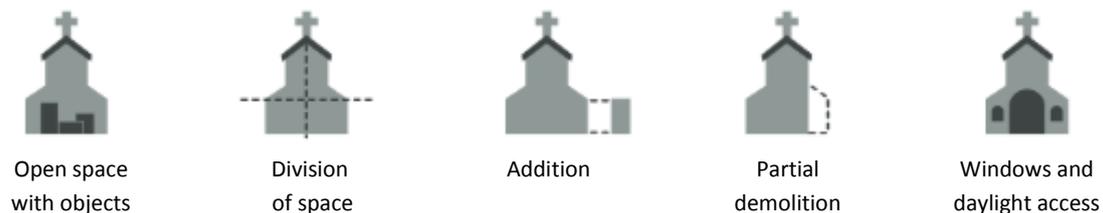
Figure 23 | Types of interventions possible within church redesign (© Paalvast, 2017)

Nevertheless, it should be noted that the interventions as proposed by Paalvast (2017) are not always valid, for example in case a church building is listed as monument. At the end of the seventies, many church authorities ensured the future of their building by registering their church as official recognized heritage, after which they acquired a place on the list of monuments and were protected against possible changes (van de Donk & Jansen, 2013). With this nomination, the government contributes financially towards the maintenance of a church, which makes it easier to preserve the buildings in their original state. However, the protected state also limits the opportunities when a church building is eligible for adaptive reuse (Bisseling et al., 2011). In this case, Blagojevic & Tufegdzic (2016) suggest interventions on the monument should be reversible, reduced to a minimum, with a minimum loss in existing materials and clearly differentiating what is new and what is old.

When is adaptive reuse a success?

The greatest challenge in adaptive reuse is preserving the authenticity of a built heritage that has irretrievably lost its original purpose (Blagojevic & Tufegdzic, 2016). For many churches it is already reality that their religious belief will not receive as much attention as in the past. Luckily, this does not necessary result in a definitive shut down of the building, since adaptive reuse might open new doors. To achieve this, Blagojevic & Tufegdzic (2016: 150) believe "simultaneously achieving the changes and the preservation of the former is possible only when the strategic character of the old is used as a guide for the aesthetic integrity of the new". A statement that is also underlined by Bullen & Love (2010: 217), stating the most successful built heritage adaptive reuse projects are those that "best respect and retain the building's heritage significance and add a contemporary layer that provides value for the future".

STRENGHTS

- Less material use / Savings in embodied energy (Gaspar & Santos, 2015; Langston, 2008)
- Conservation of heritage values (Ball, 2002; Bullen & Love, 2010)
- Fast building process
- Enables buildings to suit new conditions (Douglas, 2006)
- Cost savings (Kohler & Yang, 2007)
- Reaffirming the presence of the church in the neighbourhood (Roche, 2011)

WEAKNESSES

Existing buildings cannot reach the same energy standards as newly builds (Ball, 2002) -
Increasing costs, because of poor building quality/condition (Ball, 2002; Bullen & Love, 2010) -
Cost of adaptation will depent on the building condition -
During construction work, unexpected problems arise which were not identified during initial inspections (Wilkinson et al 2014) -
Other building regulations might be applicable for new use (Bisseling et al., 2011) -
Limited possibilities if listed as monument -
High investment costs (Schuyt & Pijnenborg, 2015) -

OPPORTUNITIES

- Image improvement of a neighbourhood
- Heritage conservation (Bromley et al, 2005)
- Value increase of surrounding real estate
- Ability to positively affect the environment (de Vries, 2017)
- Built environment becomes an enriched mixture of various time layers (Asselbergs, 1996)
- Strengthen the identity of the environment (Atelier Rijksbouwmeester, 2008)
- Increases market price of surrounding buildings (Persoon, 2019)

THREATS

Resitance from interest groups -
Historical character of building cannot be compromised (Baker et al, 2017) -
Value of adaptive reuse is not seen by religious organisations (Bisseling et al., 2011) -
Reuse costs more than exploitation will generate (Schuyt & Pijnenborg, 2015) -

SWOT
ADAPTIVE REUSE

Figure 24 | SWOT of Adaptive Reuse

A.3 | DEMOLITION

Buildings are generally demolished because they no longer have any value (Kohler and Yang, 2007). Bullen & Love (2010) are more precisely, as they argue the main reason for disposing a building is that it does not meet the immediate needs of owners and their occupiers anymore. However, some developers might also prefer to demolish and replace as this allows to sweeping away of the old (Plimmer et al., 2008). This creates a blank canvas to work from (Wilkinson, 2014) and provides possibilities for a good fit with current and future users' needs (Geraedts et al., 2017).

Demolition is often preferred when the life expectancy of an existing building is estimated to be less than a new alternative; despite any improvements that adaptive reuse may inject (Douglas, 2006). One reason is the tendency to perceive old buildings as products with a limited useful life that eventually have to be discarded and demolished (Bullen & Love, 2011). On the other hand, cost is a major factor that is taken into account when considering adaptive reuse or demolition (Bullen & Love, 2010). In some cases it is simply not economically viable or desirable to keep buildings because of technical difficulties, including poor building condition and challenges meeting building

regulations (Plimmer et al., 2008). The complexity of a building often determines whether it should be demolished. After all, reuse requires comprehensive and difficult alterations in the architecture of the building (Bullen & Love, 2010). If there are too many uncertainties in case of reuse, developers are simply not interested to take the risk (Bullen & Love, 2010).

On the other hand, demolition, as an alternative to renovation, also has a stigma of being slow, costly, and unpopular. It provokes community opposition among the very people who are supposed to benefit from the measure (Power, 2008). Negative effects of demolition can also be derived from a historical perspective. The Netherlands are familiar with many examples of reuse in the past. However, since 1850, reuse of buildings became less obvious because of massive urban growth. As a consequence, possibilities for reuse were not seen or dismissed as idealistic, unaffordable and unrealistic. This resulted in a clear out of villages, urban districts and landscapes and subsequently wiped out local and regional identity (Province Zuid-Holland, 2013). Especially modest, vernacular, and often unremarkable buildings set the stage for daily interaction in cities and are therefore irreplaceable assets in cultural and economical sense. When these buildings disappear, the large modern buildings that come into place will intensely modify the character of the neighbourhood (Merlino, 2018).

STRENGHTS	WEAKNESSES
- Less problems meeting building regulations (Plimmer et al., 2008) - Limited financial risk and overall cost of the project (Baker et al, 2017) - Highest profit (residual value) (Bisseling et al., 2011) - Clear economical viability (Bullen & Love, 2010) - Easy way out, no discussions on new uses (Bisseling et al., 2011)	Once a building is gone, it is gone forever, - including its history, cultural and metrial value (Merlino, 2018) Unpopular option - Profits only for owners and developpers - (Power, 2008)
OPPORTUNITIES	**THREATS**
- Creating a clear canvas for new developments (Wilkinson et al, 2014) - Good fit with current and future users' needs (Geraedts et al., 2017)	Regret - Risk of clearing out identity (Province ZH, 2013) - Risk of dramatically modifiying character of - the neighbourhood (Merlino, 2018)

SWOT
DEMOLITION

Figure 25 | SWOT of Demolition

Demolition of churches

As mentioned before, church buildings are not ordinary buildings. This makes that not every former church building is appropriate for every preferred new use. Even though, if a new use is not found quickly, the option of demolishing becomes more attractive. Besides, the preferred new use can be very subjective. After all, where religious organizations like to preserve their (original) church building, they do not always see value in adaptive reuse (Bisseling et al., 2011). Not only the deprivation of a religious identity can be a reason for church communities to demolish a church

building without major cultural-historical and monumental value, the financial motive can also be taken into account (van de Donk & Jansen, 2013). After all, the residual value of the plot underneath the church is almost always more valuable than the market price of both building and plot. This means demolition of a church building usually brings more profit than (adaptive) reuse (Bisseling et al., 2011).

A.4 | DECISION MAKING MODELS ON REUSE

Without sufficient demand for other functions adaptive reuse will not be successful. So, it is important to assess the demand for space of prospective target groups and their needs and preferences (Geraedts, 2017). However, given the multidimensional nature of the scenarios and the wide set of values they represent, choosing among different alternative scenarios of reuse, valorisation and conservation of unused cultural heritage is generally a complex decision-making process (Della Spina, 2019). Also Ribeiro and Videira (2008) highlight that decision-making on building renovation is a complex process that includes many stakeholders and multi-dimensional information and which can hardly be made efficiently as appropriate decision-making aids are not employed. In order to substantiate decisions on the favoured reuse strategies , three models will be highlighted to examine the potential of the reuse; the conversion meter, the adaptive reuse potential model and iconCUR.

A.4.1 | The Conversion Meter

The Conversion Meter (formerly known as Transformation Meter) by Geraedts et al. (2017) is designed to rapidly assess the adaptation potential of vacant office buildings to dwellings. However many follow-up studies have shown that the underlying principles and criteria might be applicable to other types of conversion well.

The Conversion Meter exist of multiple steps, each with an underlying checklist. By use of those checklists the potential of vacant buildings will be appraised. Every positive answer in the checklist contributes to the transformation score: the higher the score the more possibilities. Eventually, based on the transformation score, the extend of whether a building is suitable for transformation will be derived.

According to Geraedts et al. (2017), the most appropriate strategy to cope with vacancy depends on the real estate market, the characteristics of the location, the characteristics of the building, and the interests, preferences and prerequisites of various stakeholders. When applying the Conversion Model to church buildings, many buildings will show potential to be converted into dwellings. However, problems might be expect on the willingness of stakeholders to cooperate, for example in criteria like 'willingness to sell the building' and 'modification possible by zoning plan'.

A.4.2 | Adaptive Reuse Potential Model

The Adaptive Reuse Potential (ARP) model, developed by Langston (2008), identifies and ranks adaptive reuse potential in existing buildings, and therefore can be described as an intervention strategy to ensure that collective social value is optimised and future redundancy is planned. The model has generic application to all countries and all building typologies.

According to Langston (2008: 3) the Adaptive Reuse Potential is depending on obsolescence: "Obsolescence is advanced as a suitable method to reduce expected physical life in order to calculate objectively the useful life of a building". Based on an algorithm and the information on

obsolescence, an index of the reuse potential can be expressed. Existing building can therefore be ranked according to the potential they offer for adaptive reuse.

Obsolescence may be described as constituting one or more of the following attributes:

1. Physical obsolescence; examination of maintenance policy and performance
2. Economic obsolescence; geographic location of the building and the related economic activity of this location
3. Functional obsolescence; flexibility embedded in a building's design
4. Technological obsolescence; building's reliance on high levels of energy to provide occupant comfort
5. Social obsolescence; relationship between building function and its marketplace
6. Legal obsolescence; quality standard of original design of the building
7. Political obsolescence; level of political interest and interference surrounding a project. (interference can be seen as constraint (i.e. protest, regulations) of as positive influence (i.e. funding, subsidies)

Each obsolescence factor is assessed on a scale from 0 to 20, where 0 indicates no negative influence and 20 notes significant negative influence. The higher a building scores on the obsolesce ladder, the smaller the adaptive reuse potential (ARP) will be (Langston, 2008)

Determining the obsolesce factor for church buildings is highly dependent on the building itself. However, in general it can be expected that church buildings score positive on economic and social factors and more negative on psychical, functional, technological and legal (depending on the new use) factors. The political factor can differ per case. Based on these expectations, reuse of churches might be less appealing. However, according to Langston (2012), the ARP model is mainly suitable to quickly rank and prioritise properties within a client portfolio. As a second step in evaluation the iconCUR is recommended.

A.4.3 | iconCUR

IconCUR is a decision-making model in which case studies will be assessed using the key parameter of condition (C), utilisation (U), and reward (R) (Langston, 2012). The iconCUR model has two representations: a two-dimensional representation and a three-dimensional representation. In the two-dimensional format (Figure 26), each case study can be categorised according to which direction for future property management would be most appropriate. The three-dimensional representation takes also the future use into account by determining the reward. Since reward is less relevant for this research, this three-dimensional representation will not be described in detail.

The conceptual framework of iconCUR takes on the form of a cube, in which each condition and utilisation form the axis. Spatial coordinates describe a property's current performance. If both the condition, utilisation and reward of a building are low, it is ready for reconstruction or disposing. On the other hand, if the condition, utilisation and reward are high, it is more likely to retain of even extend the building. Furthermore, interim actions can be identified, depending on the state of the building, such as retrofit, recycle, reconfigure, refresh and repair.

By investing capital and upgrade properties, the condition and utilization of a building might be enhanced. However, properties also deteriorate over time because of natural decay and may exhibit

loss of condition and utilization as a consequence. The greater the distance between the old and the new coordinates, the greater the impact of the decision, provided value rise and potential reuse success (Langston, 2012).

To decide on the reuse potential of a building, its coordinates should be determined. In this, the criterion 'condition' will reflect the physical characteristics of the property, expressed in key attributes 'design standard', 'maintained service level' and 'regulatory compliance'. The term 'utilization' wil examine the occupancy characteristics of the property, expressed in terms of 'demand or relevance', 'fitness for purpose' and 'user satisfaction' (Langston & Smith, 2012). In order to define 'reward' the subcategory 'collective utility' and 'stakeholder interest' come in place as well.

Based on iconCUR, reuse of church buildings is more favoured than in the ARP model. Surely, most churches are characterized with low utilization rates, but rewarded with a medium till good condition. According to the iconCUR model, adaptive reuse will therefore justified as a promising solution to prserve church buildings for the future.
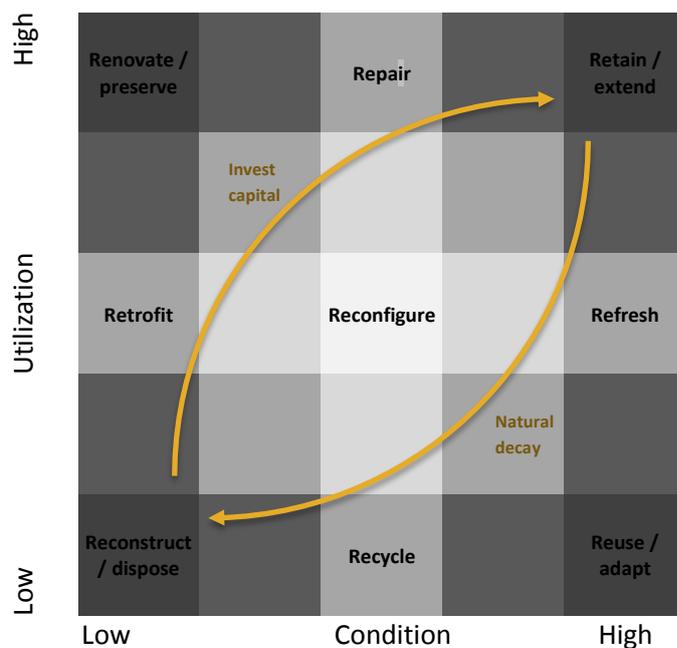
Figure 26 | iconCUR model (based on Wilkinson et al., 2014)

APPENDIX B | VALUES OF CHURCH BUILDINGS

Christian religion always had an important influence in the daily life of most Hollanders. However, since current society becomes more and more secular, the presence of religion will be left behind. The same applies to church buildings, which in the past act as vibrant places but are nowadays deemed forfeited. Despite, this does not mean church buildings have lost their prestige and turned into ordinary buildings. On the contrary, church buildings are still valued by many, each with their own reasons to mark those buildings as something special. In this appendix different kind of values related to church buildings are pointed out and explained. The following values will be discussed:

- Religious values (incl. user values)
- Social values
- Urban planning values
- Identity values
- Historical values (incl. monumental values)
- Architectural values (incl. symbolic values)
- Economic values
- Functional values

B.1 | RELIGIOUS VALUES – THE CHURCH AS PLACE OF WORSHIP

To define the concept of 'church building', van Dijk and de Blaauw (2017, 13) distinguish three components which contribute to the specific character of a church building: "functionality, symbolism and sacredness". All these components are related to the religious meaning of a church building. As church buildings are built as a places of worship, it is obvious that this function still has an impact on how church buildings are valued. A church building is inseparably related to liturgical practice and religious experiences (Gelderloos, 2012). The religious function is related to the added values of a church building that are less tangible, but that play an important role in the lives of churchgoers: the religious, emotional and memory values that are represented by the church building (Dutch Cultural Heritage Agency, 2012). Even if one might not attend worship services anymore, many still argue the importance of church buildings, for example to provide rituals in life changing moments, such as birth, marriage or death (de Hart & van Houwelingen, 2018:43). After all, for many a church building hold numerous memories. Or as stated by Herfs (2016: 3) it is a building of "love and sadness, life and death, faith and disbelief, joy and sorrow and fear and hope". This emotional connotation to the building creates a special, deep-rooted relationship that is not comparable to all other buildings.

Based on research by Finlayson (2012) it can be concluded that there is a shared sense of contentment, peace, and comfort when members enter their space of worship. However, even if people do not adhere religious beliefs, they still can experience some kind of holiness in a church building (Dutch Cultural Heritage Agency, 2012). This special atmosphere in the building can already be reason to value church buildings. One might associated this with a place of quietness and retreat (Gelderloos, 2012). According to the Dutch Cultural Heritage Agency (2012) it is their appearance, on which church buildings are able to command respect. All in all, there is something mystical about church buildings, whether they are still in use or not. However, this aspect seem to be less present in case of modern church buildings (Gelderloos, 2012: 199).

Future use?

In case of reuse, religious values can be retained best in case of shared use or sale. However, it cannot be guaranteed that various religious communities share the same values (Eschbach, 2017). Also multiple use might offer opportunities. In case of deterioration and adaptive reuse the outer appearence of a church building will still remember to the old days, in which religion played an important role. However, for adaptive reuse, it strongly depends on the new function whether this infringes the religious values (Gelderloos, 2012). In case of demolishment, religious values will disappear as well. However, this alternative might be favoured by religious organisation since inappropriate, profane uses will not be able to blend or associated with the holy and sacred.

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Religious value	+/-	++	+	-	+/-

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
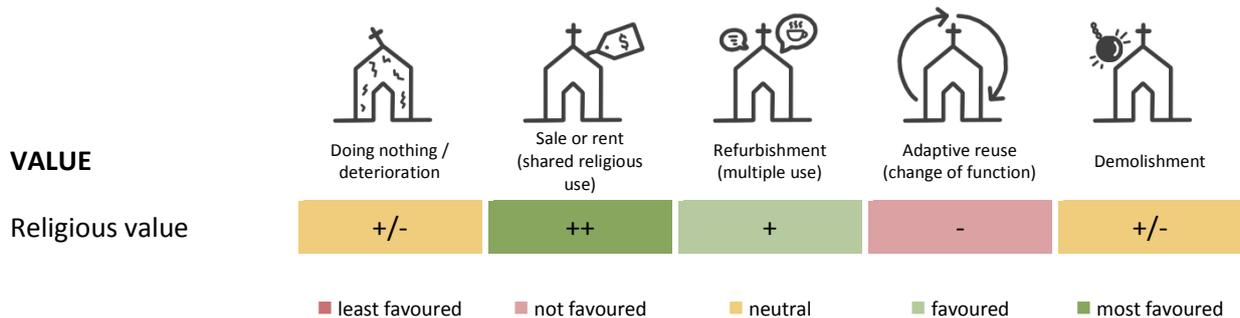
B.2 | SOCIAL VALUES – THE CHURCH AS PUBLIC SPACE

A church building is not only a place for worship. Religious heritage can also serve many societal functions (Nelissen, 2008). For example, religious affection is often associated with participation in society (Smeets, 2016). In this manner, a church building is not only a place for worship, but has also a fundament social character as meeting point for the community.

One of the most striking architectural features of a church building is the large main area, which was allocated for gathering large groups of people (Dutch Cultural Heritage Agency, 2012: 15). Where the shape of a church building might differ, they all offer similar space for worshippers to gather (Cragoe, 2008). On top, many church building are equipped with subspaces which can be used by the community for non-religious activities (Coomans et al., 2014: 183).

From a historical point of view, church buildings were part of public space, as it was a place for people to meet. Not only on Sundays to worship God, but also on ordinary weekdays (VNG, 2008: 20). This function of the church building as meeting point also appears in historical paintings, which reveal the design and use of churches in former days (see Figure 27). As stated in the article of Hulsman (2016): "Churches were meeting places. People came by for prayer and the Word, but also for other matters, such as trade. After all, it was the largest public building in the city". Despite, there were some rules: the choir and high altar were only accessible for the priest, but the nave of the church could also be used for more purposes (van Dijk & de Blaauw, 2017).

Because the church building also served as meeting place, it strengthened the community as a whole. It is no coincidence that many church buildings were rebuilt after WOII, because of the importance of the church as community building factor (Melchers, 2013). Even as church buildings are nowadays mostly used for liturgical practices, they still function as a place to meet for church members (Gelderloos, 2012). Even though less people feel attached to a religious community, volunteers try to keep their local religious community as vibrant as possible. Among regular

churchgoers, more than twice as many volunteers are present than among those who are not part or religious communities, evenmore churhcgoers are also over represented in informal care (de Hart & van Houwelingen, 2018). This makes religious organisations besides sports associations, the social organisations with most volunteers (de Hart & van Houwelingen, 2018).

Future use?

Church buildings can be seen as the beating heart of society (Dutch Cultural Heritage Agency, 2012). Therefore, a religious building does not exist in isolation. With the disappearance of a church building, a part of the corresponding environment will be diminished as well (Nelissen, 2008: 50). But also when a church building becomes vacant, when the clock is no longer ticking and the chimes are shut down, it will lose its social function. By sale or shared use, the social function will remain intact. However, value can be added in case of multiple use and adaptive reuse, since in this case the building will be opened for a larger public. Because of this social value, that has built up by the experience of people towards the religious history, the cultural aspect is preferred to be continued. New uses with a public, social or cultural aspect will therefore be preferred within (adaptive) reuse (Kroesen, 2008).

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Social value	--	+	++	++	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
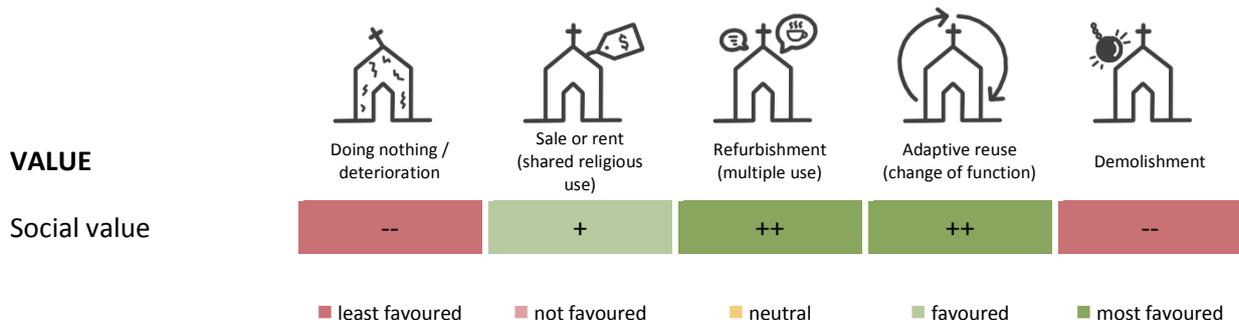
B.3 | URBAN PLANNING VALUES - THE CHURCH AS ANCHOR POINT

Church buildings are often very valuable in terms of urban planning and landscape, due to "their prominent location and dominant presence in the profile of city and village" (Dutch Cultural Heritage Agency, 2012: 11). As a large-scale physical element that is included in public space, church buildings are essential building block within the city map (VNG, 2008). On top, most church buildings are very centrally located. This makes the church building in many cases an central meeting point for villages, neighbourhoods or cities (Dutch Cultural Heritage Agency, 2012).

Because of the prominent proposition of the church in society, church buildings were able to captivate prominent positions in new developments. This important role – ande related power – of the church led for example to the central location of the church building within a settlement (Dutch Cultural Heritage Agency, 2012: 20). There was a general conviction that a church simply belongs to a village (Postma, 2009). For a long time, hamlets only became villages as soon as they contained a church building. But also later in history, when new districts were added to a city, integral project development of church and housing was very common (Wesselink, 2018, 38).

Defining the landscape – church as a reference point

A diverse and valued landscape increases the quality of life and therefore contributes to a solid basis for the economic success of regions in a knowledge economy (Nerfs et al., 2016). In many towns and villages their silhouette or skyline will be determined by church towers. This is underlined by della

Figure 27 | Church interior in the mid-ages © Hendrik I van Steenwijck & Jan I Brueghel, Interior of the Antwerp Cathedral. Museum of Fine Arts, Budapest, 2019

Dora (2018: 58) stating church buildings are "among the most characteristic landmarks in any European urban and rural landscape". According to Richter & Winter (2014), an object must somehow stand out to acquire landmark quality. Especially in the flat and open Dutch landscape, church towers stand out very well (Kroesen, 2008). With this, church buildings are a therefore visual and atmospheric elements on street and landscape level (Nelissen, 2008). Without these church buildings, "the Dutch landscape and city profile would look less varied and recognizable" (Dutch Cultural Heritage Agency, 2012: 19).

A research among non-religious citizens in the city of Rotterdam showed that no less than 86% valued church buildings as features for recognition (van Haastrecht, 2009). Based on this recognizable appearance, enhanced by the presence of a church tower, church buildings can be designated as land mark. One of the most import characteristics of landmarks is their ability to structure environments only by their existence, as they form cognitive anchors, reference points for orientation, wayfinding and communication (Richter & Winter, 2014). With this characteristic, some benefits can be derived, such as structuring human mental representation of space, memorizing environments in a particular context and serving as point of reference. To add, landmarks are related to movement, such as passing by (waypoints), turning (decision points), or heading of orientation (distant points) (Richter & Winter, 2014).

Future use?
Based on urban planning values, the existence of a church building is very important to create a pleasant living environment. Because churches determine the silhouette of villages and cities, they

should be (re)used in order to maintain this silhouette (Houten & Ploeg, 2016). Keeping the buildings in use is therefore favoured. Doing nothing, on the other hand, will not directly harm the urban planning, however on the long term vacancy will show negative side effects. In light or urban planning values, the often central location of church buildings is a huge opportunity in case of reusing. The geographical location of a church building largely determines the possibility of reuse, because reuse requires a certain amount of pressure on available space (Atelier Rijksbouwmeester, 2008). In this matter, one might argue that space could be use more efficient if a church building is being demolished. However, if a church building is an identifying and structuring object in its environment, "demolition could seriously affect the neighbourhood structure" (VNG, 2008: 34).

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Urban planning value	-	+	++	++	-

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
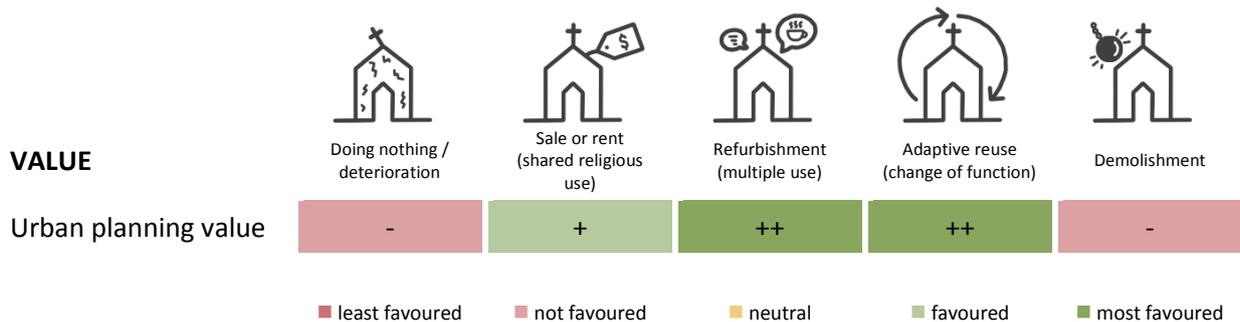
B.4 | IDENTITY VALUES - THE CHURCH AS SYMBOL OF CIVILISATION

In city marketing history, church buildings are important features. After all, church buildings came through many ages and have therefore a lot of stories to tell about the people and their region. They form the decor and shape an attractive landscape (van Houten & Ploeg, 2016). As mentioned by Finlayson (2012), sacred sites, including houses of worship, represent perhaps the clearest indication of a religious presence on the landscape. The appearance of church buildings and their place in the environment express the position of the church institute or of certain denominations in society (Dutch Cultural Heritage Agency, 2012: 11). Therefore, the iconic ensembles can be considered as an expression of the local religious identity (Melchers, 2013). As a consequence, in case Christian traditions represented a less prominent role of the society, the church building was given a less prominent position and appearance as well (Dutch Cultural Heritage Agency, 2012). Clandestine churches are a good example of this. However, many church buildings were meant to show prestige and to give a glimpse of the economic prosperity of a town. Especially in small villages, there can be huge commitment towards preservations of church buildings as this will protect the appearance of the village at the same time. After all, in many cases this is "the only building with prestige in a village" (Ankone, 2016: 50).

By their size and architecture, church buildings were able to shape the identity of a town or city (Dutch Cultural Heritage Agency, 2012). Church towers for example are not only attracting attention because they point to heaven, they also give an impression of strength, power and wealth (Cragoe, 2008). Together with the detached location of the building, shape and size, a church building was ment to stand out from the surrounding buildings (Dutch Cultural Heritage Agency, 2012: 20) Therefore, churches can still be seen as symbols of local pride (Cragoe, 2008).

Touristic value
The appearance of a church building might also attract tourists. Especially older church buildings

appeal to a wide audience and represent bigger values (VNG, 2008). Especially because church buildings are part of the Dutch cultural identity, they are an attractive site for tourist (Klaus, 2007). Cities might use this characteristic as part of their city marketing strategy.

Future use?

The presence of a church building itself already gives identity to a place. However, the more active it is being used, the more valuable the building will be. Whether the building will be used as religious expression, in multiple ways or contains a new function, it all tells something about the identity of its place. In this matter, a vacant church also tells a story, however it will not contribute in a positive way to the local identity. Demolishment will of course wipe out identity values and is therefore least favoured as future.

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Identity values	+/-	++	++	++	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
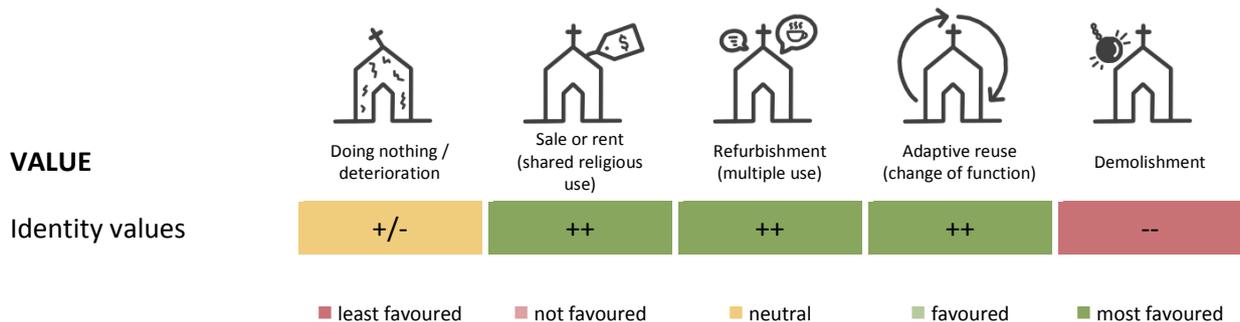
B.5 | HISTORICAL VALUES – THE CHURCH AS STORYTELLER

The identical value of a church building relates to the historical value, as identity is partly shaped by history. Since many church buildings are built a long time ago, it is evident that those buildings represent a historical value. According to the definition of Cambrigde Dictionary, heritage "features belonging to the culture of a particular society, such as traditions, languages, or buildings, that were created in the past and still have historical importance". Even as the impact of religion on society is decreasing, the past has left us a rich heritage of extensive and versatile amount of church buildings (Wesselink, 2018). By appreciating the historic values of church buildings, they should be preserved for future generations.

On top, church buildings itself show how religion developed itself over time. During the history, changes to church buildings have been made, often characterised by a certain period in time. This stratification can be found both in functions of (liturgical) areas and in design of the church building and its interior. Every generation left its mark, often with respect for the already existing elements (Dutch Cultural Heritage Agency, 2012). In this light, it is not surprisingly that church buildings gain more value when it becomes older. After all, in older church buildings the history is more tangible and noticeable (Gelderloos, 2012).

Monumental value

Many church buildings in the Netherlands are appointed as monument by the national government, provinces or municipalities. If church buildings are listed as a monument, they received this status partly because of "their meaning to history and particular age" (Dutch Cultural Heritage Agency, 2012: 11). With a monumental status, church buildings are protected by the state. In practice this means changes to a building should be deliberate and approved by heritage institutions. In return the state will financially contribute to preserve the buildings.

Witch a monumental value, one might argue that historical values of a church building are safeguarded. Nevertheless, also church buildings which are not listed as a monument can represent historical values. This suits more to the definition of Greffe (1999) stating that in some way, everything that already exists is cultural heritage.

Future use?

"Even if a church building no longer functions as a church, its façade speaks of a Protestant or Catholic Christian substratum" (della Dora, 2018, 59). To protect this, the greatest caution is essential in finding a future for church buildings, which will not harm the historic values of the building. In this light, it should not be possible to host functions in a former church building which are in conflict with Christian faith (Gelderloos, 2012). However, from a historical point of view, adaptive reuse of refurbishment also offer possibilities to add new layers or history.

Demolishment on the other hand, will destroy history. With the disappearance of a church building, the history of people who have used this building will fade out and with it its appearance and meaning to society. From a historic point of view demolishing is not an option. After all, the historic character of a church building can contribute in giving an image of the religious past and present in the Netherlands. However, (adaptive) reuse can be a big challenge as well. On the other hand, many people have less problems with (adaptive) reuse of more modern church buildings than with centuries-old buildings (Gelderloos, 2012).

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Historical values	-	++	+	+	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
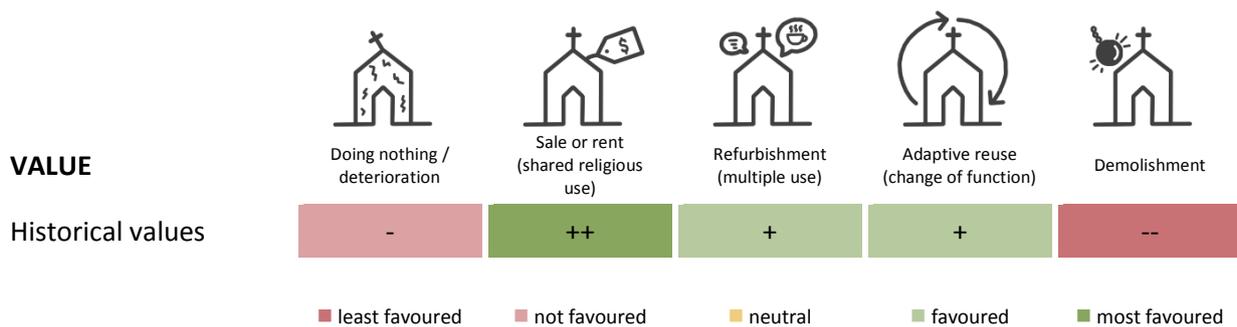
B.6 | ARCHITECTURAL VALUES

By their architecture, church buildings separate themselves of other buildings, in which the religious function is already be visible on the outside (Gelderloos, 2012). On the inside, the effect of lighting and spatial structure is used in different ways throughout history, as part of architecture to serve prayer services in the building (Dutch Cultural Heritage Agency, 2012). Striking enough, many elements of a church building serve a practical and decorative purpose. Therefore a church building shows off quality craftsmanship.

In general, church buildings usually belong among the most striking buildings in the area (Cragoe, 2008). Church buildings also represent architectural and urban values because of their architectural style or they are important as an architect's work (VNG, 2008). Form the end of the Roman Empire to the Renaissance, innovative architecture was by definition church architecture (Walsum, 2016; Stassen, 2017). Especially the tower of a church have been built as eye-catcher, which is still of great importance for both the building and its surrounding. After all, a church tower directly designate a buildings as a religious object (Cragoe, 2008). Even more, without this tower it might be questionable if a church building will still be recognized as such.

All in all, the way a church building is shaped tells a lot about the period in which the church building was built, religious beliefs of an area and about the perceptions on celebrating worship within a religious organisation (Dutch Cultural Heritage Agency, 2012). Based on the shape and decoration of a church, it can be concluded to with denomination it belongs. For example, if the symbol on top of a church is a weathercock it belongs to the Protestant church, if it is decorated with a cross it is more likely to belong to the Roman Catholic church (Nelissen, 2008: 46).

The appearance of a church building will greatly influence the value that is attached to it (Gelderloos, 2012). The more original functions and details can be recognized that tells something about the historical function or background, the more valuable the exterior or interior of a church building will be (Dutch Cultural Heritage Agency, 2012). Especially if a church building is rewarded by a monumental status, it will rise in prestige. This makes that church buildings with a signature of the middle ages, are more likely to be preserved. Not only because their monumental age, also because they satisfy the archetypical appearance of a church building (Gelderloos, 2012).

Art historian values
Besides architectural statements, church building are also decorated with the most refined artworks. How church buildings are furnished says something about the financial wealth of a religious community. Church denominations with more prestige could afford to decorate and furnish the church building with more opulence. This is not only reflected in the choice of prominent architects and artists, but also in the quality of the materials used.

Future use?
The shape of a building, as well as the time it is being built, will partly determine which other uses are possible in a vacant church building. Or, as stated by Kroesen (2008: 13) "In a multifunctional church centre, as many have emerged in the 1970s, there is simply 'more' possible than in a monumental, traditionally decorated church". To protect the architectural values of a building it is therefore more likely to keep the building in religious use or to give it an other function. In case of refurbishment or adaptive reuse architectural changes should be made to the building. There are many examples in which this has been a success (such as Sint Petruskerk in Vught, Dominicanenkerk in Maastricht or Broerenkerk in Zwolle) and architectural quality is added. However, this is no guarantee. On the other hand, demolishing only destroys architectural value. Also doing nothing will harm the architectural quality of a church building, since a church building needs maintenance to stay in good condition.

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Architectural values	-	++	+	+	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
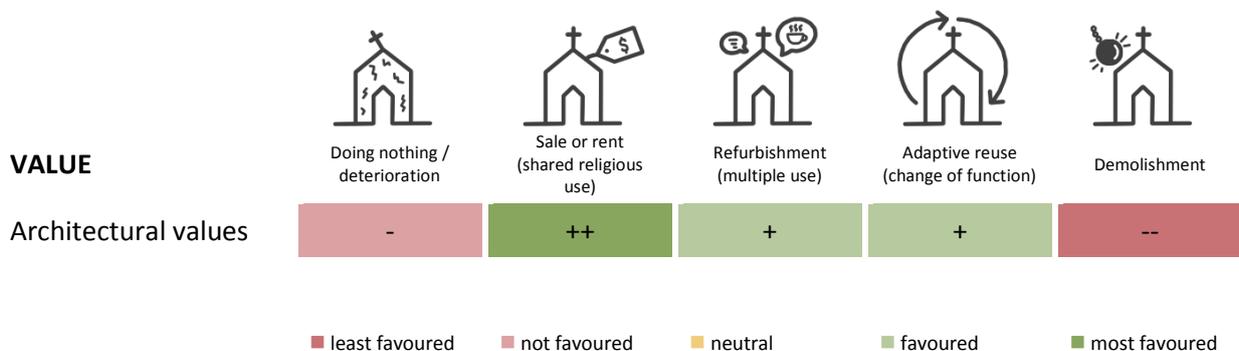
B.7 | ECONOMIC VALUE

Against the religious, cultural and emotional values, a church always has an economic value as well, expressed in euros per square meter. According to Kroesen (2008) the weighing of all different types of values often turns redundant and overpriced church buildings into cases of contested space: battles in which religious beliefs, cultural awareness, emotional attachments and rational arguments compete for priority. Even though withdrawal of worship services is never an easy decision, in the end the decision of religious organisations to opt a specific future for their church building will be driven by rational and financial motives (VNG, 2008). Or in other words, the financial value and related financial arguments usually make the difference in the decision making process about the future for church buildings (Gelderloos, 2012).

Technical condition

To determine the economic value, different aspects are of importance. In case of declining incomes, many church congregations are likely to have postponed major expenses. Especially if their building was expected to become vacant in time. Furthermore, many church buildings are not built according to current building requirements. All in all, the technical condition can surely influence the economic value. Aspects that might be present are high energy cost due to shortcomings of the building, daily use and maintenance costs, tax-technical incentives and high land prices (VNG, 2008). Unfortunately, a poor technical condition forces intervention to improve the building to the required quality level, which is a hindering factor for conversion due to higher costs (Geraedts et al., 2017).

Financial feasibility

Besides the technical condition, the economic value of a church buildings is also dependent on the financial feasibility of future uses that are possible. In this it is about the quality of the existing building versus quality of the converted building. This is highly influence by the building characteristics. Those building characteristics do not make conversion impossible, but they might substantially influence financial feasibility (Mackay et al., 2009). When conversion costs become too high compared to the expected benefits, conversion may be financially unfeasible. This risk will also be increased by a tight fit of the program, which threatens the functional feasibility of reuse (Geraedts et al., 2017).

Future use?

Because of a relative low economic value of a church building and high land prices due to their central location, converting a church building might be a very risky undertaking. However, adjustments are likely to increase the economic value of a church building. Especially compared to the current business model of many churches which are still in use as place of worship. In this, adaptive reuse is seen as an alternative with more potential than multiple use. This is because the demand and interest for older buildings with a special atmosphere, including churches, is increased in the past year (Klaus, 2007). On the other hand, demolishment of a church building is also very likely to increase the economic value. This is because the residual value of the plot is more valuable without church building. To add, demolishment gives project developers the opportunity to maximize profits since the building plot is very central located. However, in this it is important to incorporate municipalities policy on future functions (VNG, 2008). Leaving a building vacant, however, will not favour the economic value in any way since space is not used efficiently and maintenance cost of the building will increase.

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Economic values	--	+/-	+/-	+	++

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
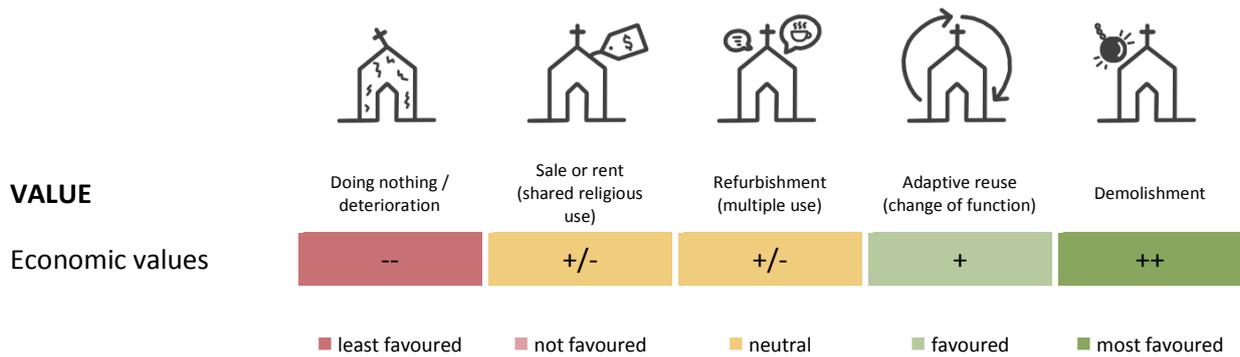
B.8 | FUNCTIONAL VALUES – THE DUBBLE ROLE OF THE CHURCH TOWER

The shape and position of a church building in urban planning, caused that church buildings were very suitable to be used for multiple other function than only religious expressions. Whether a church building serve a religious purpose or not, those complementary functions are still possible. Especially the tower of a church has many benefits to fulfil multiple other purposes. Not least because this tower was owned by the government in many cases. However, over time many functions of church towers have lost their importance, simply because of the constant access to information made available by technical innovations. As a consequence, many extra functions of a church tower became obsolete. Still, part of those functions have stand the test of time and are still in use, others are utilized in a different way. Furthermore, new functions are added as well. This paragraph zooms in on possibilities for additional uses of church buildings and their towers.

Defence mechanism / viewpoint

Because of their height, church towers can be used practically as observation point and as a defence mechanism (Cragoe, 2008). Because of their height and ability to overview a city and adjacent areas, Napoleon assigned church towers built before May 1st, 1798 to the government (Lassche, 2017). As a consequence, all church towers that are built before 1798 are still property of municipalities.

Where towers of a church have been built as viewpoint over the town, for example in the event of fire, in defence of the city or as prison, those functions are not necessary anymore. However the function of holding overview has been replaced by more touristic purposes, such as climbing the tower to enjoy a beautiful view over the landscape.

Communication mechanism

Not only were church towers very important to gain overview, they could also be used as a communication mechanism. In current days, other means of communication to send and receive informative have replaced this function of the church tower. However, their symbolic features remembers us of former communication means. First of all, in almost every church tower a carillon is installed. The main advantage of the high placed position of the carillon is that one can spread sound from a tower over a great distance (Cragoe, 2008). The sound of those chimes is inseparable from Christian celebrations; bells are heard at weddings, funerals and on religious holidays. The bells can be heard daily and occasionally and are considered an important feature of church buildings (Gelderloos, 2012). According to Nelissen (2008: 46), "the sound of the carillon partly determines the atmosphere in town and village". Not only will those chimes attend people that a church service will start (Cragoe, 2008) the chimes could also be used for civil purposes, for example to indicate time or to warn people in case of danger. Besides chimes that indicate time ever hour, half hour or quarter,

in most cases a timepiece is also installed on top of the tower (Nelissen, 2008: 46). Furthermore a weathercock at the top of some church towers would indicate wind directions (Nelissen, 2008: 46).

Back in the days, Napoleon also used the church towers to send messages, called 'De Chappe'. With this, he was the first one to use a church tower to send messages. By means of big wooden constructions on top of church towers, he was able to send and receive coded messages. However, as soon as Napoleon was banned of the Netherlands, this system has been destroyed (NTR & VPRO, 2017). A similar system of using the view as means of communication, it still be used in coordinate geodesy. Because of their height, church towers might also play an central role in this system of nation geographical coordinates (Nelissen, 2008: 46). In current society some church buildings are used as transmitter mast as well (Oremus, 2018).

Future use?

From a functional point of view, an abandoned church does not have any value, because the addition purposes are simply not available. In case of demolishment, those functions will disappear as well. However, new functionality might be added in new developments. In case of continuation of the religious function, the current functions will stay intact and can be safeguarded. But, if functions are added, as in case of refurbishment and adaptive reuse, the function value of a church building might increase.

VALUE	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Functional values	--	+	++	++	-

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
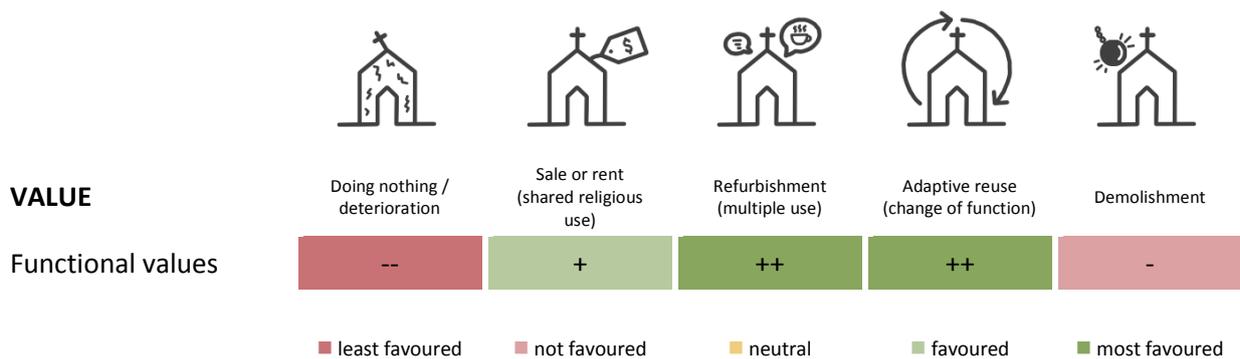
APPENDIX C | STAKEHOLDER ANALYSIS

In order to explore and understand involved actors within the network of church vacancy, a stakeholder analysis is presented in this Appendix. In doing so, stakeholders are clustered in four different categories: religious organisations, governmental institutions, private parties and interest groups.

C.1 | RELIGIOUS ORGANISATIONS

The most important actor in relation to the future of church buildings are religious organisation themselves. As the owner, they are primarily responsible for the use and preservation of their buildings (VNG, 2008: 48). However, because of secularisation and a declining church attendance, it becomes more and more difficult to exploit church buildings (Bisseling et al, 2011). Besides, the function as place of worship might be way more significant than any other value (van Dijk & de Blaauw, 2017). In this matter, religious organisations are not always very open and transparent in their communication towards others. As a result, religious organisations will be criticized by supposed money-grubbing practices and about the mystery with which the decision making process is surrounded (Kroesen, 2008).

However, when a church building is likely to become vacant, religious organisations should take some action. In this, a long term vision is sometimes missing. As a consequence, religious communities are risking the ostrich effect as they are trying to hide from reality in many ways (Omroep Zeeland, 2019). This already starts when religious organisations consider to dispose one of their buildings and use the revenues to finance maintenance costs of other buildings. In doing so, they are not always aware that other stakeholders might object to this one-sided decision making. For example, municipalities might counteract by their policies to give approval in case changes to the building have to be made (Kroft, 2018), heritage organisation might file a monument request or neighbouring citizen might arrange protests.

On top, according to van der Lingen and Uytenbogaardt (2009) many church congregations have no clue what the market value of their buildings is. Besides, if the owner of a church building is not 100% willing to adapt or sell the building to a developer, adaptive reuse will not be realised (Geraedts et al., 2017). In this case, demolishing is an easy way out.

Furthermore, it is of great importance that church councils who are considering any form of reuse of their church buildings, will take the Church's policy into account (Bisseling et al, 2011). Nevertheless, the Roman Catholic and Protestant church have a different view on church buildings and how to take care of those buildings. The Roman Catholic church considers the church building as a sacred place, whereas in the Protestant believe the religion is not directly linked to the building itself – although a building can become sacred over time.

In case of alternative use or adaptive reuse of church buildings there has traditionally been an important distinction in approach between Roman Catholics and Protestants. On the one hand, this is a consequence of the differing views on the nature of a place of worship and on the other hand also on differences in organizational structure (Kroesen, 2018). This is also indicated by Post (2016: 149), who describes two kinds of sacredness: 'closed sacredness' and 'open sacredness'. Church buildings with typical 'closed sacredness' are like the old Greek *temenos*: fenced, isolated, separated

from profane environments and inaccessible by the layman. Based on this vision, church buildings of Roman Catholic communities can be seen as closed sacramental. 'Open sacredness', on the other hand, is more context-driven, poly-centric, provides scope for various interpretation of religious rituals and open to various appropriations. This approach is more suitable to practices of the Protestant church. Coming paragraphs will zoom in on the difference between the Roman Catholic and Protestant church and how this relates to funding a future for church buildings.

It is vital to understand why religious institutions behave like they do. Religious institutions have a major impact on what happens with churches. Not only are they most of the time owner of the buildings, they also are the users and therefore have a great say in the final use of a building (Bisseling et al., 2011). Below, the interest of actors in the category religious organisations will be elaborated.

C.1.1 | Roman Catholic Church (RKK)

👁 high interest   ⚡ high power

"By the term church is understood a sacred building designated for divine worship to which the faithful have the right of entry for the exercise, especially the public exercise, of divine worship."

- Roman Catholic Church, 1983, Can. 1214

Policy of the Roman Catholic Church is based on the Codex, guidelines which are formulated during the Bishops' Conference of 1983 (Nelissen, 2008: 73). As stated in the Roman Catholic codex church buildings are expected to be used as a place of worship only. This viewpoint is not very surprising when one realise the Roman Catholics consider a church building as the house of God. Bisseling et al. (2007) decribes a church building as the place where Christ is sacramentally present and in which the lamp of God burns for the Most Holy: it is church building is the place where God lives. As a consequence Roman Catholic churches are therefore permanently consecrated and holy places. The definition of sacrality in the Roman Catholic tradition can therefore be seen as a specific idea of holiness that must be constantly shielded from worldly influences (Rooijakkers, 2017). In this viewpoint, a sacred church building cannot be tarnished by profane matters.

Since, by definition of the Roman Catholic religion, a church building is a sacred building, it should be withdrawn from worship before any other function can take place. From that moment the former church building becomes profane and could be sold (Houten & Ploeg, 2016) . Buildings within the Roman Catholic Church are under responsibility of the relevant local parish (Atelier Rijksbouwmeester, 2008). The local church authorities and parish councils make their own assessments of which buildings they want to maintain and which will be sold. As owner of the buildings, they have ultimate decision power within the selling procedure. However, the diocese also play an important role in these considerations (Schuyt & Pijnenborg, 2015). After all, the diocese is actively involved and partly responsible in case a church building is looking for new future. With other words, a church cannot be renovated, converted of deconsecrated if the diocese does not give approval (Atelier Rijksbouwmeester, 2008). Accordingly, the local parish is expected to fit its policy to the positions of the diocese (Bisseling et al, 2011). To conclude, the Roman Catholic Church functions by a hierarchical top-down process, also when it comes to closure of a church building.

Because a church building was meant to be a sacred place, Roman Catholic organisations will always be heavily involved any process of reuse (Dijk, 2016). Even if they do not own the building anymore, they intend to keep an eye on how the building is being used. In some cases, the Roman Catholic church might demand to dissolve any religious symbolism. This attitude is a consequence of the policy to make a clear distinction between church buildings that are still in use and those that are not used as a place of worship anymore (Delporte, 2016).

* only when the new use is expected to be decent and suitable

Figure 28 | Process of deconsecrating to make church building ready for other functions and uses

Cardinal

The highest hierarchical Roman Catholic position in a country will be held by the cardinal. One might argue that the cardinal is the boss of the Roman Catholic Church in the Netherlands. After the pope, this is the highest ranking within the Roman Catholic Church. The cardinal will represent the Netherlands in international context of the Roman Catholic Church. Furthermore, in case the closure of a church building runs very high, or in case it concerns closure of a cathedral, the cardinal has the final say.

Diocese

The Netherlands counts 7 dioceses, see Figure 29, each with specific policy and publications on dealing with (vacant) church buildings (Bisseling et al, 2011). In those diocese, the daily practices of the Roman Catholic Church are organised. To do so, parish communities make (financial) contributions to the diocese to which they belong (Bisseling et al, 2011). Usually dioceses are reasonably well informed of vacant church buildings and possible church closures in their region. However, because of the sacral significance of the Catholic church building and the emotional aspect that is attached to reuse, sale or demolition, this information is treated confidentially (Atelier Rijksbouwmeester, 2008).

Bishops are in charge of a diocese. Whit this, they have a great say in the future of church buildings. In general, bishops are opposed to the reuse of church buildings, especially to any unworthy function (Dutch Cultural Heritage Agency, 2011). Nevertheless, practice sometimes requires the cooperation of bishops in case of reuse. In this case they are able to corporate (Bisseling et al, 2011). The Code of Canon Law (canon 1222) states the following: "§1. If a church cannot be used in any way for divine worship and there is no possibility of repairing it, the diocesan bishop can relegate it to profane but not sordid use. §2 Where other grave causes suggest that a church no longer be used for divine worship, the diocesan bishop, after having heard the presbyteral council, can relegate it to profane but not sordid use, with the consent of those who legitimately claim rights for themselves in the church and provided that the good of souls suffers no detriment thereby" (Roman Catholic

Church, 1983). With other words, if necessary bishops determine the limits of reuse or any other uses, which are both substantive and practical. Content wise, bishops give guidelines of reuse which they think fit a church building that has been withdrawn from worship. In order of preference: social re-use (library, health centre, shelter, etc.) and to a limited extent cultural reuse (museum, exhibition, concerts) (Bisseling et al, 2011). With other words, the diocese puts high demands and requirements for the sale of church buildings; the future destination may not contradict the liturgical purposes and religious use. In any case, potential buyers must visit the bishop of the diocese to discuss the their purpose with a (former) church building and possible reuse options (Dijk, 2016).

Figure 29 | Map of the Roman Catholic diocese in the Netherlands, including the cities that holds the seat of the bishop.

Parishes

Catholic parish communities are the users of a church building. Each parish is led by a priest, which preaches the Word of God and at the same time is responsible, as chairman of the parish council, for the ins and outs within his parish. Parish councils of the Roman Catholic Church assist in operations that serve religious practices and are therefore also invested with the task (and decision-making authority) to preserve and maintain churches (Houten & Ploeg, 2016). To do so, the parish members, and in most cases the churchgoers, are together responsible for the funding of their community.

For their income, parishes depend on the voluntary contributions of their members or incomes by stewardship of other real estate. Approximately 40% of their income will be spend on buildings (Roman Catholic Church, 2008; Bisseling et al, 2011). With an increase of maintenance costs and a decrease of the number of members, parishes are facing major challenges to keep their church buildings available. Not only do they need to stay financially stable, they also need to safeguard preference of their members. After all, a parish can exist of multiple church buildings. Each church building will be represented by its own community of churchgoers. The defence of all vested interest can challenging. Therefore decision regarding church closures is more than once amazed by churchgoers, which argue the decision making process has not taken place with the parishioners in mind (Heerschop, 2018).

Level of decision power: low → high
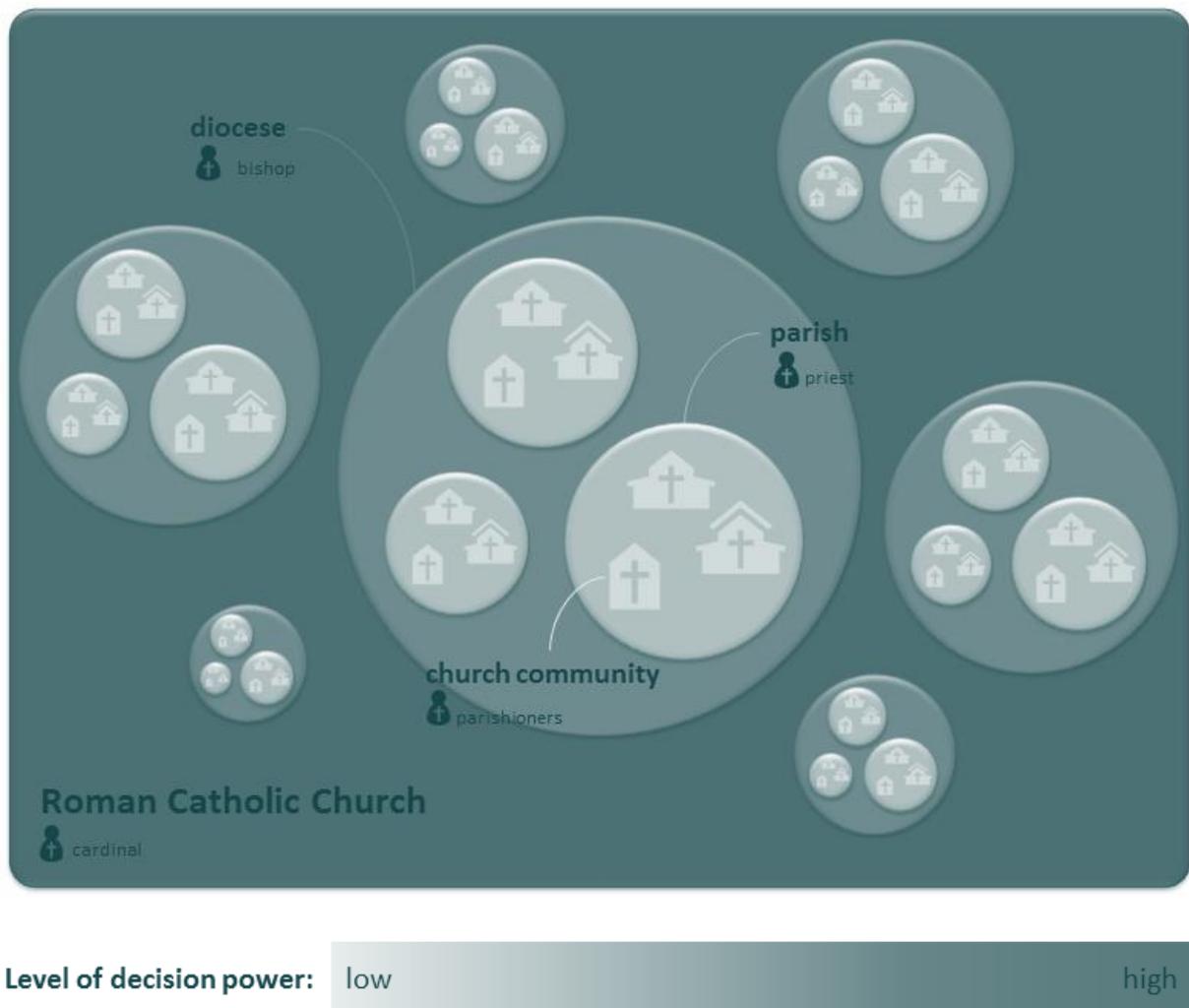
Figure 30 | Structure of stakeholders within Roman Catholic Church

It is very likely that parish members might adhere values to their church buildings which are in contrast to the financial viewpoint of parish councils. After all, the social and a religious function of the church should not be undermined, especially in villages. Or, as quoted in Houten & Ploeg (2016): "God lives in the church, and if you take the church away, you take God out of the village."

In case of reuse, former churches still might feel and smell like a church building. For churchgoers it might be unacceptable if they experience sacrilege, when worldly things happen in 'their' church (Houten & Ploeg, 2016). Parish councils are therefore challenged with utmost care when it comes to new uses: in no circumstances new purposes may wring and scour with the intended religious functions. On top, where parish councils are expected to think about the future of their community, and, if necessary, find new uses for their church buildings, they are not always backed by the diocese. Within the Roman Catholic Church, the church buildings might be possession by the relevant parish council, but the church building cannot be renovated or withdrawn from worship without permission of the bishop (Atelier Rijksbouwmeester, 2008). Because of the hierarchical structure within the Roman Catholic Church, the parish therefore has limited freedom in finding creative solutions for the preservation of the church building (Nissen & Nissen, 2011).

C.1.2 | Protestant Church (PKN)

👁 high interest   ⚡ high power

In the Protestant sense, a church building is a "separately stipulated space with a specific faith-witnessing appearance focused on the proclamation of God's presence in Christ in this world" (van der Lingen & Uytenbogaardt, 2009: 26). In this vision, Christian faith is not bound to any building. However, because of their use, church buildings migt be "sanctified" over time and thereby acquiring a status that must be handled with care (Lingen & Uytenbogaardt, 2009). In this manner, the original religious use is the best purpose to maintain a Protestant church building (Bisseling et al, 2011).

Protestants are more flexible when it comes to sale and reuse of their buildings, because the buildings are in principle not sacred (Dijk, 2016). Besides, in contrast to Roman Catholic policy for the maintenance of their financial stability, Protestant communities are allowed to rent out the church buildings for other activities. Therefore, some church communities will seek for cohabitation with non-religious users by sharing space in the church building (Kroesen, 2008). In doing so, the activities should be related to religion in one way or another.

When a congregation of the Protestant Church in the Netherlands can no longer support the maintenance of the church buildings, it is up to the church congregation itself to decide what to do. From the moment a the Protestant Church is likely to abandon its building, the community members will be notified and involved in the reuse-process (van der Lingen & Uytenbogaardt, 2009). In the Protestant Church, this local ecclesiastical congregation will ultimately decide what choices to make with regard to the (re)use of church buildings. Since Protestant church buildings are usually owned by the relevant church community, the Protestant Church therefore does not have a strict and elaborated national policy for released church buildings. This means that the church congregations are more flexible with regard to (re)use, but also less experienced in the process (Atelier Rijksbouwmeester, 2008). Still, local communities take local interpretation of the policy choices and the relevant church order provisions into account (Bisseling et al., 2011). Also for the Protestant Church, the decline in the number of churchgoers and the possible loss of function is very painful. Therefore, a limited amount of information is released both on local and national level (Atelier Rijksbouwmeester, 2008).

Local church communities

Local Protestant church communities are very important in finding new uses for a church buildings, since they determine policy regarding the reuse or disposal of their church building. By their local ecclesiastical policy plan they indicate the financial resources for maintain their church and other ecclesiastical buildings (Bisseling et al, 2011). The local church communities are composed by community members, church commissioners, church council and college of deacon.

Community members should be notified as soon as possible in the event of sale, disposal or demolition of a church building (Bisseling et al, 2011). The still present religious communities, which are formed by their shared interest in religion, might encounter other, especially profane, activities as inappropriate and affecting to the consecration of the church building (van der Lingen & Uytenbogaardt, 2009). If they do not agree the proposed policy, they might organise a fundraising campaign of signatures to hand over to the church council (Ankone, 2016: 43).
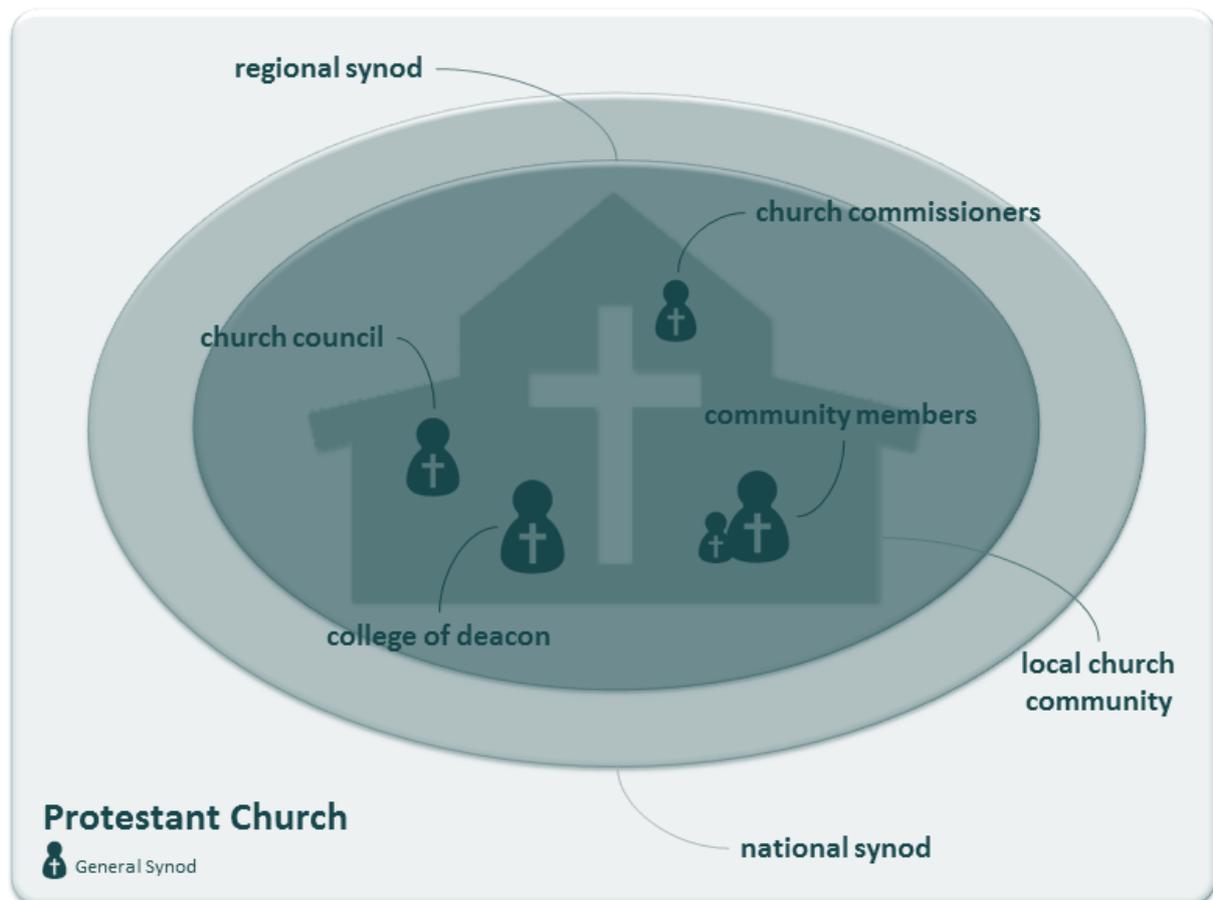
Figure 31 | Structure of stakeholders within Protestant Church

In turn, the church council, formed by pastors, elders and deacons (Protestant Church, 2015) will make the final decision about the future of a church or about changes in the daily business of church congregations (Bisseling et al., 2011). In other words, the church council shapes living and working of the community (Protestant Church, 2015). In matters that are essential to the life of the congregation, the church council first signs and hears the members of the congregation before a decision is made (Protestant Church, 2015). By doing so, they will increase consensus and public acceptance. To finish the process, the church commissioners *(i.e. 'college van kerkrentmeesters')* are authorized (after permission from the regional synod) to sell, reuse or demolish the church building (Bisseling et al, 2011)

General Synod
The General Synod leads daily practices of the church as a whole (Protestant Church, 2015). In doing so, they will push the national government to enlarge possibilities for subsidies for (monumental) church buildings and to reduce the (burden) pressure due to regulations regarding church buildings. (van der Lingen & Uytenbogaardt, 2009). The General Synod also makes the Church Order available for their members, in which various provision on dealing with church buildings are described (Bisseling et al., 2011).

C.1.3 | Churchgoers

👁 very high interest ⚡ medium power
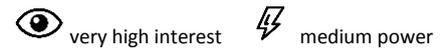
Even though the group of churchgoers already is quickly mentioned in the description of the Roman Catholic Church and Protestant Church it will be elaborated a bit more. This group of actors might be considered as primary users and do have other interest than religious authorities. Whether churchgoers adhere the Protestant or Roman Catholic religion, does not make a big difference. Both will have a strong personal connotation towards 'their' church building(s) because of personal experiences and memories (Gelderloos, 2012). Research of Gelderloos (2012) indicated that if churchgoers become older and more involved within a church community, their church building represents greater value as well. After all, different life changing moment are celebrated and honoured in this church building, such as life, marriage or death (Kroesen, 2008). Based on research by Finlayson (2012) it can be concluded that there is a shared sense of contentment, peace, and comfort when members enter their space of worship.

As being at their chosen house of worship give church members "a sense of being home" (Finlayson, 2012: 1173), it is clear that closure of a church buildings is very painful for this group. From their point of view, it does not really matter how the church building is valued by others. Likewise, for members of religious organisations the real estate value or culture historical value of a monumental church building is less important. The function as place of worship is way more significant (van Dijk & de Blaauw, 2017). Church buildings do something with people. Christians have an emotional connection to their building, because of all the religious acts that have taken place (van der Lingen & Uytenbogaardt, 2009). However, from this point of view it does not really matter how old a church buildings is and whether it is listed as a monument. Still, demolition, sale or reuse can be very painful for the churchgoers involved, certainly when they themselves invested in the construction or furnishing at the time. Personal experiences often play an important role for them (Gelderloos, 2012). Therefore, it is not surprising that emotions play a greater role for churchgoers than for non-religious people (Gelderloos, 2012).

C.1.4 | Other religious organisations looking for a church building

👁 medium interest ⚡ medium power

Where various native Christian denominations are faced with a decreasing amount of members, including related decrease of finances neccesary to maintain their religious building, there are also religious communities that are growing. Many of those communities are internationally oriented and searching for suitable buildings in order to have a secure basis to build their community (Eschbach, 2017). For a long time, Christian migrants are underexposed. However, in size it is becoming an increasingly important religious group in the Netherlands (de Hart & van Houwelingen, 2018), with an increasingly potential to accommodate vacant church buildings. Especially for more modern church buildings with enough smaller rooms that can be used in a multifunctional way, renting of selling a church building might be a good option (Eschbach, 2017).

According to the Roman Catholic church, the transfer of a church building to another religious community is in principle agreed, if the religious community is member of the Dutch national Council of Churches. If not, the decision is dependent on the principles of the bishop. Nevertheless, a church building is not intended to be used by non-Christian religions or philosophies (Roman Catholic

Church, 2008). However, in practice a financial motive might have a bigger impact on the willingness to sell a church building to an international oriented religious community. Furthermore, many migrant churches are associated with the stigma of being poor, and expected to not being able to pay rent or finance an entire church building (Eschbach, 2017). Conversely, many international communities will be able to finance the purchase of a church building by international cash flows. Altogether, the transfer of a church building to another religious community is only possible if there is a vision that a church building is meant to be used as a church (Eschbach, 2017).

However, this does not guarantee a flawless cooperation between established churches and migrant churches. In fact religious migrant organisation often experience faith in a different way, in which they organize themselves around a common language, ethnicity and culture that can differ extremely from Dutch conventions (de Hart & van Houwelingen, 2018:110). Still the main function of international churches is building a centre of community (Eschbach, 2017). This means, members of the community might come from all over the country to join a religious service. Of course, the communities might have different ways of using a place of worship or have other requirements for a building to serve their religion. This behaviour might also affect the perception of the neighbourhood, which will be faced with vibrant activities in a former abandoned church (Eschbach, 2017). If the neighbourhood does not accept the 'new' religious community they might protest or try to harass the new inhabitants of the church. On top, many migrant churches feel insufficiently recognized by the government, since municipalities are not always very welcoming and supportive when migrant churches emerge in their region (de Hart & van Houwelingen, 2018).

SKIN (i.e. Samen Kerken in Nederland)
Organisation that represent international and migrant churches in the Netherlands (Eschbach, 2017). The aim of the organisation is to support mutual contact and joint efforts of Christian communities which are joint in the association, in order to provide support in seeking and finding a place in Dutch society (SKIN, n.d.).

Kerken voor kerken (i.e. churches for churches)
'Kerken voor kerken' represent international religious organisations in their search for a suitable community building. In order to do so, this organisation has a dual objective. First of all they aim to do everything possible to use a church building for the Christian worship service. Secondly, the organisation has set itself the objective to establish a national fund for church buildings, which buys out abandoned churches in order to rent or sell those to other religious communities (Eschbach, 2017).

C.1.5 | Conference of Dutch Religious (i.e. Konferentie Nederlandse Religieuzen | KNR)

low interest   low power

The KNR is a Dutch umbrella organization, which represent almost all religious institutions, and coordinate the defence of vested interest of members. The KNR stimulates policy in which religious organisation show themselves as good stewards of the church buildings that has been entrusted to them over the years. Good stewardship can be defined as "respecting one's tradition while facing possibilities of future use in the way future generations will recognized familiar traditions" (Nelissen, 2008, 66).

C.1.6 | Interchurched Contact in Government Affairs (i.e. Commissie kerkelijke gebouwen van het Interkerkelijk Contact in Overheidszaken | CIO-K)

👁 medium interest ⚡ low power

CIO-K is part of the umbrella organisation CIO, that has set itself the objective of discussing and dealing with issues in the field of church and government on behalf of the 30 affiliated denominations. The church buildings committee of the CIO, CIO-K, takes care of activities and interests related to church buildings (Dutch Cultural Heritage Agency, 2012). CIO-K represents the interest of denominations with regard to their religious real estate (Nelissen, 2008, 67). Their interest is therefore medium, and their power as intermediary limited.

C.1.7 | Council of Churches (i.e. Raad van Kerken)

👁 medium interest ⚡ low power

The Dutch Council of Churches is a national operating fellowship of fourteen member-churches (including the Protestant and Roman Catholic church) and four associate members. Together, the churches represent more than 6,5 million believers In the Netherlands (Raad van Kerken, 2016). The Council of Churches is characterized by its quest for unity between churches with different religious backgrounds. Therefore they connect representatives of churches to share their ideas on religion and how to propagating religion in cooperation (Raad van Kerken, 2016). The Council exist of standing committees for various field of activity who are able to give advice on ecclesiastical and social developments, solicited and unsolicited (Raad van Kerken, n.d.). In many provinces and big cities there are local Council of Churches, which shape the national mission on local level (Raad van Kerken, n.d.).

The following religious organisations are represented in the Dutch national Council of Churches (Raad van Kerken, n.d.):

·   Protestant church in the Netherlands
·   Roman-Catholic Church in the Netherlands
·   Old-Catholic Church of the Netherlands
·   General Mennonite Society
·   Remonstrant Brotherhood
·   Evangelical Brother congregations in the Netherlands
·   Religious Society of Friends (*i.e. Quakers*)
·   Syrian-Orthodox Church in the Netherlands
·   Salvation Army (i.e. *Leger des Heils*)
·   Anglican Church in the Netherlands
·   Coptic Orthodox Church
·   Fellowship of Free Evangelical Congregations in the Netherlands
·   Orthodox Church
·   New Apostolic Church
·   Critical Groups and Congregations in the Netherlands (associate member)
·   Church of the Seventh-Day Adventists (associate member)
·   Association of Dutch Protestants (associate member)
·   United Pentecostal and Evangelical Churches (associate member)

Being member of this Council of Churches can have advantages for religious organisations. For example, as stated by the Roman Catholic church, there will in principle no objection to rent or purchase a church building by another religious community when they are member of the nation Council of Churches (Roman Catholic Church, 2008). However, where the Council of Churches is able to connect and unify religious organisation, they are not able to influence policy directly.

C.2 | GOVERNMENTAL INSTITUTIONS

The existence of church buildings in Netherlands shape the Dutch landscape and history as well as identity and culture. As church buildings are strongly anchored in Dutch society, disappearance or deterioration of the buildings would have a major impact on everyday life. On top, governments also value the social purpose of a church building (van den Berg, 2018). While the owner of a vacant church building might be primarily responsible to realize a future for this church building, vacancy might also affect the public domain which makes that the government also has an interest (Atelier Rijksbouwmeester, 2008).

Since the constitution of 1848, the administrative system in the Netherlands contains of three layers: national, provincial and municipal government. Each is part of a larger whole yet acts with a certain degree of independence. In individual laws the powers, tasks and organisation of municipalities and provinces are elaborated (Figee et al., 2008). Because of their role as a policy maker with regard to the spatial (re)organization, the economy and the cultural history of the Netherlands (Atelier Rijksbouwmeester, 2008), governmental institution are important players in dealing with church buildings. The different powers and interest of all involved governmental institutions will be described below.

C.2.1 | National Government

low to medium interest   high power

As first point of contact in defining policy, the national government plays an important in the future of church buildings as general interest. In particular, the national government is a party which can use legislation to take on the role of inspirer and catalyst (Atelier Rijksbouwmeester, 2008). In general, the national government considers the preservation of heritage to be important (Schuyt & Pijnenborg, 2015).

Because the public interest is recognized, the government made subsidies and tax benefits available that encourage its preservation (Schuyt & Pijnenborg, 2015). Though, according to Raats (2013), the downside of subsidising cultural heritage is that functions which might not have a major contribution to society anymore, will still be maintained without a clear purpose. In this matter, more favourable for the national government is (adaptive) reuse, in which private parties take the initiative and responsibility to preserve church buildings for the future. Therefore, it is no surprise that the governmental political objective is to stimulate adaptive reuse of vacant national monuments (Bisseling et al, 2011). Altogether, the power of the national government is high since they are able to assign budgets, list church buildings as monument or promotes recognition of the problem. However, the interest on national level is relative low, as this task is assigned to local authorities and because the national government prefer the market to stand up for preservation of church buildings.

Ministry of Education, Culture and Science

As representative of the national government, the Ministry of Education, Culture and Science, is responsible for the protection and sustainable preservation of cultural heritage of national value. The execution of policy is assigned to the Dutch Cultural Heritage Agency (Dutch Cultural Heritage Agency, 2012). Furthermore, the Minister of Education, Culture and Science will also decide whether a church building should be appointed as protected monument, based on advice of the Dutch Cultural Heritage Agency (Dutch Cultural Heritage Agency, 2012: 10).

C.2.2 | Dutch Cultural Heritage Agency (i.e. Rijksdienst voor het Cultureel Erfgoed)

👁 very high interest ⚡ medium power

As an executive organization of the National Government, the Dutch Cultural Heritage Agency is invested with the execution of protecting and sustainable preservation of cultural heritage with a national value (Dutch Cultural Heritage Agency, 2012). The Dutch Cultural Heritage Agency is able to make use of various policy instruments such as the national monument status and the national protection status for city and village landscape. Dutch Cultural Heritage Agency offers financing options in the form of (reuse) subsidies and investments are made in research. The Dutch Cultural Heritage Agency is increasingly profiling itself as a knowledge institute and interconnector of various parties (Dutch Cultural Heritage Agency 2012). In case of national monuments, the cultural heritage agency will support in finding opportunities, as the Dutch Cultural Heritage Agency is able to act as mediator in connecting relevant parties to increase the possibilities for new life to churches (Houten & Ploeg, 2016). Furthermore they can support adaptive reuses by granting subsidies. With use of these financial incentives, feasibility studies or support in process management can be financed as well (Dijk, 2016). Currently, the Dutch Cultural Heritage Agency is responsible to appoint subsidies to municipalities to compose a vision on their church buildings (i.e. '*kerkenvisie*') (Dutch Cultural Heritage Agency, 2018).

The Cultural Heritage Agency aims to stimulate preservation and sustainable development of monumental building. In this matter, it is not only about restauration, but also to adjust buildings to adaptive uses (Dutch Cultural Heritage Agency, 2012). In case new uses of listed church buildings ask for changes to the building, the heritage agency has to give approval. In this matter the Dutch Cultural Heritage Agency does not directly oppose if a new meaningful layer of time can be added to a monument, provided it does not conflict with the amenity value of the church and the cultural-historical perspective (Het Parool, 2018).

In this role, the Cultural Heritage Agency values and selects (eligible) cultural heritage. If a building will be appointed as national monument the Dutch Cultural Heritage Agency will formulate a description which aspects of a building will be protected (Dutch Cultural Heritage Agency, 2012: 10) If a church building is listed as a monument, the maintenance of the building is seen as community interest (VNG, 2008). However, the national agency only takes care of churches which are appointed as national heritage (Dijk, 2016). By doings so, the heritage agency confines itself to listed monuments, which limits their impact (Dijk, 2016).

Program Agenda Future Religious Heritage(2014-2016)

Facilitated by the Dutch Cultural Heritage Agency, the Program Agenda Future Religious Heritage (2014-2016) is a joint venture between religious, public and private parties to look for opportunities

in order to create a continued existence of church buildings, both in religious purpose or other possible uses and reuses. Furthermore, they are the initiator of the website www.toekomstreligieuserfgoed.nl, an online platform to collect relevant knowledge on preserving church buildings for the future.

C.2.3 | Provinces

 medium interest   medium power

Provinces are able to create overview, emphasize common interest and connect involved parties and knowledge (OPEN, 2018). Because of their framework policy, provinces have some insight into the most important trends (Atelier Rijksbouwmeester, 2008). In case of church buildings, even if provinces do not pursue a direct policy for preventing or combating vacant church buildings, they are able to support municipalities, for example by a facilitation agreements in regard to regulations for reuse (Atelier Rijksbouwmeester, 2008). Furthermore, provinces appoint cultural-historical values and use those as starting point for their spatial policy. By mapping those values, provinces are able to ensure that cultural historical values will be included in spatial developments and to support municipalities in designing their land use plans (VNG, 2008: 84). Overall, provinces present themselves as the connecting link between heritage, spatial planning and economy (OPEN, 2018).

Provinces increasingly see reuse and adaptive reuse as key policy. They can proactively support, help and stimulate municipalities, owners and other interested parties in their search for new functions (Provincie Zuid-Holland, 2013). The additional value of provinces is especially visible for heritage that exceed municipal boundaries (IPO, 2008). In case of church buildings, a religious organisation might be accountable for multiple buildings scattered over different municipalities. Most of all, provinces will contribute to a sustainable future of heritage by initiating knowledge sharing (OPEN, 2018). In addition, provinces are also responsible for the allocation of the governmental budget for the restoration of national monuments, which count to approximately 20 million euro per year (IPO, 2018)

Inter Provincial Consultation (i.e. Inter Provinciaal Overleg | IPO)

IPO represents the joint interests of the provinces. On the one hand by playing an informative and guiding role in the (formal) preparation of policy that is important for the provinces, on the other hand by knowledge sharing and information provision to provincial partners and stakeholders (IPO, n.d.). IPO advocates for an integrated and area oriented approach towards the preservation of church buildings. Not only governments and owners, but also the environment must be involved in this (IPO, 2018). By doing so, IPO provides input for the policy process (OPEN, 2018).

Consultation Provincial Heritage Institutions of the Netherlands (i.e. Overleg Provinciale Erfgoedinstellingen Nederland | OPEN).

OPEN unites provincial heritage institutions and their various heritage disciplines. In this, the integral approach to heritage is central. OPEN is a platform for information exchange and defends vested interests of provincial heritage institutions that serve more than one heritage discipline within their products and services.

Monument Guard (i.e. Monumentenwacht)

In every province in the Netherlands, a monument guard is active. This monument guard is an independent organization that periodically inspects and gives advice about the maintenance status of the monuments of their members (Dutch Cultural Heritage Agency, 2012).

C.2.4 | Municipalities

medium to high interest   high power

As in many countries, municipalities in the Netherlands are the primary level of government most citizens come into contact with. This makes municipalities is the most visible level of government (Figee et al., 2008). In every Dutch municipality, multiple church buildings are present. However, for a long time municipalities have seen religious heritage as something of religious organisations. After all, the concept of separation of church and state is deeply rooted in Dutch society (Dijk, 2016) which might hinder collaboration between de two parties (see paragraph 4.3). As a consequence many municipalities have not actively engaged themselves in religious heritage (Nelissen, 2008, 71), or felt responsible for the conservation of church buildings. The reluctance of governments can perhaps also be explained by the fact that parishes and church congregations have been able to manage themselves reasonably well (Bernts, 2001).Without a former need, many municipalities have no idea how to deal with vacancy of church buildings (van Houten & Ploeg, 2016), or if they even want to get involved. This result in a more wait-and-see strategy from municipalities in relation to the problems around religious heritage (Ankone, 2016: 55).

When a theme becomes a problem, as with vacancy of church buildings, the availability of information is partly dependent on the extent to which the actors feels involved in the problem and the extent to which the actor want to be responsible for it. Therefore, the presence of information can be considered to indicate the degree of policy intention to tackle this problem (Atelier Rijksbouwmeester, 2008). Within municipalities, many will recognize the problems of vacant church buildings. However, not every municipality is evenly active in finding new futures for the church buildings in their region. In this matter it might help to compose a municipal vision (Houten & Ploeg, 2016). Hence, municipalities are stimulated by the Dutch Cultural Heritage Agency to compose a vision on their church buildings (i.e. 'kerkenvisie') (Dutch Cultural Heritage Agency, 2018). The availability or intention towards a vision on church buildings indicates if the problem is under attention by the municipality.

However, in many cases the local government is insufficiently aware of the factual circumstances that threates individual church buildings and so there is (almost) no anticipation of imminent vacancy (Atelier Rijksbouwmeester, 2008). According to Atelier Rijksbouwmeester (2008: 65), "the lack of formalized vacancy policy by municipalities can be explained by various options: a lack of sense of urgency ('we have no vacancy here'), a lack of problem ownership ('vacancy is a problem of the market') or a lack of visibility on possibilities ('vacancy is not illegal, so nothing can be done about it')". In case of church buildings, one might argue some municipalities tick all those boxes. However, this does not mean municipalities do not have a responsibility. Municipalities plays an important role by initiating stimulating planning regulations and allowing new functions by changing the zoning plan in case the current plan does not incorporate the new function(s). An important factor is the city council's policy. A check on the current land use plan and willingness to adapt is important (Geraedts et al., 2017). However, this process can take a long time and it depends on

what is possible for each municipality and to what extent the desired new function can be realized (Ankone, 2016). Changing a land use plan can easily take one or two years (Dijk, 2016).

In case a church building is listed as (municipal) monument, it is expected municipalities will also contribute in finding a new future for the building (Ankone, 2016). Furthermore, they have to check and approve if changes to a church building are necessary. However, if a church building is not listed as a monument, municipalities will still have an automatic involvement as the church building requires any changes to its appearance. Municipalities have to give their approval in case of refurbishment by a building permission, adaptive reuse by adjustments of the land use plan and demolition by a demolition permit (Nelissen, 2008, 71). Different municipal departments might be responsible for the licensing. However, municipalities are no heterogeneous organisations. Also at local level, different departments might have different interest. Multiple cases are available in which those interest are not aligned internally (for example see Ankone, 2016)

However, by their policy instruments municipalities can stick to the preservation of the church buildings, which can make sale to developers more difficult (Kroft, 2019). All in all, the municipality is not indispensable as partner or ally in the entire reuse process. It is therefore of great importance that the municipality supports the initiators' plan (de Vries, 2017). Besides, the municipality can also act a mediator (Houten & Ploeg, 2016) or be invested as sparring partner. Municipalities are usually experienced with other reuses and are therefore able to asses which possible problems are likely to be expected (de Vries, 2017). Furthermore, municipalities might be able to support investors to make the reuse project of a church building financial feasible. For example, municipalities might use community funds to finance maintenance of church buildings (Bisseling et al, 2011), act as guarantor for loans in case of reuse project (Molenaar, 2018) or grant subsidies available for conversion projects (Geraedts et al., 2017). Of course, a municipality is also able to purchase a church building itself to take control during a reuse process (Houten & Ploeg, 2016).

Spatial planning department
As the Netherlands is populated, each square meter of land is important and tends to be given a specific purpose. Therefore municipalities are obliged to create land use plans to describe how they will use their available land (Figee et al, 2008). The municipal spatial planning department decides on request for change of land use plans, building permits or demolishing permits.

Heritage department
As part of their policy on culture, heritage plays an important role. In case a church building is a listed monument, the heritage department will be involved if changes to the building have to be made. This heritage department should guard (re)designs of church buildings will not harm their cultural values. Therefore the heritage department should give their approval on building plans. Also requests for listing a building on the municipal monument list will be guided by the heritage department.

Municipal Council
The municipal council is formed by elected representatives of the municipality. The municipal council supervises the municipal executive, questions, criticises and attacks where necessary and desirable (Figee et al, 2008). The municipal council will formulate municipal policy on how to deal with church buildings.

Association of Dutch Municipalities (Vereniging Nederlandse Gemeenten - VNG)

Dutch municipalities are financially dependent on national government and any change in national legislation can impact municipal financing. To formulate guidelines and share knowledge on how to apply national legislation, municipalities are unified in the Association of Netherlands Municipalities (VNG) (Figee et al., 2008). This can be very useful to share experiences, question practical problems and defining standard processes to follow. To compose regulations, for example to legally embed the status of a monument, municipalities might use the "VNG model regulation" (Ankone, 2016: 52)

On top, the VNG also functions as the most important lobby instrument for Dutch municipalities to the national government. VNG promotes all members' interests knows exactly what is going on at the centre of government in The Hague. Therefore, it can offer its members advice on all kinds of topical policy themes (Figee et al., 2008)

C.2.5 | European Union

low interest   low power

Since the 1990s the European Community has developed policies that focus more on the valorisation of heritage and its relations with communities and society (Della Spina, 2019). In this manner, the treatment of church buildings in the Netherland is mostly seen as an national affair. However, the policies of the EU have generated long and intense debate on these issues, which sees cultural heritage as a crucial resource for the integration of the different dimensions of cultural, ecological, economic, social and political development (Della Spina, 2019). Nevertheless, international parties are very interested in the way the Dutch deal with their heritage. After all, compared to other European countries, our country has a high percentage of people who do not attend church any more (de Hart & van Houwelingen, 2018). In the meantime, more and more creative solutions are being found to preserve church building for the future. Or, as mentioned by van den Berg (2018): in this regard, the Netherlands has internationally an exemplary role. In special cases, one might apply for European subsidies for refurbishment or adaptive reuse. However, these subsidies are subject to strict conditions.

Future for religious heritage

In international context the association 'future for religious heritage' plays an important role. They enforce international attention for the protection of religious valueas throughout Europe. As a consequence they lobby European institutions to take an active rolin the preservation of church buildings, organises knowledge meetings with various experts throughout Europe and share inspiring reuse projects of church buildings

C.3 | PRIVATE PARTIES

In the event that religious use of a church building is no longer possible, one might think about other uses. At this point, private parties come into picture which might offer a convenient solution in the form of (adaptive) reuse. In many examples this ´private´ operation can also be served by public-private partnerships. However, in any case, a project needs to be financial feasible to become a success. Therefore, investors and developers will only be willing to buy and transform a building when it fits their real estate strategy and provides sufficient return on investment (Geraedts et al., 2017). However, developers and other private parties might also act based on a social responsibility.

After all, where demolishing and rebuild might financially be more attractive, it can be considered to be more valuable for society if a church building will be preserved (van den Berg, 2018).

C.3.1 | Potential buyers

high interest   medium power

Even if both demand and supply of vacant church buildings is very large, it can be very hard to find the 'perfect' church as requirements of potential buyers often do not match available church buildings and their locations (van Houten & Ploeg, 2016). However, if a appropriate church building is being found, it is stil questionable whether a suitable new purpose can be found. Project developers always try to acquire a church building for an acceptable (i.e. low) offer. However, this offer does not always correspond to the expected selling price of the religious organisation. Available risk to the reuse of the church building will be discounted in the final offer, resulting in a lower expected rate of return. On the other hand, whoever makes the highest bid is also not yet assured of a purchase. Permission from the diocese (Roman Catholic Church) or church council (Protestant Church) is required for the definitive transfer. In the Protestant Church the sale will be handled by the local community, potential buyers of a Roman Catholic church building have to take a visit to the bishop of the corresponding diocese as well to discuss a new purpose or the (former) place of worship (Dijk, 2016).

On the other hand, potential buyers often are not able to cope with all the different aspects of a reuse process. A municipality that supports the plan of the potential buyer can be helpful in providing clear communication and to answer difficult questions from the environment (de Vries, 2017). The role and corporation of municipalities is also stressed by Bullen & Love (2011), stating the only way that a heritage building will present a viable opportunity as an adaptive reuse project will be if incentives are available for potential buyers. In turn, this relies heavily on the legislation and planning requirements and on substantial financial incentives in the form of tax concessions. Depending on restrictions for use in the municipal land use plan, potential buyers might negotiated a lower purchase price (Kroesen, 2008).

C.3.2 | Financial investors

low interest   medium power

Church buildings are usually not the most inexpensive buildings, especially not if the building has been vacant for a while or if maintained has been neglected. In many cases it is a big challenge to overcome a shortage of money to renovate the former church building (van Houten & Ploeg, 2016). Investing in a church building is a risky business, not at least because it is hard to determine the exact maintenance state of the building. Renovation and maintenance costs, especially because of highly specialized work, can easily run up to 5% to 10% of the values of the church building (Dijk, 2016). As a consequence, it can be expected that financial investors are not directly interested in contributing financially in church buildings.

However, without financing the opportunities of potential buyers to realize their plan are limited. On top, since investments in church buildings are not always seen viable by bankers, it can be a very big challenge for potential buyer to achieve a balanced budget. In many cases, multiple financial investors should be untited to raise funding. In case the church building is listed as monument, one

might also try to benefit from a low interest loan via the Revolving Fund of the National Restauration Fund. Funding might also be found in investment opportunities such as crowdfunding, subsidies and sponsor contributions (Molenaar, 2018).

National Restauration Fund (i.e. Nationaal Restauratie Fonds)

The National Restoration Fund is an independent foundation that provides financing and pays subsidies to monument owners for restoration and maintenance of their premises. In addition information is provided on financial and process aspects of restoration and maintenance of monuments (Smit, 2015). The National Restauration Fund provides knowledge on opportunities for adaptive reuse project by use of their website www.herbestemming.nu

For owners of national monuments there is often the possibility to take out a low-interest loan by the National Restoration Fund in order to fund the reuse or restoration (IPO, 2018). The so called Revolving Fund is backed by the national government and can be used by owners to finance their project. Funding will be amortised by an interest (Smit, 2015).

C.3.3 | Project developers

👁 high interest ⚡ medium power

The role of project developers is considered crucial in the case of reuse. The size of objects in combination with the range of financial, planning, regulations and legal consequences are often so complex that one cannot go beyond the expertise of a project developer (Atelier Rijksbouwmeester, 2008). Their objectives are primarily commercial, since "church buildings are often an added value to area redevelopment and also represent a certain status" (Nelissen, 2008, 70). Some developers have a warm heart for religious buildings, others purely act for their own commercial gain. In many cases, the project developer will also be the (potential) buyer of the church building.

However, religious organisations should be aware of the financial motives of project developers. After all, a good bid for the building plot on which a church building is located, does not structurally solve financial problems of religious organisations (van Haastrecht, 2009). On top, Ankone (2016) argues that while project developers often prefer to demolish an object and build something new on the valuable land, this does not necessary yields more than the conversion of an object.

In reusing a church building, project developers face some challenges. Where developers have lots of experience in the real estate market, they sometimes tend to forget history and valuable aspects of church buildings (Kroesen, 2008). Also a monument status can be an obstacle, as the design possibilitie of project developers wil be limited: "they do not have fully freedom or are not fully allowed to adjust the exterior according to their own design" (Gelderloos, 2012: 203). This phenomenon can also occur at a later stadium. Even a sale of a church building is closed, project developers might make adjustments to the design which are not aligned or agreed by the former owner. Certain behaviour can touch a sore spot by former users (Kroesen, 2008). In other words, also after the sale of a church building, project developers should be aware of the meaning of a church building in society.

BOEi: Kerk en Klooster

As an organisation without profit motives, BOEi aims to find solutions for social issues of empty heritage, including church buildings. This organisation seeks to offer vacant heritage a permanent place and function in society. With the reuse of heritage, it is considered to be possible to give monuments a new life, with a valuable place in society (BOEi, n.d.). Initially BOEi was mainly focussed on industrial heritage. With the foundation of subsidiary 'Kerk en Klooster', BOEi became also active in the work field of religious heritage (van Damme, 2013). However, while experienced, BOEi might face challenges in the reuse of church buildings as well. For example, BOEi attempts to be entirely free to coordinate the design and interventions with the user. However, authorities only want to grant a permit if it is clear for which new function monumental values are being sacrificed (van Damme, 2013) and church congregations also have an interest in how the final design will be.

C.3.4 | Real estate agents

high interest   medium power

When a church building will be disposed by a religious organisation, it can be very useful to make use of real estate agents. Especially determining the economic value of a church building can be very difficult. Valuations are often based on the income of a number of religious objects that have been sold for a considerable amount or that have been successfully been reused (Schuyt & Pijnenborg, 2015). Real estate agents might give better indications on what a church building might be worth. On top, real estate agents may be give restrictions when looking for potential buyers, such as a guarantee that the church must be given a social purpose. Since real estate agents make their living of selling property, they have a high interest in the economic market of church buildings. Because they are the spider in the web between supply and demand, they are able to influence the future by connecting parties.

Besides ordinary real estate agents, there are also real estate agents that are specialised in the sale of church buildings, the most know party is Reliplan (Dijk, 2016). Part of their activities is to maintain overview on church buildings that are possibly abandoned by religious organisation and which are potentially available for (adaptive) reuse (Atelier Rijksbouwmeester, 2008). In doing so, the estate agents of Reliplan have access to a lists of vacant church buildings and of potential buyers (Klaus, 2007). However, religious organisations which are looking for a church building will always have first choice. By giving priority to those organisations, Reliplan aims to preserve church building for their original purpose (van Houten & Ploeg, 2016).

Where both the demand and supply of vacant churches is very large, it can be very hard to find the 'perfect' church since requirements often do not match available church buildings (van Houten & Ploeg, 2016). The range in supply is very diverse. The value of the church depends on the location and on what kind of church it is. As a consequence, the differences in value are very large as well.

C.3.5 | Architects

low to medium interest   medium

Architects have the expertise to put together a well-considered reuse plan. A well thought design might add a new historical layer and qualities to a (former) church building (Provincie Zuid-Holland, 2013). In this manner, an architect is responsible to translate all the different requirements and

desires of involved parties in order to establish a successful design. By doing so, architects will be faced with the major challenge to fit all requirements of a refurbishment of adaptive reuse into a church building. Requirements can be conflicting because of the variety of actors involved. Furthermore, it is important to consider the environment of a church buildings and related law and regulations. In case a church building is listed as a monument, monument conservation should also evaluate and give permission on new designs for the building (Klaus, 2007). Defining a (new) use for a building often goes in close consultation with local heritage departments and other heritage authorities. For architects, the trick is to preserve the characteristic features of the church building as well as possible for any (new) use, modification or maintenance. A good architect is of great importance for this (Ankone, 2016: 35). This makes architect have power in guiding stakeholders towards a certain solution, especially on local level. Their interest however is limited, they have an interest to preserve architectural values, but on the other hand also to add new architectural values.

C.3.6 | Church building operators

medium to high interest   medium power

Church building operators are in charge of the daily care of the church building (IPO, 2018). Religious organisations might opt to keep the building under their own management or to transfer it to professional parties. In some cases, local governments might also serve as building manager. After all, in the Dutch system the restoration of monuments is only subsidized by the government if adjustments are made in a "reversible" way, which means that the building can be returned to its original state at any time. This condition makes many old church buildings unattractive for management foundations. As a party that exactly knows the ins and outs of the church buildings, such as maintenance state, reuse potentials, et cetera, church building operators have a high interest and mainly cognitive power in a decision-making process on the future of a church building.

Association for Church Stewardship Management (i.e. Vereniging voor Kerkrentmeesterlijk Beheer)
The Association for Church Stewardship Management is an initiative of the Protestant Church and provides information about the relation between people, money, buildings and organization. On their website they share a lot of practical information about finance and dealing with religious real estate (Dutch Cultural Heritage Agency, 2012)

Dutch Association for Operators of Monumental Church Buildings (i.e. Vereninging Beheerders Monumentale Kerkgebouwen / VMBK)
The VBMK is the national association of owners and managers of monumental churches. The association is committed to management and daily operation of monumental church buildings in the Netherlands. They also promote awareness of the multifunctional uses of these building (Dutch Cultural Heritage Agency, 2012).

Silas Group
With their provision of consulting services to Christian communities, the Silas Group support religious organisations with material matters, such as administration, management and real estate. Church communities are increasingly less able to do that themselves (van Eijsden, 2018). Their sub organisation 'Kerkelijk Waardebeheer' is dedicated to share knowledge and support of Christian churches on the issue of (adaptive) reusing of church buildings.

C.3.7 | Insurer of church buildings

high interest   medium power

In the Netherlands, Donatus is the biggest insurer of church buildings and other monumental real estate (Bernts, 2001). A monumental status can be an advantage for future owners, since this status is a prerequisite to take out insurance to cover for risk of damage, at the monument insurance company Donatus. This can save a lot of money if problems occur (Ankone, 2016: 51). In return, insurers have a lot of inside information about church buildings and maintain good relations with church councils and church buildings operators. As a result, Donatus has good overview on the problems related to the future of church buildings and a advisory and political voice towards religious organisation.

Because of declining church participation and related remediation of the church infrastructure, the real estate portfolio of Donatus might shrink. If a church building will be demolished, or in some cases of adaptive reuse, the need for continuation of the insurance by Donatus is not plausible anymore (Bernts, 2001). In order to secure their own financial position, insures therefore has medium interest.

C.4 | INTEREST GROUPS

In defining a future for church buildings, the ability of interest groups to influence the process cannot be underestimated. According to Atelier Rijksbouwmeester (2008), the greatest asset of interest groups is bringing attention to a problematic complex, mobilizing the public and increasing support for the search for a solution. Activists and protest groups are very likely use the media to tell their story (Dutch Cultural Heritage Agency, 2018). National organizations sometimes have a strong lobby as well. In addition, they form a source of knowledge about a specific case or their own specific field of activity and therefore are able to contribute to the decision making process from an advisory role (Atelier Rijksbouwmeester, 2008).

C.4.1 | Local citizens and neighbouring residents

very high interest   medium power

Local residents and others who do not belong to the church community in question and who may know the church building that is threatened with closure only from the outside, may equally well be attached to the familiar image, the beacon that the church forms in the village or district (VNG, 2008). Therefore, residents aims to keep the icon in their village or neighbourhood (van den Berg, 2018), as the church building function as a landmark and defines the sky line of a city (Kroesen, 2008). Due to the often central location of a church building in a village, city or neighbourhood, the disappearance of a church building often fades out an important visual and structural centre. On top, in many small centres, church buildings might be the last remaining buildings with a public function (Bisseling et al, 2011). Society is often only interested in the external appearance of a church building, however the potential of a church building to host other activities that are important for a neighbourhood should not be forgotten as well (van der Lingen & Uytenbogaardt, 2009).

While a neighbourhood actually has no legal ownership, they do entangle significant emotional and psychological issues towards a church building. There seems to be the feeling that a church belongs to the community, and "every church building that will be demolished is a tombstone to a scattered

and dismembered community" (Velthuis and Spennemann, 2007: 53). As a solution, in many citizen initiatives there are votes to transform a church building into a community centre for the neighbourhood (van Haastrecht, 2009).

When a church building will be threatened with demolishment, citizens might suddenly label the church building as valuable religious heritage (Delporte, 2016). Despite an increasing group is not part of a living tradition anymore, the legacy will last, in which the societal value of a church building is not vanished at all (Delporte, 2016). To safeguard this legacy, local citizen communities might organize a protest march (Kroesen, 2008), start a petition for the preservation of the church building in their neighbourhood (Steinberger, 2019) or lobbying with other organisation to take part jointly in negotiations to list a church building as a monument (Kroesen, 2008). In return, voices from the neighbourhood might be heard in requirements for (adaptive) reuse plans set by the municipal City Council (Kroft, 2018). On top, residents can also submit an appeal to the court if they disagree with municipal choices, such as changing of the land use plan or issued permits (VNG, 2008; Blank, 2019). The main power of local residents is to slow down the process of reuse or rapid demolition.

Public support for a new use of a church building is crucial, since a church building is seen as public good. Although, not as possession, but as a feeling. With other words, as a neighbourhood does not support a new use or adaptive reuse, the project cannot be realized successfully (van den Berg, 2018). By entering into dialogue with the neighbourhood at an early stage, it is more likely that any future will be widely supported by the neighbourhood, municipality and province (Ankone, 2016) Local citizen communities are able to serve in creating public support for a reuse initiative, by organizing information meetings, newspaper articles and newsletters (de Vries, 2017).

Task Force Future for Church buildings ('Task Force Toekomst Kerkgebouwen')

The most known citizens' initiative is the nationwide 'Task Force Toekomst Kerkgebouwen'. This initiative came to life by a concern about the large amount of church buildings that became vacant or were demolished every year (Klaus, 2007). They were concerned by the lack of a safety net for church buildings that could no longer be retained because of major maintenance cost and the purely financial assessment determining if a church building would be preserved or not (Wolters & Jelsma, 2007). Driven by a shared love for church buildings, the Task Force aims to give society more opportunities to make use of the possibilities offered by abandoned church buildings. The initiative draws on a broadly constituted panel of specialist and is not anchored in a certain religion of societal philosophies. Within their activities, they mostly serve as a knowledge institute and as activist and lobby group to bring the issues of vacant churches to the attention (Wolters & Jelsma, 2007). Their main aim is to bring concerns on the preservation of church buildings and monasteries on the political agenda (Klaus, 2007).

C.4.2 | Cultural Heritage associations

high interest   medium power

Cultural-historical interest groups are of a typological nature such as foundations for churches, locally oriented such as historical associations, or a combination of both. The importance of such foundations and associations should not be underestimated. They often have a wide network and are familiar with specific church buildings. Their effectiveness is largely linked to news content of their activities. In this matter, they are often under attention by the media (Atelier

Rijksbouwmeester, 2008).Heritage associations shape the involvement of citizens in heritage. With the help of the association, citizens can actively participate as volunteers and make a (financial) contribution to the preservation of the heritage. As concerned citizens, members of a heritage organisation are committed to preserve heritage. If there is no other option, this requires activist action, protests or legal battles. Increasingly, however, it is about thinking along and exploring alternatives for the future (Dutch Cultural Heritage Agency, 2018).

Heritage associations prefer to find solutions for church building that does the building as much justice as possible, in which continuing the original religious function is favoured (Dutch Cultural Heritage Agency, 2018). However, their main objective is to protect church buildings of being demolished. In most cases they try by any means to place church buildings on a monument list. By acquiring a monumental status, irrespective whether this is a municipal, provincial of national monumental status, church buildings will be protected of being demolished by the government. Even more, when a church building is listed as monument, it cannot be removed from this list anymore in order to demolish the building (Nissen & Nissen, 2011). Heritage associations inform about monument policy, advise, raise objections and also regularly conduct conservation actions together (Ankone, 2016). In addition, heritage organisations provide information, organizes excursions and often have a (digital) contact point for reporting matters that require attention (Atelier Rijksbouwmeester, 2008). The Netherlands consist of many heritage organisation, all with different aims and objectives. Related to church buildings, the most active heritage associations are: Bond Heemschut, Cuypersgenootschap, Vereniging Hendrick de Keyser, etc.

C.4.3 | Foundations for preservation of church buildings

high interest   medium power

There are multiple foundations that operate at a provincial level with the aim of maintaining church buildings for the future and increasing interest in churches, such as Stichting Alde Fryske Tsjerken, Stichting Oude Groninger Kerken, Stichting Oude Gelderse Kerken, Stichting Oude Hollandse Kerken en de Stichting Oude Zeeuwse Kerken. These foundations are able to take over monumental church buildings from church congregations that can no longer afford the building itself, or that have become so small that support has been lost. The Foundations try to maintain the buildings through multifunctional use and active fundraising (Bernts, 2001).

C.4.4 | Foundation for Conservation and Reuse Religious Heritage (i.e. Stiching Behoud en Herbestemming Religieus Erfgoed) | BHRE)

high interest   medium power

The Foundation for Conservation and Reuse Religious Heritage is an organization that bundles knowledge, professionalism and financing capacity to preserve religious heritage in the Netherlands and provide it with a suitable new (shared) use. Their activities differ from offering specialist knowledge, connecting parties, help with financing, supervise restauration and take over church buildings when necessary and desired. Furthermore, they operate the website www.reliwiki.nl, a Dutch digital database on religious buildings (Behoud en Herbestemming Religieus Erfgoed, 2018).

Foundation for Conservation and Reuse Religious Heritage (BHRE) tries to mediate if parties cannot agree on future uses of a church building. With use of BOEi, and their shared initiative 'Kerk en Klooster' they are also able to redevelop former church buildings (van Damme, 2013).

C.4.5 | Museum Catharijne Convent

👁 high interest   ⚡ low power
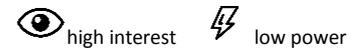
Museum Catharijneconvent tells the story of the history of Christianity in the Netherlands, and how it influences our society to this day. Part of the collection is exhibited in the fourteen churches and two synagogues, which are part of the largest museum in the Netherlands. In this way, the hidden religious art of the Netherlands is made accessible to everyone, including those who do not attend church (Museum Catharijneconvent, 2018).

The Catharijneconvent Museum focuses on the conservation, collection and disclosure of art and cultural-historical objects of Dutch Christian heritage. In addition, conducting and facilitating research is one of the museum's core tasks, as well as investing in and maintaining knowledge about religious heritage - even when it is outside the museum walls (Museum Catharijneconvent, 2018). With every closure of a church building, part of the religious identity will get lost. In dealing with church buildings, it is also the question what to do with their interior and furniture. Which items could be preserved and which can be used in another way.

C.5 | POWER-INTEREST GRID

When a decision on the future of a church building has to be made, several actors will be involved in the decision-making process. Those actors will have different interest and are dependent on each other at the same time. However, the actors have many mutual differences, which hampers cooperation and joint decision making (De Bruijn and Ten Heuvelhof, 2008). Within the former paragraphs, the stakeholders within the network of (imminent) vacant church buildings are described. In doing so their objectives are discussed, as well some capabilities to achieve those. Within the decision-making network on the future of church buildings, stakeholders might show power and interest to accomplish their objectives. The more power and interest an actor has, the more important it is to satisfy this actor in order to reach a decision. This paragraph therefore examines the power and interest of the stakeholders mentioned before. Subsequently, this information will be visualised in a power-interest grid (see Figure 32) which provides a quick illustration of important actors.

The power of actors is mainly determined by their resources. Actor resources are described by Dente (2014:35) as "any good that has value for the receiver". In this, resources have to be important for those who receive them: "if an individual already has a huge amount of a certain type of resource, then he/she probably won't be interested in having any more" (Dente, 2014: 37). As a consequence, the more resources an actors has, the more power it will acquire as more actors want to cooperate.

Dente (2014) highlights four types of resources that are most common in public policy processes: political resources, economic resources, legal resources and cognitive resources. Political resources relate to the amount of consensus and trust an actor is able to get; economic resources cosists of the ability to mobilize money or other forms of wealth; legal resources consist of law and regulation to deploy; and cognitive resources relate to important information and strategic knowledge.

Besides the availability of resources, actors are not obliged to actually make use of their resources. This depends on their power position, as described by De Bruijn & Ten Heuvelhof (2008). In this theory, three types of power positions can be distinguished:production power, as actors can make a positive contributions towards the realisation of something; blocking power, as actors are only able to halt something; and diffuse power, as it is unclear what the power position is and whether an actor will want to use its resources.

	Actor	Interest	Power position	Power by resources				
				Political	Economic	Legal	Cognitive	Average
Religious organisations	Roman Catholic Church	High	Production power	High	Medium	High	High	**High (11)**
	Protestant Church	High	Production power	High	Medium	High	High	**High (11)**
	Churchgoers	High	Blocking power	High	Low	Low	Medium	**Med (7)**
	Other religious organisations	Medium	Diffuse power	Medium	High	Low	Low	**Med (7)**
	KNR	Low	Diffuse power	Medium	Low	Low	Medium	**Low (6)**
	CIO-K	Medium	Diffuse power	Medium	Low	Low	Medium	**Low (6)**
	Council of Churches	Medium	Diffuse power	Medium	Low	Low	Medium	**Low (6)**
Governmental institutions	National government	Low	Diffuse power	Medium	High	High	Low	**Med (9)**
	Dutch Cultural Heritage Agency	High	Production power	High	Medium	High	High	**High (11)**
	Provinces	Medium	Diffuse power	Medium	Medium	Medium	Medium	**Med (8)**
	Municipalities	High	Production power	High	Medium	High	Medium	**High (10)**
	European Union	Low	Diffuse power	Low	Medium	Medium	Low	**Low (6)**
Private parties	Potential buyers	High	Production power	Medium	High	Low	Low	**Med (7)**
	Financial investors	Low	Blocking power	Low	High	Low	Low	**Low (6)**
	Project developers	High	Production power	Medium	Medium	Low	High	**Med (8)**
	Real estate agents	High	Production power	Medium	Low	Low	High	**Med (7)**
	Architects	Low	Production power	Medium	Low	Low	High	**Med (7)**
	Church building operators	Medium	Diffuse power	Medium	Low	Low	High	**Med (7)**
	Insurers of church buildings	High	Diffuse power	Medium	Low	Low	High	**Med (7)**
Interest groups	Local citizens	High	Blocking power	High	Low	Low	Medium	**Med (7)**
	Cultural heritage associations	High	Blocking power	High	Low	Medium	High	**Med (9)**
	Foundations for preservation of church buildings	High	Production power	Medium	Medium	Low	High	**Med (8)**
	Foundation for Conservation and reuse of religious heritage	High	Production power	Medium	Medium	Low	High	**Med (8)**
	Musem Catharijne Convent	High	Diffuse power	Low	Medium	Low	Medium	**Low (6)**

Next, the power-interest grid is used to classify different actors, see Figure 32. In this visualisation the interest actors are plotted against their level of power (depending on the availability of resources). In this overview it becomes visible that many actors are strongly involved in determining a future for a church building, also if they do not have the power to make a different. However, less powerful actors do have different ways to influence more powerful actors. The most important stakeholders to incorporated in the decision making process are listed in the category 'key players', those actors have an interest and power to make a difference. In the following paragraph, those actors will be elaborated on their perspective on how to deal with vacant church buildings.
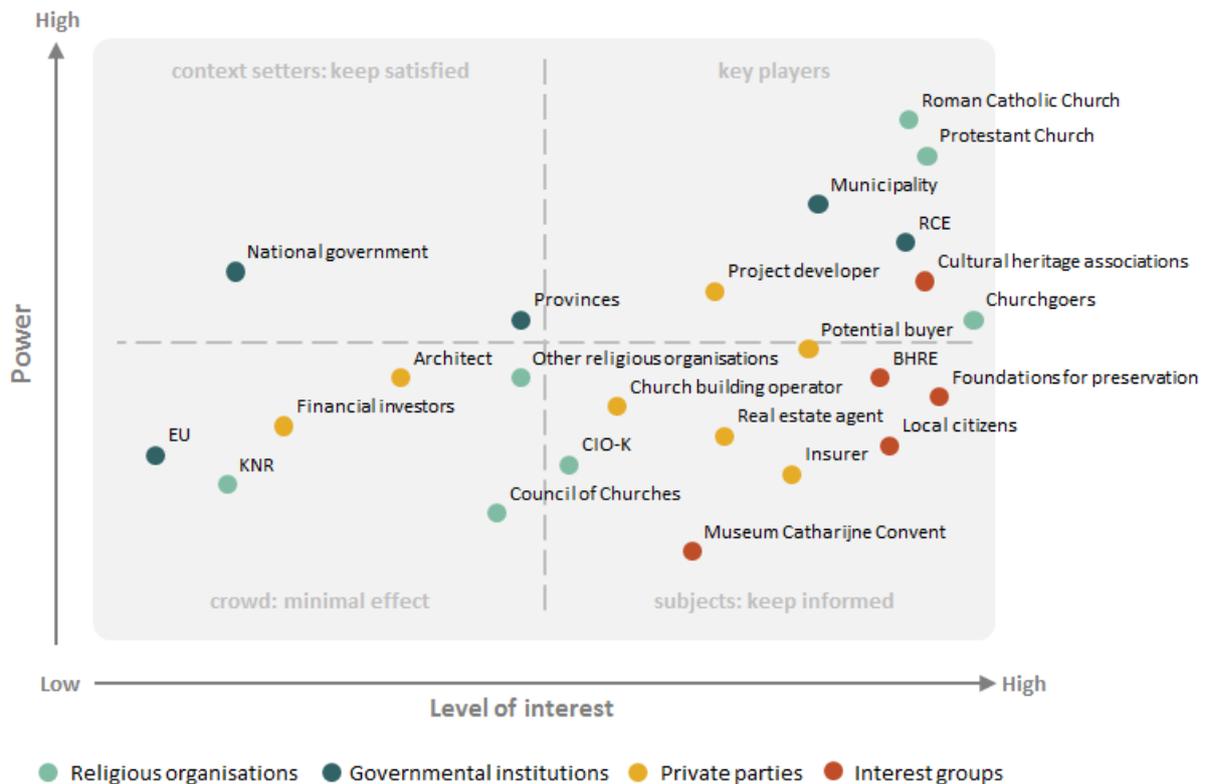
Figure 32 | Power-interest grid

C.6 | MAPPING FORMAL RELATIONS

Since the relevant stakeholders in defining a future for church buildings are described, it will be useful to map out the dependencies. Characteristics and position of actor and their mutual relation have a formal and informal side. Knowledge about both sides is essential in order to understand actors and their environments (Enserink et al., 2010). Finding a future for church buildings can be a bewildering process. Not only because of the plurality of the actors and their various interest, also because the actors have to interact in a system which is not unambiguous. Depending of the extend on which actors attach value to the characteristics mentioned in chapter 4, formal relations might be more important. Or, as stated by Enserink et al (2010:89) 'although formal authorities and formal relations do not determine the informal relation between people, it would be wrong to assume that hierarchical relations do not matter'. After all, legislation and formal procedures might strongly shape the interaction and influence behaviour of parties.

To map relations between actors, a formal chart is composed (see Figure 33). This visualisation shows the most important formal relations between the actors. Informal relations are not included,

National Government

Ministry of Interior (BZK)

Ministry of Education, Culture and Science (OCW)

Environmental Planning Law

Heritage Law

Spatial Development Strategy

Province

Environmental Planning Law

International guidelines

Local residents

Heritage organisation

European Union

Municipality

Real estate department

Municipal Council

Heritage department

Dutch Cultural Heritage Agency (RCE)

Demolition Permit

Subsidies (if church is listed on monument list)

Protected status

Subsidies (if church is listed on monument list)

Protected status

Council of Churches (Raad van Kerken)

Diocese (bisdom)

Advice

Church council

Financial contribution

Parish (parochie)

Voluntary (financial) contributions

Church members

Roman Catholic Church

Other Christian denominations

Church members

Permission

General Synod

Church Advisory Board (kerkenraad)

Provisions

Board of stewards (college van kerkrentmeesters)

Church Order

Protestant Church

Real estate agency

Financial investors

Religious communities looking for church building

Permission on (new) use

Potential buyers

Permission on (new) use

Building permit

Land-use Plan

Developers

Architects

Law and regulations

● Religious organisations   ● Governmental institutions   ● Private parties   ● Interest groups

Figure 33 | Formal Chart of defining the future for church buildings

but might play and important role as well. The overview gives a direct indication of how intertwined the system of actor is.

C.7 | KEY PLAYERS AND THEIR PERCEPTION TOWARDS REUSE

Research by Gelderloos (2012) on various new functions that might be considerable suitable for vacant church buildings, showed that the preference for a specific function can vary a lot, depending on the actor and its values. However, general preferences on the (re)use of vacant church buildings by different actor can already show the diversity and contradictions of their opinions. In this paragraph, only parties with medium to very high power and interest are included, since they are able to make an impact. Because the key players will definitely come by, somewhere during the process, their preferences and considerations on future functions of church buildings are listed.

C.7.1 | ROMAN CATHOLIC CHURCH

If religious communities are forced to dispose their church building, they generally prefer to continue the religious function and sale the church building to another religious organisation (Kroesen, 2008). However, even if the religious future of a church building can be safeguarded in this way, differences in culture might cause frictions between buyers and sellers (Kroesen, 2008). On top, not all religious communities will be qualified. For example, sale to Islamite communities is not always possible. Especially people with a religious background do not favour this option (Gelderloos, 2012). This standpoint could be explained because the gap between Muslims and Christs religious beliefs is simply to big (Klaus, 2007). Transfer to a non-Christian religious community is therefore out of the question (Post, 2016, 149).

In the vision of the Roman Catholic Church, their worship building have a strong sacred profile. Because a Roman Catholic place of worship is ritually devoted, and as such exclusively intended for the liturgy, demolition is generally preferred (Post, 2016, 149) especially over reuse with an uncertain outcome (Kroesen, 2008) or unworthy functions (Dutch Cultural Heritage Agency, 2011). However, if church buildings are not able to retain their religious function and demolishment is no option (for example if a church building is listed as monument), reuse comes into picture, although with great hesitation (Post, 2016, 149). At this point, Roman Catholic organisations are willing to look for vital, new, suitable but above all worthy purposes (Bisseling et al, 2011). Above all reuse should be "worthy and appropriate" (Post, 2016, 149). Appropriate function are for example: social functions, educational and health care function, and in some extent cultural functions (Dutch Cultural Heritage Agency, 2011). In case of reuse, preference is therefore given to social organizations such as healthcare institutions or community centres (Dijk, 2016).

However, there might be some options in a Roman Catholic church building when the sacral space in a building will be sized down (S. van der Bergh, personal communication, January 31, 2019). New guidelines of reusing Roman Catholic church buildings by the Papal Council for Culture in 2018 made a wider range of reuse possible. Still, secondary or shared use of a Roman Catholic church building intended for worship for matters other than ecclesiastical celebrations is not provided for in the current ecclesiastical law of the Roman Catholic Church. It is, however, possible to split a Catholic church building into a dedicated part for worship and into another part for other uses.

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Roman Cath. Church	-	+	+	+	++

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
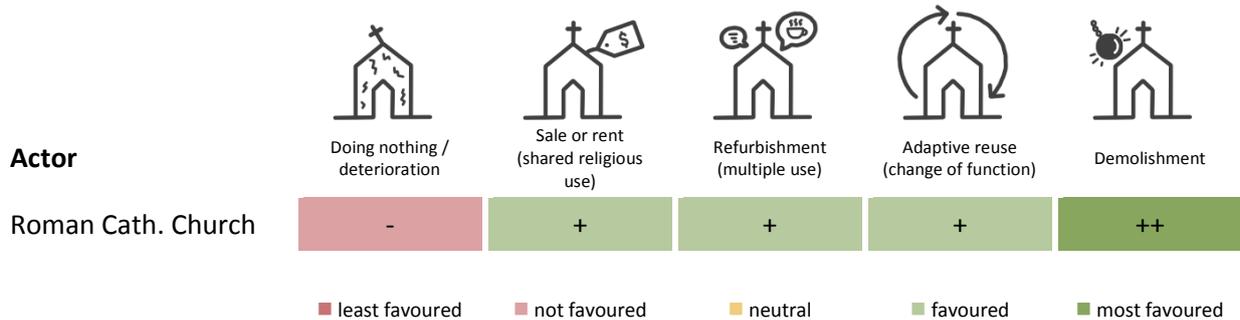
C.7.2 | PROTESTANT CHURCH

From the perception that a Protestant church building is an expression of the religious inheritance of the community that has built and used the building, it is clear restrictions are imposed on its (re)use by third parties (van der Lingen & Uytenbogaardt, 2009). Al in all, commercial and profane reuse is often not recommended. If the reuse of the building (which often remains recognizable as a church building) might cause damage to the image of the Protestant Church, this form of reuse must be rejected (van der Lingen & Uytenbogaardt, 2009). Therefore, in case of reuse, a preference is given to social organization such as healthcare institutions or community centres (Dijk, 2016)

Since sharing the building with other religious or non-religious parties is an option for the Protestant church, this creates more possibilities in a future use of a church building. This perception can also be noticed in research of Gelderloos (2012) on possible new functions for church buildings under members of the Protestant church, in which there seems to be a small preference for shared use or multiple use instead of adaptive reuse.

Still, also in the Protestant view it will be better in some cases to demolish a church building, instead of choosing for an adaptive reuse that conflicts with 'the proclaiming message' and the 'sent messaged by the church building' (Kroesen, 2008:12)

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Protestant Church	-	++	++	+/-	+

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
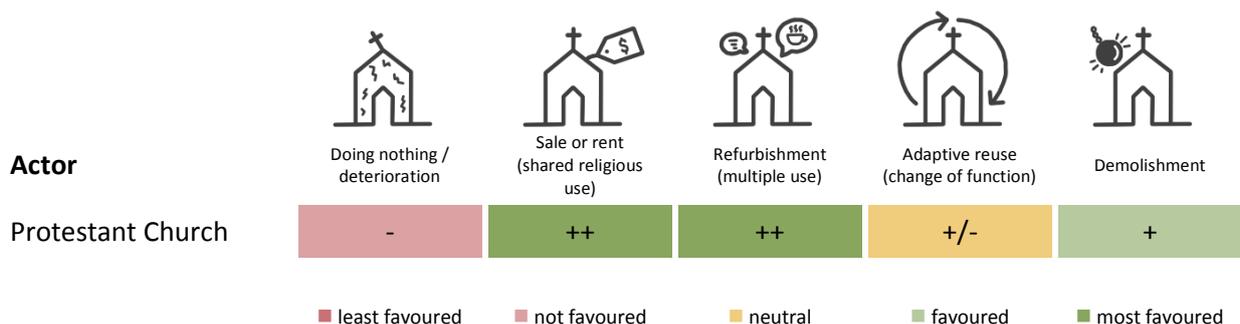
C.7.3 | OTHER RELIGIOUS ORGANISATIONS

Migrant churches looking for a church building where they can host their church building, would not benefit of a church building that is reused of demolished. As long as a church building is vacant, migrant church still are able to entitle the building. Of course, shared religious use of a church building with multiple use is most suitable for these organisations.

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Migrant churches	+/-	++	++	--	--

■ least favoured ■ not favoured ■ neutral ■ favoured ■ most favoured
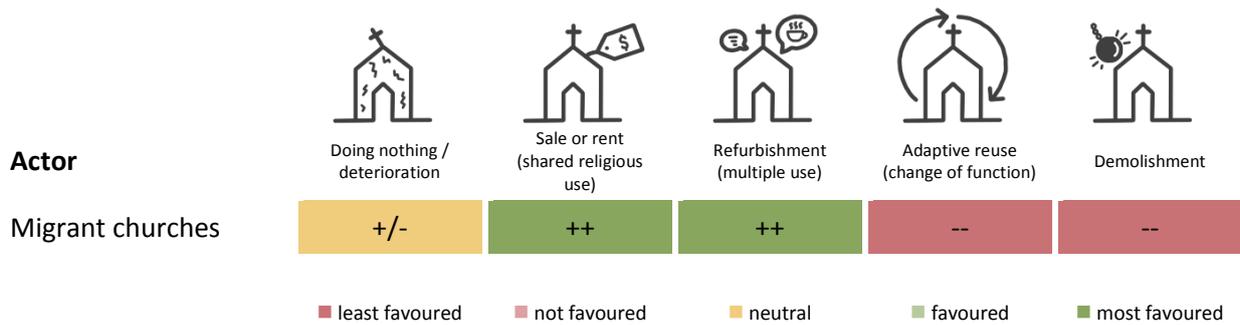
C.7.4 | CHURCHGOERS

Of course, churchgoers benefit most if they can shared their church buildings and still be able to use 'their' church as place of worship. However, in this case church members are forced to look at other faith groups in a different way, certainly when those other religious communities take over their own church (van der Lingen & Uytenbogaardt, 2009). However, shared religious use and multiple use is therefore preferred by churchgoers. Hence, where churchgoers mostly are open for shared or new uses, they sometime indicate to have difficulties with using the former space of worship too worldly (Kroesen, 2008). On the other hand, demolishment is definitely not preferred by churchgoers, however research by Gelderloos (2012) showed that there is a preference of demolishment over deterioration

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Churchgoers	--	++	++	+	-

■ least favoured ■ not favoured ■ neutral ■ favoured ■ most favoured
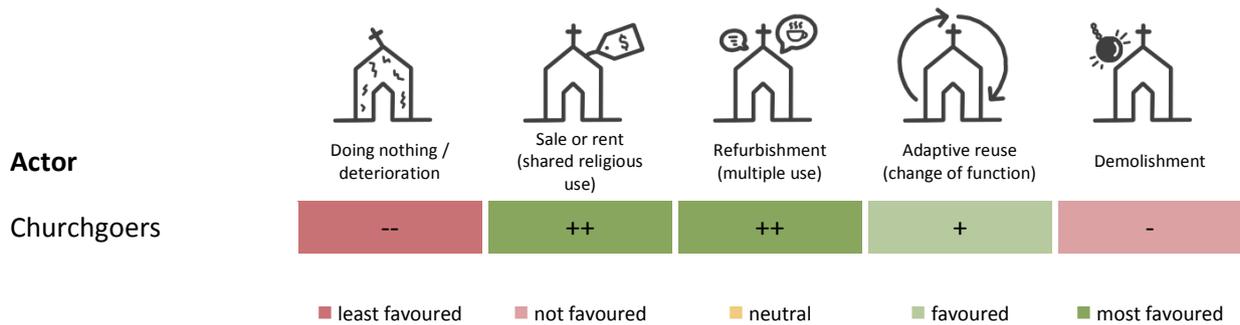
C.7.5 | MUNICIPALITY

Demolishment will not be preferred by municipalities. With regard to urban renewal, many municipalities prefer internal expansion over external expansion. This means, no more large buildings developments outside built-up areas, but careful filling in of existing structure. With church buildings being empty, this can create possibilities for new uses. In this matter, leaving church buildings empty is not favoured by municipalities. More preferred is finding a new (re)use.

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Municipality	-	++	++	++	--

■ least favoured ■ not favoured ■ neutral ■ favoured ■ most favoured
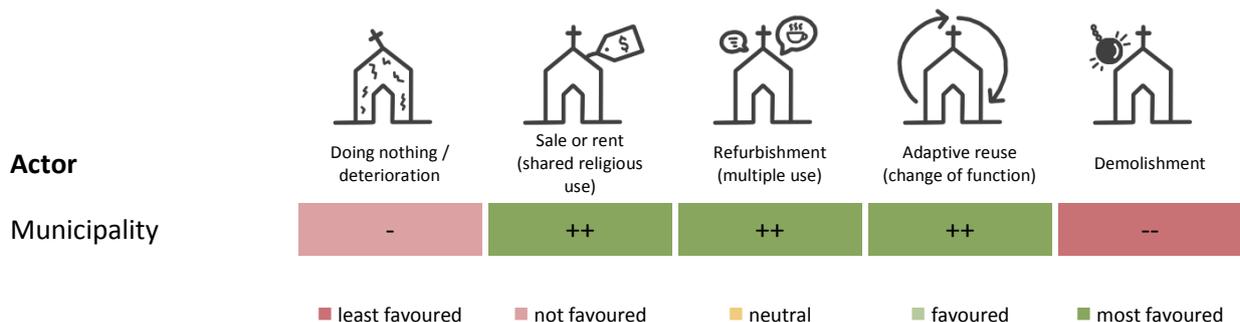
C.7.6 | DUTCH CULTURAL HERITAGE AGENCY

In case of empty church building, the Dutch Cultural Heritage Agency argues that reuse and redevelopment are very important. However, their preference is to preserve monuments for the purpose it was originally built for. After all, the original function of a monument generally offers the best guarantee for the preservation of monumental values. The building has been designed for this function and has therefore become a bearer of meaning. Reuse is therefore only possible if the church building cannot be kept in religious use aymore (Dutch Cultural Heritage Agency 2012).

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Cult. Heritage Agency	-	++	+	+	--

least favoured   not favoured   neutral   favoured   most favoured
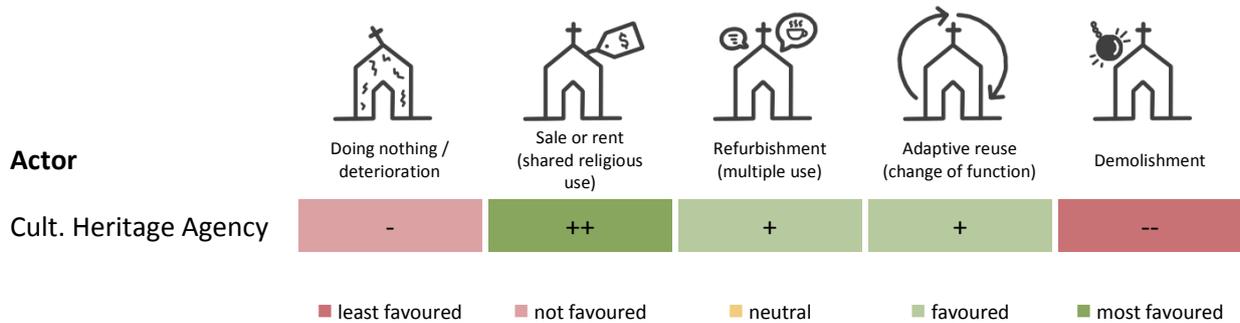
C.7.7 | POTENTIAL BUYER

Potential buyers are looking for a vacant building that suit their preference. As long as a building is still available, the potential buyer might be able to purchase this building. Demolishment of former church buildings is therefore not favoured at all. Shared religious use will not be very attractive for a potential buyer to make a profit. Multiple use and adaptive use both offer potential, in which adaptive reuse is the most favoured since it least limit to potential buyer in opportunities.

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Potential buyer	+/-	-	+	++	--

least favoured   not favoured   neutral   favoured   most favoured
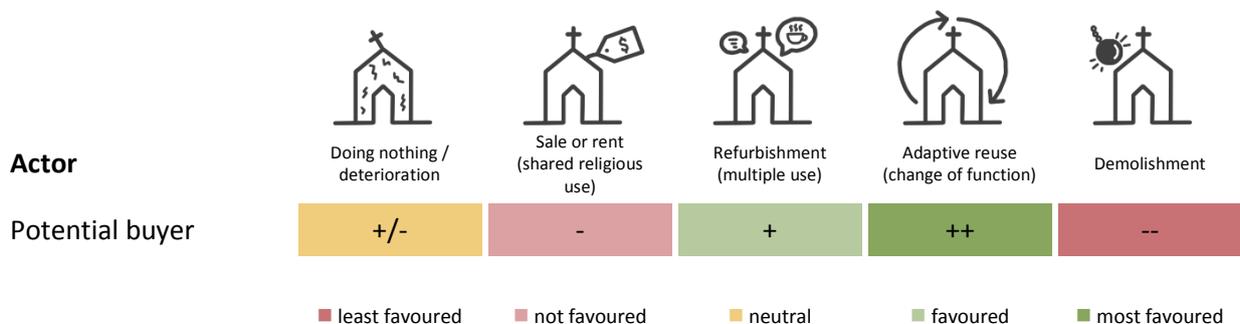
C.7.8 | PROJECT DEVELOPER

In many cases, the project developer and potential buyer are the same. Therefore they have similar preferences: make a statement (and profit) by reusing the church building.

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Project developer	+/-	-	+	++	--

least favoured   not favoured   neutral   favoured   most favoured
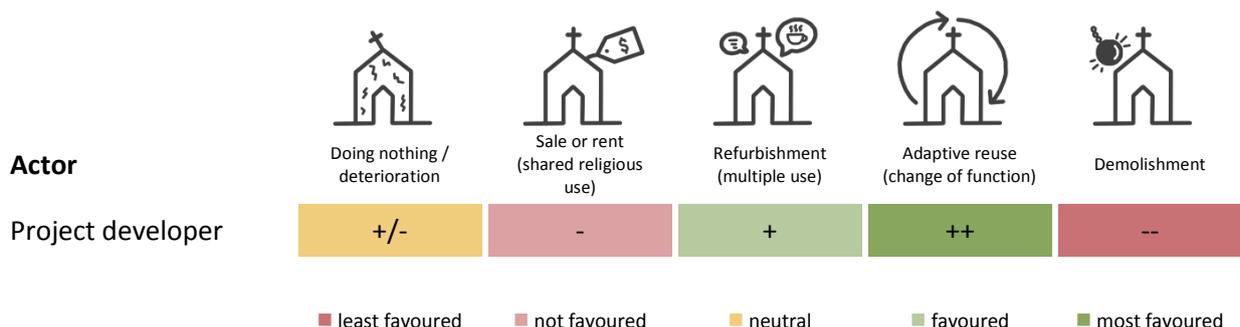
C.7.9 | LOCAL CITIZENS

Citizens' initiatives are mostly intended to preserve abandoned church buildings and getting them a new purpose (Klaus, 2007). Because buildings-in-use contribute to the local economy and/or contribute to a safe and vivid environment, usually neighbours will accept adaptive reuse (Geraedts et al., 2017). The original religious function of an abandoned church building evokes emotions in many discussions about a suitable new use for church buildings; for example, 'people generally prefer new destinations that are in some way considered to be in accordance with the old religious function, including cultural activities' (Kroesen, 2008:11)

The idea of the church building as meeting point for the neighbourhood, is most preferred (Gelderloos, 2012). Especially if a church building will be used in multiple ways, and becomes accessible for more people, non-religious respond positively. People who are not religious therefore mostly value the church building as a meeting point. They would like to enlarge the social function of churches and to make church buildings openly available for society (Gelderloos, 2012). In this perspective, the function of a church building as community centre is expected to be very suitable.

However, not all kinds of reuse will be favoured, for example if a church building will be reused as a disco or shopping mall, non-religious might be even more offensive than religious organisations (Gelderloos, 2012). This might be explained by one of the side effects of a reuse: an adaptive reuse might cause more activity and commotion around the building. This can negatively impact the neighbourhood. Also, if the current building is highly appreciated due to its architectural appearance, cultural historical value or its identity, much resistance may be experienced if plans are made to change the building's appearance (Geraedts et al., 2017).

Actor	Doing nothing / deterioration	Sale or rent (shared religious use)	Refurbishment (multiple use)	Adaptive reuse (change of function)	Demolishment
Local citizens	--	+	++	++	--

■ least favoured   ■ not favoured   ■ neutral   ■ favoured   ■ most favoured
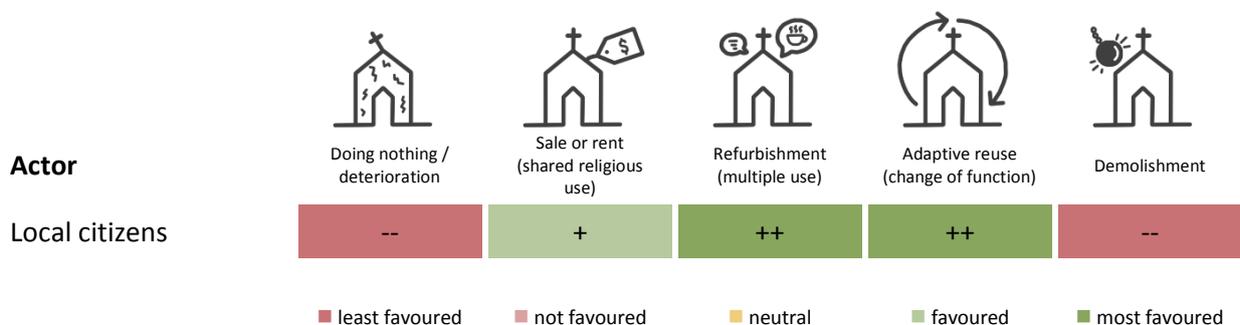
APPENDIX D | Q-METHODOLOGY

By applying Q-methodology, we will elicit and categorize the motivation perspectives for reusing (vacant) churches of involved parties in the Netherlands, in order to formulate recommendations for municipalities in their policies on dealing with (imminent) vacancy of (former) churches. In doing so, the methodology combines principles from qualitative research with quantitative research methods (factor analysis) (Brown, 1993). The basic idea behind the Q-method, is that respondents of a Q study will be confronted with a group of statements and asked to rank these by the degree to which they agree with the propositions. The collected data will be analysed using factor analysis in order to find patterns in the way statements are ranked by respondents.

In conducting this research we closely followed the guidelines of Watts and Stenner (2012). This Q methodological research on futures of church buildings consisted of six stages summarized in Figure 16 and elaborated in the following paragraphs.

Figure 34 | Flowchart of the steps of the Q methodological research approach

D.1 | STATEMENT COLLECTION: DEFINING THE CONCOURSE

The first step in Q-methodology is to collect as many expressions as possible related to the research subject. The concourse should include all of the statements or opinions regarding a particular topic, which may be expressed in text or verbally (Brown, 1993). The concourse can be based on existing print media or created from interviews with well-informed people (Webler, Danielson & Tuler, 2009). In this research both techniques are used. As primary sources, many statements are derived from newspapers, reports and face-to-face events. Quotes from presentations, interviews, public debates, stakeholders dialogues and discussion groups were also used in defining the concourse. Especially those statements who triggered friction and disagreement were considered most valuable. All in all, most of the statements in the concourse are collected from 'naturalistic' sources (Addams & Proops, 2000) indicating that they are based on comments or phrases from sources that stakeholders have previously produced using their own words. One of the benefits in doing so, is that the Q statements end up coming directly from the people being studied (Webler, Danielson & Tuler, 2009) and therefore reduce researcher bias.

The main aim of this step was to collect as wide range of opinions on the topic of reusing churches (discourse) as possible and documenting them in statements (concourse). As part of the concourse-definition phase, around 150 statements were collected.

D.2 | STATEMENT SELECTION: Q-SET

Since the concourse consist of too many statements for the sorting process (step 4), a sample of Q statements should be strategically selected from the concourse (Webler, Danielson & Tuler, 2009). This representative selection of the concourse is termed the Q-set. The main challenge in doing so, is to compose a set of statements that is still representative of the complete variety of opinions (van Exel & de Graaf, 2005) and enables respondents to react based on their individual experience (Previte et al., 2007). Therefore, simplicity is key. Webler, Danielson & Tuler (2009: 8) advices to

formulate short, stand-alone sentences that are easy to read and understand. Furthermore, two factors should be taken in consideration during the process of statement selection: coverage and balance (Watts & Stenner, 2012). With other words, the Q-set needs to represent the opinions of the population without important gaps or bias towards some specific viewpoints (Duin et al., 2017).

Structured versus unstructured sampling

First the concourse was reduced to a preliminary Q-set by excluding or reframing statements that were similar to others, out of scope or ambiguous. Next, two basic routes could be followed to compose a Q-set design, leading to structured or unstructured Q-sets. In designing a structured Q-set, relevant subjects are broken down into a series of key themes or issues which should be covered in order to enclose the entire complexity (Watts & Stenner, 2012). However, in some cases it is more preferred to have more flexibility in the sampling process. Especially if understanding the subject matter as a whole is more important than subsequent dissection, an unstructured Q-set might be preferred (Watts & Stenner, 2012).

If there is no theoretical framework in which the list of statements can logically be fitted, it can be decided to choose an unstructured q-sample. Unstructured sampling provides a survey of positions or perspectives with respect to the issue under investigation. As a consequence, unstructured sampling can suffer from bias in the sampling of topics. In contrast, structured samples purposely select statements to cover a range of topics and seek to avoid biases in over- or under sampling of particular subject areas (Steelman & Maguire, 1999)

To ensure that the statements in the Q-set represent the entire concourse, strategic sampling is applied. In this, the concourse is divided into categories each with corresponding statements. The final set of Q statements (i.e. the Q set) is subsequently selected by choosing statements from each category (Webler, Danielson & Tuler, 2009). However, in doing so, the amount of statements within each category was not restricted.

The item sampling started with a structured procedure, based on the values indicated in Chapter 4, resulting in 8 categories of statement types (Table 2). It was guaranteed that all values as described in CHAPTER 4 | MEANING OF CHURCH BUILDINGS IN THE NETHERLANDS were included in the statements. This resulted in 6 statements representing the economic value, 3 representing the architectural value, 3 the historic value, 4 the identity value, 4 urban planning value, 4 social value, 5 religious value and 4 statements representing the functional value. The categorisations helped to eliminate duplicated statements and to combine propositions with approximately the same connotation. However, some statements did not fit the predefined categorisation – especially the ones related to decision making processes. In the end, it was more likely to argue that an unstructured sampling technique was applied. Despite, the statements were balanced to ensure that neither pro nor con viewpoints were overrepresented.

Table 2 | Categorisation of statements in Q-set

Economic value
Architectural value
Historic value
Identity value
Urban planning value
Social value

Religious value
Functional value

Number of items in Q-set

There are no clear rules for the number of statements in the Q-set. Both sorts with as few as 20 or as many as 60 items are possible (Donner, 2001). Watts & Stenner (2012: 61) recommend a "Q set of somewhere between 40 and 80 items as the house of standard", and according to Addams & Proops (2000) a Q-sets typically range between 30 and 50 items in order to be comprehensive but still be manageable. In determining the right amount of statements in the Q-set, more statements will guarantee a more comprehensive coverage, whereas many items will also makes the Q-sorting process very demanding towards respondents.

Overall, researchers must ensure that they have covered the breadth of opinions or themes that may circulate about a discourse, but also ensure they have avoided unnecessary duplication as well as under- or over-sampling (Previte et al., 2007). Time and practical constraints need to be considered when determining the size of the sample (Previte et al., 2007). However, one must be aware that not only the most divergent statements remain in order to cover the whole discourse on the topic (van Duin et al., 2017). To conclude, in order to be manageable, Brown (1980) advises to include a maximum of 60 statements in the final Q-set.

A good Q statement is salient, in other words it is meaningful to the people doing the Q sorts. It must be understandable, but it need not be narrow. It is acceptable and even desirable for Q statements to have "excess meaning," which means that they can be interpreted in slightly different ways by different people. Above all, Q statements must be something that people are likely to have an opinion about. (Webler, Danielson & Tuler, 2009). As framed by Brown (1980) obtaining a balanced set remains "more an art than a science". As an indication, Watts & Stenner (2012) suggest to compose the Q-set in such a way that half of the items are positively framed and half negative.

Validation of the Q-set

As mentioned by Watts & Stenner (2012: 57) "a good Q set cannot afford to be questionable structured". Nor does it make respondents "feel limited, restricted or frustrated by failures of balance and coverage" (Watts & Stenner, 2012: 58). Therefore the preliminary Q-set was tested by 6 trial subjects to verify the completeness of the set and to correct any mistakes in the instructions to respondents. In doing so the testers were asked to sort the statements and to list statements they did not understand, found similar in meaning or were considered irrelevant. Getting other people to look at the draft Q-set helped to reduce duplication, to ensure the Q-set provided adequate coverage and to clarify the wording of some statements.

Changes were made to the formulation of some statements based on the feedback and the number of statements was cut to forty-seven in order to reduce complexity for the respondent. This resulted in the final set of statements (see Table 3).

Still, it has to be mentioned that no list of statements is perfect, nor will it have to be, since it is about the underlying criteria and perception people use to consider an issue instead of the statements itself (Donner, 2001). This makes that a Q statement can be interpreted in different ways by different sorters (Brown, 1970). Therefore, during the Q-sort interviews, participants were asked

to indicate any statements they felt were missing from the Q set. Only a few suggestions were given, mainly to strengthen a respondents argument, however all propositions were in essence already covered by other statements.

Creation of the final Q-set

Q statements were taken directly from the concourse as much as possible, in order to limit the researcher interference in the design of the study. The sets of unique statements were compared, discussed, tested and edited iteratively until forty-seven statements remained.

Since this study is focussed on perspectives in the Netherlands, both the final Q-sample and Q-sorting interviews were conducted in Dutch. However, for the sake of this research report, a translation of the statements is presented (see Table 2). After the final Q-set was composed, the statements were numbered randomly and printed on separate cards to serve the Q-sorting interviews.

Table 3 | Statements in Q-set

#	Statement	Dutch translation	Category
1	(For now) doing nothing is undesirable and will not benefit the church building	*(Voorlopig) niets doen is ongewenst en komt het kerkgebouw niet ten goede*	
2	The adaptive reuse of a church building must be reversible	*Een herbestemming van een kerkgebouw moet omkeerbaar zijn*	Architectural value
3	The preservation of a church building as religious heritage is only possible if the national government makes financial contributions	*Instandhouding van het kerkgebouw als religieus erfgoed is alleen mogelijk als de nationale overheid financieel bijdraagt*	Religious value
4	If project developers can book a return on church buildings, so can church councils	*Als vastgoedontwikkelaars een rendement kunnen boeken op kerkgebouwen, kunnen kerkbesturen dat ook*	Economic value
5	Selling a church building to another religious community is a short-term solution	*Het verkopen van een kerkgebouw aan een andere geloofsgemeenschap is een oplossing voor korte termijn*	
6	Even after adaptive reuse, church buildings will represent more than ordinary buildings. Sacral stones always leave a "holy residue"	*Kerken blijven ook na een herbestemming meer dan louter gebouwen. Sacrale stenen laten altijd een 'heilig residu' na*	Religious value
7	The religious background of a church building is less important in finding a future or the building	*De religieuze achtergrond van een kerkgebouw is minder belangrijk in het vinden van een toekomst voor het gebouw*	Religious value
8	Church councils must first determine their own plan, before contacting the government / third parties	*Kerkbesturen moeten eerst een eigen plan hebben, voordat contact gezocht wordt met de overheid / derde partijen*	
9	Maintaining the religious function of a church building is preferred, regardless of the denomination or religious belief.	*Het behouden van de religieuze functie verdient de voorkeur, ongeacht de geloofsovertuiging*	Religious value
10	A church with monumental status is more valuable to me than a church without monumental status	*Een kerk met monumentale status is voor mij meer waard dan een kerk zonder monumentale status*	Historical value
11	Local residents need to be more involved in finding a future for the church building	*Omwonenden moeten meer betrokken worden bij het vinden van een toekomst voor het kerkgebouw*	
12	Without developers who want to re-invigorate	*Zonder ontwikkelaars die een kerk nieuw leven*	

	church buildings, nothing will happen	*willen inblazen gebeurt er niets*	
13	Demolition of a church building will leave a deep scar in society	*De sloop van een kerkgebouw laat en diepe wond achter in de samenleving*	Identity value
14	A new use for a church building must be supportive to the local community, just like the church used to be	*Een nieuwe invulling van het kerkgebouw moet ondersteund zijn aan de lokale gemeenschap, net zoals de kerk dat vroeger was*	Social value
15	In the absence of a suitable reuse, preference is given to demolition of the church building	*Bij gebrek aan een passende herbestemming gaat de voorkeur uit naar sloop van het kerkgebouw*	Urban planning value
16	If denominations will look for alternative incomes, their church buildings can remain intact	*Als kerkgenootschappen op zoek gaan naar alternatieve inkomsten, kan hun kerkgebouwen in stand blijven*	Economic value
17	The demolition of a church building no longer suits today´s society of sustainability and reuse	*Het slopen van een kerkgebouwen past niet meer in de huidige maatschappij van duurzaamheid en hergebruik*	Identity value
18	When the time is right, a suitable function for a church building will presents itself.	*Als de tijd rijp is, dient een geschikte functie voor een kerkgebouwen zich vanzelf aan.*	Functional value
19	Political influence is required to draw attention to the urgency of vacant church buildings	*Politieke invloed is nodig om de urgentie van leegstaande kerkgebouwen onder de aandacht te brengen*	
20	By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner	*Door architecten en ontwerpers eerder in het proces mee te laten denken, kan een nieuwe invulling voor kerkgebouwen sneller gevonden worden*	Architectural value
21	The Dutch Government only has eye for cultural-historical values	*De Nederlandse overheid heeft alleen oog voor cultuurhistorische waarden*	Identity value
22	Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future	*Als een kerkgebouwen eenmaal is herstemd, kan deze in de toekomst geen religieuze functie meer vervullen*	Religious value
23	It is impossible to retain all existing church buildings in the Netherlands	*Het is onmogelijk om alle bestaande kerkgebouwen in Nederland te behouden*	Urban planning value
24	A church building is essential for the silhouette of a village / city	*Het kerkgebouw is essentieel voor het silhouet van en dorp/stad*	Urban planning value
25	The church belongs to everyone; the future of the church building should therefore be determined by joint agreement	*De kerk is van iedereen; de toekomst van het kerkgebouw zou daarom middels gezamenlijke instemming bepaald moeten worden*	Social value
26	Multiple use is only a temporary solution: in the end, adaptive reuse is insurmountable	*Meervoudig gebruik is slecht een tijdelijke oplossing: uiteindelijk is herbestemming onoverkomelijk*	Functional value
27	In case of vacancy, the church building should be sold to the local government for a symbolic amount	*Bij leegstand zou het kerkgebouwen voor een symbolisch bedrag verkocht moeten worden aan de lokale overheid*	Functional value
28	In dealing with church buildings, too much attention is paid to limitations instead of possibilities	*In de omgang met kerk gebouwen wordt teveel gekeken naar beperkingen, in plaats van mogelijkheden*	
29	Society should contribute financially to the maintenance of church buildings in their region	*De samenleving zou financieel moeten bijdragen aan de instandhouding van kerkgebouwen in hun regio*	Economic value
30	Adaptive reuse of church buildings makes a	*Herbestemmen van kerk gebouwen levert een*	Urban

	English	Dutch	Value
	positive contribution to creating a pleasant living environment	*positieve bijdrage aan het creëren van een plezierige leefomgeving*	planning value
31	Dividing a church building into a religious and non-religious part is preferred	*Het opsplitsen van een kerkgebouw in een religieus en niet religieus deel verdient de voorkeur*	Architectural value
32	Also a monumental church might be demolished if no suitable use is being found	*Ook een monumentale kerk zou gesloopt mogen worden indien er geen passende invulling gevonden wordt*	Historical value
33	Adaptive reuse of church buildings is only desirable if this contributes to the socio-economic development of the local community	*Herbestemming van kerken is alleen gewenst als dit bijdraagt aan de sociaaleconomische ontwikkeling van de lokale gemeenschap*	Social value
34	A church building should be opened to local initiatives, even if they are not of a religious nature	*Het kerkgebouw zou opengesteld moeten worden voor lokale initiatieven, ook indien deze niet van religieuze aard zijn*	Functional value
35	Adaptive reuse detracts from the image of church buildings as a religious expression	*Herbestemming doet afbreuk aan het imago van kerkgebouwen als religieuze expressie*	Identity value
36	Municipalities must take more responsibility to preserve church buildings for the future	*Burgergemeenten moeten meer verantwoordelijkheid nemen om kerkgebouwen oor de toekomst te behouden*	
37	Denominations are responsible themselves for the maintenance and preservation of their church building	*Kerkgenootschappen zijn zelf verantwoordelijk voor de instandhouding van hun kerkgebouw*	
38	In case of a good adaptive reuse plan, action must be taken, "poldering" leads to delays and demotivates parties to invest	*Bij een goed herbestemmingsplan moet doorgepakt worden, 'polderen' leidt tot vertraging en demotiveert partijen om te investeren*	
39	Even after an adaptive reuse, church buildings must continue to witness the Christian tradition	*Ook na herbestemming moeten kerkgebouwen blijven getuigen van de christelijke traditie*	Historical value
40	Secrecy of stakeholders complicates the process of finding (new) uses for a church building	*Geslotenheid van belanghebbenden bemoeilijkt het proces om te komen tot een (nieuwe) invulling van een kerkgebouw*	
41	Public resistance hinders finding a new future for a church building	*Publieke weerstand belemmerd het vinden van een oplossing voor een kerkgebouw*	
42	The future of a church building can be found in a joint search for new revenue models	*De toekomst van een kerkgebouw ligt in het gezamenlijk zoeken naar nieuwe verdienmodellen*	Economic value
43	Adaptive reuse is not the solution for a long-term future of church buildings	*Herbestemming is niet de oplossing voor een langdurige toekomst van kerkgebouwen*	Economic value
44	Adaptive reuse is will often fail because of the lack of financing options	*Herbestemming loopt vooral stuk op het ontbreken van financieringsmogelijkheden*	Economic value
45	Demolition of former church buildings is just a matter of impatience	*Sloop van een voormalig) kerkgebouwen is een kwestie van ongeduld*	
46	The Dutch government should make more subsidies available to be able to reuse church buildings	*De Nederlandse overheid zou meer subsidie beschikbaar moeten stellen om kerken te kunnen herbestemmen*	
47	A vacant church building must be reused for cultural or social purposes	*Een leegstaand kerkgebouw moet hergebruikt worden voor culturele of sociale doelen*	Social value

D.3 | PARTICIPANT SELECTION: P-SET

In order to make sure a wide range of perspectives, including less dominant perspectives, are included in this research, a stakeholder selection procedure was started. According to Webler, Danielson & Tuler (2009) it is important to conducted interviews with a range of individuals with in-depth knowledge, including a cross-section of the major stakeholder groups and opinions. Or, as described by Duin et al. (2017: 3) "all parties who are expected to have an original view on the topic need to be included in order to record as many individual perspectives as possible".

Therefore, as starting point, the stakeholder analysis in ………………. is being used to give a first indication of relevant stakeholders to be represented in the P-set. This analysis gave an overview of parties and corresponding perspectives which are decisive in determining the future of church buildings. Based on the actor analysis it was made sure to include stakeholders in the P-set from as many organisations as possible, but with at least the stakeholders with high power and interest.

Requirements

Q sort can be used with a small, selected sample of individuals and is not intended to generalize the results to a larger population (Steelman and Maguire, 1999). More important is to be representative for the richness of the opinion space related to the future of church buildings. The process of carefully selecting participants as they should represent the breadth of opinions in a target population is underlines by many researchers (see for example Brown, 1980; Watts & Stenner, 2012; Webler, Danielson & Tuler, 2009). Or, as stated by Brown (1980): the P-set should maximize the likelihood that all major perspectives on the issue are included. In addition, Webler, Danielson & Tuler (2009) advise to mainly select Q participants because of their well-formed opinions, since those participants are also expected to sort the Q-set more easy and robust.

This made that potential respondents are not randomly selected, but strategically chosen. First of all, potential respondents should meet the criteria of currently being active in finding a new use for a church building. This could be an adaptive reuse process, but also as orientation for new uses of a (imminent) vacant church buildings. It a church building is not (soon) listed to be vacant, there is no direct problem or urge to come into action. This also implies that participants already have been able to determine their perspective. WHY IMPORTANT?

Number of Q participants

Besides the specified requirements, it is also important to include the right number of participants in order to group and reveal perspectives that are based on the viewpoints of more than one respondent. However, literature does not present an unanimous answer on the number of respondents in the P-set. To find the right balance between redundancy among the participants and to define shared perspectives, Webler, Danielson & Tuler (2009) advice to include 8 to 30 participants in the P-set. However, they also mention that in practice it is advised to approximate the upper boundary. Raadgever et al. (2008) states that the amount of respondents is usually between 20 and 40. Meanwhile, Stenner, Watts & Worrell (2007) mentioned that a typical Q study involves 40-60 participants, whereas Brown (1980: 92) argues to include 'typically no more than 40, to assure the comprehensiveness of the factors and the reliability of the factor arrays'. On balance, it is proven that Q-methodology is to be statistically robust with small samples of 30–40 people (Van Exel & De Graaf, 2005; Watts & Stenner, 2012)

Another rule of thumb is given by Watts & Stenner (2012), stating that it is important to have fewer Q participants than statements in the Q-set. According to Webler, Danielson & Tuler (2009), a ratio of 3:1 is used normally. In this research of 47 statements, this means at least 16 participants should be included. Since 25 various organisations were identified in the stakeholder analysis of Chapter 5, the final target for this research was to include approximately 25-30 participants.

Contact respondents

Next, to make sure every perspective of an organisation or interest groups was covered by a representative of that organisation, different approaches were used to contact respondents. For example, newspaper articles, news websites and social platforms were used to trace and contact respondents. In this, respondents were chosen for their ability to contribute towards this study through both tacit and explicit knowledge of reusing churches. Furthermore, the attendance of discussion groups, events and meetings for knowledge sharing where used to get in touch with various parties. As far as possible, people were contacted personally.

Furthermore, during the interviews snowball sampling was used as well. In this, participants were asked to recommend people with an interesting different or similar viewpoint on the future for church buildings. This helped to ensure that a diversity of opinions was collected. Striking enough, many participants came up with the same names or organisations in which their perspectives overlapped or varied. Based on these suggestions, it was examined whether a respondent could reveal new information. If so, this person was contacted to contribute to the research as a participant.

Final P-set

The procedure of selecting and contacting respondents, eventually resulted in a group of 24 stakeholders participating in the study. Figure 35 presents the distribution of the respondents with respect to various organisations, indicating that the variety in this dimension is expected to adequately cover the range of perspectives. This amount of participants is slightly lower than forecasted on beforehand. Three reasons should be mentioned:

- Many interest groups are active on a local level, but share a similar perspective. Especially organisations that are aiming on heritage protection seem to be a bit overrepresented in the actor analysis.
- The complexity of the subject makes that the actor network is relative small, with almost everyone knowing each other. Also on events, there is major overlap of visitors. The working field can therefore be considered as a niche. The amount of experts in this working field is limited.
- Many professionals have also devoted themselves to voluntary organisations. This means that the same respondent might represent multiple organisations.

With regard to the final set of participants, some more observations can be made. A remarkable aspect of the stakeholder network is that many efforts to safeguard a future for church buildings are executed on a voluntary basis. Not only on the level of church councils or interest groups, but also on professional levels. Many 'professional' respondents also perform activities within the context of church buildings on a voluntary basis, for example via interest groups.

The amount of respondents in every organisational category, such as governmental agencies, NGO's, private organisations and religious parties, are almost equally spread in the final P-set, see Figure 35. Because of the growing urgency and interest towards the topic, many stakeholders were very willing to cooperate and share their ideas and perspectives on the topic. Despite, not every respondent that was contacted, also was able or willing to participate. Especially within religious communities more distrust and restraint to cooperate was experienced. This emergence is striking, since those organisation are centrally located within the complex problem and confronted with decreasing church attendance and increasing maintenance costs on a daily basis. One might expect that this group therefore has most benefit by solving the problem.
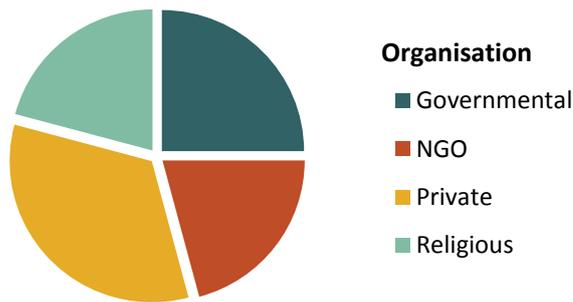
Figure 35 | Distribution of participants (P-set) on Organisational level

D.4 | COLLECTING THE DATA: Q-SORTING

The raking of the Q-set by participants is known as Q-sorting. The resulting Q-sort can be interpreted as different viewpoints regarding the subject under study. In this step, participants sort statements according to how those statements fit into their beliefs and understandings (Webler, Danielson & Tuler, 2009). Or as described by Brown (1980:7) "the technical means whereby data are obtained for factoring". In this step, participants are given small cards with statements which they will be asked to respond to whether they strongly agree of strongly disagree with every individual item in the Q-set.

Face to face versus online Q-sorting tools

Q-sorting can be executed digitally or in person. The main advantages of online Q-sorting, are a reduction in cost and time (Reber et al, 2000; Raadgever et al., 2008) and the ability to connect to a more diverse public across large geographies (Dillman et al., 2009). Controversially, as analysed by Dairon et al. (2017), in person interviews are preferred over web-based Q sorts. Particularly, the missed opportunity by creating distance between researcher and participant and the ability to grasp nuances and pose in depth question to the participant is seen as a major drawback of online tools. Furthermore, by using interviews to complete the Q-sort, it becomes possible to make optimal use of the Q-methodologies ability to integrate qualitative and quantitative techniques (Raadgever et al., 2008). This might support a more valid and fast interpretation of the generated factors (Steelman & Maguire, 1999).

Since this research benefits from in-depth information, as nuances in opinions are expected to be very small, preference was given to face to face interviews. This had the advantage that unclear points during the Q-sort could be explained and questions could be put directly to the researcher. Another advantage of face-to-face interviews, is that it became possible to check whether a respondent understood the research methodology and to make sure the final Q-sorts seemed to

represent the perspective of the respondent. As a consequence, were stimulated to fill in the Q-sort in a correct manner. Besides the Q-sorting, an extra advantage of the face-to-face meeting was the possibility to pose additional questions to the participant, in order to learn more about the history and context of the subject and the way peoples perspectives developed over time. In this, the interviewee was stimulated to share examples and viewpoints that are most important and frame the issues in the way the participant ordinarily thinks.

Interview set up

The Q-sort has been administered in solo settings. The main reason for doing so was to offer participants to share their knowledge and opinions without being interrupted or influenced by others. The solo setting also offered the availability for direct help as participants completed the sort.

However, some respondents with a shared perspective within the same organisations requested to fill the Q-sort in duos. This did not lead to problems, but actually enriched the dialogue as the respondents challenged themselves on critical aspects. Whereas this is normally the function of the researcher, respondents were able to do this on their own – resulting in more in-depth insights and information on how trade-offs are being made.

The face-to-face Q interviews took place between mid-March and May. For every interview an appointment of 60 minutes was scheduled. However, many participants asked for some extra time because of their passion and enthusiasm by the subject.

Q-sorting grid

One of the basic ideas behind Q-methodology is that Q-statements are sorted in a triangular grid: less statement can be placed at the extremes and more in the middle. The idea behind the triangular shape is to ensure that participants "discard statements that are irrelevant and retain those that best describe their opinions and experiences of the social phenomena being studied" (Previte et al., 2007: 139). In other words, a fixed distribution forces respondents to carefully compare the statements relatively to each other. According to Raadgever et al. (2008) an underlying advantage is that the risk on biased sorting, for example influenced by the respondent's mood at the time of sorting, will decrease and therefore increase the repeatability of the sort.

The study used a prearranged or forced-choice distribution, since it forces a specific number of items to be assigned to each ranking value. In order to rank the 47 statements in the Q-set of this research, the advice from Brown (1980) is followed to use an 11-point (-5 to +5) distribution for Q-sets numbering 40-60 items. On top, based on the expected expertise of participants, Brown (1980) advises to use a steeper distribution if participants are likely to be quite unfamiliar with the topic. In this case, participants are expected to be already active in the working field of vacant church buildings. Therefore a near-normal fixed distribution is more suitable. Especially, since nuances within a dialogue of the deaf can make a difference (see Chapter 1, wicked problem), we are particular interested in the subtle difference within actor perspectives. A flattened distribution will support in making more fine-grained discriminations (Watts & Stenner, 2012).

Table 4 illustrates the used distribution and number of items that can be assigned to a ranking position. In this 11-point fixed distribution, each participant was asked to place the 2 statements

that he disagrees most within the -5 column, the next 3 statements in the -4 column, etc. The process is repeated for the agree statements.

Table 4 | Q-sorting grid for the 47 statements in the Q-set

| ← disagree | | | | | Neutral | | | | | agree → |
| "least in accordance with my opinion" | | | | | | | | | | "most in accordance with my opinion" |
-5	-4	-3	-2	-1	0	1	2	3	4	5
-5	-4	-3	-2	-1	0	1	2	3	4	5
-5	-4	-3	-2	-1	0	1	2	3	4	5
(2)	-4	-3	-2	-1	0	1	2	3	4	(2)
	(3)	-3	-2	-1	0	1	2	3	(3)	
		(4)	-2	-1	0	1	2	(4)		
			(5)	-1	0	1	(5)			
				(6)	0	(6)				
					(7)					

Q-sorting procedure

During Q-sorting procedure, the participants were first asked to divide the forty-seven predefined statements into three piles: 'disagree', 'agree' and 'neutral'. This already helped participants to structure their minds in terms of agreement with their opinion regarding the future of church buildings. Not only gave this pre-sort a first impression of the range of statements, it also provided some guidance towards the sorting process and made it possible to draw a line that demarcated agree from disagree.

Figure 36 | Categories for predefining statements in Q-set

Next, the participants were asked to place each statement in one of the forty-seven boxes on the score board of the Q sorting grid, see Table 4, ranging from "very strongly disagree" (score -5) to "very strongly agree (score +5). By doing so, the participants were asked to start with the categories 'disagree', raking the statements from they disagreed with from approximately -5 to -1, followed by the category 'agree' from +5 to +1 and lastly the 'neutral' statements in the still open spots. This order was specifically chosen because many respondents from the test procedure mentioned that is was most difficult to order the statements they most disagree with.

After the sorting, participants were asked to explain why they agreed so strongly with the statements that they gave a +5 score and why they disagreed so strongly with the statements that they gave a –5 score. Furthermore, they were asked to report on any technical problems, on problems with understanding the statements, and whether they had missed statements.

In the wrap-up, participants were also asked about potential new insights and consideration that were made during the sorting process. Attention was also paid to experiences by the respondents, such as bottlenecks in the process and solutions or other ideas of the participant to optimize the process.

D.5 | ANALYSING THE DATA: Q ANALYSIS

The Q-study produces clusters of respondents that produce a similar ranking of statements, giving an indication of which factors are or are not found important and allowing the underlying reasons for the perspective to be derived (van Duin et al, 2017).
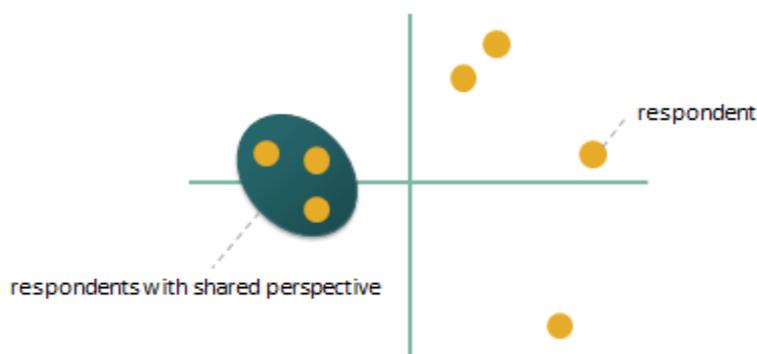
Figure 37 | Visualisation of identification of shared perspectives

Shared viewpoints are identified by subjecting the Q-sorts to a (by-person) factor analysis (Brown, 1993). In this manner, Q methodology is just an application of factor analysis. Whereas normal factor analysis (also known as R-methodology) searches for correlations between variables across a sample of subjects, Q-methodology looks for correlations between subjects across a sample of variables (van Duin et al, 2017). In doing so, Q methodology is intended to systematically elicit individual perspectives and to group them into shared perspectives using quantitative factor analysis

(Raadgever et al, 2008). With use of factor analysis, new variables can be invent mathematically in order to explain variation in any variables (Webler, Danielson & Tuler, 2009). Next, by analysing the shared and divergent perspectives, dominant factors will appear by clustering and can be distinguished (van Duin et al., 2017). The term 'factor' can be seen as a more technical term of 'shared perspective' (Raadgever et al., 2008)

Used software program

The resulting quantitative data of the Q-sorts was analysed using the purpose-built PQ Method software (Schmolck, 2014) version 2.35. This basic DOS package seems to be a bit old fashioned, but is highly recommended because of its easy and straightforward application (Webler, Danielson & Tuler, 2009; Watts & Stenner, 2012). PQ Method is able to guide a researcher through the process of analysing and produces several outputs that are useful for further analysis. In addition, the online tool Ken-Q Analysis is consulted as well, since this web application provides various convenient visualisation of the Q-analysis

Table 5 | Correlation matrix

SORTS	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1 ■ Heritage protection	-																							
2 ■ Heritage protection	0,11	-																						
3 ■ Migrant Church	0,34	0,02	-																					
4 ■ Protestant Church	0,33	0,08	0,34	-																				
5 ■ Project developer	0,39	0,20	0,47	0,37	-																			
6 ■ Heritage protection	0,47	0,30	0,36	0,36	0,21	-																		
7 ■ Resident Association	0,35	0,26	0,36	0,47	0,36	0,44	-																	
8 ■ Real estate agent	0,13	0,61	0,34	0,20	0,14	0,41	0,37	-																
9 ■ Property protection	0,17	0,38	0,37	0,25	0,07	0,28	0,26	0,53	-															
10 ■ Protestant Church	0,15	0,11	0,44	0,20	0,25	0,33	0,41	0,18	0,34	-														
11 ■ Heritage protection	0,46	0,06	0,11	0,16	0,00	0,25	0,56	0,31	0,38	0,40	-													
12 ■ Provincie	0,00	0,14	0,06	0,18	0,16	0,42	0,42	0,38	0,60	0,16	0,15	-												
13 ■ Property protection	0,20	0,32	0,36	0,28	0,44	0,19	0,00	0,58	0,60	0,23	0,16	0,26	-											
14 ■ Municipality	0,18	0,11	0,45	0,28	0,11	0,30	0,45	0,33	0,47	0,59	0,49	0,25	0,45	-										
15 ■ Munipality	-0,05	0,32	0,26	0,11	0,13	0,06	0,43	0,23	0,32	0,37	0,40	0,08	0,37	0,63	-									
16 ■ Reuse process advisor	0,35	0,37	0,32	0,13	0,23	0,16	0,25	0,27	0,51	0,42	0,27	0,29	0,49	0,50	0,32	-								
17 ■ Reuse process advisor	0,4	0,22	0,42	0,53	0,07	0,39	0,42	0,37	0,49	0,48	0,55	0,29	0,31	0,52	0,37	0,39	-							
18 ■ Municipality	0,14	0,07	0,29	0,07	0,37	0,07	0,34	0,19	0,26	0,39	0,24	0,37	0,13	0,33	0,28	0,35	0,04	-						
19 ■ Roman Catholic	0,15	-0,08	0,07	-0,05	0,37	-0,18	0,02	0,01	-0,13	0,06	-0,14	0,04	-0,09	-0,04	-0,08	0,06	-0,02	0,04	-					
20 ■ Real estate agent	0,22	0,32	0,22	0,06	0,13	0,42	0,39	0,21	0,27	0,18	0,29	0,14	0,21	0,34	0,15	0,36	0,10	0,31	-0,02	-				
21 ■ Silas	0,19	0,07	0,15	0,09	0,29	0,39	0,42	0,46	0,52	0,25	0,34	0,37	0,11	0,19	0,29	0,34	0,56	-0,11	0,10	0,13	-			
22 ■ Province	0,07	0,19	0,28	0,42	0,44	0,16	0,37	0,49	0,46	0,07	0,25	0,45	0,09	0,31	0,20	0,48	0,34	0,38	-0,12	0,31	0,10	-		
23 ■ Resident association	0,19	0,28	0,22	0,28	0,10	0,25	0,4	0,11	0,16	0,36	0,44	0,25	0,11	0,25	0,09	0,28	0,33	0,33	-0,05	0,23	-0,01	0,37	-	
24 ■ Diocese	0,15	0,32	0,24	0,18	0,18	0,38	0,07	0,23	0,43	0,38	0,38	0,11	0,13	0,30	0,20	0,46	0,25	0,08	-0,09	0,28	0,28	0,34	0,24	-

The shaded areas highlight strong correlation connecting Q sorts. The non-shared area shows the low correlations – the lack of connection – that typifies the relationship between these two, apparently quite distinct groups of Q sorts

Correlation matrix

A correlation matrix is created through the intercorrelation of each Q sort with every other sort (Watts & Stenner, 2012: 97). In the correlation matrix of this research, almost no negative correlations were found. Therefore, it can be concluded that participants had sorted the Q-set items into very similar configurations. The correlation matrix of this research, see **Fout! Ongeldige bladwijzerverwijzing.**, reflects on the nature and extent of all the relationships within the Q-sorts of the 24 participants. Strong correlations are highlighted by the shaded areas, negative correlations are indicated by a red text colour. This correlation matrix shows mainly positive relations between the Q-sorts of the respondents; indicating there is more consensuses between the Q-sorts than clear contrast.

Factor extraction

In a Q study, the Q sorts represents the variables. In other words, this study includes 24 Q sorts, thus 24 variables. Factor analysis attempts to group variables and reduce complexity by doing so. By executing a factor extraction, one has two options: Principal Component Analysis (PCA) or Centroid Factor Analysis. According to Watts & Stenner (2012) factor analysis is preferable to PCA in Q Analysis, since it is not about finding the mathematically best solution, but about the most meaningful solution.

The first step of factor extraction is therefore a centroid factor analysis, in which 7 centroids were extracted. This number is based on the 'magical number of seven' by Brown (1980: 223) indicating that a seven-factor solution is in general suitable for every Q-research. The end product of a factor extraction is a 'table of factor loadings indication the initial association of each Q sort with each factor' (Watts & Stenner, 2012: 103). The factor loadings are presented in Table 6. This factor extraction will ensure that participants with similar Q-sorts (viewpoints) are clustered together, loading on the same factor.

Being the first factor, it is always likely that Factor 1 would identify the largest portion of common grounds (Watts & Stenner, 2012: 101). In this case, Factor 1 currently accounts for 29% of the common variance present in the study and hence almost one-third of everything that the Q sorts have in common.

Lastly, communality (h^2) tells us which percentage of the variance in that Q sort has been accounted for by the study factors. A high communality signals that the Q sort is typical or highly representative of the group as a whole, a low communality that it is atypical (Watts & Stenner, 2012: 104).

Table 6 | Unrotated factor matrix based on extraction by Centroid Factor Analysis

#	Participant	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	h^2	h^2 (%)
1	■ Heritage protection	0.4283	0.0295	-0.5488	0.2219	0.1986	0.0409	0.2248	0,60483	60%
2	■ Heritage protection	0.4139	0.2157	0.3445	0.0736	-0.1315	0.0174	0.1739	0,38977	39%
3	■ Migrant Church	0.5735	-0.0471	-0.1696	0.0270	0.2803	0.0847	0.0704	0,45128	45%
4	■ Protestant Church	0.4616	0.3898	-0.3825	0.1997	0.0749	0.0057	-0.1365	0,57548	58%
5	■ Project developer	0.3811	0.1466	-0.2706	0.0658	-0.1132	0.0128	0.2988	0,34654	35%
6	■ Heritage protection	0.6628	-0.0357	-0.2962	0.0675	-0.0816	0.0066	0.1354	0,55790	56%
7	■ Resident Association	0.5741	-0.2845	-0.1672	0.0775	-0.2151	0.0479	-0.1408	0,51288	51%

8	Real estate agent	0.6339	0.3117	0.1701	0.0577	-0.2980	0.0970	0.0812	0,63606	64%
9	Property protection	0.7013	0.2067	0.4012	0.0944	0.0048	0.0000	0.0217	0,70491	70%
10	Protestant Church	0.5618	-0.3550	0.0918	0.0803	0.3136	0.1085	-0.1458	0,58789	59%
11	Heritage protection	0.6057	-0.1699	-0.2046	0.0543	0.1054	0.0111	-0.1143	0,46485	46%
12	Provincie	0.4332	0.2514	0.0472	0.0298	-0.2756	0.0815	-0.1214	0,35132	35%
13	Property protection	0.5220	0.2471	0.2498	0.0531	0.1989	0.0408	0.4200	0,61639	62%
14	Municipality	0.7185	-0.2898	0.1934	0.0657	0.0881	0.0077	-0.1251	0,66542	67%
15	Munipality	0.5068	-0.3531	0.1196	0.0815	-0.1620	0.0266	-0.4005	0,58982	59%
16	Reuse process advisor	0.6385	-0.0792	0.1645	0.0119	0.1654	0.0279	0.2495	0,59301	59%
17	Reuse process advisor	0.6742	0.1269	-0.0314	0.0088	0.3320	0.1234	-0.3709	0,85707	86%
18	Municipality	0.4403	-0.2876	-0.0428	0.0562	-0.2740	0.0804	0.1427	0,39737	40%
19	Roman Catholic	0.0041	0.1401	-0.1761	0.0350	-0.0782	0.0060	-0.2299	0,16370	16%
20	Real estate agent	0.4466	-0.2774	-0.0273	0.0511	-0.2506	0.0663	0.0741	0,35349	35%
21	Silas	0.4297	0.6177	0.2267	0.2531	0.1346	0.0188	-0.3045	0,88521	89%
22	Province	0.6385	-0.2672	0.2060	0.0600	-0.2418	0.0614	-0.0293	0,58530	59%
23	Resident association	0.4575	-0.1949	-0.1088	0.0375	0.0302	0.0009	0.0662	0,27021	27%
24	Diocese	0.4139	-0.0084	0.3010	0.0362	0.1944	0.0389	0.1467	0,34413	34%

* All highlighted factor loadings exceed the significant factor loading of 0.38, indicating that a respondent 'loads' on that factor

■ Governmental ■ NGO ■ Private ■ Religious

Table 7 | Eigenvalues and explained variance Factor extraction using Centroid Factor Analysis

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Eigenvalue	6.8488	1.6257	1.3984	0.2241	0.9515	0.0746	1.0384
% Explained Variance	29 %	7 %	6 %	1 %	4 %	0 %	4 %
Cumulative % Explained Variance	29 %	36 %	42 %	43 %	47 %	47 %	51 %

Amount of centroids (i.e. factors) to extract

Within Q methodology, as many factors as respondents can be distinguished. However, the more factors, the more fragmented the data will become (Donner, 2001). Since the goal of a Q-methodological research is to cluster perspectives and indicate dominant viewpoints, choices have to be made on the right amount of factors to include in the final solution. In this step the maximum number of shared perspectives (i.e. factors) to distinguish will be determined. In doing so, different rules of thumb will be applied to decide on the amount of factors to retain in the factor rotation.

Kaiser-Guttman criterion: Eigenvalue > 1

'An extracted factor with an Eigenvalue of less than 1.00 accounts for less study variance that a single Q sort' (Watts & Stenner, 2012: 106). This means that factors with Eigenvalues <1.0 are frequently ignored as too minor (Webler, Danielson & Tuler, 2009) and should not be included in further analysis. As Table 7 shows, the eigenvalues of factor 1, factor 2 and factor 3 all pass this criteria, with an eigenvalue of respectively 6.8488, 1.6257 and 1.3984.

Significantly loading of Q-sorts

Watts & Stenner (2012: 107) advises to only 'accept those factors that have two or more significant factor loading following extraction'

Significant factor loading $= 2.58 * (1/\sqrt{number\ of\ items\ in\ the\ Q\ set})$
$$= 2.58 * (1/\sqrt{47})$$
$$= 0.376$$

At least two loadings should be higher than 0,38 to accept the factor

F1: #loadings > 0,38 = 23   ✓
F2: #loadings > 0,38 = 2   ✓
F3: #loadings > 0,38 = 2   ✓
F4: #loadings > 0,38 = 0   ✗

Based on the criteria that at least two persons should significantly load on a factor to identify a shared perspective, the three-factor solution was considered optimal. In this, Factor 1, Factor 2 and Factor 3 all have at least two factor scores that exceed the significant factor loading of 0.38, indicating that at least two respondents 'load' on that factor.

Scree test

The scree test by Cattell (1966) is based upon an initial PCA extraction on the Q-sort data, in which the eigenvalues are plotted on a line graph. Inspection of Figure 38 shows that the slope changes after Principal Component 4, indicating that four factors could be extracted from the data set.
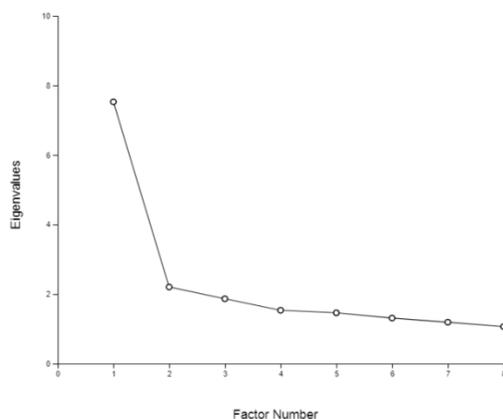

Figure 38| Scree plot showing eigenvalues of 8 principal components

Humphrey's rule

According to Brown (1980: 222), 'a factor is significant if the cross-product of its two highest loadings (ignoring the sign) exceed twice the standard error'.

Standard error $= 1/ (\sqrt{number\ of\ items\ in\ the\ Q\ set})$
$$= 1/(\sqrt{47})$$
$$= 0.1458 = 0.15$$

Highest loadings on factor   F1: 0.7013 * 0.7185 = 0.50 > 0.30   ✓

                                            F2: 0.6177 * 0.3898 = 0.24 < 0.30   ✗

                                            F3: 0.5288 * 0.4012 = 0.21 < 0.30   ✗

This means that factor 1 should certainly be extracted and factor 2 and 3 do not satisfy this criteria. However, if the rule is applied less strictly by insisting that the cross-products simply exceed the standard error, than the extraction of Factor 2 and 3 would be acceptable, since they all exceed 0.15.

Sufficient variance explained

The basic function of a factor analysis is to account for as much study variance as possible. In this case, we can explain as much as possible about the relationships that hold between the many Q sorts in the group, via common or shared meanings that are present in the data (Watts & Stenner, 2012). With a three-factor solution, a total variance of 42% can be explained (see Table 7). According to Kline (1994) the cumulative % explained variance should be at least 35-40% or above to be considers a comprehensive solution on the basis of common factors (Kline, 1994). Still, the variance explained is relative low. According to Cuppen (2013) this reinforces the high variation of viewpoints, which underlines the complexity and uncertainty with regard to this subject.

Factor rotation

After the appropriate number of factors are chosen, factor rotation can be applied to maximize the variance between each of the factors. In factor rotation factors, and their corresponding viewpoints, are physically moved about a central axis point (Watts & Stenner, 2012: 122), see Figure 39. By doing so, factors will be optimized, aiming to have as many people as possible load on a single factor rather than loading on two factors simultaneously (Minkman et al., 2016). This rotating process does not adjust the results, but changes the observation position in order to optimize the loading of each Q-sort on a single factor (see Watts and Stenner, 2012 for an elaborated explanation of the rotation process). In the factor rotation of this research, 3 factors will be rotated which initially explained 42% of the variance.

Varimax rotation

Within factor rotation two possible strategies can be applied: manual and Varimax rotation. To have an impression of the data, Varimax rotation is applied first. In this rotation technique, computer-automated rotation uses an algorithm based on statistical criteria, that attempts to rotate the
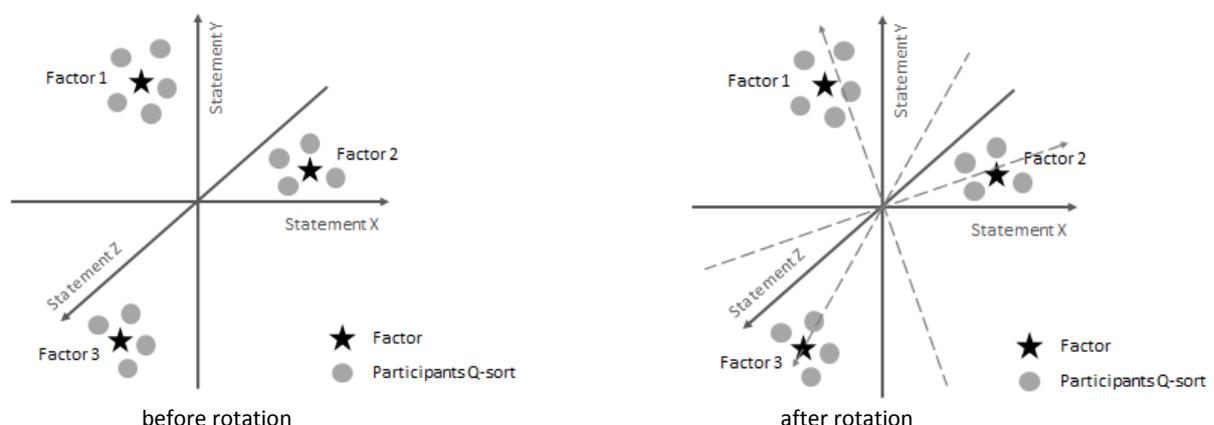

Figure 39 | Visualisation of factor rotation

factors in order to find a factor solution that maximizes the amount of variance explained on as few factors as possible (Donner, 2001; Watts & Stenner, 2012), so that individuals tend to be associated with just one factor (Webler et al, 2009). Since the basic study aim is to pinpoint dominant viewpoints within the participant group, Varimax is known as an objective procedure and good starting point.

After Varimax rotation, in which the explained variance of a 3-factor solution was maximized, out of the 24 respondents, 11 clustered on factor 1, 7 on factor 2, and 3 on factor 3. Table 8 shows the outcomes and factor loadings of the Varimax rotation. Loads can be as high as 1, indicating perfect agreement, or as low as -1, indicating disagreement with the factor (Donner, 2001). The more participants loads disproportionately on a single factor, the better that factor represents that participant's sort and related subjective perspective. An 'X' behind a factor in Table 8 implies it only 'loads' on a single factor. With other words, on the other factors the loading score is less than the significant factor loadings of 0.38 (as calculated in factor extraction).

Table 8 | Factor loadings when applying Varimax rotation, including flagging at p < 0,05

PARTICIPANT	Factor 1	Factor 2	Factor 3
14 ■ Municipality	0.7110 X	0.3635	-0.0012
10 ■ Protestant Church	0.6473 X	0.1762	-0.0053
22 ■ Province	0.6379 X	0.3368	-0.0332
7 ■ Residents collective	0.6115 X	0.0773	0.2420
15 ■ Municipality	0.6063 X	0.1609	-0.0486
11 ■ Heritage protection	0.5542 X	0.1409	0.3326
18 ■ Municipality	0.5161 X	0.0676	0.0864
20 ■ Real estate agent	0.5131 X	0.0860	0.0804
16 ■ Reuse process advisor	0.5066 X	0.4220	0.0790
6 ■ Heritage protection*	0.5023 X	0.2001	0.4858 X
23 ■ Residents collective	0.4645 X	0.0939	0.1859
3 ■ Migrant Church	0.4444 X	0.2129	0.3422
9 ■ Property protection	0.3459	0.7584 X	0.0271
21 ■ Property protection	-0.1327	0.7377 X	0.2361
8 ■ Real estate agent	0.2287	0.6485 X	0.2348
13 ■ Property protection	0.1929	0.5907 X	0.0991
2 ■ Heritage protection	0.1362	0.5629 X	-0.0339
17 ■ Reuse process advisor*	0.3911 X	0.4510 X	0.3396
12 ■ Province	0.1306	0.4262 X	0.2333
24 ■ Roman Catholic Church	0.2945	0.4086 X	-0.0910
4 ■ Protestant Church	0.0620	0.2791	0.6554 X
1 ■ Heritage protection	0.2945	-0.0431	0.6300 X
5 ■ Project Developer	0.1733	0.1547	0.4312 X
19 ■ Roman Catholic Church*	-0.0921	-0.0165	0.2047
% Explained Variance	19%	14%	8%

In the Varimax-rotation the three factors explain 41% (=sum % explained variance) of the total variance, which is above the required 35–40% (see Watts & Stenner, 2012). This means that these three factors can be seen as the dominant perspectives that emerge from the group of stakeholders. Based on the Varimax rotation, 11 respondents will load on Factor 11, 7 on Factor 2 and 3 on Factor 3. Zooming in on the reliability coefficient, which normally ranges from 0.80 upward (Brown, 1980: 244), all factors are quantified of being reliable since they all exceed the borderline of 0.80. Related to the standard error of the Z-scores, the lower the standard error, the more precisely can the statements be dealt with in term of factor scores (Brown, 1980: 245).

Table 9 | Factor characteristics Varimax factor rotation

	Factor 1	Factor 2	Factor 3
# Defining Variables	11	7	3
Average Reliability Coefficient	0.8	0.8	0.8
Composite Reliability	0.978	0.966	0.923
S.E. of Factor Z-scores	0.148	0.184	0.277

To determine if the different factors are representing different factors, the correlation between factor scores is being used (see Table 10). If two factors are significant correlated, this may imply the are to alike to interpret as separate factors. As the significant factor loading of this study is equal to 0,376 (see paragraph on amount of centroids to extract), it can be concluded that Factor 1 and 2 contain a statistical significant correlation. According to Watts & Stenner (2012) a significant correlation between factors could be taken as evidence that Factor 1 and 2 might be better understood as alternative manifestations of the same factor. Moreover, all other factors approximate this significant factor loading as well. This indicates that stakeholders actually do not vary a lot between how they value church buildings and how to what possible futures are preferred.

Table 10 | Correlations between Factor Scores of Varimax rotation. The highest correlation is highlighted.

	Factor 1	Factor 2	Factor 3
Factor 1	-	0.4938	0.3469
Factor 2		-	0.3644
Factor 3			-

Manual rotation

After the Varimax rotation a manual rotation is executed in order to explore additional insights. According to Watts and Stenner (2012: 123) the by-hand technique is very suitable if it is preferred to focus attention on specific Q sorts during analysis, because we know in advance that those individuals have particular power or influence within a certain institution. Especially because one respondent did not load on any of the factors, it was determined if a more satisfying factor solution could be found. The specific case that did not loaded on any of the factor, was derived from a respondent within a Roman Catholic church council. Since the owner of a church building (in many cases a church council) has a final say on the final future for a church building, this Q-sort was expected to be of higher importance. In case viewpoints are likely to maintain, regardless what other participants think, a manual rotation is advised by Zabala & Pascual (2016) in which the Q-sort of these participants are revolving the rotations.

The more subjective manual rotation is recommended when to confirm a certain prior idea or theory (van Exel & de Graaf, 2005). However since this rotation technique did not generate more satisfying results than the mathematical optimal solution as defined by Varimax, the results of the Varimax methodology are being used for final interpretation.

Group participants

The final step in the Q rotation is to assign participants to factors, in which the subgroups are created. PQMethod software will support by providing an automatic pre-flag, in which it marks all the cases that load cleanly on one factor, see the 'X' behind every factor loading in Table 8. People with a high factor loading for a given perspective, are said to "define" that perspective. To avoid the social perspective being driven too strongly by one person, it is desirable to have several people with high factor loadings on each perspective (Webler, Danielson & Tuler, 2009).

Therefore, for the final solution on Q-sorts that have a statistically significant and clean loading on that factor are included. If a factor does not have a significant loading on any of the factors, the individual perspective of this respondent did not have much in common with the perspectives of the others (see respondent 19). If a Q sort does not have a clean loading, it was hard for the respondents to tell with whom they had most in common (see respondent 6 & 17). Following the advice by Donner (2001) to avoid or ignore people who do not load cleanly onto a factor, out of the 24 respondents, 3 respondents are not assigned to a group.

Based on the actor analysis in a first prospect can be given on the potential outcomes of each factor based on the stakeholders that are part of this factor, see Table 11.

Table 11| Types of respondents loaded on each factor, including a small description

Factor 1 (11)	Factor 2 (7)	Factor 3 (3)
■ Municipality	■ Property protection	■ Protestant church
■ Municipality	■ Property protection	■ Heritage protection
■ Municipality	■ Property protection	■ Project developer
■ Province	■ Heritage protection	■ Roman Catholic Church
■ Residents collective	■ Real estate agent	
■ Residents collective	■ Roman Catholic Church	
■ Heritage protection	■ Province	
■ Real estate agent	■ Reuse process advisor	
■ Reuse process advisor		
■ Migrant church		
■ Protestant church		
■ Heritage protection		

Local governments, resident collectives, heritage protection and other society-based institutions. These stakeholders are mainly active on a voluntary basis and have a clear focus on the social use / possibilities of a church building

Stakeholders with a more commercial point of view or NGO's which are directly linked to the physical preservation of church buildings on a daily basis. The stakeholders involved in this group are fully aware of the complexities within reusing church buildings and therefore have a focus on feasibility of reuse plans

Members of religious organisations or parties with an explicit eye towards the importance or religion and the religious meaning of a church building within finding a future for a (imminent) vacant church building

■ Governmental ■ NGO ■ Private ■ Religious

D.6 | Q RESULTS: FACTOR INTERPRETATION TO OBTAIN VIEWPOINTS

In this chapter, the three main perspectives that are elicited in Appendix D.5 will be discussed. According to Webler, Danielson & Tuler (2009: 7) the identified patterns of the Q-analysis suggests that there are "inter-subjective orderings of beliefs that are shared among people". In other words, each subgroup can be said to share a similar perspective on the topic. This means, the factor scores form the basis for the interpretation of each viewpoint. Furthermore, more information can be deducted since the outcomes of the Q-analysis are threefold. They contain information on consensus elements, contention elements an distinction of subgroups (i.e. perspective) (Donner, 2001). All will be discussed in this paragraph.

Eventually, to pinpoint the meaning of the shared perspectives, the three factors were interpreted based on the factor arrays and qualitative data from the interviews. Furthermore to explicitly define the perspectives from the factors, the most extreme values of the mutual Q-sorts, the ones that receive the highest and the lowest score on each factor (–5, –4, +4, +5), are consulted as well as the statements that distinguish most between one factor and the other factors. Based on the characteristics, each perspective on the use and reuse of church buildings in the future is assigned a label.

Consensus between perspectives

There are some statements which were rated at roughly the same level - either high, low, or neutral - by every respondent. These statements are called 'consensus items' and are especially useful when discussions on the contention items gets out of control (Donner, 2001). Consensus statements may reflect previously unknown common beliefs (Steelman & Maguire, 1999). The may also arise to reveal common ground among perspectives, reveal ambiguous statements, or statements that are taboo and therefore not expressed by respondents (Zabala & Pascual, 2016).

In Table 12 the consensus items are listed. Furthermore the consensus item are highlighted in the factor arrays as well, see Table 15, Table 17 and Table 19. Respondents collectively agreed that church buildings are essential for the silhouette of a village or city, which underlines the importance of the physical appearance of those buildings. Furthermore, the biggest fall back of defining a future for a church building is attributed to secrecy of stakeholders. A better understanding of actors and

their motives to interact is therefore very important in dealing with church vacancy. At the same time, the relevance of this research is underlined by this signal from the field.

Collective disagreement appears on the statement of 'once a church building has been adaptive reused, it can no longer fulfil a religious function in the future'. All parties agree that a church building can function as a place for worship, even if it has had a (temporary) other purpose. This consensus might open doors for temporary fill-ins of church buildings before a more sustained solution will be found.

Finally, neutral statements are found in 'the church belongs to everyone, the future should therefore be determined by joint agreement' and 'dividing a church building into a religious and non-religious part is preferred. These statements do not mind by respondents or have a unclear description.

Table 12 | Consensus statements

#	Statement	Mutual agreement
24	A church building is essential for the silhouette of a village / city	Strongly agree
40	Secrecy of stakeholders complicates the process of finding (new) uses for a church building	Strongly agree
30	Adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment	Agree
6	Even after adaptive reuse, church buildings will represent more than ordinary buildings. Sacral stones always leave a "holy residue"	Agree
19	Political influence is required to draw attention to the urgency of vacant church buildings	Agree
11	Local residents need to be more involved in finding a future for the church building	Agree
25	The church belongs to everyone; the future of the church building should therefore be determined by joint agreement	Neutral
31	Dividing a church building into a religious and non-religious part is preferred	Neutral
3	The preservation of a church building as religious heritage is only possible if the government makes financial contributions	Disagree
47	A vacant church building must be reused for cultural or social purposes	Disagree
44	Adaptive reuse is will often fail because of the lack of financing options	Disagree
5	Selling a church building to another religious community is a short-term solution	Disagree
22	Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future	Strongly disagree

Differences between perspectives

Differences between perspectives are indicated by so called contention items. The contention items include statements that were highly agreeable to some participants and disagreeable to others. As a consequence, contentions items might therefor garner a split decision (Donner, 2001). By identifying those items, discussion in participatory sessions can be encouraged.

The descending array of differences table, an abstraction is given in Table 13, presents the Z-scores as a means of showing the biggest and smallest differences that hold between the item rankings of any particular pair of the factors (Watts & Stenner, 2012). Those standardized factor scores reflect how individuals who load on a particular factor (on average) score on the statements in the Q-set,

thus representing a shared viewpoint. The largest difference between Z-scores of Factors indicated the main contrast between perspectives.

The main difference between Factor 1 and Factor 2, is that demolition, especially for monumental church building, should be avoided at any time according to Factor 1, whereas Factor 2 argues that in some cases it is more preferred to demolish church buildings even if they are listed as a monument.

Factor 1 and Factor 3 especially differ on responsibilities and capabilities of involved stakeholders. Where Factor 1 worries that not all Dutch church buildings can be retained, while demolishment does not suits current society and especially monumental church buildings are too valuable to dissolve, Factor 3 states that the role of church councils should not be underestimated: they are able to book a return on church buildings and should be held responsible for their church buildings themselves. Depending on how the church congregation will develop over time, they should have their own vision before any other stakeholders should be requested to cooperate. In doing so, it might be possible to retain all existing church buildings is the Netherlands.

Factor 2 and 3 are especially divided between the question if all church buildings can be retained for the future. Where factor 2 sees a less bright future for church buildings on the Netherlands, they also notify that church council should first have their own vision on the future of their church building(s) before starting cooperation, and that public resistance might constitute substantial barriers in the process of defining a future. Factor 3 is more optimistic as they favour to believe that a suitable function for a church building will present itself when the time is right. They seem to perceive less problems if a church building becomes vacant as demolition is a matter of impatience. A better solution in this case is to sell the former church building to the local government for a symbolic amount.

Table 13 | Most descending Array differences between factors

#	Proposition	Factor 1	Factor2	Difference
17	The demolition of a church building no longer suits today´s society of sustainability and reuse	1.469	-0.567	2.037
10	A church with monumental status is more valuable to me than a church without monumental status	1.051	-0.616	1.667
20	By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner	1.151	-0.266	1.417
…				
15	In the absence of a suitable reuse, preference is given to demolition of the church building	-1.381	0.382	-1.762
8	Church councils must have their own plan first, before contacting the government / third parties	-0.637	1.260	-1.898
32	Also a monumental church might be demolished if no suitable use is being found	-2.023	1.149	-3.172
#	Proposition	Factor 1	Factor3	Difference
23	It is impossible to retain all existing church buildings in the Netherlands	1.271	-1.385	2.657
10	A church with monumental status is more valuable to me than a church without monumental status	1.051	-1.481	2.532
17	The demolition of a church building no longer suits today´s society of	1.469	0.033	1.437

	sustainability and reuse			
…				
37	Denominations are responsible themselves for the maintenance and preservation of their church building	-0.236	1.423	-1.659
32	Also a monumental church might be demolished if no suitable use is being found	-2.023	0.323	-2.346
4	If project developers can book a return on church buildings, so can church councils	-1.633	0.817	-2.450

#	Proposition	Factor 2	Factor3	Difference
23	It is impossible to retain all existing church buildings in the Netherlands	2.282	-1.385	3.668
41	Public resistance hinders finding a new future for a church building	1.073	-1.270	2.344
8	Church councils must have their own plan first, before contacting the government / third parties	1.260	-0.571	1.831
…				
18	When the time is right, a suitable function for a church building will presents itself	-1.113	0.802	-1.915
45	Demolition of a former church buildings is a matter of impatience	-1.160	1.001	-2.161
27	In case of vacancy, the church building should be sold to the local government for a symbolic amount	-2.098	0.283	-2.381

Interpretation of stakeholder perspectives

The 24 participants who had completed the Q-sort are compressed into 3 subgroups, each reflecting a common pattern of response. In this paragraph each factor is interpreted into a description of a perspective. By doing so, the interpretation is supported by comments made by participants during the Q-sorting interviews. Analysing the underlying reasons why respondents sorted statements on the extremities on the Q-distribution helped in formulating perspectives. The following perspectives can be distinguished:

1| CHURCH BUILDING AS HOUSE FOR THE PUBLIC
2| MAKING WELL COSIDERES CHOICES
3| CHURCH COUNCILS IN CONTROL

As underlined by the Q-analysis, the perspectives are not very conflicting, but complement each other in many ways. As the consensus statements show, all perspectives underline the importance for church buildings in society. In order to preserve those buildings for the future, adaptive reuse is seen as a promising solution. However, political influence is also considered as very important to draw attention, local residents should be more involved and secrecy of stakeholders complicates the process.

Perspective 1: "Church building as house for the public"

This perspective values church buildings especially because of their outer appearance. Since these buildings define the silhouette of a city or village, demolition of a church building should be prevented. Their disappearance is expected to leave a deep scar in society, even if the majority of society is not religious. As a consequence, in many cases demolishment will lead to regret afterwards. Demolishment of church buildings is seen as an "easy way out" and should be prevented, especially in case of monumental church buildings, since they "represents an above-average value for society". In the absence of a suitable reuse, preference is definitely not given to

demolition of the church building as this is "only a possibility if no other options are left". Furthermore, demolition of a church building does not suit today's society of sustainability.

Striking enough, this perspective is least willing to assign financial contributions for the maintenance of church buildings to society. In order to retain as much church buildings as possible, reuse is considered necessary. Therefore, adaptive reuse is seen as a solution for a long-term future of church buildings. In addition, this perspective suggests that a church building for religious purposes and as a house for the public go very well together. Although, when it comes to reusing former church buildings, the religious background of a church building is valued less important in finding a new future. After adaptive reuse it is also less important that the building should continue to witness the Christian tradition. Or, as stated by a respondent: "if necessary, a building can always be redeveloped to a place of worship again." Therefore, the church building should be opened to local initiatives, even if they are not of a religious nature.

This perspective primarily perceives the abandonment of a church building as an opportunity. Since its initial use has a social nature, merely commercial intentions are not supported. As a consequence, church buildings are considered very suitable to "make connections to other societal challenges" or as an "opportunity of boosting the living environment".

According to this perspective, the main bottleneck in the reuse process of church buildings is related to the willingness and ability of involved stakeholders to cooperate. Problems related to financial feasibility are to overcome, since there are "plenty ideas to make a financially viable business case". On top, this perspective endeavours a joint search for new revenue models in order to find a new use for a church building. However, in order to accomplish this "a change of mind-sets is required, including more flexibility of all involved parties".

In this light, it is no surprise that secrecy of stakeholders is awaited to complicate the process of finding (new) uses for a church building. Multiple respondents in this perspective experience "a lack of cooperation between involved parties" or "a gap between words and action". Also "off the record limitations or perpetual clauses" might hamper the reuse process. On top, if a potential reuse plan fails, stakeholders are likely to "blame others", as declared by multiple respondents. There seems to be a "fear for unacceptable risks of loss". The process will therefore be optimized if stakeholders become more transparent.

Therefore, a "more professional approach would be very helpful in the process reusing a church building". After all, "new uses might develop over time, but nothing happens as a matter of fact". According to this perspective this professionalization can be found by project developers, since they "have special competences and expertise". This implies that if they can book a return on a church building, it is no guarantee for church councils to do the same. The same applies for architects and designers, as their role is expected to be more important in comparison to other perspectives. Especially their ability to "open up old, ingrained opinions by means of creative ideas and examples" is seen as very important.

Table 14 | Factor interpretation crib sheet for Factor 1

#		Items ranked at +5
24	►	A church building is essential for the silhouette of a village / city
40		Secrecy of stakeholders complicates the process of finding (new) uses for a church building

#		Z-scores items ranked higher in Factor 1 Array than in other Factor Arrays
7	►	The religious background of a church building is less important in finding a future (1)
10	►	A church with monumental status is more valuable to me than a church without monumental status (2)
13	►	Demolition of a church building will leave a deep scar in society (4)
17	►	The demolition of a church building no longer suits today´s society of sustainability and reuse (4)
20	►	By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner (3)
33	►	Adaptive reuse of church buildings is only desirable if this contributes to the socio-economic development of the local community (-2)
34	►	A church building should be opened to local initiatives, even if they are not of a religious nature (2)
42	►	The future of a church building can be found in a joint search for new revenue models (4)

#		Z-scores items ranked lower in Factor 1 Array than in other Factor Arrays
4	◄	If project developers can book a return on church buildings, so can church councils (-4)
15	◄	In the absence of a suitable reuse, preference is given to demolition of the church building (-4)
29	◄	Society should contribute financially to the maintenance of church buildings in their region (-1)
39	◄	Even after adaptive reuse, church buildings must continue to witness the Christian tradition (-3)

#		Items ranked at -5
32	◄	Also a monumental church might be demolished if no suitable use is being found
43		Adaptive reuse is not the solution for a long-term future of church buildings

Table 15 | Factor array Q-sort for Factor 1

FACTOR 1

Disagree — agree

-5	-4	-3	-2	-1	0	1	2	3	4	5
43| Adaptive reuse is not the solution for a long-term future of church buildings. Z = - 1.843	15| In the absence of a suitable reuse, preference is given to demolition of the church building. ★◄ Z = - 1.381	21| The Dutch government only has eye for cultural-historical values. Z = - 0.794	8| Church councils must have their own plan first, before contacting the government / third parties. Z = - 0.637	9| Maintaining the religious function is preferred, regardless of the religious belief. Z = - 0.342	45| Demolition of a former church buildings is a matter of impatience. ★★ Z = - 0.001	28| In dealing with church buildings, too much attention is paid to limitations instead of possibilities. Z = 0.669	10| A church with monumental status is more valuable to me than a church without monumental status. ★★► Z = 1.051	23| It is impossible to retain all existing church buildings in the Netherlands. ★★ Z = 1.271	13| Demolition of a church building will leave a deep scar in society. ★★► Z = 1.531	24| A church building is essential for the silhouette of a village / city. ★► Z = 1.974
32| Also a monumental church might be demolished if no suitable use is being found. ★★◄ Z = - 2.023	4| If project developers can book a return on church buildings, so can church councils. ★★◄ Z = - 1.633	39| Even after adaptive reuse, church buildings must continue to witness the Christian tradition. ★★◄ Z = - 0.852	35| Adaptive reuse detracts from the image of church buildings as a religious expression. Z = - 0.659	29| Society should contribute financially to the maintenance of church buildings in their region. ★★◄ Z = - 0.379	14| A new use of a church building must supportive to the local community, just like the church used to be. Z = - 0.012	46| The Dutch government should make more subsidies available to be able to reuse church buildings. Z = 0.497	34| A church building should be opened to local initiatives, even if they are not of a religious nature. ★★► Z = 0.942	30| Adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment. Z = 1.194	17| The demolition of a church building no longer suits today´s society of sustainability and reuse. ★★► Z = 1.469	40| Secrecy of stakeholders complicates the process of finding (new) uses for a church building. Z = 1.598
	22| Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future. Z = - 1.657	26| Multiple use is only a temporary solution: in the end, adaptive reuse is insurmountable. Z = - 0.903	5| Selling a church building to another religious community is a short-term solution. Z = - 0.696	41| Public resistance hinders finding a new future for a church building. ★★ Z = - 0.452	31| Dividing a church building into a religious and non-religious part is preferred. Z = - 0.021	1| (For now) doing nothing is undesirable and does not benefit the church building. Z = 0.405	36| Municipalities must take more responsibility to preserve church buildings for the future. Z = 0.937	20| By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner. ★★► Z = 1.151	42| The future of a church building can be found in a joint search for new revenue models. ★★► Z = 1.414	
		27| In case of vacancy, the church building should be sold to the local government for a symbolic amount. ★★ Z = - 1.148	33| Adaptive reuse of church buildings is only desirable if this contributes to the socio-economic development of the local community. ★★► Z = -0.717	38| In case of a good adaptive reuse plan, action must be taken, "poldering" leads to delays and de motivates parties to invest. Z = -0.461	16| If denominations will look for alternative incomes, their church buildings can remain intact. Z = -0.082	12| Without developers who want to re-invigorate church buildings, nothing will happen. Z = 0.303	11| Local residents need to be more involved in finding a future for the church building. Z = 0.881	6| Even after adaptive reuse, church buildings will represent more than ordinary buildings. Sacral stones always leave a "holy residue". Z = 1.128		
		18| When the time is right, a suitable function for a church building will presents itself. Z = -0.732	3| The preservation of a church building as religious heritage is only possible if the government makes financial contributions. Z = - 0.470	37| Denominations are responsible themselves for the maintenance and preservation of their church building. Z = - 0.236	25| The church belongs to everyone; the future of the church building should therefore be determined by joint agreement. Z = 0.024	19| Political influence is required to draw attention to the urgency of vacant church buildings. Z = 0.832				
			44| Adaptive reuse is will often fail because of the lack of financing options. Z = - 0.568	47| A vacant church building must be reused for cultural or social purposes. Z = -0.258	7| The religious background of a church building is less important in finding a future. ★★► Z = 0.000					
				2| The adaptive reuse of a church building must be reversible. ★◄ Z = - 0.312						

LEGEND
- ★ Distinguishing statement at P < 0.05
- ★★ Distinguishing statement at P < 0.01
- ◄ Z-score for the statement is lower than in all other factors
- ► Z-score for the statement is lower than in all other factors
- ▢ Consensus statement
- ▢ Boundary statement between agree and disagree

Perspective 2: "Making well considered choices"

In this perspective there is a strong conviction that it is not possible to retain all existing church buildings in the Netherlands. As a consequence, demolition is a viable option in this viewpoint. Whether a church building is listed as a monument or not, does not make any difference in this. According to this viewpoint, demolition is thus not seen as a matter of impatience. Various reasons might cause that demolition is inevitable.

To be able to make certain decisions, church councils should compose their own plans first. In order to do so, church councils are stimulated to actively pursue the future of their church buildings. After that, they could bring in third parties, such as governmental organisations or local residents. If they do, they will be able to compose plans that are "made by religious organisation instead of with religious organisations".

On the other hand, this perspective is well aware that the "process is mostly too complicated and extensive for church councils to deal with." As a consequence, church council might become overruled – while they assume to make the right decision. After all, denominations are managed by "benevolent, but unprofessional volunteers", faced by "ignorance and uncertainties" of the future of their church building.

Still, choices have to be made, which might be very decisive. As a consequence, adaptive reuse does not have to be reversible. However, relating to the context of the church building, every future should be determined with "a bigger picture" in mind. Moreover, the "typology, location and appearance" strongly determine the possibilities for future use, since "supply and demand of church buildings rarely match." This requires some creativity. However, according to this viewpoint, too much focus is on limitations instead of possibilities in dealing with vacant church buildings. Or as stated by a respondent: "nothing should be excluded". Also, the "lack of courage to do different" or "fear to show different layers of time" is mentioned as one of the fall backs of the process. Furthermore, public resistance might hinder in finding a new future for a church building as well. However, if the public wants to be involved, they should also face the consequences. Or as stated by a respondent: "he who pays the piper calls the tune". When considered as a joint effort, there should be a joint responsibility as well.

As a consequence, when a good reuse plan arises, this viewpoint underlines the importance of moving forward. If this momentum is not taken advantage of investors might become demotivated. And once an opportunity is lost, it is questionable if a better opportunity will arise. As a result, investors and project developers are seen as an important link in the reuse process. After all, "a reuse plan that is only based on innovative ideas, will not necessarily be realistic in a financial sense". This perspective therefore mentions the importance of financial feasibility, which is considered "highly underexposed". In this, it should be about "optimal revenue, instead of maximal revenue".

When opting for adaptive reuse, this viewpoint recommends to start with a financer, "before ideas and detailed plans will be created". As a consequence, architects should be kept out as long as possible, since they might mislead church councils in the possibilities of their church building. After all, "proposals by architects, including expressive renders, could be very convincing and decisive". At the same time, initiatives by neighbouring residents are greeted sceptically.

All in all, a reuse should be financially feasible in itself, therefore the Dutch governments does not necessarily have to contribute financially to reuse a church building. Striking enough, many praised adaptive reuses of church buildings are "highly subsidised by the government". It is therefore questionable whether these projects are successful. Hence, selling a church building to a local government for a symbolic amount is definitely not the way to go. In fact, financial shortcomings are not seen as the biggest problem in reuse. After all, "in case of a decent reuse plan, money will follow".

Table 16 | Factor interpretation crib sheet for Factor 2

#		Items ranked at +5
23	►	It is impossible to retain all existing church buildings in the Netherlands
28	►	In dealing with church buildings, too much attention is paid to limitations instead of possibilities
#		**Z-scores items ranked higher in Factor 1 Array than in other Factor Arrays**
8	►	Church councils must have their own plan first, before contacting the government / third parties (4)
15	►	In the absence of a suitable reuse, preference is given to demolition of the church building (1)
32	►	Also a monumental church might be demolished if no suitable use is being found (4)
38	►	In case of a good adaptive reuse plan, action must be taken, "poldering" leads to delays and demotivates parties to invest (1)
41	►	Public resistance hinders finding a new future for a church building (3)
#		**Z-scores items ranked lower in Factor 1 Array than in other Factor Arrays**
12	◄	Without developers who want to re-invigorate church buildings, nothing will happen (-2)
45	◄	Demolition of a former church buildings is a matter of impatience (-3)
46	◄	The Dutch government should make more subsidies available to be able to reuse church buildings (-1)
#		**Items ranked at -5**
22		Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future
27	◄	In case of vacancy, the church building should be sold to the local government for a symbolic amount

Table 17 | Factor array Q-sort for Factor 2

FACTOR 2

Disagree ← → agree

-5	-4	-3	-2	-1	0	1	2	3	4	5
22| Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future. **Z = - 1.809**	26| Multiple use is only a temporary solution: in the end, adaptive reuse is insurmountable. **Z = - 1.209**	44| Adaptive reuse is will often fail because of the lack of financing options. **Z = - 1.027**	10| A church with monumental status is more valuable to me than a church without monumental status. **★★ Z = - 0.616**	46| The Dutch government should make more subsidies available to be able to reuse church buildings. **★◄ Z = - 0.180**	2| The adaptive reuse of a church building must be reversible. **★ Z = 0.193**	42| The future of a church building can be found in a joint search for new revenue models. **Z = 0.540**	11| Local residents need to be more involved in finding a future for the church building. **Z = 0.887**	40| Secrecy of stakeholders complicates the process of finding (new) uses for a church building. **Z = 1.143**	24| A church building is essential for the silhouette of a village / city. **Z = 1.412**	23| It is impossible to retain all existing church buildings in the Netherlands. **★★► Z = 2.282**
27| In case of vacancy, the church building should be sold to the local government for a symbolic amount. **★★◄ Z = - 2.098**	43| Adaptive reuse is not the solution for a long-term future of church buildings. **Z = - 1.470**	18| When the time is right, a suitable function for a church building will presents itself. **Z = - 1.113**	7| The religious background of a church building is less important in finding a future. **Z = - 0.667**	4| If project developers can book a return on church buildings, so can church councils. **★★ Z = - 0.203**	34| A church building should be opened to local initiatives, even if they are not of a religious nature. **Z = 0.027**	38| In case of a good adaptive reuse plan, action must be taken, "poldering" leads to delays and demotivates parties to invest. **★► Z = 0.390**	30| Adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment. **Z = 0.880**	36| Municipalities must take more responsibility to preserve church buildings for the future. **Z = 1.135**	8| Church councils must have their own plan first, before contacting the government / third parties. **★★ ► Z = 1.260**	28| In dealing with church buildings, too much attention is paid to limitations instead of possibilities. **★► Z = 1.866**
	33| Adaptive reuse of church buildings is only desirable if this contributes to the socio-economic development of the local community. **Z = - 1.680**	5| Selling a church building to another religious community is a short-term solution. **Z = - 1.118**	12| Without developers who want to re-invigorate church buildings, nothing will happen. **★◄ Z = - 0.861**	20| By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner. **★★ Z = - 0.266**	39| Even after adaptive reuse, church buildings must continue to witness the Christian tradition. **Z = 0.017**	15| In the absence of a suitable reuse, preference is given to demolition of the church building. **★★► Z = 0.382**	29| Society should contribute financially to the maintenance of church buildings in their region. **Z = 0.834**	6| Even after adaptive reuse, church buildings will represent more than ordinary buildings. Sacral stones always leave a "holy residue" **Z = 1.079**	32| Also a monumental church might be demolished if no suitable use is being found. **★ ► Z = 1.149**	
		45| Demolition of a former church buildings is a matter of impatience. **★★◄ Z = - 1.160**	21| The Dutch government only has eye for cultural-historical values. **Z = - 0.893**	31| Dividing a church building into a religious and non-religious part is preferred. **Z = -0.348**	37| Denominations are responsible themselves for the maintenance and preservation of their church building. **Z = - 0.006**	13| Demolition of a church building will leave a deep scar in society. **Z = 0.312**	19| Political influence is required to draw attention to the urgency of vacant church buildings. **Z = 0.825**	41| Public resistance hinders finding a new future for a church building. **★★► Z = 1.073**		
			35| Adaptive reuse detracts from the image of church buildings as a religious expression. **Z = - 0.987**	47| A vacant church building must be reused for cultural or social purposes. **Z = - 0.369**	9| Maintaining the religious function is preferred, regardless of the religious belief. **Z = - 0.049**	16| If denominations will look for alternative incomes, their church buildings can remain intact. **Z = 0.274**	1| (For now) doing nothing is undesirable and does not benefit the church building. **Z = 0.782**			
				17| The demolition of a church building no longer suits today´s society of sustainability and reuse. **Z = - 0.567**	3| The preservation of a church building as religious heritage is only possible if the government makes financial contributions. **Z = -0.076**	25| The church belongs to everyone; the future of the church building should therefore be determined by joint agreement. **Z = 0.205**				
					14| A new use of a church building must be supportive to the local community, just like the church used to be. **Z = - 0.174**					

LEGEND
✱ Distinguishing statement at P < 0.05
✱✱ Distinguishing statement at P < 0.01
◄ Z-score for the statement is lower than in all other factors
► Z-score for the statement is lower than in all other factors
▪ Consensus statement
☐ Boundary statement between agree and disagree

Perspective 3: "Church councils in control"

Within every future of a church building, the objectives of the religious community should be put first according to this perspective. The main aim is to "continue to remain church as far as possible". After all, denominations are responsible for the maintenance and preservation of their church buildings. "If church congestions are able to observe their influence towards society with an outward gaze, one would be able to strengthen this position."

Hence, denominations should look for alternative incomes to keep their church buildings intact - for example by "serving as transmission masts" or by "leasing (parts of) the building to others". This perspective has the most faith in the abilities of the church councils and argues that church councils are also able to book a return on church buildings, as well as project developers. However, specialist knowledge is not always available in church councils. More overarching institutions, as the dioceses or Dutch cultural heritage agency, might be able to link both worlds.

Opting for a project developer is considered as "an easy way out". It is also questioned whether this project developer has specialist knowledge, especially on religious interpretations. Furthermore, "project developers are mostly interested in making profitable transactions and are therefore not acting primarily in favour of denominations"

Within this viewpoint it is possible to retain all of the church buildings in the Netherlands. In doing so, this perspective is also inclined to take some time in the process of determining a new function. Doing nothing (for now) is not directly stigmatised as something negative. Waiting for a while, might sometimes settle down emotions that are involved in the process of church abandonment. Or as stated by a respondent: "take some time to decide what solution is convenient and sensible at the same time." After all, when the time is right, a suitable function will appear. Public resistance is therefore not expected to cause major issues. If so, the new function is simply not preferred. On the other hand, demolition of a church building is seen as a matter of impatience. However, if demolishment is a consequence of the preferences by the religious community, this should be respected.

In order to preserve vacant church buildings, this perspective is convinced that adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment. Furthermore, adaptive reuse does not by definition distract from the image of church buildings as a religious expression. However, the religious background of a church building is important in finding a new future and should be handled with respect and care. After all, even after adaptive reuse, church buildings will represent more than ordinary buildings: a quality that "may very well be taken advantage of". Conversely, the focus on protecting the cultural-historical values of church buildings are overrated from this point of view. Resulting in too much involvement by the government at the moment: "their role is mainly to offer a helping hand, rather than an outspoken opinion."

In defining a new future, the preference is consequently given to new uses that are supportive to the local community. Therefore, multiple use is seen as a very convenient solution, also for the long run. Besides, "more layers of use results in more future value, since a wide-range of uses can be fulfilled when the church building accommodates multiple uses." However, where the possibilities for multiple use are considered widespread, "the will to look for those possibilities is limited".

Adaptive reuse, on the other hand, is not per definition seen as the solution for a long-term future of church buildings. It is also not expected that adaptive reuse should necessary contribute to the social-economic development of a local community or should be reused for a cultural of social purpose. It is, however, favoured most by this perspective that adaptive reuse of church buildings is reversible.

Table 18 | Factor interpretation crib sheet for Factor 3

#	Items ranked at +5
30	Adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment
37 ▶	Denominations are responsible themselves for the maintenance and preservation of their church building
#	**Z-scores items ranked higher in Factor 1 Array than in other Factor Arrays**
2 ▶	The adaptive reuse of a church building must be reversible (2)
4 ▶	If project developers can book a return on church buildings, so can church councils (2)
14 ▶	A new use of a church building must supportive to the local community, just like the church used to be (3)
16 ▶	If denominations will look for alternative incomes, their church buildings can remain intact (4)
18 ▶	When the time is right, a suitable function for a church building will presents itself (2)
21 ▶	The Dutch government only has eye for cultural-historical values (1)
27 ▶	In case of vacancy, the church building should be sold to the local government for a symbolic amount (0)
43 ▶	Adaptive reuse is not the solution for a long-term future of church buildings (-2)
45 ▶	Demolition of a former church buildings is a matter of impatience (3)
#	**Z-scores items ranked lower in Factor 1 Array than in other Factor Arrays**
1 ◀	(For now) doing nothing is undesirable and does not benefit the church building (-2)
10 ◀	A church with monumental status is more valuable to me than a church without monumental status (-4)
23 ◀	It is impossible to retain all existing church buildings in the Netherlands (-3)
35 ◀	Adaptive reuse detracts from the image of church buildings as a religious expression (-4)
36 ◀	Municipalities must take more responsibility to preserve church buildings for the future (0)
41 ◀	Public resistance hinders finding a new future for a church building (-3)
47 ◀	A vacant church building must be reused for cultural or social purposes (-3)
#	**Items ranked at -5**
22	Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future
26	Multiple use is only a temporary solution: in the end, adaptive reuse is insurmountable

Table 19 | Factor array Q-sort for Factor 3

FACTOR 3

Disagree   agree

-5	-4	-3	-2	-1	0	1	2	3	4	5
26| Multiple use is only a temporary solution: in the end, adaptive reuse is insurmountable Z = - 1.805	10| A church with monumental status is more valuable to me than a church without monumental status ✶✶◄ Z = - 1.481	47| A vacant church building must be reused for cultural or social purposes ✶◄ Z = - 1.065	15| In the absence of a suitable reuse, preference is given to demolition of the church building ✶ Z = - 0.702	12| Without developers who want to re-invigorate church buildings, nothing will happen Z = - 0.070	32| Also a monumental church might be demolished if no suitable use is being found ✶ Z = 0.323	13| Demolition of a church building will leave a deep scar in society Z =0.664	29| Society should contribute financially to the maintenance of church buildings in their region Z = 0.963	6| Even after adaptive reuse, church buildings will represent more than ordinary buildings. Sacral stones always leave a "holy residue" Z = 1.237	24| A church building is essential for the silhouette of a village / city Z = 1.308	37| Denominations are responsible themselves for the maintenance and preservation of their church building ✶✶► Z = 1.423
22| Once a church building has been adaptive reused, it can no longer fulfil a religious function in the future Z = - 2.280	. 35| Adaptive reuse detracts from the image of church buildings as a religious expression ✶◄ Z = - 1.652	7| The religious background of a church building is less important in finding a future Z = - 1.076	43| Adaptive reuse is not the solution for a long-term future of church buildings ✶► Z = - 0.721	20| By allowing architects and designers to think along earlier in the process, a new use for church buildings can be found sooner Z = - 0.189	27| In case of vacancy, the church building should be sold to the local government for a symbolic amount ✶✶► Z = 0.283	21| The Dutch government only has eye for cultural-historical values ✶✶► Z = 0.644	2| The adaptive reuse of a church building must be reversible ✶► Z = 0.913	28| In dealing with church buildings, too much attention is paid to limitations instead of possibilities Z = 1.046	16| If denominations will look for alternative incomes, their church buildings can remain intact ✶✶ ► Z = 1.289	30| Adaptive reuse of church buildings makes a positive contribution to creating a pleasant living environment Z = 1.350
	33| Adaptive reuse of church buildings is only desirable if this contributes to the socio-economic development of the local community Z = - 1.692	41| Public resistance hinders finding a new future for a church building ✶✶◄ Z = - 1.270	1| (For now) doing nothing is undesirable and does not benefit the church building ✶✶◄ Z = - 0.758	25| The church belongs to everyone; the future of the church building should therefore be determined by joint agreement Z = - 0.403	36| Municipalities must take more responsibility to preserve church buildings for the future ✶✶◄ Z = 0.093	9| Maintaining the religious function is preferred, regardless of the religious belief Z = 0.603	19| Political influence is required to draw attention to the urgency of vacant church buildings Z =0.878	14| A new use of a church building must supportive to the local community, just like the church used to be ✶✶ ► Z = 1.025	40| Secrecy of stakeholders complicates the process of finding (new) uses for a church building Z = 1.270	
	23| It is impossible to retain all existing church buildings in the Netherlands ✶✶◄ Z = - 1.385	44| Adaptive reuse is will often fail because of the lack of financing options Z = -0.875	38| In case of a good adaptive reuse plan, action must be taken, "poldering" leads to delays and demotivates parties to invest Z = -0.471	34| A church building should be opened to local initiatives, even if they are not of a religious nature Z = 0.077	42| The future of a church building can be found in a joint search for new revenue models Z = 0.590	4| If project developers can book a return on church buildings, so can church councils ✶✶► Z = 0.871	45| Demolition of a former church buildings is a matter of impatience ✶✶► Z = 1.001			
		3| The preservation of a church building as religious heritage is only possible if the government makes financial contributions Z = -0.929	5| Selling a church building to another religious community is a short-term solution Z = - 0.488	39| Even after adaptive reuse, church buildings must continue to witness the Christian tradition Z = 0.038	11| Local residents need to be more involved in finding a future for the church building Z = 0.587	18| When the time is right, a suitable function for a church building will presents itself. ✶✶► Z = 0.802				
			8| Church councils must have their own plan first, before contacting the government / third parties Z = - 0.571	17| The demolition of a church building no longer suits today´s society of sustainability and reuse Z = 0.033	46| The Dutch government should make more subsidies available to be able to reuse church buildings Z = 0.552					
				31| Dividing a church building into a religious and non-religious part is preferred Z = 0.019						

LEGEND
✶ Distinguishing statement at P < 0.05
✶✶ Distinguishing statement at P < 0.01
◄ Z-score for the statement is lower than in all other factors
► Z-score for the statement is lower than in all other factors
▢ Consensus statement
▢ Boundary statement between agree and disagree