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**THE ENGLISH PARISH CHURCH – ITS RELATIONSHIP TO THE
HERITAGE VISITOR ATTRACTION MARKET**

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A thesis submitted in partial fulfilment of the requirements
of the Nottingham Trent University for the
degree of Doctor of Philosophy

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ABSTRACT

This work examines a much overlooked and neglected part of the Heritage Visitor Attraction sector – namely parish church tourism in England. An estimated 12 million visits are made to parish churches outside normal worship and ritual. The aim of this research is twofold. First, is to discover more about the motivational behaviour and patterns of this large body of visitors and, secondly, to analyse the product being offered to them and the method of its delivery.

The initial chapters constitute reviews of both the appropriate literature, the growth of current UK heritage attraction industry and of the reasons why parish churches are now seen as a heritage attraction resource. Also reviewed are the current extent of parish church tourism and the likely organisations with some kind of interest in the subject.

To carry out the research, a mixed postmodernist methodology, employing both quantitative and qualitative methods, was adopted. Initially a typology of churches according to tourism potential was produced. This typology was used as the guideline for the selection of a group of fourteen churches in several parts of England for a fieldwork study of church visits. Almost nine hundred visitors were interviewed from May to December 2000 at the selected sites. A series of case studies was undertaken featuring a different selection churches of widely differing characteristics and also at different stages of development in their ability to meet visitor needs. Some further survey work on ‘non-visitors’ was undertaken to discover why churches might not appeal to them. This work was carried out in the vicinity of three of the sites used for the visitor survey.

The research findings led to the production of a Classification of Church Tourists and also a scale designed to value the location in terms of tourism potential, as location was found to be one the key components with major influence on the attractiveness of a church to potential tourists.

The other key component was found to be ‘resources’ of three quite different strands. How these resources are managed and then delivered to the visitor at parish level

forms a substantial part of the latter part of the work. Some wider issues pertinent to future developments in church tourism are discussed in the closing chapter.

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ACKNOWLEDGEMENTS

This study could not have been completed without assistance from many sources and individuals. Its roots stem from work undertaken for a Masters Degree in 1994-5, when I realised that there was a largely unknown and hugely undeveloped heritage tourist source in thousands of parish churches throughout the UK.

This subject was also of considerable interest to my Masters Degree supervisor, now the Reverend Professor Myra Shackley, Head of the Centre for Visitor Management at the Nottingham Business School. She was an obvious person to take on the main supervisory role this PhD study of parish church tourism. I am most grateful to Myra for all the help, advice, and encouragement in the several years of both this work and the previous study.

I must also thank Professor David Airey of the University of Surrey, whom I had known from the time I was a former FE representative on the Committee of Association of Teacher and Trainers in Tourism. It was David who first introduced me to Myra and the Nottingham Business School in 1994. Without that crucial introduction my academic progress of the last decade may never have occurred.

Thanks are also due to other Nottingham Business School staff, especially to Dr. Sophie Turley, initially second supervisor and to Dr. Colin Fisher for his most useful guidance paper on the transfer procedure from M.Phil. to PhD registration. Thanks also to all staff from the Research Methods course delivered to PhD & DBA candidates, often in a thought-provoking manner. For external part time candidates the School Research Administrator is a vital link and, throughout the research, first Ruth, and then, Melanie, have both been invaluable sources of help through the detail of the necessary administration.

Library staff at both the University's Clifton and City libraries have always been most helpful, both on site and by telephone. Other libraries consulted at varying stages of the research include Loughborough University, De Montfort University, the Picton Library in Liverpool, and local libraries in Blackburn, Loughborough, Hinckley, Nottingham, Nuneaton and Warwick.

The fieldwork was totally dependent on the permission and co-operation of the fourteen church sites. The assistance and support of everyone at these sites is much appreciated, both clergy and laity. Among the clergy who offered advice and interest with the fieldwork were the Reverends, Dr. Stephen Cherry at Loughborough, Canon Bollard at Coleshill, Father Philip Wells at Polesworth and Martin Charles at Breedon on the Hill. Lay members whose assistance was invaluable include the two city vergers at Manchester and Nottingham, Theo Mayfield, Verger at St. Mary, Melton Mowbray, who contributes so much to the Framland Trail group of churches and John Firsby, Church Warden at the small Leicestershire parish of Fenny Drayton. Also contributing feedback from outside the University to parts of the thesis was the Reverend Paul Bond, the then Chair of the National Churches Tourism Group.

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PREFACE

Religion, spiritual expression and ritual have been a part of the social pattern since recorded human existence. Its forms and manifest expression may differ widely among different groupings of people, but its durability has been frequently demonstrated to be more robust than the varied secular forces and political ideologies which contrive to bring order to the human condition.

The freedom and ability to travel from one place to another is another basic, long held and highly valued aspect of the human psyche. The desire for travel has been motivated by different human needs at varying epochs of history. Within the last two centuries, aided by immense technological leaps in transportation and apparent social prosperity, this basic desire has been stimulated as never before.

Although it can be argued that some aspects of modern tourism have more empathy with mammon than the spiritual replenishment of the soul, it is inevitable that these two human instincts, the practice of religion and the desire to travel should intersect and interact with each other. The idea of pilgrimage is perhaps the most obvious outward manifestation, but there are other regions of overlap too, especially in the contemporary and fashionable area of cultural and heritage tourism. This research is devoted to exploring one of these areas of overlap.

The practice of Christianity in the British Isles for almost two millennia has bequeathed to its constituent regions a distinctive cultural legacy. A major part of this inheritance is the thousands of parish churches, each individual in development, content and history, to be found in almost every community. The church building is often the oldest edifice within its community and as such throws out tentacles to the far reaches of that community's development.

The growth in cultural, heritage and 'nostalgia' tourism and its associated search for 'a past' is a widely recognised characteristic of the contemporary tourism industry. It is estimated that over 12 million visits (for non-worship purposes) are made to English parish churches every year, but little is really known about those visitors. It is one of the least researched and least organised facets of the current tourism spectrum.

This study aims to something of the reasons for these visits and whether established methods of tourism service delivery are relevant to the needs of these visitors.

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CHAPTER 1

INTRODUCTION AND LITERATURE REVIEW

The issue to be addressed

The Churches Tourism Association suggests that there are now as many as 20 million visitors to parish churches in the United Kingdom every year, who fall completely outside the usual pattern of church services and normal worship practices (CTA 2003). The International Council on Monuments and Sites (ICOMOS) has a lower figure, with an estimate of 12 million visits to parish churches and 19 million visits to cathedrals and greater churches (ICOMOS 2001). Hanna (2000) agrees with this 12 million estimate in the *The Heritage Monitor 2000*. However, all three sources are in agreement that the majority of the visits to churches are made to the 18,000 Anglican parish church buildings in England, of which approximately half are able to trace their origin back to pre-Reformation times. Hanna (op.cit.) records over 11,000 listed places of worship in England, with over 7,500 being Anglican churches. Friar (1996) suggests that three-quarters of all Grade 1 listed buildings in the UK are ecclesiastical in nature.

However in 1978, an investigation into the economic relationship between the preservation and conservation of historic buildings and tourism suggested churches were the 'Cinderella of tourism' (Binney & Hanna 1978). A further observation made by Hanna in the *English Heritage Monitor* of 1984, when he wrote, "listed churches probably constitute England's least exploited tourist resource" (Hanna 1984 p11).

A quarter of a century after the first comments of Binney and Hanna, in a vastly changed tourism and leisure environment, these statements are even more worthy of investigation and research, because, as will be shown in the literature review, so little research has been undertaken on the subject of visitors to churches since these observation were originally made.

The aim of the research

The key aims of this research project are therefore threefold. Firstly, to discover more about the identities and motivations of the large number of people who make this substantial amount of visits to the parish churches of the United Kingdom for purposes

other than worship. Secondly to examine the level of provision made for these visits by the churches they visit and the style and levels of service delivery these visitors experience. The third aim is to assess the organisation of church tourism and its relationships with other parts of the tourism industry.

Therefore, the stated objective of this thesis is to investigate the proposition “that the potential of Church Tourism is an undervalued part of the heritage sector of the UK tourism industry but requires differing actions at churches of different character and locations”. To realise this objective a hypothesis has been formulated from the results and conclusions derived from the literature review and the overview of the current UK heritage industry with specific reference to discernable current trends in parish church tourism. This hypothesis is that **“Managing Church Tourism has exceptional requirements and is not merely another form of Heritage Visitor Attraction”**. The hypothesis is to be examined and tested using appropriate research techniques to obtain primary data and then viewed against relevant existing theories and knowledge. The methodology and research design for the project is fully described in Chapter 4.

However, at this initial stage it is necessary to consider a number of key words and phrases whose usage needs to be discussed and then defined in the context of this research.

Heritage

The *Oxford Concise Dictionary* (9th edition) offers no less than four explanations of the word ‘heritage’. The first definition links the word to ‘anything that is or may be inherited’. The second explanation refers to ‘inherited circumstances’ or ‘benefits’. The third interpretation states that heritage is ‘a nation’s historic buildings, monuments, countryside, especially when considered worthy of preservation. The fourth entry from the dictionary is a biblical reference, said to be derived from old French ‘heritable’ and referring the land of Canaan regarded as God’s gift to the Israelites (Concise Oxford Dictionary 1998).

Whilst the third explanation has clear links to its contemporary usage in the tourism industry, there is now much debate among academics about a true definition and interpretation of the term ‘heritage’ and even more debate and controversy over how

'heritage' should be presented. In 1989 Herbert remarked that 'heritage has the distinction of being widely discussed but rarely defined' (Herbert 1989 p1).

Fifteen years on it is fair to say that attempts at definition have become more commonplace, but agreement and consensus on a succinct definition for heritage is arguably still some way off. The difficulties and contradictions now encountered over the current usage of the term are discussed in some detail in the introduction to *the Geography of Heritage* (Graham et al. 2000). Millar sees 'heritage' as being "about a sense of belonging and continuity" (Millar 1989 p317), whilst Hall and Jenkins suggest both heritage and place are social constructs (Hall & Jenkins 1995). Timothy and Boyd also offer some detailed classifications of different heritage formats in their work, which is focused on heritage tourism (Timothy & Boyd 2003). They also categorically state that heritage is not merely a 'synonym for the past' and that many people now 'erroneously' equate history with heritage.

This division between the authentic past and the staged or reproduced past is a major dichotomy and the subject of much debate and literature. Post-modern philosophy has recognised a process of the 'real' being replaced with staged or virtual events (Baudrillard 1985). As tourism has rapidly expanded during the latter half of the 20th century, this concept of 'staged events' has often been highlighted by researchers. Boorstin (1961) ("pseudo-events"), MacCannell (1976) ("staged authenticity") and Lowenthal (1985) ("the past is a foreign country") have all focused on the issue. An issue, Howard (2003) now describes as a fight between heritage and history.

Thus, within the academic community, there is a now strong body of opinion, which believes that the term 'heritage' has increasingly been hijacked in order to be applied to items that can be promoted as tourism products (Prentice 1993; Shaw & Williams 1994). More recent research continues to support this concept that "a growing commercial heritage industry is commodifying pasts into heritage products and experiences for sale as part of a modern consumption of entertainment" (Graham et al. 2000 p.1). Lanfant (1995 p37) asserted that when 'heritage' becomes a tourist product, it actually shifts in meaning, as "its cultural value is transformed into a commercial value". Whilst Howard acknowledges that heritage will always be used for profit, he also strongly states the case that 'heritage' is both a part of the quality of life and also covers anything that anyone has

the desire to save. Howard also makes the point that even academics cannot agree the place of the heritage as the seventeen courses currently available in UK Higher Education are to be found within no less than sixteen different faculties (Howard 2003).

It is against this confused background that the term 'heritage' has to be used in this research. Furthermore, the concept of profit or commodification of heritage is even more poignant when applied to the issue of church tourism. It is generally accepted that there can be sacred and profane connotations of heritage; the rift created when someone's consecrated heritage is perceived as recreation or entertainment for another audience, possibly for reward (Graham et al. op.cit.; Howard op.cit.). Thus, within this research a further possible dichotomy is foreseen between issues of religion (i.e. churches being for worship) and issues of secular use of church buildings (in this case – tourism). What can be stated with some certainty is that the thousands of UK parish churches at the focus of this research have undoubtedly many of the attributes used in describing heritage, such as 'continuity' 'belonging' and 'inheritance'.

Tourism

Agreed definitions of the market for international travel and tourism were recommended by the World Tourism Organisation (WTO) and adopted by the United Nations Statistical Commission in March 1993, with some minor modifications in 1997. The WTO decreed that tourism comprises "the activities of persons travelling to and staying places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (WTO 1993 p10).

Heritage Tourism

A recent and useful definition of 'heritage tourism' is the one put forward by Poirá, Butler and Airey in 2001. They see 'heritage tourism' as a "sub group of tourism in which the main motivation for visiting the site is based on the place's heritage characteristics according to the tourist's perception of their own heritage" (Poirá et.al. 2001 p1049).

Tourist / Visitor

It is only within the last decade that formal definitions of the terms 'visitor' and 'tourist' have been formulated by the WTO. In the mid-1980s an American publication, *the Dictionary of Tourism*, aimed at researchers and students, found great difficulty in drawing

clear distinctions between the two terms. It suggested that the term visitor might be the more preferable term as 'tourist' might be seen by some to have a negative connotation (Metalka 1986). However, within its 1993 guidelines mentioned earlier, the WTO maintains that all types of travellers engaged in 'tourism' are described as "visitors". The WTO uses this term as the basic concept for its whole system of tourism statistics (WTO op.cit.). These standardised definitions acknowledge two main categories of visitor; the international visitor and the domestic visitor.

The international visitor is defined as 'any person who travels to a country other than that in which he or she has his or her usual residence for a period not exceeding 12 months, and whose main purpose of visit is other than the exercise of an activity remunerated from within the country visited'. The Domestic visitor is defined as 'any person residing in a country who travels to a place within the country, outside his or her usual environment for a period not exceeding 12 months, and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited'.

The WTO went further to classify both international visitors and domestic visitors by stating that 'tourists' are visitors who stay at least one night in collective or private accommodation in the place visited, whilst same-day visitors are those visitors who do not spend the night in collective or private accommodation in the place visited.

In 1997 the WTO repeated its stance that the term 'visitor' should be the basic unit for collecting visitor statistics (WTO 1997). However, the entry in Routledge's *Encyclopaedia of Tourism* concedes that researchers tend to use the terms 'visitor' and 'tourist' interchangeably (Smith 2000).

For the purposes of this research, it was felt that the strict designation for the greater proportion of travellers to UK parish churches would be 'visitor', as basic statistics from the National and Regional Tourist Boards for example pointed to the fact that it would almost certain that 'same day visitors' would outnumber overnight visitors at the majority of small parish churches. Therefore, it was decided to use the word 'visitor' as the description for all entrants, not involved in worship or religious practice, to the church sites selected for fieldwork.

Visitor attraction

The English Tourism Council (ETC) has continued a definition of the term 'visitor attraction' originally adopted by the three national boards of England, Wales and Scotland. The ETC says such establishments "must be a permanently established excursion destination, a primary purpose of which is to allow public access for entertainment, interest or education; rather than being primarily a retail unit or a venue for sporting, theatrical or film performances. It must be open to the public without prior booking, for published periods each year, and should be capable of attracting day visitors or tourists, as well as local residents." The ETC lists a variety of establishments it views as visitor attractions and the list includes a category designated as "cathedrals and churches".

Some researchers argue this definition is too narrow as it excludes natural features and landscape. However, in recent years, there has been an increasing segmentation of the attractions sector of the tourism business (Prentice 1993). One outcome of this segmentation is the use of the term 'heritage visitor attraction'. This terminology is now widely used in both industry and academic circles and, as the literature review shows, heritage visitor attractions (often abbreviated to HVA) have begun to acquire a separate and expanding body of literature.

Review of relevant literature

There is a wide range of literature to be reviewed for this piece of research, but the following four topics are seen as especially important.

1. The relationship, past and present, between tourism and religion
2. The history and development of English church parishes and their buildings
3. The development of tourism and especially the growth of interest in heritage tourism and the motivations of those visiting tourist attractions typified as being of a heritage nature.
4. Existing published work on visitors to parish churches.

1. The relationship, past and present between tourism and religion

Rinschede (1992) describes religious tourism as "that form (of tourism) that is exclusively or strongly motivated for religious reasons" and says it is acknowledged to be one of the

oldest types of tourism. In the three decades since the publication of the first academic journal devoted solely to tourism in 1973 (Jafrai 2000), there has been a huge growth in tourism literature, with many journals and textbooks of a both a general and specialist nature. Despite this, the only major tourism textbook solely devoted to the study of the relationship between tourism and religion is the text by Vukonic (1996), one of the tourism social science series edited by Jafar Jafari. Shackley (2001) has a mix of both religious and secular locations in her assessment of 'sacred site' management.

Graham et al (2000) acknowledge the role of religion in providing a powerful foundation to the social and political uses of heritage. They refer to a distinctive tourism destination format in the guise of 'the holy city' such as Rome, Jerusalem or Lourdes (Graham et al. op.cit.), whilst Park (1994) provides a more general overview of the relationship between religion and geography.

Rinschede's comments on religious tourism, cited at the beginning of this review, appeared in the one major journal, the *Annals of Tourism Research*, which has devoted an entire issue, (Volume 19 Number 1), to investigate the relationship between tourism and religion. This special issue was published in March 1992, with papers by a number of leading academics in this field. Rinschede (1992) argues that religious tourism can be differentiated into various forms. He highlights both short-term religious tourism distinguished by excursions to nearby pilgrimage centres or religious conferences and the longer term visits of several days or weeks to national and international pilgrimage sites or conferences. In the same journal, Cohen (1992) states that the pilgrim increasingly becomes more a tourist-pilgrim when the centre is farther from home. Furthermore, he suggested that if the religious centre belongs to another religion, culture, or society, the individual is a traveller-tourist. Nolan and Nolan (1992) investigated Europe's religious tourism system from the viewpoint of the fulfilment of the expectations of different visitor types ranging from devout pilgrims to secular tourists at what were seen as three distinct forms of attraction. Firstly, they recognised the pilgrimage shrines with a strong emphasis on religious devotion, but with few characteristics to attract secular tourists. A second group comprise shrines that function as devotional centres and religious tourism attractions because of various combinations of historical, artistic, and scenic site characteristics, whilst a third category was seen as places where religious festivals are the principal attractions.

However, notwithstanding the relative scarcity of specialist texts on religious tourism, many introductory, general academic texts to tourism make some reference to the role of religion as a potential motivational factor for travel (Foster 1985; Anderton 1995). Burkart and Medlik also include this reference in their first major tourism text in 1974, whilst acknowledging the views of Lickorish and Kershaw dating from the mid-1950s, which recognise the importance of religious pilgrimage in the Middle Ages (Burkart & Medlik 1974; Lickorish & Kershaw 1958).

Both Hindley (1983) and Feifer (1985) make extensive reference to pilgrimages in their respective histories of travel, but the detailed experience of medieval pilgrimage is better sourced from the large number of texts written in a variety of contexts other than a purely tourism one. Hopper (2002) looks at the whole experience of medieval pilgrimage, covering motivation, routes and the major European pilgrimage centres in the pre-Reformation era, whilst the earlier work of Finucane (1977) tends to concentrate much more on the health and cure aspects of the pilgrimage. Davies (1988) pursues a strong theological line, whilst other authors focus on particular pilgrimage destinations such as Rome (Birch 1998) or Jerusalem (Wilkinson et al. 1988). Hall's (1996) study concentrates on the English pilgrimage, as does that of Webb (2000), whilst Adair (1978) offers a detailed topographical study of shrines and places of pilgrimage in the UK and Ireland. The difficulties of travel, including the availability of hostels and inns for the longer distance traveller is assessed by Ohler's (1989) work on medieval travel in Europe. Further insight into the travel aspects of the medieval pilgrimage, with links to the present day, can also be gleaned from a number of texts on old inns by different authors including Burke (1949), Batchelor (1963) and Coysh (1972).

The age of pilgrimage in England is closely associated with the literary works of Geoffrey Chaucer. Thus a further source of material is the work of Chaucer himself and literature documenting events in the period of Chaucer's lifetime (Woods 1976). Many standard histories of the medieval period, such as Costain (1973), also make references to pilgrimage.

2. The history and development of the Church and church buildings in England

A useful starting point for reference to any aspect of the Christian Church is the *Oxford Dictionary of the Christian Church* (Cross & Livingstone 1974). Bettey (1987) traces the role played by the Church in local life from Saxon times to the late 19th century in a work aimed at local historians. A more recent key reference work for researchers on any aspect of parish churches in England is Friar's *Companion to the English Parish Church*. It provides excellent introductory explanations of all the many features ranging from architecture, internal furnishings and fittings, parochial development and administration to the role of the parish church in the history of its local community (Friar 1996).

Other useful reference works on local history and the historical evolution of the English landscape by authors such as Hoskins offer much useful background information to such detail as the growth and development of English towns, the extent of land ownership by the Church and its relationship with other major landowners (Hoskins 1970;1972). Trevelyan's work on social history also offers insight into various aspects of religion in a wider social context (Trevelyan 1944; 1949)

The history and growth of Christianity in Great Britain has had considerable influence on the development of the church buildings now seen as potential tourist attractions. The key events and influences need to be traced as they have major significance on the interpretation and understanding of these buildings by 21st century visitors. A number of general histories have been written, which attempt to cover the entire history of the Christian church in the British Isles. Among the most recent is the multi-contributed work published in association with the *Church Times* under the general editorship of Henry Chadwick (Chadwick 2000). This publication applies a reportage style to key events and themes in the two thousand years of British Christianity. Written from the viewpoint of the development and history of the parish unit is the survey of a thousand years of parishes and their clergy by Jones (2000).

More traditional in approach are the works produced by Bloss (1930), with an emphasis on the church buildings themselves, and Moorman (1953), a former Bishop of Ripon, whose work is especially valuable on events after the Reformation era with discussion of the Puritans, the early Baptists, and the divisions within the Anglican Church during the

Victorian era. Wand (1930) examines the history of Christianity across much of Europe also from the time of the Reformation to the early part of the 20th century.

There are many examples of studies devoted to specific eras of history. The early origins of Christianity and its spread across Europe are covered in Chadwick's *Early Church*, which forms the first of the six-volume of the Pelican History of the Church series (Chadwick 1967). Maude's *Foundations of the English Church* covers both Celtic and Roman origins and was also the first of a much older series of six books forming a history up to the 18th century (Maude 1909). A further analysis of the rise of Christianity throughout Europe shows the varied formats in different parts of Europe and a marked division between western and eastern parts of Europe (Brown 1996).

The earliest recordings of Britain's Christian development also show two separate geographical origins of Christianity; Celtic and Roman. The Celtic origins are covered by Bradley (1999) on a general basis and by Menzies (1961) on the specific role of the island of Iona. The Venerable Bede's *History of the English Church and People* was originally written ca. AD731 and records both political and church history from the time of the Roman invasion of 55BC to Bede's own time; it is now widely available in a modern format (Sherley-Price 1955).

The original Pelican series (published later as the Penguin History of the Church) on the history of the Church mentioned earlier continues with a volume by Southern (1990) covering the Middle Ages. This includes the East-West schism of 1054, the papacy, the archbishops and bishops, and the various religious orders of this period. Also covering the medieval period, Swanson (1989) provides an account the relationship between Church and state in England, whilst Bossy's (1985) work on essentially the same period leading to the Reformation concentrates on the beliefs and way of life of the people. Many texts focusing on the medieval period naturally lead to an assessment of the causes of Reformation in England. Platt (1981) discusses the role of the clergy and the parish in the community before concluding with a chapter suggesting that the Reformation in England was driven more by economic needs than theological considerations. Cook (1961) has an earlier publication, essentially covering the same period of time, but with a stronger emphasis on the fabric, both external and interior, of the church buildings. Cook also continues in to the Reformation era with an insight into the changes in the layout of the

church buildings themselves. Although the proposed research is focused on English parish churches, MacCulloch (2003) provides a new account of the period written from a European perspective, which allows events in England to be seen against a wider background.

There appears to be a change in emphasis of much of the literature covering the period after the Reformation. It is noticeable that there is less concentration on church architecture and much more attention to the changes in worship and the internal politics of the Church itself and the many dissenting groups, which established themselves from the 16th century onwards. Rowse (1953) describes the complex politics of Church and State in the time of Elizabeth I, whilst personalities who made major change and created lasting influence, such as Archbishop Laud are covered by Trevor-Roper (1962). Cragg (1990) covers the period from the mid-17th century to 1789 for the Penguin / Pelican series. The series continues with a volume looking at the period from 1789 to the 20th century, written by Vidler (1991). There are a number of major works on the Victorian era. Moorman's (1953) work has already been mentioned, but other substantial bodies of work include that by Parsons (1988) and McLeod (1981; 1984; 1996), who has several works on religion in Western Europe in the 19th and early 20th centuries. Typical of many much more localised studies is the work by Wadsworth (1974) on the early Sunday School movement in Manchester or the study by Hoskins (1950) of clergy in rural Leicestershire.

One of the most prolific authors on English parish churches is the Reverend Dr. John Charles Cox. Between 1875 and his death in 1919, he produced many volumes on churches. Some of these were of a historical nature written in a strict academic format, such as his four volumes on Derbyshire churches (Cox 1875), whilst others were aimed at a much wider audience and continued to be reprinted long after his death (Cox & Ford 1935).

It is evident that there are many publications on the subject of church buildings, which are written from an architectural perspective. The first group of these take an overall view of church architecture, such as Alec Clifton-Taylor's *English Parish Churches as Works of Art* (Clifton-Taylor 1974). Jones (1978) adopts a different approach, which, though still focused on architecture, selects the author's favoured churches on the basis of categories of specific features, both internal and external. Other, more specialist publications, are

dedicated to a specific era of church building, such as the Victorian period (Howell et al. 1989; Curl 1995), whilst others concentrate on particular areas of church furnishings and fittings such as fonts (Bond 1908), rood screens (Vallance 1936), church woodwork (Howard & Crossley 1919) and stained glass (Cowan 1985; Osborne 1990).

Also highly aligned to both architecture and interior furnishings are the various publications of the Ecclesiological Society. Originally formed as the Cambridge Camden Society in 1839, it moved to London in 1845 and changed its name to the Ecclesiological Society. The Society had a major influence on the development of church architecture during the mid-nineteenth century and published a scholarly journal, *The Ecclesiologist*, from 1841 to 1868. In 1879 the Society was re-founded under the name of the St Paul's Ecclesiological Society, and published a further series of transactions for more than fifty years. In 1937 the Society restored its old title of The Ecclesiological Society and continued to publish transactions under that title for another twenty years.

A further series of publications examine churches in a largely topographical context. A general work of this nature, covering the whole of England, is Morris's *Churches in the Landscape* (Morris 1989). Most publications are more likely to be centred to one specific geographic region such as those of Verey (1982) on the Cotswolds, Clarke (1966) on London or Cautley (1937) on Suffolk.

The Pevsner series of guides, begun in 1951 with a guide to the buildings of Cornwall, describe all forms of built architecture, but offer much detail on church architecture of all denominations. This series of guides grew to include every county in England and later Wales and Scotland and is probably the most useful reference guide if searching for architectural detail on a specific church location (Pevsner 1951). The series is now perpetuated and revised under the auspices of the Buildings Books Trust, a registered charity established in 1994.

Some of the general books on parish churches offer individual approaches. Powys (1930) details some of the unusual uses of church buildings, whilst Davies (1968) surveys the secular uses of church buildings throughout the era of Christianity in the UK. There are also many publications on parish churches, which fall into the category of guidebook. Among the most respected is the series originally written in the 1950s by John Betjeman

(1958), but revised and reissued in the 1980s, whilst others, such as Timpson (1998), rely on an anecdotal literary style linked with a 'coffee table' style production.

3. The concept of heritage and its relationship with tourism

The concept of heritage is not a new idea. Mandler (1997) devotes a substantial chapter to assess the Victorian view of heritage in his work on stately homes. More recently, in the mid-1970s, Cormack (1978) raised issues about the physical decay and other threats to Britain's natural heritage, whilst at the beginning of the 1980s, Lowenthal and Binney (1981) edited a publication, which aimed to explain the increasing concern and interest about the preservation of historic sites and artefacts. However, as Lowenthal points out in his conclusions to this same publication, such concerns were not really a new phenomenon, as in the mid-19th century concern was expressed about the loss of ancient monuments by caused by new agricultural methods. Lowenthal has also made several major contributions to the debate on the authenticity of many heritage attractions and its relationship to history (Lowenthal 1985;1998). Franklin (2003) attributes the initiation of this debate to MacCannell's work in 1976, but it is arguable that Boorstin's (1964) recognition of 'pseudo-events' raised the issue at least a decade earlier.

However, the growth in tourism and the development of visitor attraction industries both in the UK and in a number of other major tourism receiving countries has led to a growth of a new literature on the subject. Boniface & Fowler (1993) examine the new relationship between the major new theme parks such as Epcot and the traditional heritage sector such as the Tower of London from the viewpoint of major international attractions. Herbert (1995) also provided an overview of the changes brought to the tourism industry by the increasing interest in heritage and highlighted the overlap of leisure, tourism and heritage. Boylan (1995) produced a substantial background report for the Council of Europe's Task Force on Culture and Development identifying the extent of Europe's 'built environment and movable heritage', whilst Peacock (1998) edited a review for the Institute of Economic Affairs with several short papers focused on the economic aspects of heritage.

Urry and Hewison are two further authors to look at the emergence of heritage tourism from quite distinctive viewpoints. Hewison (1987) equates the emergence of the UK heritage industry with its industrial decline, whilst Urry (1990) took a global perspective of the tourist satisfying a need to experience sights outside their everyday experience.

However, both these views are challenged by a more recent work by Franklin (2003), who argues that tourism is now precisely an everyday occurrence for a substantial section of the world's population. Franklin refutes Hewison's stance, pointing out that a similar growth of interest in heritage occurred in the USA at the same time as that in the UK, a time when the USA was actually in economic ascendancy (Franklin op.cit.).

Other recent additions to heritage literature have been works by Howard (2003) and Timothy and Boyd (2003). Howard investigates the whole phenomenon of heritage, whilst Timothy and Boyd focus on heritage tourism on a worldwide basis as part of the growth of special interest tourism. They also continue their deliberations on both the political implications on heritage tourism and also the day-to-day management of heritage tourism (Timothy & Boyd op.cit.). This latter concern has given rise to a more recent body of literature reflecting the increasing interest and concern with management of visitor attractions, customer service delivery issues and visitor profiles. Operations management is a major theme of this material (Leask & Yeoman 1999; Garrod & Fyall 2000), whilst Drummond and Yeoman (2001) focus on the quality and customer service issues. Growing in visitor profiles and customer satisfaction levels is found in recent research in the USA (Kerstetter et al. 2001).

The reference to customer service delivery will bring a need to look beyond the immediate field of tourism and search relevant literature on that subject, especially to theories such as Servqual and the work of Schmenner (Parasuraman et al. 1985; Schmenner 1995). The Servqual concept has been adapted by Frochot (1996) with the development of a new scale, HISTOQUAL, designed to assess the evaluation of service quality in historic properties.

Predictions for the future development of heritage and heritage visitor attractions in the UK also required to be considered. Johns (2001) suggests that changing demographic profiles and the uncertainties of future pension rights for many employees are factors likely to affect the future visitor patterns to HVAs in the UK, whilst Goodey (1998) warns that heritage is being sidelined by sheer consumption.

Two further key sources of literature on heritage policy in England are English Heritage and the Heritage Lottery Fund. In 2000 English Heritage undertook an important review of

all aspects of heritage policy at the request of the Government. The result was the publication of *Power of Place* by English Heritage in December 2000. The Government's response was a further document entitled *The Historic Environment: A Force for our Future* (DCMS 2001). English Heritage has also commissioned specialist works on churches such as that by Rodwell (1989) on church archaeology. The Heritage Lottery Fund now offers financial support to a wide range of projects and also produces reports such as *New Life: Heritage and Regeneration*, which focuses on the role of heritage in community regeneration (Hlf 2004).

Tourism planning and how tourism fits into the overall vision of a regional or local plan are other key issues. Works by Gunn (1979; 1985) investigate tourism planning strategies and methods, whilst the development of modern cities, regeneration issues, contemporary consumer culture and globalisation are covered by authors such as Zukin (1988; 1992;1995), Ellin (1996), Kumar (1995) and Featherstone (1995).

4. Tourism and visitors to parish churches - existing work

As already mentioned in the introduction, Binney and Hanna (1978) included parish churches in their research on conservation. They put forward a very positive case that Britain's historic buildings are not only a major economic resource but also irreplaceable assets, which bring significant tourism earnings to the nation. Their final publication included a chapter devoted specifically to parish churches. Although based on data collected as long as 1977, it remains one of the few significant national pieces of research on tourism to parish churches. The only major publication devoted solely to the subject of English churches and their visitors, on a national basis, since that date has been the result of the 1983 survey, backed by the English Tourist Board, by Max Hanna. His report was based on a major questionnaire survey of almost four thousand incumbents of 'historic churches' (Hanna 1984).

From 1983 until 2000, the only regularly officially recorded statistics on parish church visitors have been found in the *English Heritage Monitor*, an annual review of the tourism heritage sector published by the English Tourist Board under the editorship of Max Hanna. Even here the statistics were invariably estimated numbers of visitors rather than a true figure obtained for most other forms of visitor attraction in the sector. However, since 2001, even this source of material has been lost. In that year, *English Heritage Monitor* had

a change of editor and format. The new editor records that a specific survey of visits to parish churches was not carried out, suggesting that it was felt unnecessary, as ICOMOS (UK) had undertaken an extensive survey of cathedrals and churches in 2000. (Baxter 2001). However, the ICOMOS (2001) survey, to which Baxter makes reference and cited in the first paragraph of the introduction to this thesis, is largely centred on cathedrals, together with a small number of the most widely visited, and larger parish churches, and it can be strongly argued that it is not a genuine substitute for the findings on a wider range of parish churches once produced annually by Hanna for *English Heritage Monitor*.

Among textbooks, there is invariably a dearth of statistical data. Yale's (1991) text on tourist attractions is unusual in devoting a full chapter to religious heritage in the UK, but it offers only sparse statistical material with a reliance on the material available from the English Tourist Board. Baker (1999) provides a wide-ranging review of visitor management issues for cathedrals and churches, but has little to offer on statistical detail, whilst Berry (1994) also deals with site management and interpretation on a general basis.

This lack of published statistical material extends beyond the national context to regional level. Only two such accounts are available. The better of these is undoubtedly the work of the Lincolnshire Church Network covering visitor trends in the Lincoln Diocese (Lincolnshire Church Network 1996). The second work looked at rural parishes in the West Midlands / Welsh border region and is really a small section of an overall report on a project aimed at attracting visitors to churches in that area. However, it seems to have little real methodology and is probably of doubtful reliability or use as a comparative study (Marchant 1997). It will certainly be necessary to move beyond this limited resource of the visitor experience in churches and look at visitor experiences in other sectors of the heritage market, where more research has been undertaken and published. One such sector is visitors to museums, where there is a body of literature by researchers such as Davies (1994), Hooper-Greenhill (1999) and Sandell (2002).

A report with a different purpose was commissioned by the Arts Council England, East Midlands and published in 2003. This report, concentrating on the Dioceses of Lincoln and Southwell, addressed the future development of a 'cultural strategy' for churches in the East Midlands and the role churches might play in the overall cultural life of the region (Churchill 2003).

The next chapter traces the development and growth of interest in the heritage sector in the UK, its current relationship with tourism and highlights some of the major current issues facing the heritage tourism sector in the UK.

CHAPTER 2

A REVIEW OF THE UK HERITAGE & VISITOR ATTRACTIONS SECTOR

Following the literature review, this chapter examines the growth of interest in heritage and assesses recent trends within the UK heritage tourism sector. It also provides an important background to the more specific review of the interest and developments in current UK church tourism discussed in Chapter 5.

Earliest Developments

In a review entitled the 'rise of heritage', Ross (1991) outlines the timing of the key developments leading to the contemporary status of heritage and conservation in the UK. He credits the 1670 work of John Aubrey, *Chronologia Architectonica*, as being one of the first works of architectural history in the English language. However, such a viewpoint on the origins of interest in heritage should perhaps be treated with some caution and seen strictly against the narrow context of planning or built heritage discussed by Ross, for, as Timothy and Boyd (2003) observe, heritage tourism is, in fact, arguably one of the longest established forms of tourism. They note that features such as "the Pyramids of Egypt have drawn visitors for centuries" (Timothy & Boyd op.cit. p21) and, within the geographical context of the UK, the medieval pilgrimage era of Chaucer's time to many sites in the UK. A century before Ross's seemingly arbitrary 17th century date, Prince (1981) highlights a fashion for incorporating 'classical style' design into the houses of the wealthy and influential in Tudor times. Also relating to the Tudor era is Greenslade's assertion that John Leland "was the father of local history" (Greenslade 1997 p9), though this view could be countered by questioning if Leland's survey work of the 1530s had been prompted by the political or financial motives of Henry VIII rather than a deep interest in heritage or history. Furthermore, authors such as Warwickshire's John Dugdale were busily occupied recording the detailed history of their counties in the mid-17th century and William Lambarde had produced a first record of Kent in the late Elizabethan era (Greenslade op.cit.). It must also be remembered that Ashmolean Museum in Oxford dates from 1683 and the British Museum was established under an Act of Parliament in 1753, though financed partly by bequest and partly by lottery (Tait 1989).

In 1867 the Royal Society of Arts marked the birthplace of Lord Byron with the first of the well-known blue plaques added to buildings in London connected with famous individuals (Gillian 1997). This scheme has continued ever since, administered for many years by local government in London, but overseen by English Heritage since 1986 (Gillian op.cit.).

However, Ross (op.cit.) does substantiate his claim by saying that there was little serious interest in practical conservation prior to about 1870. From the mid-19th century onwards there was growing unease and eventually outright opposition, expressed by people such as John Ruskin and William Morris, over the then pervasive fashion for rebuilding many medieval parish churches in Victorian Gothic style (Lowenthal & Binney 1981). The extensive restoration of Tewkesbury Abbey by Scott between 1874-1879 proved to be the catalyst which led to the formation of the Society for the Protection of Ancient Buildings (S.P.A.B.) in 1877 (Jones 1988). The S.P.A.B. has charitable status and continues the mission of its founders to ensure that regular repair and maintenance is the most practical and economic form of preservation. In 1936 it established a dedicated group to care for the needs of Georgian buildings: this has now grown into a separate entity as the Georgian Group. The S.P.A.B. places much emphasis on the education and training of craftsmen to acquire the specialist skills and knowledge to enable them carry out the often delicate and specialised work required to ensure the survival of historic buildings. In 2002 it celebrated its 125th anniversary and now employs over 20 full time staff with many more voluntary contributors (SPAB 2003).

Within less than two decades a second group of like-minded individuals came together with the preservation of landscape as their major cause. Now accepted as England's largest membership organisation allied to heritage preservation, the 'National Trust for Places of Historic Interest or Natural Beauty' was founded in February 1895 with a declared aim of 'promoting the permanent preservation for the benefit of the nation of lands and tenements (including buildings) of beauty or historic interest' (Jenkins & James 1994). Table 2.1 below plots the growth in membership of the National Trust and shows the huge increase in numbers experienced over the last four decades. Whether these figures represent solid proof of a dramatic growth of genuine zeal and passion for preservation and conservation or simply much more aggressive marketing in recent years by the National Trust is open to debate. However, it probably does reflect both an increased awareness of the issues and

also the vast change in the style of leisure activity and tourism consumption, which has occurred in the second half of the 20th century.

Table 2.1 The Growth in National Trust Membership 1895-2003

Year	Membership Numbers	Comments
1895	100	
1925	850	
1945	7,850	End of WWII
1965	157,851	
1985	1,322,996	
2003	3,100,000	

Sources: Jenkins & James 1994; National Trust Annual Report 2002-3

As a registered charity, the National Trust has now become the largest voluntary force in the UK heritage sector. However, it has seen some changes to its original remit. Among the more important changes was an Act of Parliament in 1937, which included the extension of its powers to include 'the preservation of buildings of national interest or architectural historic or artistic interest' and also included 'the preservation of furniture and pictures and chattels of any description having national or historic or artistic interest'. The same Act also allowed the National Trust to hold property and investments for the specific purpose of financing the upkeep of properties within its care. Overseen largely by James Lees-Milne, the National Trust acquired and rescued from almost certain destruction a substantial number of country houses from this time onwards (Jenkins & James op.cit.). It is strongly arguable that the 1937 Act laid down the foundation for the present-day holdings of the Trust.

A common feature of the most forceful of the earliest organised movements for the preservation of heritage in the UK is that such organisations were founded by groups of like-minded individuals on a voluntary and charitable basis. The earliest Government initiative, or in other terms, public-funding intervention, came in the form of the 1882 Ancient Monuments Protection Act (Prince op.cit.). This Act was backed by Sir John Lubbock, perhaps better known for his Bank Holiday Act of 1871, and took some nine years to clear through the Parliamentary process. Even then, it afforded only limited protection to a relatively small number of sites (Cornforth 1998). In 1908 the newly

formed Royal Commission on Historical Monuments was given the task of producing an inventory of ancient and historical monuments and asked to specify which of them should be worthy of conservation (Cormack 1978). However, it was not until 1913 that a further Act of Parliament (The Ancient Monuments Consolidation and Amendment Act 1913) introduced the concept of 'listing' of monuments and also placed obligations on the owners of such listed monuments concerning the need for permission to alter or demolish such sites (Cornforth op.cit.).

Other developments in the early part of the 20th century were the establishment of a National Art Collections Fund in 1902, and, at about the same time, the huge, and still unfinished, Victoria County History series project was begun (Reynolds 1997). However, little change occurred in legislation regarding to preservation or conservation in the years prior to World War II. Cormack points out how far behind France the UK was in having State interest in preservation, (French legislation on the subject dates from 1830), but does concede the resultant French dependence on the State and laments the corresponding lack of voluntary involvement (Cormack op.cit.). Even the fledgling United States was arguably considerably ahead of the UK in conservation issues; the Yosemite Valley was first protected as a California State Park in 1864. In addition, campaigners such as the Scottish born John Muir, and later, influential politicians, such as President Theodore Roosevelt, paved the way to the formation of the United States National Park system by 1916 (Runte 1979).

Tait (1989) records that public funding did have a substantial role in the growth of UK museums and art galleries in the latter part of the 19th century, notably in provincial cities such as Glasgow, Liverpool and Manchester. However, the link between holidays, leisure and cultural activity had still not been made by the bulk of the holiday taking public prior to World War II. Up to that time, cultural or heritage tourism was often focused on overseas destinations, such as Egypt or Italy by specialist operators such as Thomas Cook (Brendon 1991), and Tinniswood (1998) estimates that, in England ca.1920, there were only about 230 abbeys, castles, gardens and country houses open to the public on a paid admission basis.

Post World War II Developments

Both the public sector and voluntary interests in the organisation of heritage have witnessed some considerable changes in the latter half of the 20th century. Table 2.2 details some of the more important changes relevant to heritage, conservation and preservation since World War II. Among them is the Town & Country Planning Act of 1947, which included a statutory duty to list protected buildings. Other key changes include the formation of English Heritage in 1983 as the new face of the Historic Buildings and Monuments Commission for England and as the statutory advisor to the Government on the historic environment. Three years earlier Parliament had founded the National Heritage Memorial Fund (NHMF) as funding source of 'last resort' to retain and preserve items considered to be vital parts of UK heritage. In 1993 the trustees of the National Heritage Memorial Fund also took on responsibility for making grants to heritage projects from funds raised under the auspices of the National Lottery. Among the most recent uses of money from NHMF sources was a grant to the National Trust to enable it purchase and save the Victorian country house of Tyntesfield in June 2002.

Table 2.2 Some key events relevant to Heritage, Preservation and Conservation in the UK since World War II

Date	Event	Comments
1947	Town & Country Planning Act	Introduced statutory duty to list buildings and laid down the framework on local planning issues still relevant today
1950	Civic Trust formed	Aims to foster high standards of planning in urban areas. Has now spawned a national network of 1,000 local Civic Societies
1967	Civic Amenities Act	Conservation Area concept born out of Ministry of Housing & Local Government report 'Preservation and Change'
1971	National Trust Act	Laid down rules for Governance of the National Trust
1975	SAVE	Voluntary conservation group formed to save redundant buildings. It often seeks out alternative uses to save such buildings from demolition.
1980	National Heritage Memorial Fund	National Heritage Memorial Fund set up by Parliament as a 'Fund of last resort'. Trustees also now responsible for Heritage Lottery Fund (see below)
1983	National Heritage Act	Formed English Heritage and its counterparts in Wales (Cadw) and Scotland (Historic Scotland)
1993	Heritage Lottery Fund	Uses money raised by National Lottery to assist funding of heritage projects at local, regional and national level throughout the UK
1999		Merger of English Heritage & Royal Commission on the Historic Monuments of England
2000	Local Heritage Initiative	Joint initiative between Heritage Lottery Fund and The Countryside Agency making provision for grants to local heritage projects
2002	National Heritage Act	Extended jurisdiction of English Heritage to offshore underwater sites and allowed it to trade overseas

Sources include Ross (1996); Jenkins & James (1994); website of Local Heritage Initiative

The rapid growth in membership of the National Trust in recent years has already been noted in Table 2.1 above, but the latter decades of the 20th century have also witnessed the growth of interest in some different sectors of heritage. Alfrey and Putnam (1992) note the considerable expansion of heritage across industrialised countries in the second half of the 20th century. They especially highlight the increased interest given to artefacts, buildings and locations found to be obsolete or superfluous to their original industrial purpose. Tait (1989) also recognises the changes and growth in the museums sector and suggests that in the late 1980s new museums, often highly specialist in content, opened at the rate of one in every eighteen days.

Changes in UK leisure and holiday patterns

The above events must be seen against the substantial change in the hitherto somewhat standard English holiday format of the traditional seaside holiday, which was precipitated by a number of social changes in the decades of the 1960s and 1970s. The increase in private-car ownership allowed individual tourists greater mobility and flexibility than ever before and led to much less reliance on public transport (especially rail) for reaching a chosen holiday destination within the UK. Longer paid holidays for most workers coincided with the rapid growth in the overseas package holiday market (Bray & Raitz 2001). Consequently, many domestic breaks took on both a shorter duration and also a quite different format and purpose than before. Urry (1990) has remarked on the shift from traditional seaside entertainment and attractions to a new generation of theme parks in his outline of the changing economics and structure of the tourism industry in the latter decades of the 20th century. Walton's (1998) work on the social history of Blackpool recognises the increasing difficulties of the 1990s experienced in one of the most successful of English seaside resorts, whilst Bingham (1990) records the even steeper decline in nearby Morecambe's fortunes from its boom days immediately post World War II. New and hitherto unlikely tourist destinations such as Bradford or Stoke became serious competitors on the UK tourism pattern (Urry op.cit.). These 'new' destinations frequently drew on their past to win visitors; the heritage of its china production in the case of Stoke at centres such as Wedgwood. New literary 'destinations' appeared too. Catherine Cookson Country was the marketing brand used by North Shields and Tyneside. Hewison (1987) suggested that the trend away from the traditional sun and seaside vacation had led to a convergence of heritage and tourism, but, as already noted in Chapter 1, Hewison saw the increasing awareness of heritage as a symbol of the decline of the old 19th century

industries. Richards (1994) also cites the move away from traditional 'beach-related' products to city and rural based products as favouring the development of new heritage and culturally based products.

A definite trend emerging from the latter part of the 20th century is the use of heritage as a central component of major redevelopment and regenerations schemes in many towns and cities. Rosenbaum (1994) noted that heritage development 'went far beyond historic preservation to tackle a region's economic revitalisation'. He recognised that it may add and intermesh with many new initiatives such as hospitality, housing, retailing and even transport infrastructure. On a large scale, UK cities such as Liverpool, Glasgow and Cardiff have now witnessed this trend, which seems to have begun across the Atlantic with the redevelopment of inner city areas such as Baltimore's Inner Harbour in the late 1970s. Smaller communities are also benefiting: St. Anne's on Sea, a high class Victorian seaside resort and residential area on the Fylde Coast, benefited from a £3 million restoration project in 2002 with some financial help from English Heritage. Even the smallest communities are now involved; Hodges & Watson (2000) outline the experience of the Yorkshire village of Nether Poppleton, where the parish church was among the six heritage sites identified following an award from the Local Heritage Initiative.

Even so, concerns have constantly been expressed about the fate of much of the UK's built heritage for several decades. Cornforth (1974) questioned the survival of the country house estate, whilst Cormack (1978) highlighted the 'physical decay' he believed was being allowed to damage and even destroy significant parts of the UK built heritage. Similar sentiments were expressed by Binney (1984) whose work included a chapter exclusively outlining the problems faced by religious buildings and noted how, if left empty, they frequently became a target for vandalism.

The development of the heritage attraction sector

Against the backcloth of these changes and concerns, it is widely acknowledged that the UK heritage attraction sector enjoyed substantial growth during the last two decades of the 20th century and that heritage made a substantial impact on the overall UK tourism business (Herbert 1995; Timothy & Boyd op.cit.). Throughout the 1980s and 1990s, the annual reports compiled by Max Hanna for the English Tourist Board show a steady growth in the numbers of specialist museums and visitor centres being offered to the

public. Urry records that of 1,750 museums responding to a 1987 survey, half of them had started since 1971 (Urry op.cit. p104). Writing at the end of the 20th century, Stevens (2000) referred to the twenty years of unprecedented growth in the number of 'stand alone visitor attractions'. Stevens also noted the emergence of the commercially 'branded attraction', citing Cadbury World at Bournville as an example. He also remarked on the growing tendency for the traditionally segregated activities of retailing and entertainment to be intermingled (Stevens op.cit.). This latter observation supports the theories of Harvard researchers Pine & Gilmore, who refer to a new 'experience economy', where entertainment and themed environments are an increasing feature encountered in many former traditional shopping centres (Pine & Gilmore 1999).

However, within the UK the years from 1999 to 2002 have witnessed a reversal in the trend for continually increasing visitor numbers to all types of tourist attractions. Whilst some unfortunate factors occurred during this period, such as the outbreak of Foot and Mouth disease in 2001 and the worldwide slowdown in tourism after the terrorism attack on New York in September 2001, there is an increasing body of thought which believes that there may have been an excess of new attractions launched in the UK in the last decade or more. In simple economic terms supply of visitor attractions has outstripped demand for them. In fact, even prior to the disastrous year of 2001, alarms were already being sounded by Babbidge (2000), who suggested many established museums might have to close as a result of funding difficulties, especially as Lottery Funding was being concentrated on new style museum attractions.

Indeed, a feature of recent new developments in the heritage visitor attraction market has been the large proportion of them, which has failed to win anything near the originally predicted visitor numbers. Among attractions showing the most spectacular shortfalls in the predicted numbers of visitors have been the widely hyped Millennium Dome, the National Botanic Garden of Wales in Carmarthenshire and the Earth Centre near Doncaster. Others have failed completely and closed their doors as in the case of the Centre for Popular music in Sheffield and the Centre for the Visual arts in Cardiff (Kennedy 2001; de Bruxelles 2003).

Middleton was probably mindful of this situation when he told delegates to an ICOMOS Conference on cathedrals and churches ('To be a Pilgrim') in June 2001 that he felt there

had been two decades of unsustainable capacity growth in UK cultural and heritage attractions since 1980. He also confirmed the growing emphasis on both events and performances at attractions and the importance of retailing, suggesting that tourist and heritage attractions had to be mindful of what Pine and Gilmour, already cited earlier in this chapter, had described as the new 'experience economy' (Middleton pers.com.; Pine & Gilmour op.cit.)

However, there have been success stories among new attractions. The new Eden Project in Cornwall attracted over 1.8 million visitors in 2002 and it has quickly established as the third in the list of major paid admission attractions in the UK (Staruk 2004). In 2001 official figures from *Social Trends* showed there were 6,400 visitor attractions in the UK and the same source suggested that the combined attendance of free and paid-for attractions was 452 million visits (ONS 2003). The same source suggests that, in 2002, UK residents made 102 million trips of one night or more away from home within the UK. This is a similar figure to 2001 but about 4 million fewer than 2000 (ONS 2004). However, the statistics shown on the StarUK website claim that visits to UK attractions showed an increase of 6% from 2000 to 2002 (discounting the problem year of 2001). However, places of worship were shown as recording a 6% decrease over that period, though it must be pointed out this was based on a sample of just 85 sites within this category (Staruk op.cit.).

In recent years, there have been some major initiatives in the UK heritage sector, largely aimed at increasing awareness of heritage to the domestic market. In 1994 the first of the now annual Heritage Open Days took place. It was seen as England's contribution to a wider European Heritage Day, in which no less than 48 countries now take part. The event has gradually expanded to encompass a full weekend and, in 2004, it will extend over four days from Friday 10th September to Monday 13th September. The event is co-ordinated by the Civic Trust and supported by English Heritage and is now claimed to be England's biggest and most popular voluntary cultural event. In 2002 the weekend included 2,177 properties and events and attracted a total visitor figure of over 800,000 (Civic Trust 2004; English Heritage 2004). In a similar vein, the Museums and Galleries Month, organised by the Campaign for Museums and first launched in 2001, has won the support of 1,200 individual museums for its 2004 promotion during the month of May (Campaign for Museums 2004).

The museums sector was given a new structure, when in April 2000, a new Museums Libraries and Archives (MLA) was launched as the strategic body working with and for museums, archives and libraries. The MLA is a Non-Departmental Public Body sponsored by the Department for Culture, Media and Sport. This new organisation replaces the former Museums and Galleries Commission (MGC) and, also, the Library and Information Commission (LIC), and now includes archives within its portfolio (MLA 2003).

Is there a typical heritage attraction visitor?

In recent years there has been considerable academic research concerning the profile and types of persons visiting heritage sites and the motivation behind such visits (Prentice 1989; Thomas 1989; Beeho & Prentice 1997). There is wide agreement that heritage tourism remains one of the fastest growing sectors of the overall tourism business (Chen 1998; Timothy & Boyd op.cit.). Over twenty years ago, Berrol (1981) noted that American visitors to the Europe were likely to be 'graduates, more affluent and older and 'empty-nester' professionals. He suggested that such visitors formed two groups; 'classic culture seekers' and 'culture cum pleasure seekers'. Prentice(1989 p58) concluded that 'visitors to major heritage sites in the British Isles show some consistencies in terms of their social characteristics, irrespective of the location of the site'.

The concepts of 'better-educated' and 'more affluent' visitors remain key findings of more recent research studies. Stevens (2000) is quite emphatic about the profile of potential visitors to heritage attractions. He believes they now come from a "better-educated, older" background and are "better travelled and more sophisticated in their use of leisure time and resources" (Stevens op.cit. p65).

Heritage visitor attractions – life-cycle and funding issues

Butler (1980) raised the concept of tourism destination lifecycle over two decades ago. Shaw and Williams (1994) discuss some of the consequent criticisms of Butler's original theory, but nevertheless, there is a general acceptance that many destinations display many of the characteristics outlined by Butler. Swarbrooke (2002) has examined the concept of product life cycle in the context of visitor attractions. He concluded that attractions primarily designed for visitation are likely to conform to the life cycle model, but those

attractions whose original purpose was other than tourism conform much less to the accepted model and theories on life cycle.

The need for continued investment or refurbishment is now well established in major attractions. At great cost, theme parks compete to install the newest and most thrilling ride to win and retain visitors. Among the most successful recent additions to the UK's attraction portfolio is the London Eye, opened in 2000. However, although it has now secured an operating profit, has substantial long term capital debts estimated by some reports to be as much as £130 million (Hope 2004; Simpkins 2004).

Timothy and Boyd make a blunt assertion that 'heritage is not cheap' (Timothy & Boyd op.cit. p143). Indeed, for most organisations, large or small, concerned with any form of heritage, the most pressing issues will usually be those concerning finance and funding. This situation has to be balanced against the comments of Connel and Page (1998) who cite market research by Mintel finding that visitors seek good quality facilities at competitive prices across the entire leisure sector and imply that visitor attractions must be mindful of this situation. They add that visitors are also seeking higher levels of interaction at attractions.

Hanna (1999) reports that admission charges accounted for only 49% of revenue among the 3,407 attractions surveyed in his account of attractions trend in 1998. Retail sales produced 41% of revenue and catering 10%. These figures fell to 46% among the larger attractions (classed as over 100,000 visitors) for admission where catering assumed greater prominence and accounted for 16% of revenue. Hanna also noted that 87% of all attractions surveyed obtained at least some revenue from some form of retailing.

The latest figures from the two largest heritage organisations in England make even more stark reading. The 2002-3 Annual Report of the National Trust shows that membership subscriptions account for only £75.6 million of the total £303.6 million income of the Trust or just 24.9% of revenue. Even with admission fess from non-members (£10.7 million) the total merely rises to 28.4% of revenue. The Trust records a figure of £68.7 million (22.6%) from its Enterprises division, which covers much of its retailing and catering activities at its various properties. The Annual Report of English Heritage for the same year shows it had a total income of over £153 million for 2002-3, but much of this income and its

subsequent expenditure are directly concerned with the provision of grants and aid to conservation projects and its other statutory requirements. Its visitor attraction portfolio produced a total revenue of £29.4 million of which memberships accounted for £9.9 million (33.7%), admissions from non-membership £8.6 million (29.25%), retail activity £6.9 million (23.4%) and other unspecified sources £3.9 million (13.3%). English Heritage states that the total cost of managing its historic properties for the same period was £55.4 million, which suggests an operating deficit of £26 million on its visitor attraction operations.

Thus, it becomes clear that the income from admissions and memberships falls considerably short of the real cost of maintaining and operating the visitor attraction portfolio of both these major heritage organisations. Thus the cost of admission has to be balanced against what the market will pay rather than what it actually costs to provide the facility and recouping those costs through admission charges.

An example from a different area of the public sector, local government, demonstrates the concerns about the pricing policy for 2004 at two of Bath's major attractions, the Roman Baths and the Museum of Costume. The two attractions are said to account for 65% of the income of the Heritage Services Division of Bath & North East Somerset District Council, but the consultation paper, submitted to the Council's Tourism, Leisure and Culture Committee in December 2003, clearly identifies a falling proportion of visitors (a fall from a target of 70% to an actual of 50%), who see the admission price as reflecting value for money (Bath & N.E. Somerset 2003).

The increasing cost of admission to many visitor attractions in the UK has been the subject of criticism in the 2003 edition of a popular guidebook. It was suggested that increases of ten per cent were not justified when official inflation was little over two per cent (Aird 2002). Yet, and this is no doubt true in the case of Bath, there is recognition that in places where there are substantial clusters of heritage attractions (good examples are Edinburgh or York) or even single-theme heritage of a major significance (e.g. Stratford-upon-Avon and Shakespeare), there is a substantial payback to the local economy, which justifies both the subsidisation of heritage attractions and a wider investment in local conservation projects (Timothy & Boyd *op.cit.*).

Thus, secondary activities such as catering and retailing have taken on an added dimension in many heritage visitor attractions both as a means of producing extra income and offering a wider or more total 'experience' seen to be demanded by present-day visitors. The wide range of goods on offer at some of the leading museum shops and attractions has even been the subject of a shopping feature in the weekend leisure section of *The Times* (Aldin 2002).

Yet, the principle of paid admission remains a vexed question in the UK heritage market. Since 2002, many of the bigger National Museums (both in London and provincial cities) are now free to all. This was a deliberate change in Government policy and a DCMS press release of 9th March 2004 claims visits at the former charging museums have increased by 72 per cent as a result of the change, with spectacular rises in Liverpool (106%) and the Science Museum in London (120%), less so at the Royal Armouries in Leeds (22%) or the Museum of Science and Industry in Manchester (29%) (DCMS2004c). However, there is an alternative viewpoint. In York, it is reported that the York Museums Trust group of attractions suffered a decline of 15% in visitor numbers in 2002, whilst the city's National Railway Museum increased its visitor numbers by 20% over the same period. As part of the National Museums, the Railway Museum abolished entry charges in 2001, whilst the Museums Trust retained and actually increased its charges (Wilkinson 2003). The Association of Independent Museums has expressed similar concerns that some of its members, not included in the free entry funding arrangement from the Government, have experienced difficulties following a downturn in visitor numbers since the change of policy (d'Arcy 2002). Concern has also been expressed in Parliament on 4th March 2004. Column 1042 of Hansard, for that date, records the question from Mrs. Ann Cryer (M.P. for Keighley) following the letter she had received from the Bronte Society. This Society cares for the Bronte Parsonage Museum in Haworth in the Keighley constituency and is concerned that, as a result of changes to the Gift Aid scheme on tax (outlined later), it may have to increase admission charges and was worried about a consequent reduction in visitor numbers. This situation, the Society claimed, runs contrary to the Government's declared policy and was in contrast to the funding of free entry to National Museums.

Admission charges have also been the subject of some heated debate in at least one major place of worship site. The variance in views between the Dean and Chapter with the Archbishop over admission charges to York Minster in 2003 reached the pages of several

broadsheet newspapers. The outcome was the introduction of £4.50 fee to visitors (other than local residents) from August 2003 (Norfolk 2003; Day 2003).

Staff costs are invariably a major expense in any service industry and visitor attractions are no exception. Thus, throughout the UK heritage sector, the role played by volunteers is a vitally important one. The National Trust acknowledges in its Annual Report the two million hours of voluntary work received from around 34,000 individual volunteers, whilst it was estimated in 1998-9 there were at least 7,000 volunteers, who regularly worked on the many preserved steam railway operations in England (Hanna op.cit.). Most small attractions and museums are invariably reliant on the goodwill and time donated by volunteers. Furthermore, an increasing number of heritage sites form 'Friends Groups' specifically to promote their cause and frequently to raise additional funds to support the site. The massive contribution made by volunteers to heritage projects of all kinds was recognised in the 2003 report *Heritage Counts* by English Heritage (English Heritage 2003a).

Present and future attitudes to Heritage and Conservation in the UK

However, the perceived importance and place of heritage in the UK in the post-Millennium era does often appear confused as there are conflicting signals from both the Government and the media.

The wide-ranging review of all aspects relating to the historic environment by English Heritage (*Power of Place*)(English Heritage 2000) and the subsequent Government response have already been referred to in Chapter 1 (DCMS 2001). Even so, there have been press reports of suggestions from the highest level of the National Trust that the UK Government has no coherent policy to protect heritage assets and displays a growing lack of interest in the subject, with 'heritage slipping down the political agenda' (Mason 2001). Yet, in 2003, the BBC ran a television series *Restoration*, whose success depended on substantial viewer telephone participation as a means of selecting one of a series of featured buildings as the major beneficiary of a substantial sum of money to assist with its restoration. Ashworth (2004) criticised the format of the programme and its lack of real debate, but it would appear the BBC believes the programme fulfilled its remit as it is running a second series of the programme during the summer of 2004.

For listed places of worship, there has been an indication of some practical financial assistance from Government sources. It was announced in the Budget speech of 17th March 2004 that listed places of worship would be able to claim from a grant scheme the full amount of Value Added Tax incurred on eligible repair work undertaken after 1st April 2004 (DCMS 2004a). The DCMS also produced a consultation paper entitled 'the future of ecclesiastical exemption' (DCMS 2004b). Paragraph 17 on page 6 of this document stresses the concern with conservation of such buildings, by stating "any change to the fabric of the building and its environs should be sensitive to heritage aspects". However, contrasting with this improved news for religious buildings is the clamp down on the use of gift aid, free-admission fee technique used by many smaller museums and heritage sites as a method of increasing revenue from visitors. By nominally offering 'free admission' but requesting a donation, such sites took advantage of a 'gift aid' tax concession, which allows registered charities to reclaim tax on donations from UK taxpayers (Kennedy 2004).

Overall the future of heritage attractions in the UK has to be viewed against the issues, which will determine the size and scale of the future UK tourism market, both domestic and from overseas.

It is generally recognised that the visitor attraction market in the UK has experienced unprecedented growth in the last 25 years. However, there is increasing concern that future growth may now be more limited or even reversed. Evidence submitted to a House of Commons Select Committee recognised that past rates of growth were unsustainable and a slight downturn had occurred in 1997-8 (House of Commons Select Committee 2000). For 2001, a year blighted with the problem of foot and mouth disease in some major tourist regions such as Cumbria and Devon, official English Tourism Council estimates indicate a 6% decline in trips within England by UK residents. Furthermore, during this period of expansion a trend to a growing division between specialist culture and mass-market entertainment attractions is clearly identifiable (Richards 1994, Stevens 2000). The market is also an increasingly competitive one and within the last 2-3 years there is evidence that the slowdown in market growth for UK attractions includes traditional heritage attractions sector (ETC 2000).

It must also be recognised that competition comes not only from within the industry itself, in the guise of other tourist attractions, but also from some clearly identifiable changes in

UK lifestyle patterns. In the last decade shopping habits in England and Wales have been revolutionised by the legalisation of Sunday trading and by the opening of large, out of town, shopping malls such as the Trafford Centre (Manchester), Meadowhall (Sheffield) and Bluewater (North Kent). In addition to their wide shopping choices, such centres also tempt visitors with additional experiences in the form of multiple food offerings and, frequently, staged promotional events and background entertainment, very much in line with what Pine and Gilmour (1999) have described as 'the experience economy'. Major sporting occasions are also now much more likely to take place on a Sunday than in past decades. Test Match Cricket, Premier League Football, Wimbledon Tennis Finals and Open Golf all have major occasions on Sundays rather than the traditional Saturday of a few years ago. Linked to this change in sports schedules is the increasing deregulation of broadcasting services, one consequence of which has enabled almost endless sports and entertainment viewing to be available from the typical home armchair at any time of the day. Timothy and Boyd are optimistic that both heritage and tourism will grow and experience increased demand, but they caution that tourism is a fast changing industry and thus the heritage visitor sector will have to adapt to such changes as they occur (Timothy & Boyd op.cit.).

The next chapter traces the development of church buildings in the UK and acknowledges some of the key events, which have influenced their present character and also contributed to their 'new' role as heritage attractions.

CHAPTER 3

CHURCH BUILDINGS - THEIR DEVELOPMENT AND ROLE IN HERITAGE TOURISM

This chapter looks at one of the key components in church tourism – the church buildings and their immediate surroundings. The aim is to provide a brief background to the role and development of church buildings in English social history and how this now relates to contemporary interests of heritage tourism, especially when viewed against some of the social changes of the last century.

Howard (2003) acknowledges the wide variety of academic interests nurtured by church buildings ranging from mainstream interests such as architecture, internal fittings or parish history to less common ones such as wildlife and fauna in the churchyard. Certainly, church buildings have been a significant part of English social life and culture and many have witnessed several centuries of English history and social change. Rodwell (1989) describes churches as having long and rich histories, whilst Boylan's (1995) research paper for the Council of Europe Task Force on Culture and Development acknowledged that many of the earliest remaining parts of built heritage often had religious origins. The English parish church is frequently the oldest building within its local community and Hoskins (1970) suggests only watermills outnumbered church buildings at the time of the Norman Conquest. In the opening chapter of their work on parish churches, Cox and Ford (1935) recognise church buildings have played an important part in the life of England for nine centuries, whilst Chamberlain's (1983 p99) work on the English country town states "the supreme symbol of our towns and cities is not the guildhall or the castle, but the tower or spire of the town church or cathedral soaring into the air". Clifton-Taylor (1974) makes yet a further acknowledgement of the parish church as a frequent 'visual centrepiece' of both town and village throughout England.

English Heritage estimates almost 15,000 churches and chapels and 89 cathedrals from all denominations are listed as being of special historic or architectural interest. Of the 16,000 existing Anglican parish churches, some 13,000 are listed as being of special architectural or historical interest. Furthermore, some 40% of all listed Grade 1 buildings are churches (Cofe 2004). Prior to August 1977, Anglican churches were listed under three categories of grades A, B and C. This was a special system of grading, originally adopted because it

was considered that if the same standards were employed for religious buildings as for secular buildings, it would result in too many churches being included in the highest Grade I category. The standard for a church included in Grade A therefore was higher than the equivalent standard for a secular building included in Grade I. Thus, the majority of churches were placed in Grade B, and Grade C corresponding to the secular Grades II and III respectively. The abolition of the Grade III category in 1970 meant thereafter that Grade C tended towards equivalence with Grade II in revised lists. In August 1977, the Historic Buildings Council advised that the use of A, B and C grades for Anglican churches in use should be discontinued, that the grades I, II* and II should be introduced, and that the grading of Anglican churches should be fully equivalent to that of secular buildings.

Origins and Development of English Church Buildings

The diversity of church sites and architectural styles is noted in Friar's introduction to his *Companion to the English Parish Church*. Friar (1996) takes the view that "every one of England's parish churches is unique" and later describes them as "potent and sometimes enigmatic symbols of our heritage". Although church historians, such as Bloss (1930) and Moorman (1973), acknowledge the two differing sources, Celtic and Roman, of early English Christianity, the earliest period represented by remaining built heritage is the Saxon era. Bettey (1987) estimates there are no less than 267 church sites in England whose architecture is at least partly Saxon.

There are a number of periods in English history when church building seems to have been more common. The period following the Norman Conquest witnessed one of the major eras of church construction in England on a countrywide basis (Friar op. cit.). A further period of major construction occurred in the 14th century. Jenkins (1999) notes that, in Medieval England, the churches were the primary consumers of both material and skilled labour. However, the scale of church-building activity was invariably linked to the level of economic prosperity and the grandeur or opulence of the building was a reflection of the wealth and affluence of the local community (Friar op.cit.). A third period of major church-building activity took place during the 19th century, especially in the Victorian era. Both Bettey (1987) and Friar (op.cit.) agree there were about 9,500 parishes in the Church of England at the beginning of the 18th century. Friar refers to the transformation of English society caused by the Industrial Revolution during the latter part of 18th century,

but points out the complacent reaction of the established Church to the demographic changes brought about by the movement of population to the rapidly expanding industrial communities. However, in the 19th century almost two thousand new churches were built prior to 1850, and a further two thousand in just two decades between 1850-1870. Friar (op.cit.) describes this as a period of church building 'unparalleled' since the time following the Norman Conquest. Clarke (1996) describes a fourth era of important church building must also be recognised, though it is one restricted to London rather than the whole of England, namely the work of Wren and his building of new churches in the latter part of the 17th century, partly to replace those destroyed in the Great Fire of London in 1666.

Regional styles in architecture and building materials are noted by Jenkins (1999) and also by Cox and Ford (1935). They identify no less than seven distinctive styles of medieval churches based on regional design and construction methods. Such geographical features and the time span of many centuries in these major periods of church-building activity have produced a wide variety of architectural styles and influences in English churches. This variety and multiplicity of style has been further enhanced by the practice of adding to, or extending sites, at different times according to the needs of local communities and also by the restoration of buildings according to sometimes, merely the fashion of the era, or sometimes, need of major repair.

Church interiors and furnishings

Church interiors have evolved to meet the ritual and practices of worship at different eras. They have also been influenced by other major events in English history, such as the Reformation and the Civil War.

Friar (op.cit.) states that in the Anglo-Saxon and early medieval Church, there was no physical division between chancel and nave. He cites the Fourth Lateran Council of 1215, which pronounced the doctrine of transubstantiation, as the catalyst to churches being divided to preserve the mystery of the Eucharist. Over the next three centuries, the responsibility for financial upkeep and repair of the church was also often divided. The chancel became the responsibility of the priest or patron, whilst the nave was the responsibility of the parishioners and Friar (op.cit.) notes that this often led to distinct differences in the relative sizes and architectural styles of the two areas. Indeed, Myers

(1971) comments on the number of churches boasting splendid nave areas, but only meagre chancels, especially where the priest was often an 'absentee incumbent'.

Many parish churches dating from medieval times have side chapels originally financed by one of three major sources, wealthy merchants, landowners or one of the local guilds. Guilds (often also spelled as "guilds") were associations of people sharing common interests. The size of the guilds varied considerably; some were fraternities created for socio-religious purposes, which included conviviality, communal religious celebration, and charity. Other guilds had a more businesslike purpose, bringing together members of the same craft or trade. Secular and civic matters were often as important as religious observance and they often played a significant role in their local communities (Platt 1981; Friar op.cit.). The guilds were also prominent in the performance of the mystery plays in many medieval towns and cities on feast days (Hey 1996). The best known of these is probably the series performed at York, but there were similar events at several other locations including Coventry (Fretton 1893), Lichfield, Wakefield (Beadle and King 1984) and Leicester (Skillington 1950). However, the plays experienced a rapid decline in popularity as a result of the widening influence of Protestantism, which was believed to render many of them doctrinally suspect and, as a relic of the old religion, they fell out of fashion (Woolf 1972; Beadle & King op.cit.). Interestingly, in recent years there has been a revival of some of these old plays, partly aimed at the tourist market.

The interior of most medieval church building would have been highly decorated and more colourful than most contemporary English churches. Platt (op.cit.) suggests both wall paintings and the earliest stained glass in English churches may stretch back to the seventh or eighth centuries, but the most elaborate wall paintings were probably created in the twelfth and thirteenth centuries. Clifton-Taylor (1974) estimates less than one per cent of medieval wall paintings have survived and Foster (1980) reveals both the difference between the true fresco on wet plaster (rare apparently in English churches) and the wall painting on dry plaster and the limited range of colours and pigments available in medieval times.

Stained glass is another feature of many churches, which interests the 21st century visitor. Much of the medieval stained glass has been lost and Cook (1961) suggests its real effect is now difficult to fully appreciate in the context of the overall decoration of the medieval

parish church. Following the Reformation, much medieval glass was destroyed and replaced with much plainer glass in which religious subjects were not permitted (Friar op.cit.). However, the widespread revival of Gothic style architecture in the 19th century brought a renewed interest in religious stained glass, with designers of the quality of Kempe and Burne-Jones (Cowan 1985).

Consequent to new practices of worship from the time of the Reformation, Chadwick (1964) refers to the new importance afforded to preaching, thus requiring a different layout within the church building, with the pulpit taking a much more prominent position. Chantry building also ceased, as prayers for the souls of the dead were not part of the 'new style' religion. Jenkins (1999) describes the Jacobean era as 'an age of carpentry' as many church interiors were transformed with wooden pews, pulpits and lecterns being seen as essential furnishings.

The influence of Wren and, later, Hawksmoor, led to the use of a classical style of architecture for many churches in the 18th and early 19th centuries (Morris 1989). However, due to the extensive rebuilding and restoration of the Victorian period (described below), it is estimated that perhaps less than 150 church interiors from the Georgian era have survived in their original form (Chatfield 1979).

A feature of virtually every parish church is the erection of memorials and monuments to perpetuate the memory of individuals. Such memorials invariably reflect the fashions, both spiritual and secular, of the era in which they were placed in the church (Friar op.cit.).

Both Friar (op.cit.) and Ensor (1936) suggest the Victorian age was an age of contrasts for parish churches. The Evangelical movement, which Ensor says had peaked by 1870, had its emphasis on preaching and the pulpit, whilst in contrast, the High Church or Oxford Movements took many parishes into a new age of ritual, with the emphasis on the chancel, where choirs were introduced, rather than in a gallery at the west end of the church as had hitherto been the custom. Many churches underwent substantial re-building and restoration in a neo-Gothic style to meet the new, Anglo-Catholic style of worship (Hey op.cit.). The scale of such restoration and re-building led to the outcry against such restorations and the subsequent formation of some of the early preservationist movements already mentioned in Chapter 2.

The secular use of church buildings

Cook (1961 p18) describes the medieval parish as “a community residing in area defined by the Church and subject to her authority”, whilst Chamberlain (1983) views the parish church building as the hub of the community with wide usage for a variety of social and business purposes. Davies (1986) notes that the local parish acted as a source of such poor relief and welfare as existed in times long before the modern concepts of welfare provision. Secular use also included a wide range of community events as varied as concerts, plays, court hearings and exhibitions (Cook 1961; Davies op.cit.). Court hearings included cases of both an ecclesiastical and civil nature and there were several major cities, such as Chester and Newcastle, where circuit justices held their courts in churches (Bloss 1930). Describing practices immediately prior to the Reformation, MacCulloch (2003 p 6) writes, “ the clergy waged a constant, but half-hearted battle against the invasion of fun, entertainment and commerce into the church building”. Indeed, eating and drinking were considered normal activities within church buildings according to Davies (op.cit.) and Bennett (1963) records that boisterous behaviour at funerals surprised few people in medieval times.

However, four centuries later these secular uses had almost completely vanished. In his concluding paragraphs, Bettey (1987) makes the point that in the 19th century it became accepted that parish churches were rarely used for purposes other than worship. On the other hand, the Victorian era witnessed a growth of social parochial activity, both outside normal worship patterns and often well beyond the physical limits of the church building itself. Friar (op.cit.) notes that such activities took many forms. Educational and recreational pursuits, such as football or cricket, were common parish activities at this time and they were encouraged, and frequently led, by the clergy. There are several 21st century professional football clubs whose roots are firmly entrenched in the formation of a 19th century parish football team; among them Bolton Wanderers (Young 1965) and Aston Villa (Walvin 1974).

Churchyards

Many church sites have churchyards and Friar (op.cit.) draws attention to the fact that some churchyards are older than the church buildings themselves. Lees (2000) agrees and suggests that the origins of many churchyards stem from an earlier use as pagan burial sites. Bailey (1987) notes the tiny body of literature and research on churchyards in the

context of the vast amount of material about church buildings. Lees (op.cit.) traces the changes and fashions in churchyard memorials through the centuries and reflects on the difficulties of churchyard memorial conservation now experienced by many parishes.

The 20th Century, Social Change and the financial burden of church buildings

Much of this chapter has outlined events and reasons which have determined England's present inheritance of church buildings; an inheritance now increasingly being seen as a potential heritage visitor attraction asset for the tourism industry. However, there are many issues, which must be addressed to allow even modest realisation of such tourism potential. Such issues will be discussed later in this thesis, taking into account the findings of the fieldwork outlined in Chapters 7 and 8 and the case studies in Chapter 9. However, one major issue must be addressed at this stage, namely the high cost of maintaining the existing range of church buildings.

Writing in a strictly tourism context, Yale (1991) suggests the Church actually deprived itself of a potential source of financial assistance for the upkeep of its buildings by deciding to opt out of arrangements made under the 1913 Ancient Monuments Act. It was a further sixty years before the issue of financing repairs with grants from outside the Church was given real consideration (Yale op.cit.)

This financial burden of the maintenance and upkeep of most parish churches is now an increasingly heavy one. Such are concerns arising from this burden, a former Archbishop of Canterbury, Lord Carey, is on record as saying the ministry of the Church is now 'being hampered' by the high costs of repairs to cathedrals and parish churches (Bontrone 2002). Lord Carey estimated a sixth of the Church of England's total expenditure was swallowed up by repairs to fabric and buildings and took the view that the Church had to be 'freed of the burden of the nation's heritage' (Bontrone op.cit.).

Two decades earlier than Lord Carey's comments, but from a different perspective, Foster (1980) highlighted the same problem in the concluding paragraphs of his book, *Discovering English Churches*. Even then, Foster questioned how many of the overall stock of churches could be retained, but balanced his remarks by emphatically stating that 'our national heritage of historic churches must be protected'. He posed a further questions about the sources of funding required to meet the cost of such protection and upkeep and

asked who would be the financial patrons of the future in succession to the former lords of the manor or successful merchants from the past (Foster op.cit.).

In recent years, the task of helping churches fund urgent repairs beyond the means of parish funds has largely fallen to English Heritage. In 1991-2 the English Heritage Annual Report gave notice of the need to re-assess the system of financial grants made to churches following an earlier assessment, dating back to 1970, which set up the church grant scheme of 1977 (English Heritage 1992). In 1996 a joint English Heritage / Heritage Lottery Fund scheme was launched to assist with repairs to ecclesiastical built heritage. However, this scheme proved so popular, that new applications had to be suspended by May 1998 (Embree 1999). Chapter 5 details English Heritage's substantial financial contribution to the upkeep of church buildings and Table 5.4 in that same chapter shows the growing percentage gained by church buildings in relation to other heritage sectors of the total grants made by English Heritage. English Heritage's Annual Report for 2002-3 acknowledged £21 million of grants (in partnership with the Heritage Lottery Fund) to places of worship (English Heritage 2003).

However, the reality is that grants to individual churches tend to be small in relation to their real needs, though there are occasional exceptions. Few sites are as fortunate as St. George's in the Bloomsbury area of London. In October 2001 it became a World Monuments Fund heritage site and at the same time also received a \$5million bequest from the estate of the late Paul Mellon, an American philanthropist who had a great interest in 18th century English art and architecture. Following this the Wilson Challenge Fund has given a further £1million for matched funding.

Social changes of the 20th century

Another factor to be taken into account, when looking at any aspect of church life in recent years, is significant social change of the 20th century. As already noted, the Victorian era was a significant period for church building, but there is little evidence of a corresponding growth in church attendance after the 1880s (Wolffe 1994). Christian Research figures claim that 56% of all under-15s attended Sunday School in 1905, the highest proportion ever-recorded (Christian Research 2001); an estimate for 1911 suggests around six million regular Sunday School attendees (Snell 1999). In 1920 one commentator suggests that about 20% of the English population were church attendees, but asserts that the unskilled

working class were not normally found except in Roman Catholic churches (Hastings 1991), whilst Ensor (1936) refers to a 'growing hedonism' in some parts of late Victorian society.

In the late 1920s, the major event in the Anglican Church was the first major revision of the Prayer Book since the 1662 Act of Uniformity. There was passionate debate in Parliament and the place of the Church was clearly still significant in the life of the nation (Lloyd 1993). However, Taylor's (1965 p259) view on the revised Prayer Book is quite different, with a dismissive comment that even at this stage "only a minority of Englishmen attended any church, Roman, Anglican or Free".

Royle (1994) contends that one of the most significant trends in post-World War II English society has been what he describes as a 'transformation' in the social position of religion. This change, often unfortunately viewed in isolation from other changes, is analysed in more detail below. Certainly for the purposes of this study it must be viewed alongside other major changes of the same period, especially those impacting on individual leisure choices. The 20th century also witnessed major progress in technology as innovations of the previous century developed even further. Advances in areas such as transport, medicine, communication and the application of electricity precipitated a huge change in living conditions accompanied by massive social change. Two major World Wars occurred and it can be argued that the second of the two, (1939-1945), produced further technological advances, initially precipitated by military needs, which have been a vital prelude to some of the staple commodities of the modern travel and tourism industry; the jet engine, radar and the roll-on/roll-off ferry are three such examples which have so revolutionised mobility and leisure opportunity for much of contemporary society.

The development of new technologies has also precipitated a rapid succession of fashionable leisure pursuits. Dewey (1997) observes that a number of these new activities experience relatively short life cycles, as one innovation is quickly superseded by a newer one. Dewey also suggests the rise of the cinema in the 1920/30s led to the slow decline of the Victorian and Edwardian music halls and, in turn, cinema was ousted from prime popularity in the 1950/60s by the arrival of television in most UK homes. At this period, Toynbee (1956) was also drawing attention to the spreading secularisation within Western Society. He considered the roots of secularisation dated from the beginning of the 18th

century and claimed 'Religion had been replaced by Technology and the applied findings of Experimental Science' (Toynbee op.cit. p180).

More recent views suggest the pace of secularisation in the UK has increased rapidly in the second half of the 20th century. There are frequent broadsheet press features and articles lamenting the decline of religion and churchgoing, both from journalists (Petre 1999; Coombe 2000) and from respected academics (Chadwick 2001). However, one article from the latter source in *The Times* pointed out the difficulty of obtaining positive and reliable data on the subject (Chadwick op.cit.). Other modern studies concur with the views of Toynbee, Taylor and Ensor mentioned above, and suggest that the decline in Christianity in Britain has much deeper roots, stretching back to the 18th and 19th centuries, and that late 20th century events have merely been an acceleration of this longer process (Brown 2001; Bruce 2002).

Lloyd (1993) maintains that a major component of the secularisation process is undoubtedly the dramatic growth of the Welfare State and an increasing Government involvement in many aspects of social life. Thus, when needing help, individuals turn to Government or secular sources rather than to the Church or voluntary based sources, which was once traditionally the case, whilst Davie (2002) offers another theory suggesting there is an increasing unwillingness among a substantial part of the UK population to engage in any form of voluntary or civic activity. Furthermore, since the 1980s the ambience of the traditional English Sunday has undergone considerable change. Lifestyle changes of the late 20th century have already been noted in Chapter 2 in relation to visitor attractions. Among these changes, the legalisation of Sunday shopping and the introduction of professional sport and entertainment are two key phenomena in this major social shift in attitude to leisure pursuits on Sundays. Rojek (2001) highlights yet another dimension to contemporary UK society; the rapid growth in the cult of celebrity. In fact, it could be argued that some personages, especially from the worlds of media, sports and entertainment have become the 21st century equivalent of the medieval relics or icons which led to medieval pilgrimage. This modern cult now fuses with apparent piety in the form of a mass public hysteria on the occasion of the death of a celebrity or a major tragic and inexplicable occurrence. Parsons (1993) suggests it is a complex mix of secular and religious and cites the 1989 Hillsborough football disaster as an example of this confusion. He claims this tragedy brought together civic and personal, formal and informal, in both

secular and religious ritual, whilst the Liverpool Anfield ground became a modern shrine. Similar public outpouring of mixed secular and religious emotions occurred on the death of Princess Diana, Princess of Wales in 1997.

Whatever the causes and explanations, there is widespread agreement that these major social changes have had a marked impact on regular church attendance. Based on *Office of National Statistics* figures, Table 3.1 (below) shows the steep decline in membership of the longer established religions in England during the latter part of the 20th century. The same table also shows the growth of other faiths, such as Hinduism or Islam, largely resulting from the substantial immigration into England during the period in question.

In 1985 an Archbishop of Canterbury's Commission produced a text entitled *Faith in the City*. This document recognised that the roots of its present troubles lay in its historic inability to cope with the inclusion into the Church of the lower working classes. It also acknowledged the urban decline of churches as social and community centres and its vulnerability to the effects of both the Welfare State and the growing power of the leisure industry (Archbishop's Commission 1985). Five years later a second report *Faith in the Countryside* was produced. This addressed the increasing problems of rural communities, especially those of a financial nature. However, it did acknowledge the tourist potential of many rural churches, and, furthermore, it also recognised such potential may be of assistance to local rural economies (Acora 1990).

Table 3.1 Membership of Major Recognised Religions in England 1970-1990

RELIGION	YEAR	1970	1980	1990	% +/- 1970-90
		,000s	,000s	,000s	
Anglican		2987	2180	1728	-42
Roman Catholic		2746	2455	2198	-20
Presbyterian		1751	1437	1214	-31
Other free churches		843	678	776	-8
Methodist		673	540	478	-29
Orthodox		191	203	266	+39
Baptist		272	239	230	-15
All Trinitarian churches		9272	7529	6890	-26
Mormons		85	114	160	+88
Jehovah's Witness		62	85	117	+89
Other Non-Trinitarian Churches		138	154	182	+30
All Non-Trinitarian churches		285	353	459	+61
Muslim		130	306	495	+280
Sikh		100	150	250	+150
Hindu		80	120	140	+75
Jewish		120	111	101	-16
Other religions		21	53	87	+319
All other religions		451	740	1073	+138

Based on *Social Trends 30* (ONS 2000)

A further proposed change of some social significance regarding the place of churches in English society arose in May 2003, when The Ordnance Survey announced it was to remove its traditional method of mapping churches on its maps; an act classed as cultural vandalism by Jenkins (2003) in a *Times* leader article.

As a consequence of the fall in church attendance many church buildings of long standing, in both urban and rural locations, have experienced severe financial hardships outlined earlier in this chapter. The dual issues of funding and lack of use has led to some church buildings been declared 'redundant' and, in 1969 the Redundant Churches Fund (now The Churches Conservation Trust) was established (see Chapter 5) to ensure at least some of these churches could be preserved. Binney (1984) states that in 1976 the Church Commissioners approved the demolition of one church for the equivalent of every nine days. A process often hastened by the constant threat of vandalism after a church was declared redundant. However, between 1969 and 2001, Gledhill (2002) estimates 337 redundant churches were saved by preservation, 904 were put to alternative uses ranging from housing to use by other faiths, but 357 were demolished.

In December 2002, the incoming Archbishop of Canterbury, Dr Rowan Williams, delivered the Dibleby Lecture. He used the occasion to question the future role of the nation state. Especially, he doubted the state's future willingness to continue the levels of social support seen in recent decades, and he suggested that there might be a new challenge and opportunities for religious communities such as the Anglican Church (Williams 2002). Is it unfair to speculate that his apparent willingness to view the future of the Church against a truly realistic and contemporary social and economic backdrop may lead to the Church taking a wider interest in what in the last fifty years has become the World's second largest economic activity – tourism and leisure?

In addition to the interest in churches as potential visitor attractions, the late 20th century has also seen a renewed interest in using church buildings for some non-worship purposes, especially for music and choral performances, with many churches, both urban and rural, now being used for such purposes. Such is the growth that in 2003, the Arts Council England, East Midlands commissioned a report on a possible cultural strategy for churches in the East Midlands region (Churchill 2003).

These first three chapters have created a backdrop to the main research issues. The next chapter discusses the design of a research methodology to explore some of these issues in much greater depth.

CHAPTER 4

RESEARCH DESIGN AND METHODOLOGY

There are some basic considerations to be made, when formulating research design in social investigations. Miller (1991) highlights the following points. Firstly the nature of the problem to be investigated should be identified. Secondly, a specific aim or goal should be set for the piece of research. Then, relevant guiding theories should be identified, before deciding which research techniques are most suitable to the project (Miller op.cit.).

The Stated Aim and Hypothesis of the Research

Chapter 1 outlined both the issues to be addressed and also the key aims of this thesis. The investigation into the proposition “that the potential of Church Tourism is an undervalued part of the heritage sector of the UK tourism industry” This thesis will also undertake an assessment of the future direction of church tourism in churches of different character and locations”. To realise these aims a hypothesis has been formulated that **“the structured management of Church Tourism has exceptional requirements and is not merely another sector of the Heritage Visitor Attraction market”**. This hypothesis is to be examined and tested according to the methodology and research design outlined in this chapter.

The introductory chapter has already highlighted the lack of reliable statistical data on tourist visits to parish churches. This dearth of reliable statistics becomes even more problematic when comparisons are made with the generally more reliable visitor data and relevant research available with regard to other sectors of the heritage visitor attraction market. By affiliation with recognised and respected trade organisations such as the Museums Association or the Historic Houses Association or by the marketing policies of multi-site operators such as the National Trust or English Heritage, such sectors as museums and stately homes benefit from a more structured format and highly visible status within the overall tourism industry.

Introduction to Research Methodology

Methodology is defined as encompassing the criteria, rationale and discipline of the procedures employed in the thought train and its subsequent practical implementation leading to the verification or rejection of a proposed hypothesis (Bailey 1978). Whilst pure scientific methodology lays down a continually evolving system of rules to determine the

validity, or otherwise, of the research being undertaken, the process of evolution of methodology within the social sciences, has, by contrast, not only been slower, but it has also been a process subject to continued debate, criticism and challenge (Frankfort-Nachimas & Nachimas 1992). Within the sociological subjects, methodology describes the means employed by researchers to conduct their investigations and relate their findings in an accepted and readily understood format for further debate and study

Much of the debate has centred on the respective roles of theory and methodology in social research. Citing the conflicting views of Merton (1968) (theory of greater value than methodology), and Blumer (1954) (methodology demands a consistent theoretical perspective), Denzin (1980) highlights the difference of opinions between those who advocate the greater importance of theory or vice versa. He notes a trend to the pursuit of a mere single method of sociological investigation in many studies, rather than following a multifarious approach. Denzin also emphasises a most important basic principle, which must be upheld by all researchers if their work is to have a valid outcome. This is the requirement for researchers to be able to relate to the views and perceptions of the groups or persons being studied without imposing into the study any preconceived values of the researcher.

There are several accepted types of key methodological systems in common usage in the social sciences. Table 4.1 examines some of the individual characteristics of these different styles. These characteristics have a substantial influence on the eventual methodology and subsequent research design to be chosen by researchers for their specific study.

Table 4. 1 A Summary of Methodological Approaches in the Social Sciences

CRITERION	POSITIVIST	INTERPRETATIVE	CRITICAL	POST MODERNIST
Research Goals	Predicts behaviour & tests behavioural theories on a strict empirical basis	Examination of social order and individual interaction process	Often used as a catalyst for social improvement	Challenges traditional positivist stance
Roles of values in research	Relies on lack of pre-conceived theory	Argues values are relative and constantly changing	Absolutist approach	Ethnographic approach - takes viewpoint of those subject to research
Prevalent Research Design	Experiments Surveys Secondary data	Participant observation In depth interviews Ethnomethodology Case study	Comparative studies	Survey Documentary Case study

Based on Jackson (1995), Franklin (1998), Denzin (1989), Hindess (1977)

The above table (4.1.) has been used as a guide to identify the most appropriate methodologies for tourism research and an appropriate methodology for this specific piece of research on church tourism.

Jackson (1995) suggests a key facet of Positivism is its close relationship with research work aimed at predicting the course of future events. In addition it is employed as a means to justify pre-conceived theory. It is therefore unlikely to be the ideal vehicle for this study. The Interpretative approach is largely concerned with verbal descriptions rather than numerical analyses. Field studies and survey methods geared to qualitative research issues are well suited to this form of methodology and related research design (Jackson

op.cit.). In terms of assessing and determining visitor profiles, this approach has much to commend it. It would also be a suitable vehicle for assessing issues such as service delivery at different sites. Therefore, this approach is worthy of serious consideration for this piece of research.

However, as church tourism has already been shown to be lacking the level of hard factual or numerical data commonly experienced by other sectors of the heritage visitor attraction industry, a reliance solely on this form of methodology could be adjudged to be ignoring other significant parts of the overall question to be considered. Thus, it could then be argued that only a partial fulfilment would be realised in the attempt to further knowledge and enhance the understanding of the overall issues being researched.

Of the two remaining methodologies, the Critical approach may, at first sight, have some real merit, as a possible avenue of the research may be to compare both the phenomena and potential of church tourism against the much better researched and documented experience of the historic house in the tourism industry. Furthermore, its frequent use of a combination of quantitative and qualitative research methods is also relevant to this piece of research. However, its absolutist view regarding outcomes (Jackson op.cit.) seems inappropriate in a situation, where there are likely to be many variables to be considered and probably a plethora of special cases and exceptions.

The Postmodernist approach also has some strong claims to be a suitable strategy. Denzin acknowledges the use and relevance of the postmodernist approaches to several subjects with a substantial marketing input, including tourism (Denzin 1980). Commentators generally agree that the definition of postmodernism is a difficult one (Urry 1990, Franklin op.cit.). However, the 'simulacra' or images of the past identified by Baudrillard are frequently applied to contemporary culture and tourism (Baudrillard 1985). As already noted in Chapter 2, Boorstin (1961) drew attention to the arrival of the 'pseudo-event' and later researchers such as Zukin (1995) refer to the 'symbolic economy' of tourism, media and entertainment in North American cities. Sack (1992) refers to 'pseudo-places', whilst Urry's (1990) 'tourist gaze' has become a benchmark of contemporary tourism study. There is a substantial body of agreement among sociologists, who have taken a serious practical interest in tourism issues, that tourism itself is very much a post-modern phenomenon (Walle 1998; Urry op.cit.). Its ethnographic approach lends itself to the study

of specific cultural groups, though Finn et al (2000) point out it is usually necessary for the researcher to spend a considerable amount of time interacting with the subjects of the research. However, it is well suited to the study of a relatively narrow and specialist form of tourist behaviour such as those persons who make visits to HVAs.

The dilemma of which of the two possible methodologies to employ is eased when Denzin's (1970) comment that 'no single method can ever completely capture all the relevant features of that reality' (Denzin op.cit. p13) is taken into consideration. Denzin is a considerable advocate of the use of 'triangulation' in modern research as it allows examination of the subject from a combination of concomitant methodologies. Bulmer (1977) too is supportive to the concepts of different styles of research being not only complementary to each other but also beneficial to the overall research process.

Recognised Methods of Social Research

Table 4.2 below shows a series of recognised social research techniques in the left hand column. The right hand column assesses the suitability of each technique in relation to the work to be undertaken to complete this piece of research.

Table 4.2 RECOGNISED METHODS OF SOCIAL RESEARCH - ASSESSED IN TERMS OF SUITABILITY FOR CHURCH TOURISM HYPOTHESIS

METHOD OF SOCIAL RESEARCH	SUITABILITY FOR THIS CHURCH TOURISM RESEARCH PROPOSAL
1. The Controlled Experiment	No suitable or identifiable control group for testing purposes
2. Content Analysis	Possible use to examine and test existing source material to produce both quantitative and qualitative data for further analysis against pre-determined criteria
3. Existing Data	Scarcity of existing, reliable data for this study has already been highlighted
4. Case Study	Can explain, describe or explore a chosen phenomenon, but may be too narrow or specific unless supported by other methods and data
5. Interview	Structured interview is well suited to obtain required quantitative data
6. Film	Inability to access quantitative data

7. Participant Observation	Well suited for qualitative studies
8. Survey Research	Well suited to obtain quantitative data

Based on Babbie (1990) & Denzin (1970)

Of the above methods three seem well suited for use in this piece of research. The interview (method 5) and survey techniques (method 8) are clearly essential to obtain the required quantitative and personal data concerning church visitors. Content analysis (method 2) is also seen as a valuable technique in the interpretation and analysis of substantial parts of the service delivery issues to be examined. The decision to employ a combination of all three of these techniques is supported by Babbie's acknowledgment that the best format is frequently the use of several methods focused on the same topic (Babbie op.cit.).

Theory

Jackson (1995) describes the function of theory as a means of explaining patterns or phenomena. The original meaning of the word from its Greek derivation is simply 'to look at' (Concise Oxford Dictionary 1995). Therefore, theories are often the detailed and reasoned explanations of perceptions or sets or circumstances noted by observers and researchers. In scientific or mathematical terms theory is invariably verified by empirical means, but elsewhere this may not always be the case. According to Abrahamson (1983), the concept of 'theory' is often employed very casually in sociology. However, he does recognise that many theories continue to provide a framework against which research findings are evaluated; yet he also acknowledges that theories are often formulated in an attempt to render the findings of empirical studies intelligible. Abrahamson (op.cit.) also acknowledges that theories may frequently be modified by further research and sometimes even discarded altogether as contradictory evidence or data is presented.

Abrahamson (op.cit.) also takes the view that the concept of theory may often include or overlap with taxonomies or classifications, hypotheses and even models or metaphors. On the other hand, Denzin (op.cit.) believes that such classifications and taxonomies alone rarely offer explicit explanations. He believes they merely offer a format of descriptive categorisation, which may lead to, or anticipate the formulation of an explanatory theory.

It has become more widely accepted that some form of combined methodological and theoretical process is desirable. Denzin (1970) refers to 'sociological imagination', a term dating from work published by Mills (1959), who argued for the need to move across different perspectives or viewpoints to reach an adequate view of a given situation. In addition, Mills also reasoned that precise training can sometimes prevent the development of new techniques, which, even if vague and unsophisticated at the outset, may eventually be honed into a real contribution to furtherance of knowledge (Mills op.cit.). Denzin embraces this concept and advances the idea that "'sociological imagination' demands variability in the research process" (Denzin op.cit.p5), and further affirms that methodological and theoretical principles should be appraised in accordance with the concept advocated by Mills.

These latter statements offer further support to a choice of mixed methodologies for this research. They are also seen as sympathetic to the concept of arguing for the formulation or design of a typology of 'church tourism potential'. This task of typology design is attempted in Chapter 6 and then used as a basis to identify suitable sites for the research fieldwork.

Research Design

Specific research design must be formulated within fundamental guidelines in order to draw up a valid and workable blueprint, which vindicates the conditions described by Denzin and Lincoln as "a flexible set of guidelines that connect theoretical paradigms to strategies of enquiry and recognised methods for collecting empirical material" (Denzin & Lincoln 1998 p28).

However, a different interpretation of research design is made by De Vaus (1985). He argues that the term should be more narrowly defined and promulgates the idea of a close relationship with the structure of data employed or sought. His reasoning is to facilitate the production of a tight frame of reference allied to contexts from which unambiguous conclusions and statements can be drawn (DeVaus op.cit.).

Quantitative and Qualitative Research

Much of the research design will be influenced by the need to decide which of the two subdivisions of either quantitative or qualitative material is the more appropriate format likely

to lead to acceptable results at the conclusion of the research. To analyse and describe social phenomena, appropriate data must be sought and then subjected to the application of some form of recognisable and accepted measurements. The strict and rigorous interpretation of such measurements in turn leads the researcher to the eventual findings and conclusions of the research programme. Much of the required data will be based around simple numerical counts explaining some form of quantitative attribute of the research study. However other variable pre-determined properties of the subject under review might also be categorised and measured and described as qualitative attributes (Bailey 1978). Some research designs may employ just one of these forms of measurement, others employ both forms. Babbie (1990) stresses the need to specify the exact forms of measurement to be employed, suggesting that the concepts under examination are frequently more vaguely defined outside the parameters of strict academic or sociological research conditions. Babbie (op.cit.) also cautions that, even when such pre-requisite conditions are met, some qualitative features or attitude measurement is often challenged as unscientific. Ryan (1995) refers to the 'probing' nature of qualitative research, whilst Wiseman (1979) likens qualitative research to the solution of a murder mystery, with the researcher playing the lead detective role, and argues that such quests require a strict scientific approach tempered with an allowance for what she describes as 'hunches'.

Bryman (1998) comments on the common viewpoint that quantitative research tends to support the confirmation of theories or concepts, whilst qualitative research leads to emergent or new theories, is not so clearly defined as often implied. There are distinctions between the two formats in the forms of the kinds of questions to be posed and the subsequent methods employed in processing the accrued evidence, which Jackson (op.cit.) refers to as a continuum. Quantitative methods focus on attempts to quantify or interpret specific forms of behaviour through the use of numerical format observations, whilst qualitative research relies on concepts and classifications to explain the research matter (Jackson op.cit.). Mason (1996) argues that although qualitative research has often been more closely associated with interpretative methodologies, in recent years there has been increasing use of qualitative methods by other methodologies. Mason supports his argument from the work of Dickens and Fontana (1994), which acknowledged that postmodernists employed both empirical research and qualitative methods.

Bryman (1998) provides several examples of combined qualitative and quantitative research and recognises that there may be a variety of reasons for such combinations. However, he is cautious about total integration of the two methods referring to the view that the two forms of research are “based upon fundamentally incompatible epistemological positions” (Bryman p153). He believes one method eventually tends to play the greater role in obtaining the data. Ryan (1995), however, recognises the different objectives of quantitative and qualitative research, but takes the view that the two frequently complement each other in tourism research situations. Walle (1998) also recognises what he describes as ‘the rise of qualitative methods’ and suggests they are now increasingly respected when applied to marketing and consumer behaviour (Walle op.cit.).

Tourism Research

Dann et al (1988) claim tourism research using strict methodological and systematic investigation techniques was largely unknown before the early 1970s. Prior to this time tourism-related research projects were often largely carried out for specific economic or marketing purposes. Frequently such research work was also heavily reliant on the perceived views of industry practitioners who were invariably pursuing strictly commercial objectives. Veal (1992) identifies three types of research in tourism and leisure, descriptive, explanatory and evaluative. However, the basis of this judgement once again appears largely to reflect the viewpoint of a commercial organisation. Descriptive and explanatory research work merely captures a picture of a situation at the specific temporal point of the research, whilst evaluative research is more appropriate in the measurement and assessment of changed operational circumstances within a particular organisation or department.

In the last three decades the application of formalised and sophisticated methodologies to investigate tourism phenomena has become widespread. By its complex cross-disciplinary nature, tourism has attracted the attention of many formerly separate disciplines. Przeclawski (1993) lists sixteen acknowledged disciplines with interests in contemporary tourism research and acknowledge this listing may not be exhaustive. The disciplines range from obvious ones such as geography or marketing to those, which, at first sight, might appear less related subject areas such as medicine and biology. However, in the many cases, depending on the specific nature of the hypothesis or problem being researched,

individual tourism-research studies will inevitably focus on relatively few, and sometimes, perhaps only one of these disciplines.

More pertinent and important in the field of academic research is the previously highlighted relationship between sound methodology and the use of accepted and acknowledged theory in conjunction with proven relevant comparative models. Within the specific field of tourism research, the need for such a sophisticated methodology and research design was highlighted by Dann et.al. (op.cit). They suggested that many early tourism-research studies lacked an optimum combination of theory and method. They also endorsed the view outlined in an earlier anthropological study of tourism by Nash (1981) that mere empirical inquiry alone, even if backed by a sound methodology, is not ideal for the scientific study of tourism. The same group of researchers also highlighted the need for theoretical awareness to be evident and identified it as an essential element of such studies (Dann et al. op.cit.). They also emphasised that the purpose of tourism researchers should be to achieve a balance of both high theoretical awareness and high methodological sophistication. Thus the methodology and subsequent research programme designed for this project, whilst setting out to achieve the aims of both the original research proposals and the subsequent hypothesis, has been devised with the latter thoughts and principles as guiding concepts.

The strategy and methodology to be used for this research

After taking due consideration of both Denzin (1970) and Urry (1990), the chosen strategy for this research is a mix of postmodernist and interpretative methodologies using both survey and case study methods. This strategy will be supported by appropriate reference to tourism theory considered relevant and to examples from within the heritage sector for comparative purposes.

Among the issues to be addressed will be characteristics and relationship between the role of churches as HVAs and that of other specified visitor attractions in the heritage sector of the tourism and leisure industries. The precise determination and choice of which sector of the HVA market is likely to be the most suitable comparisons is addressed in Table 4.3 below. Using the premise used by Swarbrooke (1995) in his classification of HVAs, this table examines the characteristics of churches alongside other groups of man-made heritage attractions not originally built for primary tourist purposes.

Table 4.3. A COMPARISON OF CHURCHES AS VISITOR ATTRACTIONS WITH OTHER MAN MADE HERITAGE VISITOR ATTRACTIONS.

	CHURCHES	ART GALLERIES & MUSEUMS	INDUSTRIAL MUSEUMS & SITES	STATELY HOMES	HISTORIC SITES & MONUMENTS
primary aim	worship and other religious purposes NOT tourism or HVA attraction	care and display of artefacts held in collection	conservation, tourism and education	many still family home; others merely HVA	initial prime purpose variable - frequently redundant and sometimes even ruined
primary use	used at both regular and indeterminate times	regular use for primary purpose	little opportunity for use outside heritage market	use as HVA may be restricted by primary purpose	little purpose outside heritage conservation or preservation remit
secondary uses	possible secondary use as a community building	occasional secondary uses in some sites	vary according to characteristics of site	some opportunity for conference use	often little opportunity for secondary use
type of building	purpose built building -often with adjoining land and prominent site	Variable -some purpose built, others adapted from other uses	many varied formats - depending on original purpose - often open air or linear in nature	purpose built home often with spacious grounds and other ancillary facilities	often buildings fallen into disuse or even decay
historical pedigree	often longest established building in locality	Variable from historic sites to contemporary buildings	extremely variable in character	variable - but often long established	great variation in building date
primary sources of income	Tourism NOT main source of income	most likely to enjoy subsidised funding	direct visitor revenue may be major income source	though useful, tourism rarely prime source	direct visitor revenue likely to be minor part of upkeep costs
human resource issues	PCC control no dedicated HVA staff - volunteers - often unstaffed	curatorial staff and other paid support staff - occasional volunteers	often combination of small specialist employed staff and volunteers	owner employs HVA staff often backed by trained volunteers	employed HVA staff

Source: Author (1999)

The very first line of the above Table 4.3 demonstrates a most important and distinctive characteristic of church buildings - i.e. their primary function is still very definitely for purposes other than tourism; namely for worship and the conduct of religious services. This single factor renders them apart from the majority of all other HVA sectors, where the primary purpose is now tourism or leisure based. Although many other examples may originally have been built for specialist primary functions other than tourism, in many

instances that original role has become redundant and the site or feature has subsequently been repositioned into the primary heritage sector. English Heritage, Cadw and Historic Scotland have many examples of such sites, Stonehenge (built for religion) or Conway Castle (built for defence purposes) being high profile examples. Thus, their primary role has been changed to a mix of conservation, tourism and, frequently, an educational or 'soft' learning role is incorporated into the site. Usually there is a marked emphasis on enticing as many visitors as capacity will reasonably allow. This premise often stems from the basic requirement of generating much needed finance to contribute to the continuing upkeep of the facility in its new guise.

Other examples are to be found in the industrial heritage sector. Once thriving industrial premises have become mere museum pieces in the manner of the former Snibston Colliery in Leicestershire, which has been redeveloped into the current Snibston Discovery Park attraction. A substantial number of preserved steam railways, such as the Severn Valley Railway now operate primarily as tourist attractions, but were originally part of the main rail network. The majority of the many canals in the UK, originally built for transporting freight, are now almost totally given over to leisure craft. A frequent distinguishing characteristic of these transport attractions is their linear nature and such features can sometimes be incorporated into the development of planned 'leisure corridor' areas, as in the example of the Nene Valley Railway in the suburbs of Peterborough.

The one example, other than churches, where the primary role of the HVA may not be tourism or visitor orientated, is within the stately home/historic house sector. Although there are many such properties no longer used as family homes, there are still many where the prime purpose remains that of a family home and / or commercial estate, though for reasons determined by their owners, these buildings and attendant facilities have been opened to the public on a regular and organised basis. However, it would be widely accepted that the stately home or historic house sector of the UK HVA market is an extremely successful one in terms of visitor numbers, having enjoyed uninterrupted growth since the early post 2nd World War years (Mandler 1997). Some family-owned historic house properties have built up a long experience of receiving visitors. There are several such properties, which can trace the roots of their entry into the tourist market back to at least the 19th century, as in the case of Chatsworth House in Derbyshire. This sector is thus a mature one and has experienced not only changes in tourist visitor patterns over the years

but has also survived tremendous social change and even threats to its continued existence from outside factors such as war requisition and high government taxation (Mandler op.cit.)

Thus, when seeking comparative HVA models for this research on church tourism, it seems the historic sector is likely to provide a relevant example. Furthermore, just as with churches, within the historic-house sector there is a variety of scale of operation. At the lower end of the scale there are properties attracting very few visitor numbers and offering only minimal facilities, whilst others are operated on a highly successful commercial basis with professionally supervised marketing and service delivery of the highest quality to enable them offer sophisticated facilities and amenities and attract substantial numbers of visitors. Furthermore, there are two well-established organisations much involved with all aspects of operation and management of such properties. The two bodies are the National Trust and the Historic Houses Association (HHA). As will be explained later, these two organisations have quite different origins and membership formats. The use of this stately home sector is likely to offer a wide range of established practice available for comparative study purposes to the issues facing church tourism.

The study will feature research in three major areas. Firstly there will be a postmodernist approach investigating both quantitative and motivational behaviour issues appertaining to visitors to a number of selected churches. Secondly, a small number of individual site case studies will look at visitor issues at a number of churches of different characteristics and locations. Further research employing interpretative methodological techniques, will examine a series of qualitative and operational issues across a wider range of church sites. It is thought that these latter issues may have significant importance to the future development and practice of church tourism. This latter investigation is being recorded throughout the period of the research (1996-2002). The specific issues are discussed in more detail below.

The quantitative data and subsequent results will be analysed and an attempt made to build up a profile of the motives and types of visitors encountered. From the interpretative methodology it is proposed to produce a typology or taxonomy of churches with the objective of producing a format, which would enable the tourism potential of individual

church sites to be readily identified and compared. The initial purpose of this typology will be to act as a mechanism for the choice of suitable church sites for fieldwork purposes.

Survey work to obtain primary data

The introductory chapters have stated the case for an obvious requirement to obtain primary data about visitors to churches. Therefore, it was planned that such data would be collected by means of a questionnaire at a number of selected sites. The choice of subjects and wording of the questions on the questionnaire itself required careful deliberation. Flick (1998) argues that the formulation of specific research questions is a key point in taking the research design to the stage of operational research. With this in mind, questions had to be designed to elicit the precise information deemed necessary to test the hypothesis and also to assist with the process of testing the typology and highlighting changes, which might be desirable. The structure of the questions had also to accommodate a need to obtain new primary data but yet be able to relate to existing information and statistics available for any chosen comparative models. Furthermore, it was essential that the respondents would find the questions easily understandable and must not be intimidated by them (Schwartz and Jacobs 1979).

Most practitioners recommend an early decision on whether a questionnaire is to be self-administered or used in a face-to-face interview study (Bailey 1978). However, it is generally suggested that, in order to achieve a realistic and acceptable sample for analytical purposes, both these methods of data collection should be employed. The use of a self-administered or self-completion questionnaire enables a greater number and wider variety of both locations and timescale to be covered by the overall survey. Thus, any survey questionnaire needs to be designed with this dual purpose very much in mind. This dual-purpose requirement is also seen as a further justification for employing different methods to obtain the respective quantitative and qualitative data. It is widely recognised that answers to opinion and attitude questions are more sensitive to changes in wording and subsequent interpretation by the respondent (Frankfort Nachimas & Nachimas 1992.). Jackson (1995) says that the dual-purpose nature of the questionnaire also underlines the need to prepare a document, which is both concise and readily understandable. He also warns that a failure to achieve an optimum situation in this aspect will result in corrupt data.

The order of subjects and wording of the questions on the questionnaire itself also require careful deliberation. In addition to facilitating the process of obtaining the required information to meet the statistical objectives, discussed in more detail later in this chapter, the questionnaire must also achieve its objective of eliciting the desired information to both test the hypothesis and also assist with the process of determining the truth of the proposed typology (Schwartz and Jacobs op.cit.). Veal (1992) emphasises that one of the most fundamental principles behind the design of a research questionnaire is to keep uppermost the reasons, which have triggered the research in the first instance. In addition any practical points pertinent to the collection of the data should be taken into consideration during the design of the document.

The order of questions on the proposed questionnaire thus requires careful deliberation. Bailey (1978) notes that to win an early rapport with interviewees, experienced researchers generally recommend that the more sensitive questions should be placed towards the later stages of the interview. This reduces the potential for confrontation or offence regarding requests for more personal data surrounding age grouping and occupation than if it were placed at the beginning of the questionnaire. Therefore these more personal details were sought in the concluding stages of the interview. Bailey (op.cit.) also recommends placing the 'easy to answer questions' at the beginning of the questionnaire, but within an overall logical pattern. The questionnaire has thus been designed to follow a logical pattern, which would also partly replicate the process of travel to the site where the interview takes place.

It was also decided to act on a widely suggested strategy (Jackson op.cit; Veal op cit.) that a pilot study be carried out in order to test the validity and practicality of the questionnaire. This would allow both the operational process and the subsequent data obtained from the pilot study to be evaluated in order to determine if any changes were necessary before the major section of the survey work was undertaken. The pilot study was carried out in early autumn 1999 in preparation for the major part of the fieldwork. This work was scheduled for the summer months of 2000, in order to coincide with the higher levels of tourist visits normally experienced during the summer months.

The Sample Size

It could be argued that in order to produce an accurate picture of any research subject, the entire number of participants, or total population, of the particular activity under review

must be interviewed and all of their responses fed into the data to be analysed. For many areas of research, where there are substantial and often quite imprecise records of total participation, this desirable approach to the circumstances is quite impractical. Bailey (op.cit.) and Jackson (op.cit.), both acknowledge that sample efficiency and the consequent choice of sample size is a difficult one. De Vaus (1985) maintains that the ideal research situation requires the availability of the true representative sample, or a sample, which accurately mirrors the precise composition of the overall group of people under investigation. The aim of every research project utilising survey or interview techniques must be to achieve a requisite number of interviews which will produce an accurate and reliable reflection of the views and habits of the group under study and Bailey (op.cit.) claims that sampling in many fields of social research can be highly accurate.

Both Jackson (op.cit.) and De Vaus (op.cit) argue that it does not necessarily follow that the larger the number surveyed leads to a more accurate picture, especially if the results of the survey are being used as a basis for future action or prediction. De Vaus demonstrates the large increase in sample size required to reduce error to the lowest possible levels (from 2500 to 10,000 to reduce sampling error from 2% to 1%), whilst showing that a relatively small increase in sample numbers from 100 to 400 will halve the percentage margin of error from 10% to 5% (De Vaus op.cit.). According to Jackson (op.cit), to double precision, the sample size must be quadrupled.

Jackson (1995) also cites the difficulties and widely variable degrees of accuracy achieved in forecasting the result of American Presidential Elections when a flawed sampling technique was employed. The concept of the sampling frame is the means used to ensure such inaccuracies are avoided and a true reflection of the total audience is surveyed to produce a truly representative result to the research in question. The actual number of persons surveyed is narrowed down but within a defined 'sampling frame'. This sampling frame chooses persons or situations to be tested, which accurately reflect the known characteristics required. This ensures a precise microcosm of the subject group under study is available to the researcher. Using such a sampling framework, the end results of the research should mirror the results, which would be obtained from the much greater task, in terms of both financial and temporal resources, of surveying the entire population under study (Jackson op cit.).

De Vaus (1985) also emphasises the need to ensure that any survey sample is a truly representative one. He outlines the two broad types of samples, probability and non-probability. The probability sample allows each person, who constitutes the total number or population to be surveyed (the sampling frame), an equal chance of being selected for the survey. However, De Vaus also recognises that there are cases where it is difficult or even impossible to identify a sampling frame. This is the case in attempting to identify all potential or even actual church visitors to even one site. In such cases non-probability samples have to be used (De Vaus op.cit.).

Jackson (1995) identifies three commonly used non-probability sampling methods; quota samples, convenience sampling, and snowball sampling. The quota sample selects its respondents on the basis of meeting certain pre-determined criteria, commonly used are quotas for different age ranges in order to determine perhaps differing attitudes in young and older sections of the population. The snowball sample is a referral sampling method, with the last respondent identifying a further respondent meeting the criteria set by the researcher (Jackson op.cit.). Thirdly the 'convenience' (Jackson op.cit.), or 'availability' (De Vaus op.cit.), sample relies on the pool of people present at the time the research is undertaken. However, De Vaus believes this latter method is the least likely of any method to produce a truly representative sample. However, he does concede that even this method can be useful for exploratory research to obtain a range of views and develop typologies, but cautions that such a sample cannot claim to represent anything other than the sample itself (De Vaus op.cit.)

This latter non-probability situation is commonly a feature of many tourism field surveys, as there are usually two factors beyond the control of the researcher. Firstly, the population size is often an indeterminate one; this clearly presents substantial difficulty in the identification of a truly representative sample. Secondly, the researcher is totally dependent on those persons who actually visit the survey location at the times chosen for the survey. At some sites where there is a substantial visitor flow, it may be possible to identify the specific types of interviewees required, but where visitor numbers are likely be relatively small, (as in the case of a typical parish church for this piece of research), it is likely that a convenience or availability sample technique will have to be employed. This simply involves taking participants on a first-come, first-included basis until the desired number of interviews has been achieved (Jackson op.cit.)

Thus for this piece of research, the most practical method of recording the data was deemed to be the use of a specially prepared questionnaire in a series of structured interviews to be held at a selection of sites of different characteristics; e.g. some would be at rural parish churches, others to be located in urban or tourist / market town locations.

The amount of time available for the survey is also likely to be an influential factor. Furthermore, this project had to take account of the seasonal bias of heritage tourism in the UK. The majority of HVAs are likely to experience higher visitor numbers in the traditional tourist season from Easter to October, with the likelihood of substantially increased activity during the peak summer tourist season of July through to September.

The choice of subjects and wording of the questions on the questionnaire itself also required careful deliberation. They had to be clearly designed to elicit the information, which was thought essential to test the hypothesis. The structure of the questions had also to accommodate the need to obtain new primary data, but yet be able to relate to existing information and statistics available for both comparative models and previously published work on church tourism. Furthermore, the respondents should find them easily understandable and not feel intimidated (Schwartz and Jacobs 1979).

A copy of the questionnaire used in the survey work is shown as Appendix 2. The formulation and wording of the questions is now discussed in respect of questions designed to gain both quantitative data and of the questions pertinent to the motivational aspects of church tourism.

Quantitative analysis of visitors

The present scarcity of precise data on accurate numbers visiting churches necessarily led to the use of quantitative survey techniques for a substantial section of the primary research to be undertaken. Five key questions were identified as major lines of enquiry in order to gather the necessary data to elicit the desired information. By utilising the basic key words in formulating the line of enquiry, it was intended to produce a frame of reference from which structured and unambiguous deductions and statements could be realised, as advocated by de Vaus (op.cit.). Table 4.4. (overleaf) shows the five basic key questions

and the subsequent pattern of enquiry initially considered appropriate for this project in each of the five cases.

Table 4.4. QUANTITATIVE ANALYSIS - KEY LINES OF ENQUIRY

(Q.... indicates the point of coverage in survey questionnaire)

A. HOW MANY?	B. WHO?	C. WHEN?	D. WHERE FROM?	E. HOW?
First time visit or repeat visit (Q8)	Age range (Q13)	Links to other visitor attractions (Q5)	Distance from home (Q1 & 2)	Method of transport (Q4)
Visitor book signatory (Q9)	Occupation (Q14)	Weekday or Weekend & Bank Holidays	Overseas visitors - proportion and countries of origin (Q1)	Group or Individual (Q3)
Purchase of guidebook (Q10)	Regular church attendee (Q15)	Duration of visit		Foot /Ramblers (Q4)
Purchase of other sales items (Q10)	Christian or other faith (Q15)			
	Membership of National Trust or English Heritage (Q11)			

The five key words and phrases shown in Table 4.4 are discussed in further detail in the next few paragraphs.

A. How many?

The lack of reliable visitor figures for individual churches has already been highlighted in the review of current tourism to churches. It seemed probable that this situation was unlikely to see significant improvement in the foreseeable future. Only two methods of

achieving a reliable count seemed plausible. One was a physical count made by a 'door custodian', in the manner employed at many National Trust properties. This requires constant supervision; a criterion which many churches are unable to meet. The second method is to employ some means of automatic or electronic recognition. A version of this method was utilised at four Lincolnshire churches over a three-month period during the summer of 1996. Outside normal times of worship electronic pressure pads concealed under the entrance mats of the churches recorded the number of visitors to these four sites (Lincolnshire CTN 1996). Both these methods are therefore beyond the normal physical and financial resources of all but the largest of parish churches.

It was clear that constraints on time and resources for this survey would not allow the collection of, or the formulation of reliable data on the numbers of annual visitors to a particular site. However Questions 9 & 10 were designed to provide information regarding those surveyed regarding both the number of visitor book signatories, the purchase and use of dedicated site guidebooks, and to identify those making some other form of purchase in connection with their visit.

B. Who?

A range of basic information was required on the characteristics of the respondents surveyed. With specific relevance to the comparative HVA model, it was decided to ask respondents if they subscribed to current membership of any of the major recognised heritage groups in the UK - the National Trust, English Heritage or Historic Houses Association (Question 11). The gender of the respondent would be noted, but information on age and occupational background (Questions 13 & 14) would also be required to gain some insight into the background of visitors to the sites. It was also felt useful to ascertain if the visit was a first time or repeat visit to the particular site, (included in Question 8). It was decided that the final information to be sought would be a definite generative question concerning the basic background by asking if the respondent is of a Christian background or other faith, and a regular church attendee (Question 15). This question was deliberately been placed at the very end of the questionnaire as it was felt it might be a sensitive request to some respondents. In addition, a refusal to answer at this juncture would still produce positive material for the majority of the survey questions.

C. When?

It was decided to record the time of the visit, in the form of the month and also if the timing is a weekday or weekend - (Saturday, Sunday and Bank/Public Holidays) at the head of each questionnaire. For this information to be useful a carefully structured programme of working 'interview days' had to be arranged. In addition to the date, the precise time of day the interview was also to be recorded, as this information might allow any 'weighted' timing in visitor pattern to be noted. For example, if certain sites gain more visitors at specific times of day, or even specific days, perhaps related to other events such as local market days.

Other more important information to be tested under the guise of timing was whether the visit was linked to a visit or visits to other tourist attractions in the locality (Question 5). There is already some recorded evidence to suggest that churches closely adjacent to other HVAs receive higher visitor numbers than those situated in either more remote locations or at some distance from other HVAs (Binney & Burman 1977). Question 5 also addressed a further factor that many churches were thought likely to be secondary HVAs and thus probably visited en route to or in collaboration with visits to other primary or more prominent HVAs (Swarbrooke 1995).

D. Where from? / Place of Visitor Origin

The issue of visitor origin is one of prime importance. Other than entries containing some form of address in the visitor book, there are no records of origins of tourists into churches. Entries in visitor books are unfortunately sometimes of only peripheral value as such entries are found in many different formats. Some visitors may leave a full address, but others offer much less information, perhaps using terminology as vague as 'London' or 'Yorkshire'. The benefits of knowing established patterns to particular locations are very apparent if even the most simple forms of promotion or marketing are to be attempted at some future date. Four possible methods of recording UK visitor origin were assessed for use on the survey:-

1. By postcode if from within the UK
2. By Local authority districts
3. By RTB regions.
4. By noting the precise village, town of origin

The first method is widely used by many researchers, especially if the information is to be used for future marketing purposes. For this reason and also for security reasons, some respondents may be reluctant to share this information with an interviewer whose identity is not familiar to them. The researcher has experienced such resistance on unrelated airport survey work for the Civil Aviation Authority, and indeed, the Civil Aviation Authority later successfully amended this practice by asking merely for the first half of the postcode. The second option of using local authority designations as the source of origin presents two difficulties. Firstly, it will be impossible to identify on a detailed or refined basis the precise origin of those local visitors living within the same authority area as the church site itself. Secondly, there many local authority districts which cover substantial geographical territory, especially in more rural areas. The third option of using RTB regional designators may be useful in certain circumstances if using other RTB figures as a comparative measure. However, this option was quickly discarded, as recent mergers and boundary changes of RTBs, such as the re-distribution of responsibility for counties once served by the now defunct East Midlands RTB, effectively mean some of the RTBs have become so large in territorial terms that the end result would convey little information of real precise value. The fourth option of pinpointing the exact village or city suburb was thought much more desirable as a quite accurate place of origin can be identified. However, it is an extremely unwieldy method when attempts are made to record the information into a format suitable for data analysis. Furthermore the question must be phrased in a very precise format to elicit accurate responses. As already noted, the researcher has previous practical experience of a major airport planning survey where interviewee origin was of major significance. The answers received to the question 'where is home' were frequently very vague and initially misleading. Respondents frequently offered the name of the nearest large town or city, unless prompted by the interviewer for a more exact location. Hence Question 1 of the survey requested at least the first part of the UK postcode, in addition to a stated place of origin from the respondent. The solution was a compromise and combination of options 1 and 4 above. It was thought that a request for merely the first half of the postcode should allay any perceived threat of divulging the entire code, and coupled with the precise village or town, a more informed pattern would be afforded to the researcher.

Overseas visitor origin, mentioned earlier, was to be noted simply by country of origin. However, it was proposed to employ a sub-division, by State or Province for visitors from

the USA, Canada and Australia. These three countries were specially singled out for three reasons. Firstly, they were believed to feature frequently in family links where prior generations had emigrated to those countries. Secondly, they shared a traditional linguistic and broad religious heritage with the UK, and thirdly, the sheer size of these three countries meant a further sub-division might reveal links with specific areas within these countries.

E. How?

The precise method of transport used to reach the church was recorded in Question 4. In addition Question 3 noted the size of each party so that any organised group arrivals could be easily identified.

Finally a completely open question, Question 12, was included to act as a potential prompt to respondents on service delivery issues. It was thought this question might act as source of issues, which might not have been included in the research. The value of this question was to be particularly re-assessed after the proposed pilot study.

Motivational analysis of visitors

An area of general tourism research widely covered is the motivation for travel, the choice of particular destinations or types of vacations. Much of this work was initially been borrowed from established sociological theories on motivation, though such theories are based on general aspects of human experience rather than pure tourism or leisure experiences. Concepts such as Murray's Classification of Human Needs and Maslow's Need Hierarchy acted as models for research specifically aimed at determining the motivational aspects of travel and the tourist of the second half of the late 20th century (Witt & Wright 1992).

However, whilst there is now a wealth of published research material on motivational aspects of tourism, two aspects of this material research present a paradoxical situation in the context of the proposed research on church tourism. Firstly there is a range of differing views emanating from different researchers. Some researchers have taken a psychographic stance (Plog 1987), others perceive motivation to be intrinsic (Iso-Ahola 1982). Recently there is a growing trend to recognise the subject cannot be easily categorised and that many travellers will have a mix of intrinsic and external stimuli (Pearce 1993). In addition, the

motivations of the individual tourist will invariably change in relation to their changing life status and maturity (Pearce op.cit.).

With regard to the specific subject of tourism related to religion or attractions with a religious overtone, much of the current motivational discourse and research tends to be written from a global perspective in respect of major pilgrimages (Eade 1992; Rinschede 1992; Cohen op.cit; Vukonic op.cit.), rather than from the perspective of the small tourist attraction attracting a generally more local patronage. To date little has been published on the detailed and specific reasons for visiting parish churches; only two studies have been identified in the UK. Some structured research on motivation for church visits has been carried out in the Lincoln diocese, but the results are not widely available and are regrettably not included in the diocese's published version of the report previously mentioned (Lincolnshire CTN 1996). The second source is the report on the *Through the Church Door Project* survey in the West Midlands (Marchant 1997). However, only minimal attention is given to the motivational issue in this report. Furthermore, such references (to motivation) appear to be unsupported by any stated research data or methodology. The reader is left with a strong impression that much of the commentary may be based largely on the pre-assumed beliefs and prejudices of the writer. This is a great weakness of this report, as even a cursory glance at the comments recorded in most church visitor books will frequently reveal a wide variety of interests and reasons for visiting a church.

For these reasons it was thought essential that a section of the survey should address the motivational aspects of the visit. Thus a section of the questionnaire (Questions 6, 7 & 8) was devoted to investigating both the reason for the visit and also the source or sources of information which might have prompted the visit. Question 6 simply involved a simple 'yes' or 'no' response to determine if the visit was pre-meditated or merely an opportunist one. Question 7 aimed to pinpoint the specific reason for the interest in the site, whilst question 8 was intended to identify the prime source of information, which might have acted as a catalyst to the visit. A summary of the key issues, which were thought likely to be valid, is listed in Table 4.5. (shown overleaf).

Table 4.5. Motivational and Information Source Analysis – Key Lines of Enquiry

MOTIVATION / PLANNED OR OPPORTUNIST (Q6 & Q7 ON QUESTIONNAIRE)	SOURCE OF PRIME INFORMATION (Q8 ON QUESTIONNAIRE)
Architecture	Prior visit
Concert	Friend / Relative
Family Association	Tourist Church Trail
Famous / Historic Personality	Tourist Information Centre
Local History	Internet
Religious Service	Travel Guidebook
Spiritual	Specialist Guidebook (e.g. Pevsner)
Tranquillity	
Other Special Event	

Operational and Service Delivery Issues

It was intended to record additional data for this section of the research from sources quite separate from the prime visitor surveys. The judgement of quality and standards of service delivery in any activity is invariably a very subjective issue. It is likely to be influenced by many intangible or unseen factors and variables. For example, it can be argued that the reputation of an airline is as good or indifferent as the cabin crew on the day, and even the best cabin service in the world may not soften the impact of some major delay, which was probably totally outside the control of the airline concerned. Thus the airline reputation in the eye of its customer on that journey could be unfairly damned through no fault of its own. Likewise the reaction and perception of a visitor to a tourist attraction will frequently not be perfectly objective. The perception may well have been, albeit subconsciously, influenced by events not directly connected to the attraction but perhaps some quite unrelated occurrence en route to the attraction. In addition Veal makes two strong points on the possible reactions of persons interviewed on site. He claims some interviewees may be reluctant to criticise facilities whilst actually on site. Furthermore, Veal (1992) believes that if some respondents are over critical, they may have chosen to use a facility probably

ill-suited for their needs. Flick (1998) suggests that opinions given by individuals to an interviewer are detached from other normal forms of communication and expresses a preference for group discussion methods to access more representative and balanced data in this field. Veal (op cit.) believes opinion data can also be very difficult to analyse and its validity may be further undermined by the fact that the respondents will invariably have very different levels of prior experience and knowledge on which to base their opinions.

For these reasons it is planned to assess and apply empirical methods to qualitative issues from the viewpoint of the researcher against pre-set criteria on a series of issues detailed below in Table 4.6. The use of different methods may seem to be at odds with some of the early criteria outlined for strict methodological investigation. However, such combinations of several methods is a not uncommon procedure in tourism field work, as demonstrated by Hartmann (1988) when investigating the travel patterns of young North Americans on Germany's 'Romantic Road'.

It is also proposed to examine the level of service delivery at parish churches against the criteria and concepts formulated by acknowledged research in this field such as the Servqual theory and the work of Schmenner (Parasuraman et al. 1985; Schmenner 1999). The elements of service considered likely to be of relevance in this study are set out in Table 4.6. (below).

Table 4.6. Key Service Delivery Elements for Consideration

OPENING	HUMAN RESOURCE ISSUES	INFORMATION AND INTERPRETATION	VISITOR FACILITIES
Security	Employed staff	Audit of heritage resources	Signage and Parking
Opening policy & adherence thereof	Volunteers	Presentation of individual features	Merchandising
Lighting and heating	Supervision	Recognised route within building	Refreshments
Promotion of opening to ensure visitor awareness	Training	Information 'bats' Guidebook (languages) Audio- guides	Toilets
Special Events		Tourist guides	
Location, proximity to other tourist attractions -collaboration			

Source : Author (1999)

Service delivery at the chosen survey sites can be assessed relatively easily, but to produce a deeper insight into this aspect of church tourism, a number of additional sites are likely to be required for consideration beyond those used for survey purposes.

To achieve this aim, two methods are to be employed. Firstly, it is proposed to undertake a small number of case studies at sites other than those used for survey work. Case studies are considered well suited to the needs of a small-scale researcher (Baxter et al. 1996) and are acknowledged as being used in many disparate disciplines (Bromley 1986). Whilst Bromley suggests case studies are the bedrock of much scientific investigation, he does caution against possible selective or even biased outcomes (Bromley op.cit.). Robson (1983) highlights the desirability of preparing an explicit plan, but recognises this plan may be modified as the study evolves; a viewpoint shared by Yin (1994). Yin (1993) also demonstrates the flexibility of the case study method by referring to their potential to offer exploratory, descriptive or explanatory dimensions. These characteristics appear to be well suited to enhance this overall research project.

Researchers also acknowledge the concept of combining survey work and case study methods (Miller 1991; Robson op.cit) to add validity to a research project. In addition, it brings together two methods widely used in interpretative methodologies (see Table 4.3 above). Therefore, a small number of short case studies at sites likely to present different sets of circumstances will afford the opportunity of comparative analysis and also to highlight both the good and the less desirable practices currently encountered in church tourism.

The second method to be used in assessing service delivery is based on personal observation. From the outset of the research every personal visit to a parish church is being recorded in terms of the facilities and methods of service delivery encountered on that visit. The visits are to be made on a random basis, sometimes with a specific reason pursuing some personal interest not directly related to this project, sometimes purely on an opportunist basis. This pattern therefore replicates both the predetermined visit and the more opportunistic tourist visit. These completed visits, listed in Appendix 4, cover a wide geographical cross section of England. The majority occurred during the April - October period and thus reflect the mainly summer month visitor pattern and demand from tourists in the UK.

The 'non-visitor'

All emphasis thus far as been focused on the background and motivations of those persons who actually make visits to parish churches. It could be argued that these are the present users or consumers of the tourist product currently offered. There are many non-users or non-consumers and if churches are to increase their visitor numbers and widen their market share, then some understanding of the reasons behind this situation has to be attempted.

Although research on reasons for 'non-visiting' in the museums sector (Davies 1994; Hooper-Greenhill 1994) has been seriously addressed for some time, no previous research specifically relevant to the explanation or investigation of reasons for not visiting churches in England has been found. However, in its *Power of Place* document, English Heritage made some general comments about the findings from its Mori Poll regarding the reasons for a lack of interest in or experience of general heritage matters shown by some sectors of the population (English Heritage 2000). These few paragraphs are seen as the basis for drawing up a short questionnaire to survey a sample of individuals not visiting churches at suitable locations as close as possible to some of the main survey sites.

The next chapter describes the formulation of a typology of parish-church sites. This typology is to be used as the basis for the selection of the specific sites used for the survey work described in Chapters 7 and 8.

CHAPTER 5

CHURCH TOURISM –

FROM MEDIEVAL PILGRIMAGE TO PRESENT PRACTICE

This chapter is devoted to a review of church tourism from both a historical and contemporary viewpoint. A brief survey of medieval pilgrimage and some of the earliest recorded visits to churches is followed by an assessment of current parish church tourism. The latter part of the chapter reviews the many varied parties who may have some interest in the development of parish church tourism.

From Medieval Pilgrimage to the 19th century

Many generic textbooks on tourism recognise the role of religion as a catalyst to a significant number of travellers from past centuries. Lickorish and Kershaw (1958) acknowledge that thousands of travellers undertook journeys despite the difficult conditions and highlight the ‘the wife of Bath’, one of Chaucer’s companions en route to Canterbury as being highly respected for having already visited Santiago de Compostela in Northern Spain. Writing in the mid-20th century about the 12th century Burke (1949 p10) suggests “pilgrimage to a shrine of a saint was then as regular as a spring holiday of today”, whilst Finucane (1977) refers to pilgrimage as an ‘ingrained tradition’ and the prime pilgrimage destinations of Jerusalem and the Holy Land, Rome, Santiago de Compostela and the ‘newly found’ Canterbury. Hopper (2002) describes pilgrimage as ‘having an enduring significance in medieval life up to the sixteenth century’.

However, pilgrimage was not limited to just a few major destinations. Webb (2000) describes the many local pilgrimages in England and Adair (1978) also details many of the popular saints and shrines in the British Isles up to the Reformation and the Dissolution of the Monasteries. Table 5.1 (overleaf) lists some of the major medieval shrines and their dedications within the United Kingdom.

Table 5.1 Major Shrines of Medieval Pilgrimage in the United Kingdom

LOCATION	DEDICATION /RELICS
ENGLAND	
Abingdon Abbey	Sweat of Christ and numerous bones & relics
Amesbury Abbey	St.Maelor
Athelney Abbey	St.Ethelwin
Aylesbury	St.Edith
Aylesford	St.Simon Stock – reactivated by Carmelite Friars in 1949
Bamburgh Castle Chapel	St.Oswald
Bampton	St.Bernwald
Bardney Abbey	St.Oswald – torso only – moved to Gloucester ca 913
Bedford	St.Ethelbert
Beverley	St.John of Beverley (Bishop John of York)
Bicester Priory	St.Edburga
Bodmin Priory	St.Petroc
Branscombe Church	St.Branwaladr
Braunton Church	St.Brannoc
Bridlington Priory	St.John of Bridlington
Buckfast Abbey	Cistercian Abbey – reactivated in 1882 – now popular Devon tourist attraction
Buckingham Church	St.Rumbold
Burton-on-Trent Church	St.Moduenna
Bury St.Edmunds	St.Edmund
Canterbury	Thomas A Becket
Chester	St.Werbergh
Chichester	Richard of Wych, Bishop of Chichester
Crowland	St.Guthlac
Derby	St.Alkmund
Durham	St.Cuthbert
Ely	St.Etheldreda & St.Werburga
Evesham	St.Egwin & Simon de Montfort
Exeter	Bishop Edmund Lacy – Bishop at Exeter 1420-1455
Finchale	Godric
Glastonbury	Joseph of Arimathea; later St.Aidan
Gloucester	King Edward II
Hailes Abbey	The Holy Blood
Howden	St.Osana & Johnof Hedon – noted for its miracles
Hereford	St.Ethelbert & St.Thomas Cantilupe
Hexham	St.Wilfred
Jesmond	Shrine of St.Mary - Pilgrim St. in Newcastle said to be named as road to Jesmond
Lichfield	St.Chad
Lincoln	St.Hugh of Avalon
Lindisfarne	St.Aidan & St.Cuthbert
London,Old St.Pauls	St.Erkenwald & St.Edward the Confessor
North Marston (Bucks)	John Schorne
Norwich	St.William
Oxford	St.Frideswide
Ramsey	St.Felix,St.Ethelred, St.Ethelbert
Ripon	St.Wilfred
St.Albans	The Promartyr & later St.Wulstan
St.Michael's Mount	Archangel Michael said to have appeared to Cornish fishermen in 5 th century
Sempringham	Gilbert
Tynemouth	St.Oswin
Walsingham	Replica of Holy House of Nazareth
Willesden	Blessed Virgin Mary
Winchcombe	St.Kenelm
Winchester	St.Swithin
Windsor (St.George's)	John Schorne & King Henry VI

Worcester	St.Oswald and later St.Wulstan
York	St.William
WALES	
Bangor	St.Deiniol
Bardsey Island	Burial place of 20,000 saints
Cardigan	Our Lady of the Taper
Clynnog Fawr	St.Bueno – on route to Bardsey Island
Holywell	St.Winefride
Penrhys (Glamorgan)	Shrine of St.Mary
St.Davids	St.David
SCOTLAND	
Aberdour	St.Drostan
Cafin	St.Teresa of Lisieux
Dunfermline Abbey	St.Margaret of Scotland
Iona	St.Columba
Tain	St.Duthac
Whithorn	Burial place of St.Ninian

Sources: Various including Adair (1978), Webb (2000), Yeoman (1995), Catholic Encyclopaedia

The above table includes only the better-known locations and probably shows only a small number of the total pilgrimage sites in the UK at various dates within the period from around the Norman Conquest to the Reformation. Webb's recent text on pilgrimages in Medieval England is littered with references to minor locations (Webb op.cit.). Many topographical or local history sources relevant to the period frequently reveal some reference to local sites of pilgrimage or sources of 'holy water' during the medieval era. Typical is the industrial Lancashire town of Blackburn, where its medieval well for medicinal purposes at Spring Hill later became the site of one of the town's three major 19th century breweries (Abram 1877).

After the Dissolution of the Monasteries and the displacement of the major shrines of pilgrimage in England, evidence of the formal recording of visiting churches for purposes other than worship is rare and found usually only within the writings of travellers or within diaries kept by other writers. However, even these sources must be treated with some caution, as it is often impossible to know fully how important a casual visit to a church would be in the viewpoint of such individuals. Furthermore, it is said that, after the Reformation, travel in England became more difficult, as, traditionally most monasteries had helped keep the medieval tracks in a passable condition, but after the Dissolution this responsibility passed to individual parishes and few of the parishes could afford either the materials or the time (Trench 1990).

Among the earliest documented visits to a church after the English Reformation is that of Swiss medical student, Thomas Platter, who visited England in the last years of the Elizabethan age. His visit to the old (i.e. pre-Great Fire of London) St.Paul's Cathedral in London is recorded in some detail (Razzell 1995). He climbed the 300 steps to the church roof where he acknowledged the splendid view of the City of London and noted this to be a popular Sunday activity, with 'many men and women strolling together'. Platter also visited Westminster Abbey, which he describes as 'the magnificently built royal church' and was clearly impressed by the tombs of the former English monarchs. Later in the same journey, Platter visited Hampton Court and then journeyed through Eton and West Wycombe to Oxford. Although he included references to places such as Woodstock, then a royal residence, he makes no references to any country parish churches or even the churches of Oxford. The only church mentioned outside London is at Windsor, (Razzell op.cit.) where he alludes to his own playing of 'a very melodious organ before vespers'.

Eighteen years after Platter, another overseas traveller in England recorded his visit to St.Paul's during the reign of James I in October 1617. This visitor, Horatio Busino, was chaplain to the Venetian Ambassador. He demonstrates clear disdain for Henry VIII's actions towards Rome with scathing words about Henry's 'unbridled lust for a woman named Ann Boleyn' (Razzell op.cit.).

Celia Fiennes travelled extensively at the end of the 17th century. She makes references to the churches in both Cambridge and Oxford and refers to Kings College, Cambridge as 'the finest building she had heard of'. She also climbed to the roof and noted the lantern tower of Ely Cathedral across the open Fen Country (Trench op.cit.). Twenty-five years later, Daniel Defoe recorded his travels through England in 1724-7. Although as a young man Defoe had once considered entering the ministry (Defoe/Rogers op.cit.), his travels through England display much more interest in the commercial activity of the early 18th century. His comments regarding churches do however demonstrate that, within a mere thirty years or so of the 1689 Toleration Act, there were already significant numbers of the new Non-Conformist places of worship in many towns. In his description of Norwich, Defoe refers to the 'great many meetinghouses of Dissenters of all denominations' (Defoe/Rogers op.cit.).

A century after Defoe's travels, William Cobbett described rural life in the times of King George IV. The drift of population from traditional agrarian communities to the growing

industrial communities was gathering momentum in Cobbett's later years. In his journey through rural Wiltshire, Cobbett makes specific reference to the over provision of churches but muses that the abundance of graveyards evidenced their former patronage (Morris 1992). Describing the Kentish market town of Tenterden, Cobbett strongly brings out the introduction of pews into churches. He is scornful of both the practice of sitting, ("the lazy lolling in pews"), in churches to listen to a sermon and also the idea that the pews can be allocated and rented according to wealth or class. He also highlights the custom of dressing in the very best possible attire to attend church services (Morris op.cit.).

In the 18th and even as late as the 19th century it was still commonplace that a substantial majority among the better-educated and more literate persons in the UK would join either the legal profession or enter the church. Many also made lasting contributions to 18/19th century literature and there remain many records and diaries on a wide variety of subjects from this era authored by clergymen. Examples are Gilbert White's (1720-1793) work on natural history whilst serving as a curate in Hampshire, Parson Woodforde's late 18th century diaries from his Norfolk parish (Winstanley 1996), and the diaries of Robert Francis Kilvert (1840-79), who recorded mid-Victorian life on the borders of Herefordshire and Wales (Eagle & Carnell 1977).

In the mid 19th century it became fashionable for North American clergymen to come to Europe for extended vacations and recuperation, often funded by their congregations (Mulvey 1983). Among the clergymen who produced written records of their European visits are Cleveland Coxe and Henry Ward Beecher, the latter being the brother of novelist Harriet Beecher Stowe. Though descended from a Quaker family, Coxe was Rector of Grace Church, Baltimore at the time of his visit in 1851, but later became Bishop of Western New York. Beecher was Minister at the Plymouth Congregational Church in Brooklyn and made his first visit to England in 1850 (Mulvey op.cit.). Both men visited Holy Trinity in Stratford-on-Avon to honour Shakespeare and Beecher recorded a walk to Shottery with the aim of attending Sunday afternoon service. His walk was in vain as he discovered there was no church in the village (Mulvey op.cit.)

American writers were also busily recording their visits or, in the case of Nathaniel Hawthorne, his working life in England as American Consul in Liverpool from 1853-7. Hawthorne was a frequent visitor to Westminster Abbey and describes the Abbey and St.Paul's Cathedral as the two most impressive places in London. His *Our Old Home*

also refers to his visits to Lichfield and Lincoln Cathedrals, a 'pilgrimage' to the obvious New England link with St. Botolph, Boston and a visit to St. Michael at Dumfries. Hawthorne's writings also make references to the typical English country church. In 1872 Mark Twain visited the Abbey after hours in the company of the Abbey's Superintendent of Works. He recorded this experience in his publication '*A Memorable Midnight Experience*'. Henry James attended the burial of Robert Browning in 1890 at the Abbey and refers to it as a "great Valhalla by the Thames" (James 1905)

Churches and early guidebooks

Although the first commercially produced regional guidebooks or 'tourist handbooks' did not appear until well into the first half of the 19th century, there is evidence of both town or city guidebooks giving detailed information on churches and even guides or histories of specific churches prior to the publications of Murray and Baedeker. As early as 1757 a guide to St. Mary, Warwick was available and it was revised on no less than five occasions before 1824 (Chatwin 1949). Among the earliest of city guides were those published on Liverpool in 1796 and Leicester in 1804. Both give detailed information on the churches within their respective cities. Eight pages of the one hundred and thirty two total in Dr. Moss's Liverpool guide are given to descriptions of the various churches (Moss 1796). Susanna Watt's Leicester guide is written from a different perspective as it describes a specific route on foot around the city. It is therefore less informative and she only includes the churches, which were on her chosen route. However her descriptions are detailed and clearly indicate she believed her readers might wish to visit the churches as much for recreational as devotional purposes (Watts 1804).

The 1859 edition of *Murray's Handbook for Devon and Cornwall* includes descriptions of the basic architecture, brief history and monuments of many churches, especially those of the major market towns. Its 'skeleton tours' outlined at the beginning of the guide refer to the chief points of interest and there are a good number of churches included. Other publishers followed including Jenkinsons and A & C Black, both published many regional or county UK guides. Guidebooks of this period afford churches substantial coverage, presumably reflecting the perceived interests of their readers. Typical is *Black's Guide to Warwickshire* dating from 1874; no less than five pages (14-18) are devoted to the churches and chapels of Birmingham and almost two pages of that refer to

Birmingham's oldest church, St. Martin. These five pages represent approximately 20% of the total space devoted to Birmingham. Churches in Coventry won even more space, with six pages from the nineteen on the city being directly related to the descriptions and histories of the churches in the city. In nearby Warwick, St. Mary, mentioned earlier as the subject of its own early guide, is given no less than eight and half pages. These guidebooks were clearly aimed at the more affluent members of Victorian society. The 1874 publication on Warwickshire retailed at 2/6d (12½p), a considerable sum of money in 1874 if related to the wages of the average industrial worker.

However, despite these frequent references to parish churches in the mid-19th century onwards, it is quite impossible to determine the numbers of people visiting parish churches, and especially if the smaller rural churches were visited. There had been a surge of popular interest in the history in the early part of the nineteenth century much influenced by the historical novels of Sir Walter Scott (Mandler 1997), and perhaps, now, less fashionable authors such as the Manchester born Harrison Ainsworth (Eagle & Carnell op.cit.). Other writers such as William Howitt (1900) and the paintings of Joseph Nash (Mandler op.cit.) helped to create a Victorian view of heritage, which was largely focused on the great country house estates. William Howitt's *Visits to Remarkable Places*, which first appeared in 1840, concentrates on many of the houses and the families associated with them, such as Penshurst. However, Howitt does include several churches and associated history in his work, notably Bede's Jarrow. He also finds space to recommend his readers to visit several less well-known churches. One such example is the old church at Mitton on the Lancashire / Yorkshire border, where the tombs of the Sherburne family are described in some detail (Howitt op.cit.); this is a site considered for fieldwork on this research (see Chapter 8).

Hard factual and statistical data on church visiting for much of the 20th century is conspicuously absent. Until the work of Binney and Burman (1977) and Binney & Hanna (1978) outlined earlier (Chapter 5), there is an absence of recorded research from either official tourism or church sources. However, the current ready availability of histories and guidebooks to individual parish churches in most second-hand book-dealers and ephemera markets suggests that there was some continued interest in parish churches throughout the 20th century, though it is impossible to quantify the source or extent of such interest.

A major influence on thinking and policies with regard to church and cathedral visiting stemmed from the work of Frank Selwyn Macaulay Bennett, Dean of Chester from 1920 to 1937; notably his publication *The Nature of a Cathedral* published in 1925. In a biography of Bennett, Bruce (2000) suggests that prior to 1920 many Anglican place of worship were generally unwelcoming and only those with specific interest in monuments and architecture received visits of a leisure or tourist nature. However, Dean Bennett's philosophy led to the removal of admission charges in the cathedrals and brought a more open and welcoming attitude to visitors.

Purely anecdotal, and thus quite unsubstantiated evidence, suggests it was customary for the majority of small parish churches, both urban and rural, remained open but invariably unsupervised for much of the 20th century. But the quantity of leisure or tourist visits is simply unknown as there were no mechanisms for recording such activity prior to the work of Hanna in his capacity as researcher for the official tourist boards in the latter decades of the 20th century. It is perhaps ironic that the trend to more locked churches for reasons of increased security when not in use for formal services has also arisen in the latter part of the 20th century.

Measuring late 20th Century tourism to parish churches

It is now customary to expect that recognised tourist attractions in the UK are able to offer statistics regarding their visitor numbers. It is normally relatively simple to obtain to a sound figure for the annual number of visitors to individual attractions and also to specific genre of attractions throughout the UK. The work of the statutory tourist boards created by the 1969 Development of Tourism act has much enhanced the availability of such information for all but the most minor of tourist attractions. Figures for all major attractions are collected and published on an annual basis by the appropriate Regional Tourist Board. For some years these figures were used as the basis for the national figures produced by the former English Tourist Board in its annual publications *English Heritage Monitor* and *Sightseeing in the UK / Visits to Tourist Attractions*. This was largely continued under the new English Tourism Council, though there were some changes in the format of the publications.

Those attractions with substantial numbers of 'membership visits' such as the National Trust or English Heritage use systems to ensure such 'non paying' visitors are included in the overall figures. It is normal practice for National Trust members visiting properties to be given either an accountable ticket or to be recorded on a counting mechanism by the door steward.

A major exception to this practice concerns those attractions not charging admission. Although many such free attractions are normally small in scale, there are some significant exceptions in other sectors of the visitor attraction market. The published visitor figure for even such a high profile theme park attraction as Blackpool Pleasure Beach is an estimated one, as visitors pay per ride utilised rather than pay an entrance fee to the facility itself. Another example of imprecise numbers is to be found in Leicestershire, where the usually high visitor figure for the popular countryside recreation facility of Bradgate Park is also an estimated one, as, some seventy years ago, Bradgate's benefactor, Charles Bennion, specifically stipulated within the terms of his gift that the land and park area should be used for the benefit of the people of Leicestershire (Stevenson & Squires 1994).

Traditionally, tourists have gained free access to church buildings, though a number of major cathedrals and a handful of other high-profile religious buildings, such as Kings College Chapel, Cambridge (Daily Telegraph 24 April 1993 p7) have in recent years introduced entry charges. Among the reasons prompting this change in policy has been the use of the charge mechanism as a means of regulating the sheer volume of tourists eager to visit locations such as Kings at Cambridge.

However, parish churches invariably still pursue a 'no charge' policy and invite visitors to make voluntary donations rather than impose a specific entry charge in the manner of many recognised heritage attractions. This situation makes the compilation of accurate visitor numbers a very difficult task, as there are no records from the customary source of admission tickets. Many churches are often unsupervised, and even those with stewards invariably have no official means of recording the number of visitors.

The above factors combine to make it very difficult to find any accurate and meaningful visitor statistics about parish church tourism. Those statistics which are published, place enormous reliance on estimated figures. Furthermore, the mechanism or logic behind such estimates often seems based on combinations of local whim and extremely dubious

methodologies; in reality, most are little more than 'guesstimates'. Such methods would be viewed as both unreliable and totally unacceptable in a more commercial operating environment.

Even such estimated visitor figures as are available, are also often difficult to access. The most widely published figures in recent years have come from two main sources. Firstly a small number of specialist texts on the subject of heritage preservation, and secondly from the reviews and surveys undertaken by Max Hanna, a researcher working on behalf of the English Tourist Board / English Tourism Council. It is this latter source, which is the most extensive. However, this input is just a small part of the overall task of compiling the official visitor statistics across the complete range of visitor attractions in England. For several years up to his retirement in 2000, Hanna included a small section devoted to the estimated visitor numbers of a random sample of churches, who had voluntarily offered this information. However these results need to be treated with some caution, as there is no consistent method of reaching the recorded figure, as outlined in the previous paragraph.

The Binney & Hanna (1978) description of churches as "the Cinderella of tourism", mentioned in the Introduction to this research, included some of the earliest figures published since the formation of the regional tourist board structure under the 1969 Development of Tourism Act. In 1977, the year cited in the report, the only church charging admission was St. George's Chapel at Windsor, which recorded 989,000 visitors. But Windsor, with its royal affiliations, can hardly be described as a typical parish church. Furthermore in 1977 this royal connection was probably of even stronger significance, as it was the Silver Jubilee year of accession the present monarch.

There is evidence that in the early 1980s the English Tourist Board looked very seriously at the potential of the ordinary parish church as a visitor attraction. The Spring 1982 edition of the Board's *Tourism in England* magazine (Burman 1982) devoted much of its space to the issues of winning more visitors to churches and cathedrals. It had a foreword written by the Bishop of Bath and Wells and there were several other church-related features including one specifically targeted at "encouraging tourists to visit and appreciate England's wealth of parish churches"

In November 1981 the Council for the Care of Churches presented a report on churches and visitors to the General Synod of the Church of England. This resulted in a request for

a further report (Burman op.cit.). Thus in 1982 the English Tourist Board undertook a substantial survey of church tourism on a national basis. Some 3713 responses were received to a detailed questionnaire formulated by Max Hanna on behalf of the English Tourist Board. The results of the survey indicated that a very small proportion of church sites, probably about two hundred, accounted for over two-thirds of the total visitor numbers (Hanna 1996). Since this time the official research publications of the English Tourist Board have concentrated their attention and records for church visits on those two hundred major visitor-generating locations identified by the 1982 survey.

This is still further demonstration of the scarcity of sound figures for this specialised part of the heritage sector, especially when compared against the relative ease of obtaining reliable figures for most other forms of visitor attraction. Furthermore, in other sectors of the visitor attraction market, new attractions are readily included in the research and their results very carefully monitored and analysed. This has not occurred in the parish church sector.

The clear division in the very large numbers of visitors received at a small number of church locations from the much greater number, whose numbers are low, (perhaps as low as just a couple of hundred or less per annum), increasingly means that present methods of statistical collection by the official tourist boards render the majority of church sites outside the established tourism system. It is against such uncertainties and vagueness that any examination of the current extent of church visiting must be undertaken.

Based on the responses to its surveys in the early 1980s, the English Tourist Board estimated that in 1984 some 10 million visits per year were made to English parish churches. A decade later in 1994, a revised estimate concluded that the total number of church visits was likely to have reached over 12 million (Hanna op.cit.). In 1996, using the core two hundred churches identified some years earlier, *English Heritage Monitor* identified twenty-eight parish church locations, which claimed to have attracted over 100,000 tourist visits (Hanna op.cit.). These form the basis of Table 5.2. below, along with other published statistics from 1998 and 1999. Even a cursory glance shows a very important common factor. Thirty-four of the thirty-five locations quoted in the table share a clearly identifiable geographical proximity to either a primary tourist area, major tourist destination, visitor attraction, city centre or regional market town. Thus, there seems to be a strong indication of a possible link between the precise location and the number of visitors recorded. The one exception is the Carmelite priory at Aylesford in

Kent. This retreat and pilgrimage centre was regained by the Carmelite order in 1949 and the Pope affords its pilgrims the same privileges as those who visit the well-known French pilgrimage centre of Lourdes (Matthews 1982).

The relevance and importance of the geographical proximity of churches to other tourist attractions or other places of major economic activity is to be raised again and discussed in more depth later in this thesis (Chapter 9). It is clearly an issue requiring further analysis and it is a factor, which may well have much more influence on the potential for visitor numbers than individual merits and features, architectural or otherwise, of a specific church building.

An attempt to obtain exactly comparable data to the original twenty-eight churches of 1996 for later years proved impossible. In 2000-1 *English Heritage Monitor* had a change of editor and format. The new editor records that a specific survey of visits to parish churches was not carried out, suggesting that it was felt unnecessary, as ICOMOS had undertaken an extensive survey of cathedrals and churches in 2000. (Baxter 2001). This does seem a perhaps ill-informed statement, as the ICOMOS survey concentrated heavily on the cathedrals and larger churches sector, and often looked at quite different locations to those used in the surveys conducted by Max Hanna.

Table 5.2. A list of English Parish Churches returning estimates of visitor figures 1996, 1998 & 1999

LOCATION	1996	1998	1999	COMMENTS
Aylesford Priory (R.C.)	300,000	250,000	200,000	Carmelite Retreat & Pilgrimage Centre
Bath Abbey	250,000		300,000	Centre of tourist 'honeypot' city
Beverley Minster		71,850		East Yorkshire Wolds market town
Bolton Abbey (Yorks.)		178,620		Site by River Wharfe – Yorkshire Dales
Boston, St.Botolph	100,000			Fenland landmark + USA / Pilgrim Father links
Buckfast Abbey (R.C.)	400,000	363,016	361,809	Popular short excursion from Torbay resorts - marketed to coach groups
Burford, St.John the Baptist	100,000	86,837	83,198	South Cotswold market town
Cambridge, Great St.Mary	100,000			Tourist city with estimated 3million + visitors
Cartmel Priory		70,000	49,660	Popular Morecambe Bay village close to Southern Lake District
Christchurch Priory	131,300	108,300	94,700	Dominates attractive marina /harbour close to Bournemouth and New Forest area
Dover, St.Mary in the Castle	252,000	270,000		Within English Heritage property
Eyam, St.Lawrence	100,000	80,000		Popular Peak District 'plague' village
Godshill, All Saints	116,000	86,000	95,000	Isle of Wight photograph opportunity
Gunwalloe, St.Winwaloe	100,000			Cornwall
Hathersage, St.Michael	100,000			Peak District village with Bronte and 'Robin Hood' legend connections
Hexham Abbey	100,000	100,000		Close to Roman Wall & Northumbria National Park
Holy Island, St.Mary	164,540	132,020		Popular heritage tourist area
Kings College, Cambridge	313,366			Heart of major tourist city (3m.+ visits) and famed for Christmas Eve service
Lancaster Priory, St.Mary	135,000			Dominant position in historic city close to Lake District
London, St.Martin-in-the-Fields	200,000	380,000	600,000	Heart of London's West End
Manchester, St.Ann		32,000		Heart of city centre shopping area
Oxford, St.Mary the Virgin	300,000	320,000		Tourist / historic city
Rye, St.Mary the Virgin	145,000	160,000	170,000	Cinque port
Sandringham, St.Mary	100,000			Royal association
Sherborne Abbey		64,479	56,481	Dorset market town
Shrewsbury Abbey		61,200	45,780	Close to 'failed HVA' - the Shrewsbury Quest
Skipton, Holy Trinity	100,000			Busy market town / gateway to Yorkshire Dales
St.Just in Roseland	100,350	67,400		Cornish seaside location
Stratford -U-Avon, Holy Trinity	220,000	265,000		Part of the Shakespeare 'pilgrimage'
Tewkesbury Abbey	200,000	130,000	200,000	Busy market town close to Cotswolds
Waltham Abbey		75,000	70,000	Historic town close to Epping Forest
Warwick, St.Mary	125,000	120,000		Close to Warwick Castle (800,000 + visitors)
Whippingham, St.Mildred	150,000	150,000		Close to Osborne House, Isle of Wight
Whitby, St.Mary the Virgin	142,680			Popular seaside / fishing town
Wimborne Minster	100,000	100,000		Close to Bournemouth /New Forest area

Sources: *Sightseeing in the UK 1996*; *Sightseeing in the UK 1998*; *Sightseeing in the UK 1999*; *English Heritage Monitor 2000-1*

The above table clearly has some interesting omissions. For example, there are no figures from St. Michael's and All Angels, Haworth in West Yorkshire, the Bronte church at the hub of this busy tourist centre. Yet, the present librarian at the Bronte Museum is quoted as suggesting that even in the early 20th century it was impossible for the clergy to continue residence in the adjacent parsonage because of the tourist interest (Midgley 2003). Other major churches absent from the above list include Bristol's St. Mary Redcliffe and the Saxon church at Brixworth in Northamptonshire, which now has a visitor centre adjacent to the church itself and is the subject of a case study later in this thesis (Chapter 9).

Even if the search for more precise detail is devolved to regional and local levels, it is still impossible to find any accurate figures. However, as will be described later in the chapter, it is at regional or local level that most attempts at some form of planned activity in church tourism seem to be occurring.

Initiatives to facilitate more visits can stem from either within the local church itself, or from other sources, such as local councils or heritage bodies, often with higher profile tourism interests. During the period of this research 1997-2004, various examples of church tourism initiatives have been identified. Some have come and apparently disappeared within this period; others have stayed the course. Examples of initiatives from both church and non-church sources are now further examined in this section, whilst some interesting examples of the growing number of projects where church and non-church organisations are now working in partnership.

1. Church-led initiatives

The 1998 edition of the *Church of England Yearbook* revealed that just one Anglican Diocese, Bradford, listed an officer designated to tourism. In the 2002 edition of the same yearbook, two further Dioceses (Norwich and Southwell) in addition to Bradford give details of tourism officers in their official listings. Several other dioceses are known to have clergy who have been assigned a remit to oversee tourism matters, but it is usual to find this a minor or secondary role within that person's overall responsibilities. In both the Leicester and Derby Dioceses, for example, the role is currently assigned to a full time rector with responsibility for a major parish with several outlying churches. Three dioceses

(Lincoln, Hereford and Chichester) now have a salaried layperson, as opposed to clergy, overseeing administration and promotion of tourism.

The lack of prominence afforded tourism by the dioceses tends to suggest that much church tourism promotion will remain within the domain of individual churches by the production of their own publicity material. Normally these fall into two categories: firstly, the large quasi-cathedral sites such as Tewkesbury Abbey or Beverley Minster, and secondly, those smaller sites where there is enthusiasm to increase the numbers of visitors from either the PCC or the incumbent. All Saints, Loughborough, a medieval wool church in a quiet part of the town centre, has only shown an interest since the arrival of the present incumbent, Reverend Dr. Stephen Cherry in the mid-1990s. A full colour publicity leaflet has been produced and is available at the local Tourist Information Centre and other local tourist attractions. Furthermore, he has taken All Saints into membership of the local Charnwood Tourism Association and regularly attends its general meetings.

Such involvement can usually be extended at moderate cost to some of the promotional material produced by local authorities at both District and County level. One of the two key pieces of publicity produced by the Leicestershire County Tourism Unit has for some years been its annual *Cream of Leicestershire* publication which features over sixty attractions within the county. Initially only one parish church, St Mary, Melton Mowbray, was featured. For a time both All Saints, Loughborough and St Dionysius, Market Harborough also took space in the publication, but neither appeared in the 2003 version of the leaflet, leaving St Mary, Melton Mowbray once again as the sole parish church among over one hundred attractions in Leicestershire and Rutland.

For a fortunate few, some local authorities may even view some churches as worthy of free inclusion in the main rubric of their promotional material. The *County Durham Holiday Guide* has a double page spread featuring the county's churches. One complete page of this feature is given over to Durham Cathedral, but on the adjoining page there are brief mentions for eighteen parish churches in the county.

However, it is often difficult for the majority of churches to go beyond this level. In common with some other smaller businesses in the tourism sector, the number of churches subscribing to memberships of regional tourist boards is very small. This paucity of

regional tourist board membership is almost certainly because of the increasing cost of tourist board membership and the now usual additional cost incurred by taking even the briefest of listings in any publicity material produced by the regional tourist boards. The dual difficulty of churches having priorities other than tourism, linked with the uncertainty of revenue based on voluntary contributions rather than fixed admission charges, renders this method of promotion prohibitive to all but the very few church sites which attract visitors in some numbers. Those churches with both sufficiently large numbers of visitors and sufficient financial resources may be able to justify such financial outlay, but the great majority are likely to conclude that the burden of such membership costs is an unjustifiable expense when viewed against the overall costs of running the parish. This situation, which seems unlikely to change in the foreseeable future, increases the need for churches to examine other more cost-effective methods of promotion.

Two such strategies have appeared in recent years. The first is the development of church trails with several parishes forming a partnership and thus sharing costs of promotion. A further strategy now both more achievable and more popular in recent years is to work in close collaboration with other tourism partners in the immediate locality. Examples of this type will be discussed in Part 2 (Partnerships) of this section. In some parts of the country where access to special sources of funding for community initiatives is available, the cost to individual churches may become relatively insignificant. Some examples of this type are outlined in Section 3 (Non-Church Initiatives).

Diocese led

Only small numbers of dioceses have initiated dedicated series of publicity material outlining groups of churches in specific parts of their diocese. Bradford and Gloucester have both produced series of simple mono-colour leaflets outlining perhaps ten or dozen churches in rural areas of their respective dioceses. These leaflets feature mainly the Cotswolds, in the case of Gloucester, and the Yorkshire Dales (Bradford), both of which are primary tourist areas.

The Gloucester Churches and Visitors Group has no less than 14 separate leaflets, each covering a specific geographical part of the diocese. The leaflets are simple mono-colour productions with line drawings of some of the churches. A sketch map and brief description of each church is given. The whole project has won financial support from the

Rural Initiative Fund, the Sylvanus Lysons Trust and the Gloucester & Cheltenham Building Society in addition to contributions from the local churches themselves. The fourteen areas covered are:-

1. Churches around Tewkesbury
2. Small Churches South of Tewkesbury
3. Churches below Cleeve Hill
4. Churches under Bredon Hill
5. Cotswold Edge Churches
6. Quiet Churches of the Thames Head Villages
7. Churches of Ermine Street
8. Churn Valley Churches
9. Churches around Bourton-on-the-Water
10. Nailsworth Ring of Churches
11. Churches of the Lower Wye Valley
12. Ancient and Beautiful Churches of The North West forest
13. Hill & Valley Churches
14. The Northleach Group of Churches

Bradford Diocese has also produced a smaller series of leaflets;

1. Discover the Churches of the Three Peaks
2. Discover the Ancient Rural Churches of Wharfedale
3. Discover churches from Pendle into Skipton

Typical of the Bradford leaflets is the example featuring fourteen churches in Wharfedale. It has a sketch map and gives some indication of the times when individual churches are normally open. No charge is made for the leaflet and acknowledgement of the contributors is made. These include all the featured churches together with twelve local businesses, no less than ten of which are local inns. These leaflets have now also been posted on the Internet on a very easy to use site at www.daelnet.co.uk/features/churches

Although these two series of publications emanate from quite separate geographical and ecclesiastical regions, a shared characteristic is their coverage of largely rural territories popular with ramblers and hikers.

'Through the Church Door'

In 1994 the 'Through the Church Door' project was launched. It initially brought together almost two hundred rural churches from four counties, Herefordshire, Worcestershire, Warwickshire and Shropshire. Each participating church paid a registration fee (usually £25 per annum) and had to provide a named representative to liaise with the project. An estimated budget of £80,000 was deemed to be required for a three-year (1994-6) project, thus substantial further funding from outside sources was necessary. Various small sponsorships were secured but only major inputs from the Rural Development Commission and one of the local Training and Enterprise Councils enabled the project to survive (Marchant 1997).

The chief promotional weapon was a dedicated and detailed handbook of over 100 pages, which primarily acted as a gazetteer to the participating churches. It also included several brief features on specific aspects of church heritage and architecture thought likely to appeal to church visitors. Particular attention was given to opening arrangements and times and any special festivals or activities scheduled to take place during the anticipated life of the handbook, (cover price £3.75 in 1996). However, the distribution of this style of handbook proved to be a problem. The original concept of using the Tourist Information Network as the major sales outlet fell foul of the immature and often crude commercial enterprise of most Tics. Most Tics were reported to be reluctant to stock the publication other than on a sale or return basis. This led to the inevitable considerable wastage of unsold material at the end of the season (Marchant op.cit.).

2. Partnership initiatives

The Lincolnshire Church Tourism Network

The beginnings of the Lincolnshire Church Tourism Network can be traced back to 1990. In that year the Ecclesiastical Insurance Group held a centenary competition. The prize of three annual awards of £15,000 was won by the proposal jointly submitted by the Lincoln Diocesan Rural Officer and the Manager of the Lincolnshire and South Humberside Tourism Association. Further funding from the Rural Development Commission and local authorities enabled the production of both promotional and interpretative material at a number of key churches within the area. The brochure 'Treasures of Lincolnshire' was innovative in being one of the first examples of a multi-colour tourist leaflet devoted to promoting church visits on a regional basis.

In 1993 the Lincolnshire Churches Tourism Network was officially formed with representatives from the Lincoln Diocese, local authorities and clergy. Chaired by the Lincoln Diocesan Countryside Officer, the group has continued to develop and provide overall guidance for the development of church tourism in Lincolnshire. The group has also initiated various research projects and studies on specific locations. These have produced some of the more detailed and reliable statistics and data currently available on parish church visitors.

In 1999 a full time Church Tourism Officer was appointed. This appointment was funded by a partnership including the European Commission (Leader II), the East Midlands Development Agency, local authorities in the diocese, the Open Churches Trust and office space from the Diocese of Lincoln.

The "Treasures of Lincolnshire" leaflet is still in publication and now has information on seventy churches open to visitors. There are twelve interpretative boards in the cathedral and churches throughout the diocese. The Lincolnshire Church Network has also published a Church Trail and a book "Working His Purpose Out: Understanding Lincolnshire Church Interiors". Also, it has worked in collaboration with coach operator, Wallace Arnold, on short-break packages featuring tours of 1000 years of Lincolnshire churches and achieved a feature in the weekend section of *The Times* (McClarence 2003). Other activities include the training seminars for church stewards and promotional activity within the diocese.

Church Trails in Cornwall

In conjunction with the North Cornwall Heritage Coast and Countryside Service, the Diocese of Truro has produced a series of 19 Church Trail packs. The project won support from the Rural Development Commission with European Commission funding, and the Ecclesiastical Insurance Group. The trail packs typically cover about ten or eleven churches based on a round trip of fifty miles. They are sold (£3.99 plus postage) by the Diocesan Office (Dowling 2002).

The Framland Church Trail

In 1992 a partnership between Leicestershire County Council's Tourism Unit, Melton Borough Council, the former East Midlands Tourist Board and the twelve churches of the Framland Deanery in the Diocese of Leicester, produced a full colour fold-up poster-size guide to the twelve churches of the deanery.

The major tourist attraction in the area is Belvoir Castle, home of the Duke of Rutland and some of the churches are situated on roads used by visitors to Belvoir. Another featured church, St Mary the Virgin, Bottesford, has even stronger links with Belvoir as it has traditionally been the church of the Manners family (Dukes of Rutland) and contains some fine family memorials. A regional designated footpath, the Jubilee Way, now passes directly by the very rural location of St Denys, Eaton.

Not all the churches offer open access and only one, St Mary, Melton Mowbray, has voluntary stewards on duty. St Mary, Melton Mowbray is probably the most visited church in Leicestershire, other than Leicester Cathedral. However, no firm visitor statistics of any kind are available from the churches and the only records would be the visitor books at each location. Supplies of the publicity leaflet were soon exhausted at most local Tics and the few remaining copies often seemed to be at the churches themselves. Resources for a reprint were not immediately available.

However, in March 1999 a new and expanded version of the Trail, covering fourteen churches, was launched with a service at Melton Mowbray Parish Church (Mayfield pers.com.). Funding has come largely from the local authorities, with the churches making only a modest contribution. The churches were selected for their interest and each has to agree to open daily all year round or have a key available nearby.

Kent Churches Tourism Group

The Kent Churches Tourism Group is a Council for Social Responsibility initiative of the Dioceses of Canterbury and Rochester. It is also a partnership with 'Tourisme des Eglises' in the Diocese of Arras in France. The initial objective of the two-year project was to try and encourage locked churches to open their doors to visitors. The group has also been innovative in offering a specially adapted version of the 'Welcome Host' training course

for church stewards. However, a check on the website (www.kentchurchestourism.org) in mid-March 2003 showed that a series of four coach tours for the summer of 2001 was still being advertised. Further checks in May 2004 found the site impossible to access using both a direct address input and a search through search-engine Google.

Ely Diocese Trails (www.ely.anglican.org/church-trails/)

The Ely Diocese has put together six church trails in the Fenland and West Norfolk areas. Each trail covers six churches and has a special pack with a fully laminated card on each church, which includes details of local facilities. The packs cost £3.50 each and are available from Tourist Information Centres, churches, some local bookshops and from Ely Diocesan Office

North Yorkshire Churches Initiative (www.yorkshirechurches.com)

This initiative was launched in April 2002 and includes 224 actively participating churches, which are featured in a series of seven small full-colour guides. It is perhaps the most wide-ranging initiative so far launched. It is an ecumenical project with support from three Anglican dioceses (Bradford, Ripon & Leeds and York), a Roman Catholic Diocese (Middlesbrough) and three local Methodist Councils. Further support has come from the Yorkshire Tourist Board, the Regional Development Authority (Yorkshire Forward), the two National Parks (North Yorkshire Moors and the Yorkshire Dales) and several local authorities, including Harrogate Borough Council, Richmondshire District Council and Craven District Council. The initiative's stated aims include looking at new ways of bringing the church buildings to life for visitors, who, the initiative says, often find them 'empty of people and seemingly devoid of activity'.

3. Non Church led initiatives

The Open Churches Trust (www.openchurchestrust.org.uk)

In June 1994 Sir Andrew Lloyd Webber, (now Lord Lloyd Webber), donated £1 million to found the Open Churches Trust. This charitable fund aims to assist churches with security matters and also to allow them to remain open at all reasonable times for visitors. It is non-denominational and has assisted places of worship from the Anglican, Roman Catholic, Unitarian, Baptist and Jewish faiths. The Trust has some influential political supporters

from all three main political parties and was highlighted at the 10th anniversary conference of English Heritage held in September 1994 (Thompson 1994). The Trust began in late 1994 with a pilot scheme of six churches in each of three separate regions, London, Liverpool and Suffolk. Among them was St Anne in Limehouse, East London, one of Hawksmoor's 18th century buildings.

By 1998 the Trust was benefiting between 20 and 25 churches each year. Normal practice is to provide approximately £1,000 per church for three years. Churches have some flexibility in how the money is spent according to their individual needs and circumstances. Clearly the ultimate test is the end of the three-year funding period. However, the Trust claims that of the first eighteen churches supported, only two did not continue to open after their funding expired (Worsley 1998). By 2002 the Trust had helped over 170 places of worship to open and by early 2004 this figure had increased to over 190 including examples from Anglican, Roman Catholic, Unitarian, Baptist, Methodist and Jewish Faiths.

Britain's Methodist Heritage

A programme was initiated by Black Country Tourism in 1994/5 to commemorate the 250th anniversary of the birth of Francis Asbury in 1745 at Great Barr, West Bromwich. In 1771 Asbury volunteered to serve the cause of Methodism as a missionary in North America. He eventually became the first Bishop of the American Methodist Church. Initially Black Country Tourism utilised its European Regional Development funding but the project grew into a fully themed programme with several partners in different parts of the country with strong Methodist or Wesleyan connections. Unusually the partnership also included both an incoming handling agent, British Heritage Tours of Chester and a Pennsylvania-based travel agent in the USA. The BTA produced a special '*John Wesley's Britain*' brochure aimed at the North American market. Further promotion was undertaken in 2003 to mark the 200th anniversary of the birth of John Wesley.

City of London Churches

City of London Churches is the title of a very informative pocket-sized guide of 42 pages plus foldout sketch map, which has been produced by the Corporation of London. The introduction to the guide has a brief overview of the history of religion in London together

with background information on the 1666 Great Fire and the subsequent church rebuilding programme by Sir Christopher Wren. The guide then continues to introduce its user to over 40 churches within the City. It uses a format of three walking trails, colour coded on the sketch map, linking about a dozen or so churches in each walk. Substantial historical and architectural anecdote is contained within the notes on each church. A list of sponsors of the guide includes several major banks and city livery companies in addition to the Corporation of London itself and the City Heritage Society. The guide is free of charge. Distribution of the guide does seem to be restricted to the churches themselves, it is available at the Corporation's own information office (opposite St.Paul's Cathedral) and the two Tics within or close to the city, Liverpool Street and Southwark.

Interesting rural churches in Allerdale

Published by Allerdale Borough Council this mono-colour publicity leaflet, in folding half poster size, depicts twelve rural churches. The district is within the county of Cumbria, which qualified for funding in European Community Objective 2. The area borders on to the popular Lake District tourist area. A sketch map and drawings of the churches are included along with the brief descriptions of all twelve churches.

The Rotherham Church Tourism Initiative

First set up in 1997, the project gained support from Rotherham Metropolitan Borough Council the following year. In 1999 Yorkshire Forward (the local Regional Development Authority) provided £36,000 of funding over a three-year period and together with Rotherham Council now provides core funding for the project; other partners include the Yorkshire Regional Tourist Board and Rotherham Civic Society. There are now thirteen parishes in the group, varying from Rotherham's All Saints Parish Church, described by Jenkins as "the visual fulcrum for Rotherham's town centre" (Jenkins 1999 p794), to a number of rural parishes in the south of the district. However, the website concentrates mainly on All Saints and Rotherham's Chapel on the Bridge, said to be is one of only four surviving medieval bridge chapels in the United Kingdom.

Churches in the Ashfield area

Ashfield District Council in Nottinghamshire has produced two poster-sized folded, full colour brochures covering churches of all denominations within its territory. In all some thirty three churches are featured, including St Mary Magdelene, Hucknall, the burial place

of the 19th century poet Lord Byron. Traditionally Ashfield's staple industries have been mining and hosiery and it would not normally be classed as even a secondary tourist area. The decline of both its traditional industries has brought substantial regeneration funding to Ashfield District Council. Since 1994 some of this funding has been used to initiate tourism in the District and the church trail uses a major resource in an area which otherwise has no major visitor attractions to offer (Pardo pers.com.).

Northumbria Regional Tourist Board

The Northumbria Regional Tourist Board promotes its 'Christian Heritage' product, which strongly features the early Celtic Christianity in the area at Lindisfarne, and the work of the Venerable Bede at Jarrow. The major cathedral in the region, Durham, forms part of a UNESCO World Heritage Site. The 2003 regional guide also lists nine parish churches and Methodist chapels, ranging from Escomb, one of the oldest Saxon churches in England to the work of Pugin at St Mary in Newcastle.

Southern & South Eastern Regional Tourist Board Promotion

A promotional leaflet produced under the joint guidance of the Southern and South Eastern Regional Tourist Boards features twenty church or cathedral tourist opportunities in the two regions. The sites covered range from individual cathedrals such as Canterbury or Rochester to individual churches such as King Charles the Martyr, Tunbridge Wells and Christchurch Priory; also featured are some joint initiatives such as the Heart of Kent Historic Churches Trail and the Churches of the Oxfordshire Cotswolds.

European funding of Church Trails in Wales

At National Churches Tourism Group Conference in November 1998 presentations were made on three separate Church Trails in Wales. All had benefited from European Commission funding, with up to half the initial cost of the Powys scheme coming from the European Commission 'Leader II' scheme.

The first trail featured seven churches in the old Welsh county of Radnorshire, now part of Powys. It was a part of a community tourism initiative launched by **Menter Powys**. The European funds won by Menter Powys were matched by funding raised from local sources

including Powys County Council, Powys TEC., the Wales Tourist Board and the Brecon Beacons National Park.

A feature of this particular project is the themed information boards at each church. In addition to appropriate information on the specific location, these information boards also replicate the sketch map on the main promotional leaflet. In 1999 Menter Powys claimed at a National Churches Tourism Group conference that the number of visitors following the trail has benefited the takings of local shops and pubs in the Radnor Forest area, though they were unable to quote any specific figures to support this claim.

A further planned scheme is now in existence. This trail features churches associated with the Reverend Francis Kilvert, whose reminiscences of life as a Radnorshire and Herefordshire cleric in the mid-Victorian era were recorded in a since published diary (mentioned earlier in this chapter) and is a partnership with neighbouring Herefordshire County Council. The first of the trails was launched in the 'booktown' of Hay-on-Wye, during its annual Literature Festival in 1999 (Curnow pers com.). Both trails are now featured on the website of the Diocese of Swansea and Brecon, in whose territory many of the churches are located.

The second project was based on a theme of **Medieval Denbighshire**. Many of the places featured in the brochure were churches or former pilgrimage sites. A free 52-page full colour A4 brochure was produced by Denbighshire County Council with support from the European Commission as part of the Pleiades programme. Pleiades assists the development of cultural itineraries in rural areas of the European Community, qualifying for assistance from the European Regional Development Fund. Denbighshire's project is one of six similar schemes in the European Community; the others being in Västernorrland (Sweden), Aude (France), Friesland (Netherlands), Galicia (Spain) and the Shannon Region of Ireland.

The third Welsh scheme, also with the financial backing from the European Commission Leader II, was Pembrokeshire's **Saints and Stones Pilgrimage**. The project was initiated by local communities in north Pembrokeshire and co-ordinated by Menter Preseli. Matching funding was raised from Pembrokeshire County Council and the Welsh Development Agency. Seven churches and an associated medieval holy well are featured

in the trail leaflet, which includes references to both Pembrokeshire's Celtic Christian traditions and its medieval pilgrim routes to St Davids.

It must be highlighted that several of these initiatives (including the three Welsh projects, the Ashfield scheme, Gloucestershire, the Lincolnshire Churches Network, and the Methodist Heritage scheme) have all initially been helped by the successful procurement of European Structural Funds and appropriate matched funding. This form of funding is dependent on the political decisions of the European Commission regarding which regions qualify for regeneration or rural support schemes. This form of funding may have led to a proliferation of 'trail' format schemes. The trail is, no doubt, a convenient format to evidence a tangible project in order to win the support of those responsible for allocating available funding packages. This situation is discussed further in the closing chapter.

The first section of this chapter has attempted to make a snapshot of current developments in church tourism on a territorial basis. The second part of this chapter goes on to identify the organisations involved in church tourism and assesses the more significant of those organisations and their respective roles in this sector and their relationships with each other.

An assessment of those parties with interests in church tourism

Among the most striking features of the early part of this research into trends in church tourism was the plethora of bodies and organisations encountered, all of which are able to lay claim to some kind of interest in the subject. The sheer number of such parties is probably far greater than those usually linked to other specialist areas of tourism attractions even including the sometimes, complex pattern in other sectors of heritage tourism such as stately homes and historic houses.

More than fifty organisations with an interest in the subject have been identified. Some are very small and specialist, others have potentially much wider powers and influence. Appendix.1 at the end of the thesis details the full list of the organisations – though even this is not necessarily exhaustive. This huge number of quite diverse organisations does create an extremely complex backcloth to the church tourism sector. Consequently, this

complex situation renders it difficult to develop or create an easily recognised 'corporate' image or identifiable network. This is equally true both for the largely uninformed or casual visitor and also, perhaps more crucially, for those directly involved in the mainstream tourism industry, who, in principle, may be favourably disposed to the development and further promotion of church tourism.

As stated above, some of the organisations listed in Appendix 1 may have only a very minor or fringe interest in the subject. Also, there are those organisations whose role is the study or furtherance of knowledge into specific aspects of church history, architecture or other special interest activity; examples include the *Wesley Historical Society* or the *Round Tower Churches Society*. However, there is a significant number with the potential to play substantial mainstream roles. Table 5.3 (overleaf - page 101) therefore identifies these latter organisations, considered potentially to be the key participants, and the lesser fringe interests have been omitted.

Table 5.3 ORGANISATIONS WITH AN INTEREST IN CHURCH TOURISM

1. DIRECT CHURCH CONTROL	2. CLOSELY RELATED BUT NOT TOTALLY CHURCH FUNDED	3. NON – CHURCH ORGANISATIONS
Advisory board for Redundant Churches	Association of Ecclesiastical Caterers	Dept. of Culture, Media & Sport
The Church Commissioners	Cathedrals & Church Shops Association	English Heritage / Cadw / Historic Scotland
Archbishop's Council	Churches Conservation Trust	The Civic Trust
Council for the Care of Churches	Greater Churches Group	Local Civic Societies
General Synod	Historic Chapels Trust	The National Trust
Diocesan Synod / Advisory Committees	Historic Churches Preservation Trust & County Preservation Trusts	Open Churches Trust
Deanery Synod / Advisory Committees	National Churches Tourism Association	The Pilgrim Trust
Parochial Church Councils (P.C.C.)	National Churchwatch	The Esmee Fairbairn Trust
	The Pilgrims Association	Scottish Churches Architectural Heritage Trust
	Scottish Churches Scheme	Society for the Protection of Ancient Buildings
		Tourist Boards
		Regional Development Authorities
		Local Government Tourism Dept. Voluntary Local tourism Associations

The above table places the respective organizations in three separate groupings according to their relationship with mainstream Church administration. The first, left hand column, identifies those organisations completely within the overall structure of the Church of England and directly responsible to Church administrators. The second, middle, column

identifies organisations closely integrated within the Church structure but over which the Church does not exercise total control; either there are major sources of funds from non-Church resources or the organisation is voluntary one and used as a forum for discussion of common interests. The third and final group in the right hand column identifies those organisations, totally outside Church jurisdiction, which have potentially important or influential roles in the development of church tourism.

A more detailed insight into the specific interests of each of organisations listed in Table 5.3 follows.

5.3.1. Those Organisations within direct Church of England Control

Advisory Board for Redundant Churches (ABRC)

The Advisory Board for Redundant Churches was established in 1969 as the independent statutory adviser to the Church Commissioners (see below) on the historic and archaeological interest, architectural and aesthetic quality, landscape value and overall importance of Anglican churches, which are no longer required for regular public worship. These have to be formally closed under Church legislation (the Pastoral Measure 1983). The ABRC also advises the Church Commissioners on proposals for the demolition, preservation and conversion of redundant churches to alternative use.

The Church Commissioners

The Church Commissioners were founded in 1948 by the merger of the Ecclesiastical Commissioners, (founded 1836), and Queen Anne's Bounty, (dating from 1704). The Commission consists of the Archbishops and Bishops of England and three lay Church Estates Commissioners together with a number of other persons, both clerical and lay (Friar 1996).

The Commissioners manage the assets, estates and revenues of the Church of England. They meet some 20% of the Church's total running costs and provide a wide range of central services on behalf of the Church. They assist with clergy costs and pensions.

From 1999, the newly created Archbishops' Council took on some of the Church Commissioners' responsibilities but the duty of the Church Commissioners to manage their funds in support of the Church's ministry remains unchanged.

Archbishops' Council

Formed from 1st January 1999, the Archbishops' Council consists of the two archbishops plus seventeen elected and appointed members. Its role is to co-ordinate, promote, aid and further the mission of the Church of England. Its formation stemmed from the report of the Turnbull Commission (named after its chair, the Right Reverend Michael Turnbull, Lord Bishop Durham). The Council works with General Synod (to which it reports), the House of Bishops, the national boards and councils, dioceses and a wide variety of other bodies.

Council for the Care of Churches

The Council for the Care of Churches was founded in 1921 as the central co-ordinating body in the system of care for the Church of England's architectural heritage. In 1927 the Council became a Board of the then Church Assembly, and since 1972 it has been a permanent commission of the General Synod (see below). Its terms of reference have been extended to cover all aspects of churches and churchyards and their furnishings and fittings (Findlay 1996). The Council for the Care of Churches acts on the Synod's behalf in negotiations with government departments, professional bodies over the inspection, upkeep and repair of church buildings. It also advises and assists in the review and revision of legislation relating to church buildings and their contents.

The Council has a most important role with regard to heritage in its advisory capacity to diocesan chancellors and committees on proposals and issues regarding the fabric, sale of furnishings and contents of churches. The Council is also the link, advisor and, often the administrator, of funds from outside charitable bodies. In this work close collaboration with such bodies as English Heritage and the National Heritage Memorial Fund is a key aspect of the Council's function.

General Synod

In its present form the General synod was introduced by the 1969 Synodical Government Measure and replaced the former Church Assembly. The General Synod consists of a House of Bishops, a House of Clergy and a house of Laity. The latter consists of not more than 250 members elected from within the Houses of Laity of Deanery Synods. The right to propose changes in doctrinal matters and procedures and conduct of church services rests in the House of Bishops (Friar op.cit.).

Church Heritage Forum

Established in 1997, the Church Heritage Forum brings together representatives of national and local church interests in matters relating to the Church's built heritage. It enables the Church to take a more proactive role in anticipating developments in the built heritage field. It also ensures that heritage concerns are fed into the Archbishops' Council.

Membership of the Forum comprises representatives from the following: Advisory Board for Redundant Churches, Archbishops' Council, Association of English Cathedrals, Church Commissioners' Redundant Churches Committee, Cathedrals Fabric Commission for England, Churches Conservation Trust, Council for the Care of Churches, and an archdeacon.

Diocesan Synod / Advisory Committee

The Diocesan Synods reflect the structure of the General Synod on an individual diocesan basis. The Diocesan Advisory Committee (often abbreviated to DAC) is a key body in its role of administering faculties, which are the legal permission required for alterations to church buildings, all permanent contents and churchyards.

Deanery Synod / Advisory Committee

The Deanery Synod also forms a layer in the formal government of the Church of England, it is a channel through which ideas and information can pass from the Parishes to the Diocesan Synod and on to the General Synod, and vice versa. Indeed, Deanery

synods are formally required to comment on some matters referred to them by the Diocesan Synod. The Deanery Synod consists of two Houses, the House of Clergy and the House of Laity. It meets several times a year to discuss issues of common concern to its parishes, and to make recommendations to the diocese. Each parish sends one or more representatives, who report back to their respective Parochial Church Councils.

Parochial Church Council (usually abbreviated to PCC)

The Parochial Church Council is the mechanism for the administration of the individual parish. The present format dates from the Church of England Assembly (Powers Act) of 1919. This obligated every parish in the Church of England to elect a council through which lay members would be able to participate in the running of parochial affairs. A PCC is charged with the running of the ecclesiastical parish. It is quite separate from civil parishes, which, especially in rural areas, sometimes have identical boundaries. In many towns too, during the early development in the Victorian period, the formation of new civil parishes was often based around existing church parishes. Blackburn in Lancashire is an example of urban church parishes retaining common boundaries with local government until the reforms instigated by local government reorganisations under the terms of the 1973 Local Government Act.

The PCC has the potential to exercise strong control on the running of the parish. It may have considerable influence on both the format and style of worship within the parish in addition to the general and financial administration of the parish.

A PCC normally consists of:-

- all clerics beneficed or allocated to the parish. In the case of the increasing numbers of team ministries, all priests and deacons within the team are included.
- any lay readers licensed to the parish and receiving a stipend
- the elected churchwardens, being communicant members of the Church of England, and whose names are on the electoral roll of the parish
- all persons on the roll of the parish who are lay members of any deanery or diocesan synod
- representatives of the laity as the annual general meeting shall determine

- co-opted members (not exceeding one fifth of laity) who are either clerics or lay communicant members of the Church of England aged at least 17.

5.3.2. Closely Allied Organisations but not totally within Church control or Church funded

Association of Ecclesiastical Caterers

A small grouping of quite diverse churches with a common feature of well established catering facilities. It aims to allow refectory managers the exchange of experiences and information in this specialist form of commercial catering. It is not an official trade association. Hence there is no common policy or strategy as each restaurant is managed locally and is responsible to its individual parish or chapter. In 1997 the membership numbered thirty-four. About half are cathedral facilities, but locations range from St. John, Edinburgh, on the busy tourist thoroughfare of Princes Street to the Truro Chapter House Refectory in Cornwall.

Cathedrals and Church Shops Association

This association provides a forum for over 50 churches and cathedrals to exchange information on the operation of retail facilities within churches in the UK and Ireland. An annual conference and trade fair is held each year, normally in November. Membership criteria prescribe such retail operations should be open at least five days per week for the greater part of the year. This clearly means the more tourist-frequented church locations, such as Tewkesbury Abbey or St Martin-in-the-Fields, London tend to form the membership, though approximately 40% of the 1998 listed membership were non-cathedral locations.

Churches Conservation Trust (originally The Redundant Churches Fund)

The Trust was set up in 1969 to preserve churches no longer required for regular worship but which are of significant architectural, historic or archaeological importance. Many may still be used for occasional services, or for concerts and other special events as deemed suitable by the Trust. In 1995 the Trust took in care its 300th church.

Churches within the care of the Trust come from both urban and rural locations. Typical is one of the major Victorian foundations in Blackburn, Holy Trinity, its former parish having been vastly changed both by redevelopment and immigration over the last three decades. Others, such as Beeby, All Saints, in Leicestershire, are no longer viable in small rural communities.

Greater Churches Group

Founded in 1991 as an informal grouping of non-cathedral churches, which by virtue of their historical, ecclesiastical importance and size display many of the characteristics of cathedrals. The group is a discussion forum for issues on resources, worship and finance. Among its members are some of the larger churches such as Tewkesbury Abbey, St Laurence, Ludlow, St Mary Redcliffe, Bristol.

Historic Chapels Trust

A registered charitable organisation established to take into ownership redundant chapels and other non-Anglican places of worship in England of outstanding architectural and historic interest. Most of the buildings within its care are Listed Grade I or II*. The Trust meets a need for a national body comparable to the Churches Conservation Trust. It claims that the historic chapel is one of the most threatened building types in England and that many chapels have been damaged by unsympathetic conversion or the removal of fittings. The Trust is also helping to foster greater understanding of its buildings through research, the production of publications and publicity about its activities.

Historic Churches Preservation Trust

The Historic Churches Preservation Trust was founded in 1953, following a report entitled "*The Preservation of our Churches*". The report highlighted the enforced neglect caused by the Second World War and several other changes in social patterns, which were leading to a general decline in church maintenance and repair. Although commissioned by the Church of England its findings were seen to be relevant to other denominations. Consequently the new Trust was specifically registered as a national and

non-denominational charity to help finance church repairs throughout England and Wales (HCPT 1998).

In 1983 HCPT assumed responsibility for the affairs of the Incorporated Church Building Society (ICBS). This was founded in 1818 and incorporated by Act of Parliament ten years later. Its purpose was to "remedy the deficiencies of places set aside for Public Worship in our towns and cities". By 1845 the Society was assisting with the building of over fifty churches a year. The ICBS only helps Anglican churches, but regardless of their age; an application to HCPT will act as an application for ICBS assistance. Its resources are now used chiefly to make interest-free loans to Anglican churches but more recently a certain number of grants have been made. The focus has now changed from the construction of new churches to undertaking repairs and extensions. However, there is still a special ICBS loan fund for assisting with the cost of new churches.

In the fifty years since its formation, the HCPT has assisted nearly ten thousand churches, through grants and interest free loans. In 2001 the HCPT assisted over three hundred individual churches and grants from HCPT and ICBS totalled over £1.5 million. Since 1978 the Trust has also worked very closely with government- funded bodies such as English Heritage and the Heritage Lottery Fund. The Trust is supervised by a group of 30 trustees, whose joint presidents are the Archbishops of Canterbury and York. Funds are raised from various sources including other charities /trusts sympathetic to heritage conservation and from some of the city livery companies. There is a continuous fund-raising initiative; individuals can become Friends of the HCPT for a modest annual donation (HCPT op.cit.). A twice yearly publication *Historic Churches Review* is published with a circulation of approximately 5000. From time to time special tours are arranged for members to different parts of the country.

County Preservation Trusts

There are thirty-three County Trusts dedicated to the repair and conservation of churches. In 1999 they collectively distributed £1.18 million in grants (ETC 2000a). These are all independent charities and work within their own territories. They have no direct financial link with HCPT, though the two will often collaborate on specific cases. Some of the thirty-three are of long standing, having pre-Second World War origins, whilst others are

of very recent foundation, both the *Friends of Somerset Churches and Chapels* and the *Surrey Churches Preservation Trust* date from 1997 (HCPT op.cit.).

The County Trusts have been the chief organisers of the now annual sponsored bike-ride fund-raising event. Established over twenty years ago, this event usually takes place on the second weekend in September. In 1997 the event raised over £1 million. Half the funds raised go to the local County Trust, whilst the remaining half are donated to the individual church nominated by the biker or hiker (HCPT 1997).

National Churches Tourism Group – now the National Churches Tourism Association

Founded in 1996 as the National Church Tourism Group, it aims to cover a broad spectrum of issues raised by the relationship of the Church to the tourism industry. It has four declared aims:-

1. To raise awareness in local churches of the opportunity of tourism for faith sharing and income generation, particularly through making the church building and grounds more accessible and well interpreted.
2. To develop the skills of local church people in the ministries of welcome and witness and to enter into partnership with others concerned with tourism for mutual benefit.
3. To alert the Church to the ethical and environmental questions raised by the practice of tourism both in this country and globally.
4. To provide encouragement and support to Christians whose work is within the tourism industry.

It is non-denominational with membership open to individuals, parishes or even commercial sponsors. In November 1998 the NCTG arranged its first major residential conference, which attracted almost 200 delegates representing organisations both directly within the Church and those from the mainstream tourism industry. Several further conferences have been held and in 1999 a changed title and revised constitution were adopted.

National Churchwatch

National Churchwatch is a voluntary body formed in 1998 to look at all security aspects relating to churches. It believes that a properly supervised open church is at a lower risk of crime and vandalism than a locked one. The organisation has a full-time officer, with a police background, to advise members and also organises seminars on security issues for churches; about two hundred such seminars have taken place in the last four years. Sponsorship and financial support has mainly come from the Ecclesiastical Insurance Company, which has pledged to continue such support until 2006.

The Pilgrims Association

The Pilgrims' Association represents cathedrals, abbeys, churches and chapels in their ministry that relates to visitors, education and tourism.

Scotland's Churches Scheme

A registered charity set up in 1994 to assist churches of all denominations in Scotland attract a wider public, and, through simple hospitality, to provide a welcome, information and better experience for their visitors. Each year a handbook is published. Financial support has been secured from a number of sources including the Scottish Tourist Board, other charitable trusts and also from industry.

5.3.3 Organisations totally independent of the Church

The Department of Culture, Media & Sport (DCMS).

This is the lead Government Department with specific responsibility for both tourism and heritage matters. However, as indicated at the close of this section, there does seem to be increasing overlap, even at Government level. Following the General Election of April 1992 the newly elected Government formed a new Department of National Heritage. Tourism and heritage matters were among its primary responsibilities. The new Department's responsibilities also included several transferred from the Department of Environment concerning conservation; among them were:-

- the listing of historic buildings (since transferred to English Heritage)
- the scheduling of ancient monuments
- the designation of conservation areas
- responsibility for grants to heritage organisations under the Special Grants Programme
- matters concerning ecclesiastical exemption

After the succeeding General Election of May 1997, the Department of National Heritage was re-designated the Department of Culture, Media & Sport by the newly elected Labour Government. The Department also has a watching brief over the Government funding and supervision of English Heritage (see below), the then English Tourist Board (changed firstly to English Tourism Council and later to Visit Britain), and the ten regional boards in England (see below). Similar matters in Wales and Scotland were in the stewardship of the Welsh Office and Scottish Office respectively, but since the creation of separate Assemblies in both Scotland and Wales in 1999, responsibility now lies with Ministers in Edinburgh and Cardiff respectively.

In the term of the present Government, the situation seems to have become a little more confused. Although the DCMS is the designated department for both tourism and heritage, at least two other ministries now have an interest. The Office of the Deputy Prime Minister, responsible for overall planning policy, has produced a specific research report on *'Planning for Leisure and Tourism'* (ODPM 2001). The Office of the Deputy Prime Minister is also responsible for the new Regional Development Authorities (RDA). The RDAs are now playing a greatly enhanced role in regional tourism funding.

The second department now paying more attention to tourism is the Department of Environment, Food and Rural Affairs (DEFRA). It has taken an increasing interest in tourism as a growing sector of the rural economy, and, in November 2000, published a White Paper entitled *Our Countryside: The Future*. This document mentioned tourism in the context of the regeneration of rural market towns (DEFRA 2000). DEFRA has also given rural tourism a higher profile since the Foot & Mouth epidemic of 2001.

English Heritage / Cadw / Historic Scotland

As already mentioned in Chapter 2, these three organisations were formed from the former Historic Buildings and Monuments Commission, which was originally within the remit of the former Department of Works and in more recent years within the remit of the Department of Environment. English Heritage is the Government's statutory adviser on the historic environment. Still officially known as the Historic Buildings and Monuments Commission for England, it is an Executive Non-departmental Public Body sponsored by the Department for Culture, Media and Sport (DCMS). Its remit and responsibilities are contained in the National Heritage Act (1983). Although sponsored by the DCMS, which has overall responsibility for heritage policy in England, English Heritage works closely with the Department of the Environment, Transport and the Regions (DETR), which is responsible for planning, housing, transport and the constitutional framework within which most decisions affecting the historic environment are made.

In 1984 English Heritage took over responsibility from the Department of Environment for five statutory repair grant schemes to outstanding buildings and churches. In 1984-5 English Heritage received a direct Government grant of £52 million and earned income of £2,055,000. By 1994-5 the Government contribution had risen to £102 million but, partly through much more vigorous tourism marketing, the earned income had grown almost six fold to £12,050,000 (English Heritage 1994). Grants for the repair and conservation of properties and buildings increased from £21.4 million in 1984/5 to £41.7 million in 1993/4. During this period the proportion allocated to parish churches of all denominations increased as Table 5.4 below demonstrates.

Table 5.4. English Heritage - Allocation of grants by sector

YEAR SECTOR	1984-5 £MILLION	%	1993-4 £MILLION	%	2001-2 £MILLION	%
Buildings & Monuments	£8.9	41.59	£13.7	32.85	£9.2	27.30
Churches	£5.0	23.36	£12.5	29.98	£11.9*	35.32
Conservation Areas	£7.5	35.05	£10.6	25.42	£5.4	16.02
Cathedrals	-	-	£4.5	10.79		
Parks & Gardens	-	-	£0.4	00.96		
Archaeology					£5.1	15.13
Other					£2.1	6.23

Total Grants	£21.4		£41.7		£33.7	
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* denotes a combined figure for 'Cathedrals and other places of worship'

Sources - English Heritage Conservation Bulletin (23) July 1994; English Heritage Annual Report 2000-1

The precise amount of individual grants to projects varies greatly and in most years between four and five hundred grants to parish churches are approved. However, Table 5.4 suggests English Heritage grants to all sectors have actually decreased since that time, perhaps suggesting an increasing reliance on funds from the Heritage Lottery Fund.

Outside of England, Cadw (in Wales) and Historic Scotland (in Scotland) perform similar roles in their respective countries and are now respectively subject to the National Assembly for Wales and, interestingly, the Scottish Executive Education Department.

The Civic Trust

Founded in 1957 by Lord Duncan Sandys, the Civic Trust is a registered charity based in London. It now claims to be the UK's leading independent organisation concerned with the quality of the everyday built environment. It was originally founded to enhance better standards of planning and architecture in towns and cities against the background of bomb-damage and shoddy post-war development.

The Trust works in partnership with a large number of local and national agencies. There is now a national network of almost a thousand local civic societies (see below). It has a Regeneration Unit, which is continuing to play a major role in many urban regeneration programmes bringing together public and private sector finances. One of the Trust's major initiatives in recent years has been to promote the 'Heritage Open Days' programme, usually scheduled over a weekend in mid-September. Increasing numbers of churches have participated in this 'open weekend' in recent years.

Local Civic Societies

There are now in the region of 1000 local Civic Trusts or Amenities, of which, in May 1996, 801 were in England (Hanna op.cit.). The precise concerns and work of the local societies varies according to their individual financial and human resources, the latter

invariably of a voluntary nature. Their interests stretch beyond the mere preservation of historic buildings to a genuine concern to address the general enhancement of their locality. Typical of the bigger local societies would be the Nottingham Civic Society; a registered charity (No.504768) in its own right, the Nottingham Civic Society states it exists "to develop a worthwhile environment in Nottingham. To achieve this it encourages good architecture in all its forms, planning and the preservation of desirable aspects of the heritage of the city. The Society will likewise discourage, criticise, and campaign against perceived poor planning or design, and destruction of existing amenities. The Nottingham membership totals over six hundred, mainly individuals or families, though there are a small number of corporate memberships (Nottingham Civic Society 1996). In addition to its observer role, the Society also offers a busy programme of lectures, meetings and has produced several publications on Nottingham's built heritage.

The National Trust

Founded in 1895 with the express objective of preserving both landscape and buildings of national interest, the National Trust is now the UK's biggest private landowner. As mentioned in Chapter 3, the National Trust has retained its charitable status and its independence from Government. Much of its earlier work was devoted to saving land from speculative development. However, between the 1st and 2nd World Wars, many country house properties and estates were saved from demolition by the Trust and these now form a core part of its assets. Substantial revenue is derived from annual memberships and it has experienced solid membership growth over the last twenty-five years. In 1945, fifty years after its foundation, its membership stood at a mere 7,850 (Jenkins and James 1995). By 1982 it had passed the million mark and 2001 stood at 2.8 million and memberships accounted for £66.8 million of income (National Trust 2002). In early 2003 the National Trust reported in its members magazine that its membership now exceeded three million (National Trust 2003).

Although one of the three major founders of the Trust, Hardwicke Rawnsley, was a clergyman, the National Trust's interest in religious buildings has remained minimal. There is just one example of an individual, free-standing, parish church building, at Staunton Harold in Leicestershire, being in the care of the Trust. There are more examples of churches, but these have been formerly an integral part of a country house

estate as at Calke (Derbyshire), Arlington (North Devon) or Gibside (Tyne & Wear). However, there are also several examples of estate churches adjacent to the country houses now within the care of the Trust. These churches remain fully functional places of worship as at Belton (Lincolnshire), Dyrham (Gloucestershire), Sudbury (Derbyshire) or Baddesley Clinton (Warwickshire) and under normal ecclesiastical care and jurisdiction.

Open Churches Trust

The Trust was founded by Sir Andrew (now Lord) Lloyd Webber in 1994. Its declared aim was initially to promote by every means possible the opening of locked grade I churches to enable the public to visit them. Now, the Trust is willing to assist all places of worship and rather than approaching individual establishments, it holds roadshows for the churchwardens of a diocese and representatives of Roman Catholic and Free Churches.

The Pilgrim Trust

Although based in London, the Pilgrim Trust was founded in 1930 by a New York based citizen, Edward Harkness. It has a long record of making block grants to both the Council for the Care of Churches and the Historic Preservation Churches Trust. Another aspect of the Trust's work centres on support for the rehabilitation of socially deprived young people.

Society for the Protection of Ancient Buildings (S.P.A.B.)

As already mentioned in Chapter 2, the S.P.A.B emerged from a protest movement led by William Morris in 1877 to counteract the perceived highly destructive 'restoration' of medieval buildings being practised at that time by many Victorian architects. Now it claims to be the largest, oldest and most technically expert national pressure group fighting to save old buildings from decay, demolition and damage. Its work encompasses the entire range of built heritage, not just churches, but even windmills. Its membership comprises conservation practitioners as well as homeowners, living in houses spanning all historical periods, and those who simply care about old buildings.

The Regional Tourist Boards (RTBs)

The 1969 Development of Tourism Act prescribed a statutory model for the framework of official tourist boards within the UK. In England twelve regional tourist boards were

originally formed. By mid 1997 financial pressures and administrative changes in recent years have resulted in this number being reduced to ten, with some consequent changes in territorial boundaries. Furthermore changes at national level have led to the RTBs working on a contract basis to carry out much of their work.

In recent years, the RTBs have seen themselves as partnerships between the English Tourism Council, British Tourist Authority (the latter two organisations now merged to Visit Britain), the Local Authorities and the many diverse tourism businesses in their respective regions. However, their future operations seem likely to be increasingly influenced by the recently introduced Regional Development Authorities (RDAs) – see below.

The Regional Development Authorities (RDAs)

Regional Development Agencies were formally launched by the Government in eight English regions on 1st April 1999. A ninth, in London, was established in July 2000 following the establishment of the Greater London Authority (GLA). The RDAs aim to oversee co-ordinated regional economic development and regeneration. Further aims are to enable individual English regions improve their relative competitiveness and to reduce imbalances between regions. Their growing influence on tourism funding and development has already been acknowledged on page 111. As a result, at the time of preparing this thesis, some significant changes to the 1969 format both in territorial and administrative terms are taking place in several regions of England.

Local Government Tourism Interests

Prior to the major local government changes of 1973-4 the involvement of local government in tourism marketing and development tended to be centred in those authorities with well identified substantial tourist inflows. In practice this meant it was largely traditional seaside authorities, such as Blackpool or Torquay, together with a few of the historic and former spa towns such as Bath or Harrogate, who were the main spheres of local government tourism interest. Blackpool has been producing its own holiday guide since at least the first decade of the 20th century (Blackpool 1908). However, the terms ‘tourism officer’ or ‘tourist department’ were relatively unknown prior to the early 1970s – the Blackpool 1908 publication refers to a ‘corporation advertising manager’ (Blackpool op.cit.), though more common terminology in the seaside resorts in later years would be

‘entertainments and publicity officer’, whilst the historic or spa towns tended to use just ‘publicity officer’ or ‘publicity department’.

After 1973-4 this situation began to change. Local authorities previously without any mainstream tourism links began to show increasing interest in encouraging leisure visitors as tourism began to be seen as a source of income for the local economy. Notable among these new interests were locations such as Bradford and Southampton. The changes of 1973-4 brought an interesting anomaly. In many cases the remit for specific tasks was clearly assigned to a particular tier of the new local government structure; education for example was the responsibility of the county or metropolitan authorities. In the case of tourism development no such specific assignment was made. This has resulted in local government authorities at all levels following up tourism interests with varying levels of commitment and expertise. It has also frequently resulted in an overlap and fragmentation of provision as both major tiers of local government relevant to the same locality, i.e. county and district levels, have created tourism units and employed dedicated tourism staff.

This increased level of local government interest has also often resulted in a parochial attitude to tourism promotion. Individual authorities jealously guard their specific territories and sometimes take little or no account of the interests and actions of neighbouring authorities. There are notable exceptions to this comment where contiguous authorities have come together in a consortium arrangement to promote the entire area, such as the Lancashire Hill Country. This is the tourism subsidiary of East Lancashire Partnership, a sub-regional multi-sector partnership covering the six East Lancashire boroughs: Blackburn with Darwen, Burnley, Hyndburn, Pendle, Rossendale and Ribbles Valley.

However, despite the drawbacks outlined above, the local authority tourism unit is often the most accessible point of reference for the smaller tourist attraction. It is therefore a potentially important ally and partner in increasing visitor numbers to local churches. Some examples of local government interest and input to local church visitor projects have already been highlighted earlier in this chapter.

In recent years the practice of local government being the catalyst or lead body in local partnerships for the use of special funding derived from either UK Government or

European Community sources has become commonplace. This provides yet another reason for churches interested in developing visitor facilities to be fully aware of the opportunities which may be available through partnerships and groups formed under local authority auspices.

Voluntary Local Tourism Associations

In many communities there are voluntary local tourism associations or groupings. Although they may take differing formats, according to local need or available resources, they generally act as a local forum for businesses and organisations engaged in the tourism industry. Some voluntary associations may be involved in publicity and promotion either independently or in partnership with Local Government or RTBs.

Viewpoints of the Parish Church

The latter part of this chapter examines the structure of the parish unit from the viewpoints of three different churches, possibly interested in church tourism.

Viewpoint 1 – The Anglican Parish Church - England

The Structure of the Church of England is a complex one. The control of its finances and considerable assets are vested in the Church Commissioners. As stated earlier, the Church Commissioners is an amalgamation made in 1948 of the Ecclesiastical Commissioners, founded in 1835, and the Queen Anne's Bounty, originally established in 1704. The Commission consists of the Archbishops and Bishops of England and three lay Church Estate Commissioners together with a number of other appointed lay and clerical members (Friar op cit). The organisation of its doctrine and internal disciplinary matters rests with the General Synod. The General Synod has a short pedigree, having replaced the former Church Assembly as recently as 1969 (Friar op cit).

The mechanism for the local administration of Anglican churches now rests in the Parish unit and its elected Parochial Church Council (PCC) as required by the 1919 Church of England Assembly (Powers Act). This measure allows elected lay members to participate in the local administration and running of the church at parish level (Friar op.cit.). The PCC has the potential for considerable influence over financial matters, the form of

worship and the use of the buildings within its jurisdiction. Depending on whether its members hold a positive or negative viewpoint on visitors / tourists, the PCC holds a potentially dominant position on the long-term success or otherwise of any measures which an individual parish may take to raise its tourism profile.

The Deanery, headed by the **Area Dean** (sometimes formerly Rural Dean), took its present format in 1836 (Friar op.cit.). He presides over the Ruridecanal Chapter, formed of the incumbents and clergy of the Deanery. He is also co-chair of the Deanery Synod, which brings together the views of both clergy and laity. The Area Dean is thus in a very strong position to influence policy issues. His/ her views on tourism and church visitors may therefore influence the entire Deanery area approach to tourism issues. It has to be recognised too, that, in genuinely rural localities, where tourism may already be an important factor in the local economy, the Area Dean's influence may extend over a wide geographical territory. In turn a group of Deaneries form an Archdeaconry, headed by an **Archdeacon**. This is a senior role with a responsibility for ensuring Diocesan policies and the wishes of the **Bishop** are enacted and communicated to those with direct contact with local parishes (Friar op.cit.).

The Bishop is the head of the Diocese, of which there are forty-two in England. They vary in size enormously as, over several centuries, the Church has adapted boundaries to meet its changing needs. After the changes introduced by Henry VIII following the Reformation, there were no further changes for almost three centuries, but between the mid-Victorian period and the first part of the 20th century, no less than twenty new dioceses were created. Many of these were in direct response to the changing demographic demands of the industrialised parts of England (Friar op.cit.). Typical of this move was the formation, from the long established Chester Diocese, of Manchester Diocese in 1847 and Liverpool in 1880. In the early 20th century, Blackburn (1926), formed from within Manchester Diocese, and Sheffield (1914), from within York Diocese, are both examples of the need to group small geographical parishes in more densely populated urban areas.

Table 5.5 A Statistical comparison of Selected Anglican Dioceses (those eventually used in fieldwork)

DIOCESE	AREA (SQ.ML.)	POPULATION	STIPENDARY CLERGY	CHURCHES	CHURCHES USED IN FIELDWORK
Birmingham	292 (41)	1,428,000 (12)	188 (20)	196 (40)	1
Blackburn	878 (14)	1,287,000 (14)	222 (15)	287 (29)	2
Derby	997 (21)	997,000 (21)	171 (24)	332 (23)	1
Leicester	835 (29)	888,000 (24)	151 (28)	327 (25)	5
Lincoln	2673 (1)	943,000 (23)	205 (18)	648 (2)	1
Manchester	415 (37)	1,972,000 (6)	281 (7)	363 (20)	1
Oxford	2221 (5)	2,138,000 (4)	417 (2)	820 (1)	1
Southwell	847 (28)	1,040,000 (20)	150 (29)	314 (26)	2

Figures in parentheses indicate relative place among 43 dioceses of England & Isle of Man

Source: *Church Statistics 2000* (Archbishops Council 2002)

Table 5.5(above) makes a comparison of the eight dioceses containing the church sites, which were eventually used for fieldwork purposes on this research. As the research design (see Chapter 4) deliberately sought a mix of urban and rural sites selected based on a typology outlined in Chapter 6, the eight dioceses provide a contrast of the overall picture. Lincoln, the largest diocese in geographical area, has a rural focus, which contrasts dramatically with the largely urban nature of both Birmingham, the second smallest diocese in territorial terms, and Manchester.

The forty-two Dioceses in England are then grouped into two Archdioceses, Canterbury and York, according to geographical allegiance. The Archbishops and Bishops thus exercise authority over both the financial and doctrinal sections of Anglican administration. Table 5.6 (overleaf) demonstrates the links through the various strata of the Church viewed from the ordinary parish through to the General Synod and Archbishops' Council.

**Table 5.6 A TABLE SHOWING THE RELATIONSHIP OF THE ANGLICAN
PARISH CHURCH TO THE CHURCH AUTHORITIES**

CLERGY	DIALOGUE MECHANISM	LAITY
PARISH Vicar / Rector	REGULAR PCC MEETINGS	ELECTED PCC Churchwardens
	ANNUAL PARISH MEETING	
DEANERY Area/Rural Dean – Group of Parishes		
House of Clergy	DEANERY SYNOD	House of Laity
ARCHDEACONRY Archdeacon – Oversees several Groups of Parishes		
DIOCESE 42 in England		
House of Clergy	DIOCESAN SYNOD	House of Laity
ARCHDIOCESE 2 (Canterbury) and (York) Convocation		
House of Bishops House of Clergy	GENERAL SYNOD	House of Laity
ARCHBISHOPS COUNCIL	CHURCH COMMISSIONERS	

Based on sources: Church of England Yearbook 2002; *Friar, S (1996) Companion to the English Parish Church.*

WALES AND SCOTLAND

Similar situations exist in Wales and Scotland in the cases of churches conforming to the Anglican Communion. The Church Temporalities Act of 1919 disestablished the Anglican Church in Wales (Friar op.cit.). It is now known as the Church in Wales and has its own Archbishop (of Wales), who administers its six dioceses (Crockfords 1998).

Scotland's political and constitutional history has left profound effects on the evolution of the Church since the Reformation, which occurred at time when Scotland and England were quite separate kingdoms. A Presbyterian doctrine was well entrenched in Scotland by the time of the 1603 union of the Crown (Chadwick 1964). As already mentioned in Chapter 1, attempts from later Stuart monarchs to impose an Anglican Episcopalian format on Scotland met with little success and prompted political hostility. In 1690 William III, Calvinist himself, acknowledged this difference in tradition and the

continued resistance in Scotland to the English Church by allowing the Scots to choose according to their will.

The minority Episcopalian movement also encountered further difficulties during the 18th century Jacobite risings. The Scottish Episcopal Church, which is a member of the Anglican Communion, has therefore always been something of a minority group in Scotland (Donaldson 1960). Today there are seven dioceses, less than the twelve of the Church of Ireland, also a member of the Anglican Communion, in a country almost universally recognised as a Roman Catholic one outside its traditionally northern Protestant strongholds.

Viewpoint 2 – The Roman Catholic Parish

The Roman Catholic Church was the originator of the principle of episcopacy. Thus a similar structure to the Church of England ensues. However for over two centuries in England the Roman faith was effectively illegal and its adherents often ran the risk of severe reprisals if discovered. Apart from a short interlude during the reign of James II, it was not until the late 18th century that even covert Roman Catholic practice was tolerated. Even then the Gordon Riots of 1780 showed the strength of feeling against Roman Catholicism and it was not until 1829 that Roman Catholic Emancipation was legally recognised (Slater 1895). However, the Roman Catholic Church maintained an undercover jurisdiction in place from 1623. Bishops were appointed in the late 17th century, but it was not until the latter stages of the 18th century that they could be openly recognised. Following the 1829 Act the number of Bishops was raised to eight with an Archdiocese at Westminster (Slater op.cit.). This position was quickly enhanced in the latter part of the 19th century as the numbers of Catholics grew rapidly, as large numbers of Irish immigrants moved into the growing industrial towns, especially in North West England. Today the Roman Catholic Province of England and Wales numbers five archdioceses broken into twenty-one dioceses. The lower numbers of Catholic parishes affords the parish incumbent more direct access to diocesan matters and in terms of tourism development it is the parish priests who are likely to be the major influence on attitude and policy in this area.

In the end, there were no Roman Catholic churches used in the survey work of this research.

Viewpoint 3 – The Non-Conformist Church

Non-Conformist sects are non-episcopal in character and generally have fewer strata and less rigid structures in their governance. The key persons in deciding policy on administration will be the local ministers, in collaboration with senior or elected members of the congregation. Non-Conformist buildings are by design invariably less ostentatious than those of other denominations. The buildings generally reflect the premise that worship should be simple and without elaborate ritual. Furthermore their places of worship have traditionally only been open at prescribed times of worship. Thus, for the casual tourist or visitor, the opportunities to view the interiors of many non-conformist chapels has always been extremely restricted, a point made by Binney and Burman 's survey undertaken in the mid-1970s (Binney & Burman op.cit.).

Again it eventually proved to be the case that there were no Non-Conformist places of worship used on the survey work.

Viewpoint 4 – The Tourist Organisations

Clearly from the viewpoint of the official tourist organisations such as the Regional Tourist Boards in England the multiplicity of contacts is a difficult issue. Even if each Regional Board were to attempt close liaison at merely diocesan level with the Church of England, the overlap and widely different geographical responsibilities of the two organisations still present a complex pattern. Table 4.5 shows how the forty-two Anglican dioceses correspond geographically to the ten Regional Tourist Boards. From this chart it is evident that there are several Anglican dioceses, such as Bradford, Bristol, London, Oxford, Peterborough, Ripon, Southwark and Southwell, which overlap more than one RTB areas. Seen from the RTB viewpoint the Heart of England RTB, the largest geographical territory, has no fewer than twelve different dioceses within its region.

Table 5.7 –A territorial comparison of Regional Tourist Boards and Anglican Dioceses

REGIONAL TOURIST BOARD	DIOCESES IN REGIONAL TOURIST BOARD AREA
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Northumbria	Durham, Newcastle, Ripon (3)
Yorkshire and Humberside	Bradford, Ripon, Sheffield, Southwell, Wakefield, York (6)
Cumbria	Bradford, Carlisle, Newcastle (3)
North West	Blackburn, Bradford, Chester, Liverpool, Manchester (5)
Heart of England	Birmingham, Bristol, Coventry, Derby, Gloucester, Hereford, Leicester, Lichfield, Oxford, Peterborough, Southwell, Worcester. (12)
East of England	Chelmsford, Ely, Lincoln, London, Norwich, Peterborough, St.Albans, St.Edmundsbury (8)
South Eastern	Canterbury, Chichester, Guildford, London, Rochester, Southwark (6)
London	Chelmsford, London, Southwark (3)
Southern	Bristol, Oxford, Portsmouth, Salisbury, Winchester. (5)
West Country	Bath & Wells, Bristol, Exeter, Truro. (4)

Several dioceses now claim to have appointed a member of the clergy with a specific brief on tourism matters. However 2002 *Church of England Yearbook* still reveals just three dioceses, which identify the position and named its current holder within the individual diocesan reference pages.

Local government tourism departments and local voluntary tourism associations wield influence over smaller geographical areas and, as a result, they are, save for a few exceptional cases, unlikely to be affected by this situation. The Ribble Valley District of Lancashire would be one such example as both Blackburn and Bradford dioceses are represented in a district, which has changed allegiance from Lancashire to Yorkshire and vice versa in various re-organisations of local government boundaries. Furthermore, contact at this level is likely to be of a more local nature, probably directly with the local parish or group of parishes. It is also at this level that the overwhelming majority of existing contact seems to take place. However, a major downside of this situation is the difficulty in producing and presenting a comprehensive picture, sometimes even within a county context, let alone a regional or national one.

This chapter has sought to establish the current state of affairs in the church tourism sector. The evidence suggests that not only is the present situation very fragmented, but it

also lacks an obvious structural or organisational framework and, furthermore, it is not reliably measured or quantified.

CHAPTER 6

DEVELOPING A TYPOLOGY OF CHURCHES ACCORDING TO TOURISM POTENTIAL

As recorded in the literature review, there are innumerable publications featuring parish churches within the UK. Many are written from a specialist or academic viewpoint. The Pevsner series of guidebooks typify this genre with their overwhelming concentration on the intricate architectural detail of all the buildings described. Another professional architect who has written of English churches in some detail is Clifton Taylor (1974), and, though his writing may be slightly less clinical in style than that of Pevsner, its primary focus remains the architectural heritage and raw material aspects of the church buildings featured.

Other publications have been aimed at a different, and less narrow, readership. Nevertheless, these, too, often still display a predilection towards architectural features even if the rubric is expressed in less academic or professional terminology. Among the most respected of these would be the Collins guides originally written by John Betjeman in the late 1950s and revised in 1993 (Betjeman 1958). Whilst *How Old is that Church?* (Cunnington 1990) concentrates on the historical pedigree of church buildings, there is still a strong architectural content. A useful inventory format was adopted in Lawrence Jones' book *The Beauty of English Churches*. Jones (1978) readily identifies specific features as detailed as font covers or royal coats of arms. He continues by producing a list of church sites where good examples of such features are to be found. Jones points out in his introduction the difficulty of the task and makes no attempt to classify his material other than by producing these lists of architectural features and furnishings.

There have also been numerous productions of selective guidebooks based on a personal choice of churches to visit. This genre of publication must, by its nature, have a strong subjective air to it and publishers often invite a well-known personality to 'front' the work. Examples of this style of writing would be *English Country Churches* by actor, Richard Briers (Briers 1989), and a book from former BBC Radio 4 presenter John Timpson (1998), published in tandem with a television series produced by Anglia TV. An earlier BBC publication also resulted from a television series *Discovering English Churches* (Foster 1980). This publication did look beyond the architectural merits of the buildings to

their social history, but made no attempt at classification. Although a selection of over a thousand churches was listed, no justification was made for the individual selections, and the author even described this task as “invidious” (Foster op.cit. p256). Overall, the style of these publications is often anecdotal and the selection of the featured churches seems to be based largely on a personal or random whim, or perhaps even on the choices of previous publications, as many of the selections seem to reoccur. Until recently, none of them had made any attempt to produce any type of specified classification, which might be useful in identifying particular types of churches.

However, one of the most recent publications devoted to English churches has ventured to make a classification. In his book, *England's Thousand Best Churches*, Simon Jenkins has made a modest attempt to grade or classify churches (Jenkins 1999). He chooses a hundred from his thousand churches and divides them into 5* or 4* locations (pages xxxix & xl); the remainder are given lesser ratings within the main text. Much of his publication is a compilation of the work undertaken by the author over a longer period of time for the magazine, *Country Life*. Jenkins has chosen to use a ‘star rating’ system, in the manner of hotel ratings. A thousand churches are briefly described in the book in a style combining both architectural and social history interests. The classification or rating awarded to each individual church is however a subjective and a personal one. Although, within the introductory pages of the book, Jenkins does make some attempt to explain the criteria he used to classify the churches featured, he readily admits his choices are not only personal but may also be controversial. His declared aim is to give his readers some idea of “relative appeal”. Of the thousand churches featured within the book, a mere eighteen are awarded his top five star accolade. Importantly, Jenkins does emphasise his recognition that English parish churches are much more than mere architectural treasures and his introductory paragraphs make substantial references to the key role played by churches in the development and chronicling of English civilisation over past centuries.

In addition to those publications looking at churches from a national perspective, there are innumerable publications dealing with the subject at regional, county and even quite local level. Their content tends to mirror the national picture. Some of the publications, again, largely follow an academic treatise on architecture; others are clearly intended for the more casual visitor and follow the anecdotal style already discussed. The conclusion for the researcher seeking an existing model to classify churches on the basis of tourism potential

must be that there is a lack of previous material to work with. The task of producing such a classification must, therefore, begin from the most basic level. For the purposes of this research, the goal must be to achieve a model, which will enable church sites to be classified in terms of tourist visitor potential.

6.1. Classification

The key aspects of any classification process rest upon the ability to identify and highlight special characteristics or features, which distinguish sub groupings within a larger constituency of a more generic nature. One of the most widely recognised forms of classification dates from the mid-18th century. The Swedish naturalist Carl von Linné, better known as Linnaeus, proposed a system, which has enabled the precise identification of every species of organism by means of a two-part description. The first part of his description gave an individual identity to the second part, which indicated a generic name or grouping with which the particular species had the most common identity (Quicke 1993). Other contemporary classification systems have been developed to meet the needs of those having to respond to emergency situations arising from the transport of hazardous substances. An internationally recognised system of classification (HMSO 1981) employing a mix of numerical and colour identification, thus avoiding language divisions or difficulties, has been developed.

A form of classification already applied to many church buildings has been the grading category awarded when classed as listed buildings. As outlined in Chapter 2, many churches received such status along with other buildings of stipulated historic or architectural interest as designated under the auspices of the 1947 Town and Country Planning Act (Smith 1998). This work now comes under the remit of English Heritage and major revisions have taken place since the 1980s. Originally churches were graded 'A', 'B' or 'C', but this has been amended to a similar system to that used for secular buildings. Thus the most outstanding examples of church buildings are now awarded Grade 1 listing as the prime grading and so on downwards in line with the English Heritage scale (Smith op.cit.). However, this classification again focuses on architectural merit, and whilst this form of classification may have some bearing on its potential as a tourist attraction, there are undoubtedly other factors to take into account in assessing tourism or visitor potential.

The tourism industry demonstrates perhaps one of the most widely recognised and understood forms of classification systems, those frequently applied within the accommodation sector. Their purpose is to enable potential users to identify quickly and understand the level of services and facilities offered by each different category within the classification. Although this international system of hotel classification, using ratings of one to five stars, enjoys widespread usage and recognition, there are also many local variants and refinements as in the case of the system devised by the former English Tourist board using the crown symbol for hotels and guesthouses and the key symbol for self-catering accommodation (ETB 1992).

This service-delivery-focused classification of accommodation is to be adapted as the basis for the development of the first of the two suggested typologies to be outlined in this chapter. If individual parish churches are serious about winning significant numbers of visitors, it seems logical to suggest they should demonstrate a serious and professional commitment to welcoming their visitors. To offer their visitors a satisfactory visitor experience, they must, therefore, endeavour to match and comply with the prevailing standards within the industry, and especially those of other visitor attractions within the heritage sector.

However, the situation under examination here is a little more complex and requires a more systematic analysis. A widely employed method in many social sciences disciplines to demonstrate the relative variances in a particular phenomenon is the format of the typology (Waddock 1989). To examine this specific situation it has been decided to produce two distinct typologies, each addressing different facets of the overall position. The first typology (shown in Table 6.1) therefore examines the various aspects of customer service delivery, which might be expected from individual parish church sites and attempts to create a series of benchmark criteria to identify individual churches by the facilities on offer to the visitor. Six categories have been identified in total, ranging from 'unclassified' to 5 star, much in the manner of the international hotel system.

The minimum criteria for inclusion in each category are set out in Table 6.1 (overleaf) and are based on a progressive philosophy of the more facilities, the higher the grading.

Table 6.1. A proposed classification of churches based on tourism service delivery

UNCLASSIFIED CHURCH	1* CHURCH	2* CHURCH ALL OF 1* PLUS	3* CHURCH ALL OF 2* PLUS	4* CHURCH ALL OF 3* PLUS	5* CHURCH ALL OF 4* PLUS
OPEN ONLY BY KEY OR APPOINTMENT	VISITOR BOOK	SHORT LEAFLET OR INTERPRETATIVE BATS	DEDICATED GUIDEBOOK	STEWARDS AT ALL TIMES	RESTAURANT FACILITY ON SITE OR ADJACENT BUILDING
	OPEN DOOR POLICY AT REASONABLE TIMES OF DAY	PUBLISHED OPENING TIMES OR 'OPEN DOOR' POLICY	SOME INTERPRETATION OF HISTORY AND RITUAL	STAFFED RETAILING OPERATION	COACH PARKING OR SET DOWN / LOADING FACILITY
		BASIC LOCAL TOURIST INFORMATION	BASIC RETAIL OPERATION	LIGHT REFRESHMENTS ON SITE OR ADJACENT BUILDING	
			PARKING FACILITY#	HISTORICAL DISPLAY & INTERPRETATION	
			BASIC TOURIST INFORMATION	GOOD SELECTION OF TOURIST INFORMATION	
				TOILET FACILITY & DISABLED ACCESS	
				FOREIGN LANGUAGE LEAFLET	

- Indicates desirable facility which some sites may not be able to meet.

The classifications are as follows: -

In all cases it is assumed that churches will have to meet the requirements of the 1995 Disability Discrimination Act, which becomes effective in October 2004.

Unclassified - This grading would be applied to all churches which are normally kept locked and where access is only gained by prior appointment or by application to a designated keyholder.

1 Star – This grading would be given to churches employing an 'open door' policy, but otherwise offer only the most basic of visitor facilities. The minimum criterion suggested is the provision of some form of visitor book.

2 Star – The 'open door' policy or published and observed times of opening together with the minimum visitor book criteria of the 1 star location. In addition there should be a short interpretative leaflet available or some other means of ready self-interpretation / information available to the visitor. It is also proposed that this category should offer some basic local tourist information, perhaps displayed in the porch area

3 Star – All the criteria of 1 & 2 star locations are to be met. There must also be a dedicated guidebook. Additionally there should be with some interpretation of the ritual and history of the building at appropriate points. There must also be a basic, possibly self-service, retail facility. Outside the building reasonable parking facilities are considered

highly desirable, though it is recognised some locations, especially in urban districts, may not be able to meet this particular criterion.

4 Star – All the criteria of 1,2 & 3 star locations are to be met. To gain a 4 star rating there must be stewards on duty at all open times together with a supervised or staffed retailing function. The interpretation of the building should be more detailed and perhaps some exhibition form of display interpretation should be available. Basic refreshment and toilet facilities should be available, if not within the church building, either in an adjacent building supervised by the church, or a recognised arrangement or provision with some other separate outlet providing these facilities in very close proximity to the church. There must also be open visitor access to a reasonable selection of current local tourist information.

5 Star – All the earlier listed criteria up 4 star must be observed. In addition a facility for full meal service at peak times should be available. Also there should be either a neighbouring coach parking facility or provision for coaches to set down and take up passengers. These two facilities are considered essential for those churches proposing to be actively involved in attracting groups of visitors on a regular basis.

Boniface (1995) refers to the difficulty of commercialisation of Christian sites and this typology may be classed as inexpedient when it is remembered that tourism is not the primary purpose of church buildings. There are undoubtedly those who may feel that a tourism-related star grading system would convey an inappropriate message with regard to church sites. Furthermore, it examines and describes an existing situation, whilst the second of the proposed typologies is designed to examine the tourism potential of a particular church site. Therefore, this second typology does not necessarily describe an existing situation, but is meant to identify what might potentially happen, if steps are taken to create appropriate and effective levels of service delivery already identified in the first typology.

Both Gunn (1985) and Cooper et al. (1993) argue that location is frequently a key factor in determining the potential of any tourism enterprise. Thus, for the second typology the concepts of location and proximity to other tourist activity are the twin parameters of its framework. Academic study of church sites in terms of location requires an investigation of the social development and human geography aspects of the subject. Churches and other

places of worship, no matter what the form of religion or denomination, have always been among the primary sites or buildings in most human settlements.

In his work on the relationships between geography and religion, Park (1994) identifies and classifies basic divisions of religion by belief and scale. However, other than his identification of a continuing shift in demand for the sites of places of worship to meet changing social conditions, he offers little about the concepts under investigation for this typology. His work also tends to look at the subject on a global scale. It is necessary therefore to look further and examine more general theories about the geography of human settlement, and to narrow these down to those with specific relevance to the UK. Such an exercise produces several ideas regarding the classification of the varied styles and development of human settlements, ranging from the earliest recorded settlements through the ages right up to contemporary cityscapes; among them those of Garner (1967), Robinson (1976) and Daniel & Hopkinson (1991) were found to be relevant. It is, therefore, from these established geographical classifications of human settlement that a propitious foundation for a suggested classification system, aimed at assessing the potential tourism opportunities of individual church sites, has been formulated.

Settlements in the UK have constantly evolved to take account of the changing needs and economic fortunes encountered through different historical eras (Daniel & Hopkinson *op.cit.*). A largely agrarian nature, and thus village-based society, dominated the UK for several centuries and gave rise to the majority of the eight thousand still extant pre-Reformation churches (Jenkins 1999). Robinson (1976) acknowledges that the agricultural village is the oldest and most prevalent type in the UK and suggests that the typical village has certain common social features, one of which is likely to be the presence of a church. However, he classifies villages by their spatial form or shape in conjunction with the surrounding natural features, such as rivers or hilltops, which are likely to have influenced that form or shape. On the other hand, Daniel and Hopkinson (1991) use a classification originating from the socio-economic structure of the village. They divide villages into open or closed (estate) villages. This latter classification is a most interesting one in relation to this study as the estate village produces many examples of country churches in close proximity to well established tourist attractions in the form of their adjacent country house.

With regard to urban development, many early townships had military overtones and often arose in close proximity to fortifications (Aston & Bond 1987), though subsequent development into market towns was commonplace. Substantial changes arose during the rapid industrialisation of the late 18th and 19th centuries and the related growth of much larger and often specialist (by industry) townships, which required the development of new church building to meet the needs of their growing populations (Morris 1989)

These changes continue to evolve. Even in the second half of the 20th century, fourteen new towns have been created under the guise of the 1946 New Towns Act and a further eleven in the 1960s (Aston & Bond op.cit.; Daniel & Hopkinson op.cit.). Sometimes these have been built on completely green field sites, but they have also frequently incorporated smaller existing settlements into a much larger overall concept as happened at Milton Keynes (Rugoff 2000).

In the post-modern world of the late 20th and early 21st centuries there is a growing evidence of the trends of 'conservation' and 'gentrification'. The two phenomena are not infrequently inter-woven. Conservation has partly resulted from a perceived growing interest in built heritage in the latter decades of the 20th century. Within the UK the impetus for this movement resulted from the twin losses of the destructive ravages of World War II and some perhaps insensitive redevelopment schemes implemented in the 1960s. The 1967 Civic Amenities Act required all local authorities to identify and designate conservation areas with a view to the preservation and enhancement of their character (Aston & Bond op.cit.). Although at first it was largely towns with a long standing historic tradition, in the manner of York, Chester or Kings Lynn, which embarked on major conservation area schemes, the concept has since spread to a wide variety of settlements, both urban and rural (Pearce, Hems & Hennessy 1990).

Mature, but often decayed, landscapes in inner-city areas such as the Clerkenwell district of London, have also experienced a rebirth as the demand for affordable and convenient housing precipitates an influx of more affluent residents into the neighbourhood (Zukin 1992). A similar phenomenon is the redevelopment or regeneration of redundant industrial sites such as the docklands of Salford Quays in Manchester or Nottingham's Lace Market District. In such cases, the provision of either prime residential accommodation or desirable office locations for professional service providers is frequently accompanied by

newly created leisure and tourist facilities, such as the Lowry Centre (Salford) or the Galleries of Justice (Nottingham).

Another post-modern development is the increasing migration of professional and administrative workers to village or rural domiciles. This has resulted in the creation of new dormitory or commuter settlements or the transformation of previously rural village communities into dormitory settlements. Thus the ongoing development and format of human settlement continues to be both a major factor on the changing demand and use of church buildings. For the purposes of studying the visitor patterns to these buildings, these contemporary changes must be viewed within the overall context of cultural and social change outlined by Urry (1990) and their implications for the contemporary tourism industry.

The following classification (shown in Table 6.2) aims to identify different church sites in respect of their tourism potential. The Table has been designed to track the historical development of UK settlement from medieval, rural or agrarian society, through the industrial development and urban society of the 19th and 20th centuries and onwards into the contemporary post industrial or post modern era.

All the twelve identified settlement types have then been transposed against a tourism framework. This framework has a double purpose. It firstly highlights those locations within recognised and established tourist areas, or close to major tourist attractions, as opposed to those locations, which are clearly located outside acknowledged tourist areas. Secondly it divides the individual locations into two groups. The first group consists of those sites with major features likely to be of interest to tourists. Such features may be wide ranging, perhaps of an architectural, links to a major personage or other historical association. The second category takes in those not having any special features of this nature. The criteria for these divisions are outlined later in this chapter in Section 6.3.

There is undoubtedly overlap between some of the categories and probable cause for conjecture when some individual locations are tested. However, this overlap and conjecture often stems from the natural progression and development of the communities concerned, especially when viewed against the rapid changes experienced since the end of World War II. Such conjecture would, however, be in line with established tourism

destination theories such as Butler's 'Destination Life Cycle Concept' (Cooper 1992). Each of the chosen settlement / community descriptions is described in more detail in the following paragraphs.

Table 6.2 – A Typology of Churches by Tourism Potential - Based on Historical Development of Community

<u>TYPE OF SETTLEMENT</u>	<i>CATEGORY A CHURCH IN TOURIST LOCATION WITH MAJOR FEATURE</i>	<i>CATEGORY B CHURCH IN TOURIST LOCATION - NO SPECIAL FEATURE</i>	<i>CATEGORY C CHURCH IN NON-TOURIST LOCATION - WITH SPECIAL FEATURE</i>	<i>CATEGORY D CHURCH IN NON-TOURIST LOCATION - NO SPECIAL FEATURE</i>
1. Regional Market Town Centre	St.Mary, Warwick St.John the Baptist, Cirencester	St.Edward, Stow-on-the Wold	St.Mary, Nantwich Selby Abbey St.Botolph, Boston	St.Peter, Wilmslow
2. Smaller Market Town	St.Oswald, Ashbourne St.Michael, Alnwick St.John, Burford*	Holy Ascension, Settle	St.Mary, Lutterworth	St.Nicholas, Bawtry St.James, Wetherby
3. Estate Village	St.Mary, Sandringham* St.Mary, Broughton (Oxon).	St.Michael, Baddesley Clinton St.Peter & St.Paul, Belton	St.Mary, Ingestre	St.Peter, Hanwell
4. Former Estate Village	St.Peter, Tichfield	St.Peter, Market Bosworth	St.Mary, Coleorton St.Mary, Bunny	St.Peter & St.Paul, Widmerpool St.James, Shardlow
5. Open Rural Village	St.Oswald, Grasmere St.James, Sutton Cheney	Holy Trinity, Ashford-in-the Water St.Mary, Ingleton	St.Kyneburgha, Castor (nr.Peterborough)	St.Mary, Thornton-in-Craven
6. Gentrified / Regenerated Urban District / Historic City	St.Mary, Nottingham St.Paul, Covent Garden WC2	St.Giles, Cripplegate EC2		
7. City Centre / Large Town Centre	St.Ann, Manchester	Christ Church, Southport	St.Giles, Wrexham Holy Trinity, Hull	St.Mary, Luton St.Mary, Hinckley
8. Former Estate Village Engulfed by Urban Sprawl	St.Margaret, Rottingdean (Brighton)	St.Peter, Belgrave (Leicester)	St.Giles, Sheldon (Birmingham) St.Mary, Deane (Bolton)	St.Andrew, Aylestone
9. Industrial Small Town / Village	St.Michael, Haworth St.Mary, Cromford	St.John, Donisthorpe	St.Mary, Hucknall St.Mary, Seaham	St.James, Darwen St.John, Accrington
10. Outer City / Town Suburbs / Rural Dormitory Area	St.Stephens on the Cliff, Blackpool	St.Mary, Harrogate	St.Edburgha, Yardley (Birmingham)	Christ Church, Walmsley (Bolton) St.Peter, Ruddington
11. Inner City / Industrial Suburbs			Holy Name R.C. Moss Side (Manchester)	St.Alban, Sneinton St.Bartholomew, Blackburn
12. Modernist & Minimalist – Post WW1			St.Gabriel, Blackburn	St.John, Hinckley

6.2.1. The Regional or Larger Market Town

As the growth of trade and commerce led to both the accumulation of wealth and the need for more sophisticated administrative functions the regional or larger market and administrative centre grew (Robinson 1976). Often such towns can trace their roots back to the major Roman settlements and they invariably have a strategic importance as the focus of several major routes, which has enabled many of them to develop into modern transport centres. However, in the pre-industrial age even these larger urban centres had to look to their agricultural hinterlands to maintain their prosperity and many have retained strong agricultural market town characteristics even into the post-industrial age as at Newark.

Others have taken on a new role as commuter and shopping towns for a nearby major conurbation as in the cases of Wilmslow in Cheshire or Hitchin in Hertfordshire. This appropriation of some towns and villages into substantially dormitory or commuter settlements has been described as 'rural turnaround' and 'counter urbanisation'. In recent years the population has begun to increase in some rural areas such as East Anglia, whilst some older metropolitan areas, notably Merseyside and the West Midlands, have experienced a decline in population (Lewis 1998). For some the change may be even more radical; linked to an increasing trend to more self-employment, the post-modern era of computers, e-commerce and similar technology is enabling many professionals to carry out an increasing proportion of their work from a home base. Many such workers, if not opting for a base in a city conservation area, are choosing to live in a post-modern rural society, which may lack traditional rural activity as its new inhabitants gain their financial reward through the new technologies. The most popular areas for this new style of living are villages and traditional market towns, which are free from heavy industry and enjoy fast access by road or rail to a readily-accessible metropolitan hub. Thus many traditional rural communities of all varieties are experiencing a further development and transformation. Equally there are market towns, where traditional livestock markets have given way to modern supermarkets and the facades of national retailers, as recently at Market Harborough, and their purpose is increasingly to act as a service town to a mix of commuters and home workers. Although many of these towns and villages increasingly show evidence of both conservation areas and its associated 'gentrification', there is rarely evidence of major tourist or leisure development as is increasingly the case in many of the city or urban regeneration areas to be noted in the next section 6.2.6. below.

6.2.2.The Smaller Market Town

One of the primary functions of the urban settlement is trade, where the products of the agricultural villages could be bartered or sold. Many small market towns were established in medieval England, often separated at a reasonable walking distance from each other or from their outlying village communities. Whilst many have retained their character and purpose, as at Ashbourne in Derbyshire, others have experienced change in purpose and identity. Such changes are especially apparent where the town is now within easily travelling distance of a larger commercial centre and it may even have become a satellite commercial centre to its larger neighbour, as in the case of Poulton-le-Fylde in Lancashire. Although once the most important market town and also a small port, Poulton is now very much subservient to the neighbouring resort town of Blackpool. Yet, Poulton's St Chad Church, one of the primary buildings to have witnessed these changes, remains a prominent testament to Poulton's earlier importance (Lofthouse 1952).

6.2.3.The Estate or Closed Village

The estate village would traditionally be dominated by the local squire and have a clearly defined and rigid social structure (Daniel & Hopkinson op.cit.). Hoskins also highlights the important role of the country estate or park. He relates several examples of villages being moved away from the manor house itself, though invariably the church was deliberately left within the grounds of the resultant enlarged estate or parkland area (Hoskins 1970). Daniel & Hopkinson suggest the characteristics of the closed estate village are likely to include an influential Anglican Church, probably containing the family memorials and tombs of the dominant families in the locality. In addition the overall layout of the village is usually carefully planned and structured with little opportunity for casual development outside the remit of the dominant landowner (Daniel & Hopkinson op.cit.). The research carried out by Binney & Burman (1977) identified the higher visitor numbers experienced by churches, such as Gawsworth in Cheshire, situated in close proximity to an attendant stately home open to the public.

6.2.4 The Former Estate Village

As the estate village traditionally looked to its local manor house, the number of true estate villages has suffered a steady decline throughout the 20th century as many country houses

have either been demolished or adapted for other purposes (Cornforth 1974; Worsley 2002). Worsley states over a thousand country houses were demolished in the 20th century, whilst Cornforth estimates some two hundred and seventy country house estates were broken up and their houses demolished between 1945 and 1970. In addition a further two hundred and twenty five estates were broken up and their houses adapted for alternative uses (Cornforth op.cit.). The increased mobility of the population, especially as a result of the independence afforded by car ownership, has in recent decades transformed many of these villages into desirable places of residence for commuters working, often some distance away, in larger commercial centres.

6.2.5. The Open Village

In contrast to the estate village, Daniel & Hopkinson (op.cit.) suggest the open village is likely to be of an irregular pattern. It will display evidence of a diversified ownership of both land and property. In relation to religious practice the open village is more likely to have experienced a Non-Conformist presence than the typical estate village, where, traditionally squire and parson were often closely linked and, not infrequently, even related. However, in a similar manner to the estate village, many open villages have also changed in character. Here too, the increasingly mobile society of the late 20th century has produced often substantial new housing developments and thus changed the main purpose of some villages from agriculture to that of a dormitory for workers in larger commercial centres (Ambrose 1992).

6.2.6. The Gentrified / Regenerated Urban District and Historic Cities

Although there is evidence of industrial landscapes as early as the 16th century, usually in connection with mining activity, it was the employment of waterpower in the mid-18th century onwards which led to the growth of the industrial landscape and its attendant urban developments (Hoskins op.cit.). At the end of the Napoleonic Wars the UK was still a largely rural nation, with approximately 20% of the population living in urban locations. A century later, by the outbreak of World War 1 this figure had completely reversed, with 80% of the population living in urban concentrations (Brooks 1995). Consequently, there was a huge increase in the building of places of worship. These new foundations included many sites of the 'newer' non-conformist and eventually, after the Emancipation Acts of the late 18th and early 19th centuries, Roman Catholic buildings (Friar 1996).

Changes to the established pattern in large towns and cities have occurred as they have been rebuilt to meet changing economic and social demands, especially in the second half of the 20th century. An interesting example is Nottingham. The pre-industrial pattern of the city, probably dating back to at least Norman times, was clearly laid out on east-west axis, with the castle at western side and the parish church of St Mary at the heart of the trading part of the medieval town in the east. Even after the modern city firstly relocated its administrative centre in 1929 (Pevsner 1951), this castle-church axis was still evident to A.L.Rowse on his first visit to the city in 1945 (Rowse 1951). However, Nottingham's response to the demands of late 20th century consumerism has arguably rotated this main focus axis to a north-south basis linking the city's two major shopping malls. Indeed, St Mary is now effectively isolated from the present commercial and civic heart of the city and now finds itself in the forefront of a post-modernist conservation area.

Daniel and Hopkinson (op.cit.) noted the impact of the Civic Amenities Act 1967, referred to earlier, over a decade ago. Now, in the wake of some of these conservation schemes has come the move to 'gentrify' some of these hitherto often undesirable urban areas by the conversion of redundant commercial or industrial buildings into either desirable living accommodation or more suitable premises for modern service industries and professions. Broadsheet property features now routinely promote the attractions of living in such rejuvenated or gentrified areas, as at Portsmouth (Sunday Telegraph Review 2000a) or Central Manchester (Daily Telegraph 2000). Moreover, there would appear to be a growing number of such with new entrants, often adjacent to already rejuvenated districts, appearing as at Borough, next to Southwark in South East London (Sunday Telegraph Review 2000b). Within some of the larger schemes adopted by some cities, former civic or commercial buildings have been restored and transformed into museums, (as in the Castlefield district of Manchester), and other tourist attractions.

Ashworth (1991) recognised the concept of the tourist historic city over a decade ago and suggested that there are two distinct versions of this concept. The term may describe a city as a whole or it may simply refer to a restricted sector of the city. Depending on the topographical background, there are many variants on the basic theme, with the original city often being the conserved sector and a 'new' commercial or central business district gravitates to a new location (Ashworth op.cit.). The incorporation of new heritage visitor attractions into rejuvenated urban areas has won increasing favour in a number of UK

cities, including Bradford (National Museum of Photography), Leeds (The Armouries Museum) and Liverpool (The Albert Dock complex) (Swarbrooke 1996). As already described, Nottingham's old parish church of St Mary now finds itself the oldest building within a conservation area of largely 18th century buildings which was once the hub of the city's former premier industry, lace making. Within walking distance of the church, two buildings have been utilised to house two of the city's tourist attractions in the form of the Galleries of Justice (situated in the Old Shire Hall) and the Museum of Nottingham Lace, though the latter has now closed.

6.2.7. The City Centre

The pre-industrial city was relatively small and compact (Daniel & Hopkinson op.cit.), but the rapid urban growth experienced in the 19th century created much larger urban communities. One estimate, Burke (1975), suggests 200,000 people had to be accommodated in the growing towns each year to meet the need for housing for the influx of industrial workers produced. Despite this pressure it was usual for the focus of the town or city to remain unaltered as most towns developed, subject to topographical constraints, on a largely concentric but usually totally unplanned pattern (Daniel & Hopkinson op.cit.). Thus in many cases, a long-established Anglican church, usually situated in close proximity to the market place, became the major religious building of the expanding township and took its place alongside the town's other major buildings as more public and civic facilities were built in the central district.

A special category is the spa or resort town as many of these owe their development solely to the discovery of the waters giving rise to the spa centre or to the development of facilities to cater for the influx of visitors (Havins 1976, Hern 1967). Of the four major spa towns of the 17th century, only Bath could trace its roots beyond the Tudor era; others such as Harrogate or Tunbridge Wells were new developments. Others, such as Malvern, were often developed alongside local wells, which had been known since at least medieval times (Havins op.cit.). Several once important spas and seaside towns have lost their former function and taken on new roles. Epsom flourished in the 18th century and its racecourse dates from this period (Alderson 1973), but today its spa function has long gone and, apart from its continued importance as a horse-racing centre, it would be seen solely as part of the dormitory area for London.

A similar experience has befallen Southend. Identified as the first seaside resort to develop without any prior base (Aston & Bond 1987), Southend enjoyed a long period of unrivalled popularity as a seaside resort for Londoners. However, in the latter part of the 20th century it has become largely a dormitory for workers in London's major commercial districts.

Although the resort /spa town may be seen as a special category, for the purposes of this typology, it is felt unnecessary to include a special classification. Bath's city centre for example fits well into the modern tourist-historic format already outlined, whilst now unfashionable or defunct resorts such as Southend or New Brighton (Merseyside) will simply show up in the 'non-tourist category' framework to be outlined in Section 6.3.below.

6.2.8. Former Estate Village now Urbanised

Some Estate Villages have not only lost their manorial houses, but have also become engulfed in the urban sprawl of originally neighbouring towns. In the Leicester area, both Belgrave and Aylestone are examples of estate villages, which now find themselves well within the extended Leicester boundary and Belgrave Hall (the former home of the Ellis family) is now run as a museum attraction by Leicester City Council.

6.2.9. The Industrial Village & Smaller Town

The Industrial Revolution spawned many new villages and small towns, linked to mining or mill enterprises, especially in the North of England (Robinson op.cit.). In cases where the village was clustered around a new mill or mine development, it is unlikely there would have been any prior established Anglican Church, unlike the typical agricultural village. This has sometimes led to a situation where Non-Conformist places of worship may have been established prior to the Anglican or, even to the exclusion of an Anglican building, as at Belthorn (near Blackburn) in Lancashire. In the post-industrial age, some of these former industrial villages are now gaining a new role as dormitory or commuter villages to nearby larger towns or cities. Most such villages were largely unplanned, but there are a few examples of planned villages financed by philanthropic industrialists of the time. One such example is the West Yorkshire community of Saltaire, named after Sir Titus Salt. Between 1850-1872 over 800 houses were built to house the workers from the mill. Interestingly, Sir Titus endowed his new township with a school and two churches, one Methodist and one Congregational (Robinson op.cit., Pevsner 1959). Towards the end of

the 19th century, William Hesketh Lever likewise built a Congregational establishment in his similar, new industrial township at Port Sunlight (Wilson 1954).

As both mining and manufacturing industry become less commonplace, many of the smaller industrial villages are now experiencing an increasing amount of gentrification and social re-positioning, especially if close to fast transport to major commercial centres. This provides an interesting variation of the new lifestyle and social process of high-class re-building of inner city and disused waterfront areas described by Zukin (Zukin 1988).

However, in direct contrast, the Local Government reorganisation of 1973-4 has created an identity crisis for many of the smaller towns of perhaps 40,000 population. Not only have many been incorporated into larger administrative units and lost local independence and identity, they have also often suffered the loss of their staple manufacturing or mining industry. Among the smaller of the former Lancashire cotton towns, Accrington is now the fulcrum of the District of Hyndburn and Nelson plays a similar role to the District of Pendle: Darwen has been swallowed by its bigger neighbour, Blackburn. Many seem not yet to have acquired a new role.

Consequently these settlements have generally been rated lowly in terms of tourist potential. Only a major feature seems likely to dispel this situation, as in the case of the Lord Byron tomb at St. Mary, Hucknall in Nottinghamshire.

6.2.10 The Outer Suburbs

Assisted by greatly improved transport in the form of tramways and later, buses, and to the more distant suburbs, even railways, there was a trend for increasingly self contained and purpose built neighbourhoods to be developed. Many such areas are purely residential in nature with, often, minimal provision of other facilities. Churches of all denominations were built, often on a grand scale, up to World War 1. Since that time, church developments tend to have been scaled down and the trend to the modern architectural styles and even minimalist inter-denominational provision outlined in 10.2.12 below has accelerated.

6.2.11. The Inner-City & Suburbs

The inner suburbs are invariably the oldest developed parts of the town. Many date from the early days of the Industrial Revolution. Consequently, where such original developments have remained unaltered, they are now of a style and quality which fail to

meet current housing requirements. Many inner suburbs have been extensively redeveloped for various reasons, which may include wartime bomb damage and post war /1960s road widening plans identified earlier, or the many post war slum clearance schemes of poor quality housing. During the rapid industrial development of many towns in the 19th century, substantial church building took place to meet the needs of these rapidly expanding communities. More recent development has seen many of these churches lose their original communities. Some have become stranded in totally industrial or commercial areas, whilst others have experienced a complete change in the community around them with the arrival of immigrants from Commonwealth countries. Many of these immigrants are adherents of other, non-Christian faiths, such as Islam or Hinduism. Most industrial towns in England have experienced this to some degree. Several towns, among them Leicester, Bradford and Blackburn, now have significant Asian populations. Blackburn has a substantial community of largely Bangladeshi origin, which has settled largely in the older housing stock untouched by the redevelopment of the late 1960s and early 1970s. Consequently a number of the town's churches built in the 19th century have become surplus to requirements. Some buildings have been demolished and parishes merged, or in the case of some Non-Conformist establishments, new buildings have been found in the outer suburbs as the congregation moved away from the inner part of the town. As already described in Chapter 5, Holy Trinity Blackburn is an example of a building now taken into the care of the Churches Conservation Trust. However, despite these frequently encountered difficulties, it must be acknowledged that these churches have played a significant role in the industrial development of their communities.

6.2.12.Outer suburbs – modern & minimalist developments

In the first half of the 20th century new churches were built, sometimes employing contemporary and perhaps controversial architectural design as happened in the northern suburbs of Blackburn with the construction of St Gabriels in an Art Deco style. Post 1945 development often witnessed the building of both private and large public housing schemes on the outer reaches of many towns utilising hitherto greenfield sites (Daniel & Hopkinson op.cit.). Many of these developments had little provision in the manner of schools, health or library facilities as it was often assumed the increasing private car ownership of the late 20th century would afford the new residents ready access to these facilities elsewhere. This lack of provision extended to religious buildings and even now, perhaps three or four decades later, it is still unusual for newly constructed and dedicated church buildings to be

found in such locations. Frequently, other community buildings are used for the purpose of worship, often on a shared basis among a variety of denominations. Although there are occasional examples of building on a grand scale, such as the Mormon Temple built on the edge of Chorley, many of the newer dedicated buildings that may exist are often of a minimalist design. This results from both the demands of contemporary fashion and also from scarcity of financial resources to endow more elaborate facilities.

6. 3. The Definition of the term 'Tourist Area' and 'Major Special Features as used in this typology

The typology specifies four types of geographical location expressed in a combination of the features of the church building itself and its location in tourism terms. "Tourist Area" as opposed to "non-tourist area" requires a twin interpretation for the purposes of this typology. Firstly, it covers the meaning implied by Leiper as a Tourist Destination Region (Cooper et.al.1993). It must be extended to cover any church sites in close proximity, (i.e. within reasonable walking distance), to a recognised visitor attraction attaining figures of ten thousand or more visits per annum.

Consideration was given to including church sites within designated Conservation Areas. However it was decided not to follow this course, as there are now over 6300 designated areas in England alone (Pearce et al, op.cit.). These include numerous small village Conservation Areas, many of which are located well away from popular tourist areas. It was felt that their inclusion would distort the outcome of the typology. Those sites, located in inner city Conservation Areas, would be automatically classed as being located in 'Tourist Destination Area' should they be within the 'proximity to a recognised tourist attraction' criterion already outlined. Such sites would fit comfortably in the Ashworth model of the Tourist Historic City highlighted earlier.

"Major or special features" refer to the characteristics of the church itself. As outlined at the beginning of this chapter, it seems highly desirable that such features or characteristics should not be limited to merely those of architectural merit. However, it seems reasonable to accept that all churches listed as Grade 1 under the present listing scheme should automatically be recognised as qualifying for inclusion under the **Category A** heading. In addition a wider range of other features connected with the history and persons associated with the church should be considered.

Among the churches identified in the list of English parish churches claiming more than 100,000 visitors in Chapter 3 (Table 3.1), literary persons and other folk connections can be readily identified in the form of Shakespeare, the Brontës and Robin Hood. All these sites are within recognised major tourist destination areas such as Stratford and the Peak District. These are clearly churches, which fit into Category A ("In Tourist Area with Major Feature") of the typology.

However, there are many other sites which merit classification under Category A, which do not feature on the English Tourist Board list. Such an example would be St James at Sutton Cheney, which is situated close to the site of the Bosworth Battlefield tourist development managed by Leicestershire County Council and has close links with the Richard III Society.

Category B ("In Tourist Area –but no special feature) is also well represented in Table 1 from Chapter 4. The only site given on the list, taken from the ETB- Visits to Tourist Attractions publication, which could be described as outside the remit of a recognised tourist destination area is Aylesford Priory. Aylesford is, however, a major Roman Catholic pilgrimage and retreat centre. All the other quoted sites are from clearly identifiable tourist destination areas such as Cornwall, the Cotswolds, the Isle of Wight, the New Forest and major tourist cities such as Cambridge and Bath.

Category C, ("In Non-Tourist Area with Special Feature"), is much more difficult to quantify or justify in terms of existing visitor information and published research, largely because of the already identified scarcity of such material. However, borrowing the literary analogy clearly identifiable in Category A, the already mentioned Nottinghamshire parish of St Mary, Hucknall, containing the tomb of Lord Byron, would seem to be a prime example of this category. Hucknall typifies the small industrial town. Furthermore, it is a town, which has both suffered substantial industrial decline in recent years and is also totally void of the characteristics that would enable it to be classified as a primary tourist destination. Other examples placed in this category are churches once closely associated with estates, such as St Mary at Ingestre in Staffordshire. Although it is claimed to be the only Wren church outside London, it is located well away from any major modern traffic flow and has also lost its direct estate house link as the adjacent Ingestre Hall is now used

as a local government training centre (Jenkins 1999). On a personal visit in September 1999, it proved impossible to gain entry.

Category D, ("In Non-Tourist Area and with no Special Features"), is the group thought least likely to be visited by large numbers of casual tourists. Indeed, many in the outer reaches of urban areas for example, may receive few genuine tourist visits at all. It would seem probable that visitors to these churches are likely to have a special, personal motive for making their visit.

It was on the basis of this typology that churches selected for use as sites for the fieldwork were chosen. Chapter 7 reports on the pilot study for the extended fieldwork, which is fully described in Chapter 8.

CHAPTER 7

THE PILOT STUDY SURVEY

This chapter details the pilot study survey carried out in the autumn period of 1999, prior to the choice and finalisation of the main fieldwork survey, to be described in the next chapter.

Site / Location of survey

The pilot study survey for the thesis was undertaken in late September / early October 1999, at St.Oswald, Ashbourne, Derbyshire. Ashbourne is a small, but busy market town (population approximately 7,000) on the southern edge of the Peak National Park. The town has long been recognised as the southern gateway for traffic and visitors to the Peak District. However, two major road developments of the mid-1990s may have changed the amount of passing traffic through the town itself. Firstly, the opening of a local by-pass on the A523 Derby – Leek – Macclesfield road in the mid-1990s has taken through traffic away from the town of Ashbourne. Secondly in October 1997, the completion of the Derby Southern By-pass (A50) created a new fast link between the M1, close to the now renamed Nottingham East Midlands Airport, and the Potteries area, and ultimately to the M6, north of Newcastle-under-Lyme. This second development has absorbed much of the previous through traffic using the A523 Derby-Ashbourne-Macclesfield route as a link from the East Midlands to the North West, and also a substantial amount of day-excursion traffic from the East Midlands and the East of England to the popular Alton Towers theme park.

Ashbourne enjoyed substantial prosperity in the late 18th and early 19th centuries, when it was a busy coaching town located at the crossing point of the London-Derby-Manchester and Lichfield-Buxton highways. During this period several prominent personalities of the era became associated with the town. Among these prominent personalities were Dr Samuel Johnson, the French philosopher Jean-Jacques Rousseau, and politician George Canning. Such were the eminent personalities of the era frequenting the town that Ashbourne became known as 'Little London'. However, the main line railways of the Victorian era did not follow the traditional coaching route through Derbyshire and, as a result, Ashbourne's commercial importance declined.

The parish church of St Oswald, Ashbourne can trace its foundation back to the 13th century, though Pevsner refers to a Saxon crypt discovered in excavations undertaken in 1913, suggesting some form of religious building sometime before the present building (Pevsner 1953). Ashbourne's prosperity during the Georgian and early Victorian period has also resulted not only in a larger than usual church for the present size of the town, but also a church now endowed with fine monuments and stained glass. It has been termed as the 'Cathedral of the Peak' (Bird 1969), whilst Pevsner described as 'one of Derbyshire's grandest churches' (Pevsner op.cit.) and Jenkins quotes George Eliot's view that it is 'the finest mere parish church in the kingdom' (Jenkins 1999 p 106). Many of the town's more important buildings of the Georgian period, and some of even earlier origin, still stand in close proximity to the church. In recent years the main street leading to the church from the market place has become a popular location for antique businesses.

By local considerations, the timing of the pilot survey was late in the tourist season. It was therefore deliberately undertaken on two successive Saturdays (24th September 1999 and 2nd October 1999), with an intervening session on the Thursday, 30th September 1999, Thursday being Ashbourne market day. On the typology developed in the previous chapter, St Oswald is considered a Category 'A' site.

The Survey

Table 7.1 depicts the outline of the pilot survey work undertaken at St.Oswald's Ashbourne.

Table 7.1 SUMMARY OF PILOT SURVEY at ST.OSWALD, ASHBOURNE

DATE	TIMES	WEATHER	INTERVIEWS
Sat 24 Sept	1115-1200 & 1315-1600	Sunny intervals & showers	10 (19 persons)
Thurs 30 Sept	1330 -1615	Dull, heavy showers	4 (10 persons)
Sat 02 Oct.	1030 -1600	Am -sunny P.m. - rain	9 (13 persons)

Over these three sessions twenty-three separate interviews were carried out, covering some forty-two visitors to the church, these included eleven visitors of overseas origin.

The reception to the survey was positive; no refusals were encountered. The only difficulty experienced was a severe language problem with two overseas visitors, who looked to be of Japanese or possibly Korean origin. The only questions for which reliable data could be

recorded on this interview were Q9 (Visitor Book) & Q10 (Purchases). This information was clear from simple observational technique.

In addition to the basic data obtained, the experience and reaction received to all the 15 questions on the survey form was closely monitored and analysed, in order to pinpoint any changes, which might be thought necessary before conducting the main body of the fieldwork. These results are now analysed question by question.

Q1 & Q2 - Where is your normal place of residence? Where did your journey begin today?

No difficulties were experienced with the request for the first half of the postcode from UK visitors. The value of the second question was demonstrated as Tables 7.2 & 7.3 show by highlighting how many of the respondents had begun their journey within 20 miles or less of Ashbourne, staying either in tourist accommodation or with friends or family.

Q1. What is your normal place of residence?

Table 7.2: PILOT SURVEY : NORMAL PLACE OF RESIDENCE

UK POSTCODE AREA / COUNTRY OF ORIGIN	NUMBER N=42
AL10	5
B31	2
CV10	2
CV37	1
DE22	3
DE4	2
DE6	1
DT9	1
DY8	1
EX10	1
HD3	1
NG16	2
S43	2
SE3	1
SK13	2
SO51	1
ST16	1
TW1	1
TW7	1
Australia (NSW)	1
Belgium	2
Canada	2
Germany	2
USA	2
Unknown (Japan?)	2

Q2. Where did your journey begin today?

Only 15 (37.5%) of the 40-recorded respondents had started their journey from home on the day of visiting the church. As the two 'non recorded' respondents were clearly of Far Eastern origin and spoke little or no English, it is highly probable the true figure was 15 (35.71%) from 42.

The majority of the respondents (25 + 2 unknown), who had not started their journey from their normal place of residence, had in fact travelled very little distance at all. The most distant place of origin was Stafford, approximately 30 miles away. Most had come either from Ashbourne itself or from one of the nearby villages on the southern edge of the Peak National Park.

Table 7.3: PILOT SURVEY : PLACE OF ORIGIN ON DAY OF VISIT FOR RESPONDENTS NOT TRAVELLING FROM NORMAL PLACE OF RESIDENCE

PLACE OF ORIGIN ON DAY OF VISIT	DISTANCE TO ASHBOURNE	NUMBER N=27	PERCENTAGE
Ashbourne		7	25.92%
Thorp / Blore / Fenny Bentley	Less than 10 miles	7	25.92%
Uttoxeter	10-20 miles	2	7.40%
Leek	10-20 miles	2	7.40%
Matlock Bath	10-20 miles	1	3.70%
Derby	10-20 miles	4	14.81%
Stafford	20-30 miles	2	7.40%
Unknown	?	2	7.40%

Q3. How many people make your immediate party?

It was immediately realised on the very first interview that no provision had been made for gender classification. This was incorporated into the survey immediately.

Q4. How did you get here today?

No major problems were encountered with this question. The majority of respondents indicated they had come to Ashbourne by car.

However, the need to accommodate a mixed mode of transport access was highlighted when two respondents advised they had used a combination of rail to Derby, (Ashbourne's nearest railhead), and then continued by a local bus connection from Derby to Ashbourne.

Clearly most churches, especially rural sites, are often some distance from the nearest rail facility, thus there was a need to introduce this additional possibility and allow for other possible combinations of transport within the survey.

Results of survey:

Table 7.4 PILOT SURVEY : MODE OF TRAVEL TO CHURCH

METHOD OF ARRIVAL	NUMBERS N=42	PERCENTAGE
Car	34	80.95%
Rail then Bus	2	4.76%
Private Coach hire	2	4.76%
Local bus	1	2.38%
On foot	1	2.38%
Unknown	2	4.76%

Q5. Is this your major visit today? If 'No', record place of main visit.

One of the key findings of the pilot study was highlighted by this question. It very quickly became obvious that many respondents were not really making visits to specific or recognised tourist attractions.

As Table 7.5b shows, several respondents suggested that their primary motive was 'browsing in the nearby antique shops' on the main thoroughfare leading from Ashbourne's Market Place to St Oswald and had come into the church as an additional, and therefore in strict visitor terms, a secondary visit. Others indicated that their main purpose was some other tourist or leisure activity, quite unconnected with church visiting and thus the visit to Ashbourne Church was also a secondary and often, unplanned, part of their activity on that day.

As a result of the answers to this question, the phrasing of the question for the main survey was revised to read "*major place or major purpose of journey*".

Survey results:

Only 7 (16.66%) persons suggested the visit to St Oswald was their major activity on that day. The reasons given by these respondents are shown in Table 7.5a overleaf, whilst Table 7.5b shows the major place or activity of the visit for 'no' respondents.

Table 7.5a: MAJOR PLACE OF VISIT TODAY – ‘YES’ RESPONDENTS

REASON	NUMBER N=7	% CITING MAJOR REASON	% TOTAL
Family roots / research	3	42.86%	7.14%
Repeat visit	2	28.57%	4.76%
Penelope Boothby monument	2	28.57%	4.76%

Table 7.5b: MAJOR PLACE OF VISIT TODAY – ‘NO’ RESPONDENTS

RESPONSE	N=35	%	% TOTAL
Shopping	1	2.87%	2.38%
Visit to Ashbourne Town	7	20.00%	16.66%
Antique browsing	2	5.71%	4.76%
Returning to childhood roots	2	5.71%	4.76%
En route elsewhere outside area	2	5.71%	4.76%
Bakewell	2	5.71%	4.76%
Visiting Dovedale	3	8.57%	7.14%
Too wet to walk locally	5	14.28%	11.90%
Tissington Hall	2	5.71%	4.76%
Alton Towers	5	14.28%	11.90%
Avoiding Alton Towers	1	2.86%	2.38%
In transit / awaiting bus	1	2.86%	2.38%
Unknown	2	5.71%	4.76%

Q6. Was this visit planned or spur of the moment?

Q6a. Is this your first visit to this church?

These questions required a simple choice of option to the first part and a ‘yes’ or ‘no’ answer to the second. No difficulties were encountered with either of the part of the overall question. The two respondents classified as ‘not known’ from the non-English speaking visitors.

Table 7. 6: PLANNED OR OPPORTUNISTIC VISITS

CATEGORY	NUMBERS N=42	PERCENTAGE
Planned visit	17	40.48%
Spur of moment	23	54.76%
Not known	2	4.76%

Table 7.7: REPEAT VISITORS

Q6A	NUMBERS N=42	PERCENTAGE
First visit	32	76.19%
Repeat visit	8	19.05%
Unknown	2	4.76%

Q7. What interested you or prompted you to make the visit? (Showcard presented to respondent)

This question did not produce the answers expected. When shown the prompt card, visitors tended to suggest the reason for their visit was something other than those highlighted on the prompt card.

One respondent, who went to school in Ashbourne, was adamant her reason was simply “*returning to roots*”. Two visitors also suggested their major reason or motivation for the visit was the ‘*habit*’ of visiting the church in a location away from normal residence.

There was also difficulty with the ‘*Architecture*’ response. Closer questioning suggested that some respondents choose this category to mean the attraction or ambience of a large public building rather than a predilection to see or understand specific or detailed architectural features. One respondent did identify ‘stained glass’ without prompting, suggesting a genuine special architectural interest, but the majority most, on follow-up questioning, indicated the grandeur or generally impressive presence of the overall building, rather than any specific feature or detail.

The evidence in Tables 7.8a and 7.8b (both overleaf) demonstrated the need for either changes in categories / descriptions to this question or another method of recording the response. It will be seen that over a quarter of those interviewed offered a response, which had to be placed in the ‘*other*’ category, based on the original prompt card, used for this pilot study.

However, all responses were recorded. Table 7.8a (overleaf) shows the breakdown of these responses, based on the prompt card used for the pilot study, whilst the following Table 7.8b (also overleaf) details the responses not covered by the prompt card and which were largely unanticipated in preparing the original questionnaire. As a result of these unexpected responses, it was decided to abolish the prompt card for the main survey and allow respondents to offer their own reasons for making their visit to the church in question. It was felt that this new method would elicit much more accurate and informative data than the originally chosen method.

Table 7.8a: CHIEF REASON FOR VISIT (based on prompt card)

CATEGORIES ON QUESTIONNAIRE	N=42	PERCENTAGE
Architecture	13	30.95%
Concert	0	Nil
Family link / research	5	11.90%
Famous / Specific Personality link	2	4.76%
Flower Festival	0	Nil
Local History	7	16.66%
Religious Service	0	Nil
Spiritual	0	Nil
Tranquillity	1	2.38%
Unknown	2	4.76%
Other	12	28.57%

Table 7.8b: NON-ANTICIPATED REASONS GIVEN FOR VISIT

RESPONSE	N=12	% OTHER RESPONSE	% TOTAL RESPONSES
Return to roots	2	16.66%	4.76%
Stained glass	1	8.33%	2.38%
Curiosity	5	41.66%	11.90%
Recommended by friend	2	16.66%	4.76%
Habit to visit local church	2	16.66%	4.76%

Q8. What was your prime source of information about this church? (Prompt card presented to respondent)

Many visitors clearly had no prior information at all: hence it was necessary to introduce an additional category '*None*'. The concept of 'returning to roots' pervades this question too. The previous experience of attending the church or living in the vicinity at some earlier date deserves recognition as a separate classification from the mere *previous visit* category which is intended to refer strictly to a previous tourist visit. A further category resulted from the respondent who had been prompted to visit the church as a result of reading a magazine feature. It is therefore proposed to add *Magazine / Newspaper article* as a further additional category.

Another response not easily classified was that of a lady researching her family history who had discovered a reference to Ashbourne Parish Church in an old family Bible. Thus the additional *returning to roots* classification requires a further breakdown into *personal roots* and also *family roots*.

Table 7.9:MAIN SOURCE OF INFORMATION ABOUT THE CHURCH PRIOR TO VISIT

PRIOR SOURCE OF INFORMATION	N=42	PERCENTAGE
None	17	40.48%
Personal Roots	1	2.38%
Prior Visit	6	14.29%
Friends / Relatives	9	21.43%
Church Trail	0	Nil
Tourist Information Centre	1	2.38%
Tourist Publicity	0	Nil
Internet	0	Nil
Travel Guidebook	3	7.14%
Other Guidebook	0	Nil
Unknown	2	4.76%
Family Roots / Heritage	1	2.38%
Magazine Feature / Article	2	4.76%

Q9 Did you sign the visitor book?

No difficulty was encountered with this question; often it was already answered by the conduct of the respondent. The visitor book was in constant view of the interviewer and all the interviews were conducted as the visitors were preparing to leave the church. However, care was always exercised not to influence the visitor to sign if any contact was made prior to conducting the formal survey.

Result of survey - Only eight persons (19.05%) from the forty-two respondents signed the visitor book.

Q10. Did you purchase any of the following?

From the beginning of the survey, it soon became obvious that many visitors did not make purchases from the range of goods on offer. Therefore, it was necessary to add to the questionnaire '*No purchase / None*'.

Results of survey:

Table 7.10:PILOT STUDY RECORD OF PURCHASES BY VISITORS

TYPE OF PURCHASE	NUMBERS N=42	PERCENTAGE
Church guidebook	1	2.38%
Other books	3	7.14%
Postcards	2	4.76%
No purchase	38	90.48%

Note: numbers do not add up to 42 as some persons made purchases in more than one category

Q11 Are you a member of any of the following organisations? (Showcard presented to respondent)

As with the previous question, there was a need for 'None' to be added to the response list. A further potential anomaly was highlighted between the responses of UK residents and overseas visitors. As only UK residents would normally take up membership of the heritage organisations mentioned on the prompt card, there was a potential anomaly arising from the inclusion of overseas visitors in this question. To prevent a skewed final figure, it was decided to take out the overseas respondents from the *National Trust / English Heritage* question to achieve a true picture of the numbers of UK visitors who are members of these organisations.

However, it was decided to include a variation of the question to overseas visitors to ascertain use of the British Heritage Passes, promoted by the British Tourist Authority. In addition, it was decided to ask any North American visitors if they were members of the Royal Oak Foundation, the branch of the National Trust based in the USA.

Survey results:

A. Including all overseas respondents :

Table 7.11a: PILOT STUDY - MEMBERSHIP OF HERITAGE ORGANISATIONS (incl. Overseas)

TYPE OF MEMBERSHIP	NUMBERS N=42	PERCENTAGE
National Trust members	9	21.43%
English Heritage /Cadw	2	4.76%
Historic Houses Assoc.	0	Nil
Other (Local History)	2	4.76%
Unknown	2	4.76%
None	31	73.80%

B. Excluding overseas respondents:

Table 7.11b: PILOT STUDY :MEMBERSHIP OF HERITAGE ORGANISATIONS (UK Residents only)

TYPE OF MEMBERSHIP	NUMBERS N=31	PERCENTAGE
National Trust	9	29.03%
English Heritage	2	6.45%
Historic Houses Assoc.	0	Nil
Other (Local History)	2	6.45%
None	20	64.52%

Q12. Is there any facility or factor that might have improved your visit to this church?

This was intended to be the only open question on the pilot study. However, the response to the question was very disappointing. Almost all respondents offered no comment at all. Several of them seemed to be taken aback by the question. Indeed, just one useful comment was made regarding the position of the Visitor Book. Notwithstanding this disappointing response, it was decided to retain the question as it allowed for an original reply from the interviewee. It was considered that over a larger sample size there might be the possibility of receiving a small number of useful or thought-provoking answers.

Q13. Age profile (Prompt card shown to respondent)

No difficulties or resistance were experienced with this question; results of survey detailed below.

Table 7.12: PILOT STUDY: VISITOR PROFILE BY AGE GROUPS

AGE RANGE	MALE	% MALE	FEMALE	% FEMALE	TOTAL	%
Under 18	0	Nil	3	10.71%	3	7.14%
18-25	0	Nil	0	Nil	0	Nil
25-34	0	Nil	3	10.71%	3	7.14%
35-44	1	7.14%	1	3.57%	2	4.76%
45-54	2	14.29%	4	14.28%	6	14.28%
55-64	6	42.86%	11	39.29%	17	40.48%
65-74	3	21.43%	5	17.86%	8	19.05%
75 & over	1	7.14%	0	Nil	1	2.38%
Unknown	1	7.14%	1	3.57%	2	4.76%
Totals	14	33.33%	28	66.66%	42	

Q14. Occupation

Again no difficulty was experienced in obtaining the basic information, but the responses often seemed rather general in nature. As a result, it was felt they were not always very meaningful in attempting to classify respondents in terms of income, lifestyle or status. However, some thought is required on its further interpretation and use. Should 'retired' respondents be classified separately, notwithstanding their former occupation, or should they be included within their former occupational grouping? The table below depicts separate retired / current divisions as it is thought this might show a pattern of retired persons, with presumably more leisure time, as an important sector among church visitors.

Table 7.13: PILOT STUDY: VISITOR PROFILE BY OCCUPATION

OCCUPATION	CURRENTLY EMPLOYED	RETIRED	TOTAL	PERCENTAGE
Accountant / Co. Sec.	1	1	2	4.76%
Airline Pilot	1		1	2.38%
Teacher		3	3	7.14%
Bank employee	1		1	2.38%
Engineer			2	4.76%
Translator	1		1	2.38%
Clerical worker/ Secretary		2	2	4.76%
Nurse	2	3	5	11.90%
Musician	2		2	4.76%
Photographer	1		1	2.38%
Tourist Guide	1		1	2.38%
Care Worker	1		1	2.38%
Warehouseman	1		1	2.38%
Cook /Chef	2		2	4.76%
Gardener / Handyman		1	1	2.38%
Self employed small business	1		1	2.38%
Housewife			2	4.76%
Unemployed			1	2.38%
Student /School			3	7.14%
Unknown	6	3	9	21.42%

Q15. How would you describe yourself? (Prompt card presented to respondent)

At the outset of the pilot study it was thought that this question might prove too searching or too personal for some respondents. This did not prove to be the case and no objections were received to the question at all.

Again two interesting responses were received, which were not really covered by the printed categories on the prompt card. One of '*no fixed viewpoint*' from one of the youngest respondents seemed to be a very genuine response, whilst another respondent suggested that she believed herself 'to fit between' the categories of '*atheist and irregular church attendee*'. The first of these responses was added to the prompt card for the main survey, though the second seemed rather too difficult to accurately define and was discounted.

Although there were also two instances of groups eager to advise Roman Catholic allegiance, it was decided not to itemise individual branches of Christian faiths for the

main survey, as to ask for this information would both prolong the survey and also might be seen as too invasive of privacy.

Results of survey:

**Table 7.14: PILOT STUDY : VISITOR PROFILE
– SELF CLASSIFICATION**

RESPONSE	NUMBERS N=42	PERCENTAGE
Christian –regular church attendee	10	23.80%
Christian –irregular church attendee	19	45.24%
Other faiths	0	Nil
Agnostic / Atheist	6	14.29%
Open minded / No fixed viewpoint	5	11.90%
Other	0	Nil
Unable to answer/Unknown	2	4.77%

Undoubtedly, the prime lesson to emerge from this pilot study fieldwork was the series of frequently unexpected answers received to some of the questions. In particular, it strongly suggested that some of the motivational aspects of church visits were seemingly much more complex than had been hitherto thought. It was obvious, that in many cases, the fixed ‘anticipated’ answers offered on the prompt card were sometimes of little relevance and would lead to false conclusions. There was an opportunity, and indeed, requirement to record verbatim the ‘true’ answers offered to these questions, if the survey method was amended to meet this situation.

It thus became very clear there was a need to adopt a more flexible approach in recording answers and data than merely adhering to the more rigid, prescriptive and, now clearly increasingly impractical, prompt card used on this fieldwork. These preliminary, but key, findings justified the mixed methodology approach adopted for the research. Furthermore, this situation admirably demonstrated the potential dangers of ‘stereo-typing’, highlighted at the end of Chapter 4 (Research Design and Methodology).

The considerably more varied nature of the raw data obtained raised a major question regarding its analysis and interpretation. Using the relatively small number of prompt card answers on this initial sample was a relatively easy assignment in terms of statistical analysis, and within the capabilities of a standard spreadsheet package such as Microsoft Excel. However, the more open, complex and varied data obtained at Ashbourne clearly

demanded a more sophisticated and less time consuming method of analysis, if it was to be applied to the intended target of up to a thousand respondents.

For the main fieldwork exercise, described in the next chapter, it was therefore decided to employ the Minitab Statistical Software package. It offered the capability of easily processing and managing a series of unanticipated and verbatim 'free-format' answers now anticipated to a number of the questions. Furthermore it also offered the capability to simultaneously break down and produce data in cumulative and percentage terms from several strands of key variable data, such as age range, gender and belief.

The next Chapter describes the process of the main fieldwork survey, from the initial selection of sites to a full analysis of its findings.

CHAPTER 8

THE FIELDWORK AND ANALYSIS OF RESULTS

This chapter describes the main fieldwork and survey exercise undertaken and then offers an analysis of its findings. The concluding section of the chapter outlines the findings of a further survey into non-visitors at some of the sites used in the main survey.

Strategy and choice of sites for fieldwork

The fieldwork took place in the summer of 2000, as originally planned. Easter is often considered the first major visitor period of the year for most UK based HVAs. However, as Easter is one of the two major Church festivals, it was not considered wholly appropriate to undertake a tourism survey at church sites over the Easter holiday period. Easter 2000 was also late in the calendar (23rd April being Easter Sunday). It was therefore decided to begin the survey work on the May Day Bank Holiday weekend, just one week later than Easter, and continue through the summer until either the target figure of visitors had been interviewed or until the end of the traditional tourist season in October.

A target figure of 1,000 interviews was set as a reasonable sample size felt to be within the practical capabilities of one interviewer and also bearing the resulting analysis of some 15,000 separate items of data. This target figure had to be achieved across a number of varied sites, which were chosen to reflect a cross-representation of the typology on tourist visitor potential formulated and discussed in Chapter 6. This typology suggests that there are likely to be fewer visitors at sites classified as 'C' and 'D' than at those classified as 'A' and 'B'. Thus it was expected that sites designated 'A' would have the most potential for encountering the largest numbers of visitors at one site. These concepts were uppermost in the process of selection of sites and allocating times to the sites eventually chosen. At this planning stage the target figure of 1000 was sub-divided into four specific targets to represent a specific target for each classification in the typology as shown in Table 8.1. overleaf.

Table 8.1: Target Interviews by Typology Classification

TYPOLOGY CLASSIFICATION	INTERVIEW TARGET
A	500
B	250
C	200
D	50
Total	1000

The geographical range of churches selected was based on the Midlands and North West of England, as these were the two areas most easily accessible on a regular basis to the researcher. The sites were identified early in 2000 and a letter detailing the proposed research project and survey work was forwarded to the incumbent of each of the sites, requesting permission to carry out the survey work. A key criterion was that all the churches must be open for tourism purposes, on either an 'open door' policy, or working to a published regular visiting schedule.

The response to these requests was extremely positive. There were no outright refusals based on the project itself. However, two sites initially chosen had to be abandoned from the outset. These were All Hallows, Mitton in Lancashire, but within the Diocese of Bradford, and St Editha, Polesworth (Polesworth Abbey) in Staffordshire (Diocese of Birmingham). All Hallows, Mitton was undergoing substantial renovation throughout 2000 and the church was closed for all purposes until completion of the work. St. Editha Polesworth, though an extremely interesting site with much tangible history dating back to Saxon times and an alleged link with William Shakespeare, is open to the public only infrequently. Thus, it proved to be an unsuitable choice because of this irregular opening policy.

A further site initially identified, which also did not become available, was St Michael, Baddesley Clinton in Warwickshire (Diocese of Birmingham). This site was deliberately chosen because of its close proximity to, but complete independence from, the National Trust property of Baddesley Clinton, a moated medieval manor house attracting around 60,000 visitors per annum. Unfortunately, St Michael had no incumbent throughout much of 2000 and there was no response to the written request to undertake the survey work. Telephone attempts to follow up this lack of response continued to prove fruitless. When

no positive contact had been made by mid-July, some four months after the initial request, it was decided as a matter of urgency to identify a similar type of site – i.e. in close proximity to a major National Trust property. Two possible sites convenient to the researcher were identified; All Saints, Sudbury, adjacent to Sudbury Hall in Derbyshire, and St Peter & St Paul, Belton, near Grantham, adjacent to Belton Hall in Lincolnshire.

After visiting both sites, it was decided that St Peter & St Paul, Belton was the more suitable. All Saints Sudbury, though within easy walking distance of the nearby National Trust property, was found to be hidden from the view of tourists visiting the Hall by trees. This visibility problem proved to be an interesting issue and is discussed in more depth in the latter stages of this chapter.

A full list of churches approached for permission to use as survey sites follows overleaf.

Table 8.2 List of Churches contacted for permission to use as survey sites

The second column of this table introduces gives a three letter code for each site. This code is used in many of the succeeding tables in this chapter.

LOCATION	CODE	DIOCESE	TPOLOGY	COMMENTS
Ashbourne, St. Oswald	ASH	Derby	A	Rural market town
Baddesley Clinton, St. Michael	BAD	Birmingham	B	Adjacent National Trust property Not used due to interregnum
Belton, St. Peter & St. Paul	BEL	Lincoln	B	Adjacent National Trust property
Bottesford, St. Mary	BOT	Leicester	C	Rural – fine monuments & part of Belvoir Castle heritage
Breedon, St. Hardulph	BRE	Leicester	C	Saxon wall friezes
Broughton, St. Mary	BRO	Oxford	B	Adjacent privately owned Broughton Castle
Coleshill, St. Peter & St. Paul	COL	Birmingham	C	Grade 1 Listed Open Churches Trust
Easton, St. Denys	EAS	Leicester	D	Isolated rural parish, close to Leicester Round Footpath
Gaddesby, St. Luke	GAD	Leicester	C	Grade 1 Listed
Hinckley, St. Mary	HIN	Leicester	D	Not used – visitors use adjacent coffee bar not main church building
Hucknall, St. Mary	HUC	Southwell	C	Burial place of Lord Byron
Loughborough, All Saints	LOU	Leicester	D	Parish church of East Midlands industrial and university town
Manchester, St. Ann	MAN	Manchester	A	Civic church in major shopping area
Milton, All Hallows	MIT	Bradford	A	Grade 1 listed in Ribble Valley Not used – church closed summer 2000 for major conservation work
Nottingham, St. Mary	NOT	Southwell	A	Civic church in Lace Market area
Polesworth, St. Editha	POL	Birmingham	C	Not used as rarely open other than service times
Poulton-le-Fylde, St. Chad	POU	Blackburn	B	Prosperous market town close to popular seaside resort of Blackpool
Sudbury, All Saints	SUD	Derby	B	Adjacent National Trust property Not used – not easily visible to visitors at Sudbury Hall
Sutton Cheney, St. James	SUT	Leicester	A	Close to Bosworth Battlefield and its link with Richard III
Warton, St. Oswald	WAR	Blackburn	A	Link with George Washington ancestors

Category A - "Churches in Tourist Location with Major Feature"

St Oswald, Ashbourne (Derby)

Electoral Roll : 245 Parish population : 6449

Website: No dedicated website

Service Delivery :

- ◆ Visitor book situated close to south entrance. However, it is positioned on a former prayer desk, which is too low for this purpose. Thus signing is difficult and probably not as inviting as it could be if positioned more conveniently.
- ◆ Guidebook available (£2)
- ◆ Extensive range of books (on both local area and religious subjects), mugs, postcards available but unsupervised
- ◆ Short-term car parking available in close proximity
- ◆ St Oswald's spire is highly visible from the town centre and market place, which is 5-6 minutes walk from church

This church was used for the pilot study of the survey already described in Chapter 7, and a full description of the church is given at the beginning of that Chapter.

St Ann, Manchester (Manchester)

Electoral Roll : 193 Parish population : 3200

Website: www.st-ann.org.uk

Service Delivery :

- ◆ Visitor book at rear of nave close to entrance on north side
- ◆ Guidebook available (£1)
- ◆ Open Churches Trust material on churches in North West
- ◆ Full time vergers
- ◆ On Saturdays a fully staffed service offering tea, coffee & cakes is available in the area underneath the church tower. This is a very popular facility with many repeat visits
- ◆ Toilet facility
- ◆ City centre site means absolutely no car parking for visitors
- ◆ Strong musical tradition, with regular concerts and recitals, many in conjunction with the nearby Chetham's School of Music

Built in local pink sandstone, St Ann is in neo-classical style and dates from 1712. Its architecture is reminiscent of Wren's London churches, but Jenkins attributes its design to a Derbyshire architect, John Barker (Jenkins 1999). There is also much debate whether the church was named after St Ann, or after Lady Ann Bland, daughter of the lord of the manor, who seems to have financed most of its construction.

When first built the tower of St Ann's also boasted a wooden spire, but this has long since disappeared. Inside, there are galleries supported by Tuscan columns, and windows are glazed with 19th century stained glass by Frederick Shields. The church tower is said to mark the exact centre of the city of Manchester, and was at one time used as a platform from which surveyors could make distance measurements - the cut arrow benchmark can still be found to the left of the tower doorway. The church was initially frequented by the cream of Manchester society, who paid as much as £100 per annum pew rentals - a small fortune in the 18th century. St Ann's is the only remaining Manchester city centre church built in the 18th century to survive, even though there were nineteen in all. Internal restoration was undertaken by Alfred Waterhouse in the late 19th century and St Ann is one of only fifteen Grade 1 listed buildings in the city centre area of Manchester. In 1975 the 'Friends of St Ann's Church' was formed, with much of its support ensuing from businesses within the parish (Saxon undated).

More recently, in 1996, the IRA bomb explosion in Manchester city centre, which occurred only a few hundred yards from the building, forced a complete internal redecoration and major repairs to the church's fabric. The church organ was also rebuilt at this time and is regarded as one of the finest in the Manchester area. St Ann has a strong musical tradition, hosting regular concerts and maintains strong links with the nearby Chetham's School of Music.

St Ann now finds itself at the heart of a long established fashionable and, now, largely pedestrianised shopping area of Manchester. St Ann's Square was the first conservation area to be designated by Manchester City Council, in July 1970. It comprises an important part of the City Centre around St Ann's Square, including the Royal Exchange and its modern theatre and extends as far south as John Dalton Street. The area is also adjacent to the city's main banking and business community.

All Hallows, Mitton (Bradford)

Electoral Roll : 73 Parish population : 136

It proved impossible to use this site for survey purposes because of extensive restoration work scheduled to take place throughout 2000. Parts of the building date from the 13th century and Pevsner particularly mentioned the fine Elizabethan Sherburne Chapel, whose tombs also attracted the attention of Simon Jenkins (Pevsner 1959; Jenkins op.cit.).

St Mary, Nottingham (Southwell)

Electoral Roll : 164 Parish population : 2592

Website: www.stmarynottingham.org

Service Delivery :

- ◆ Visitor Book (positioned close to south porch entrance /exit, but some distance from retail shop which is situated on the opposite side of the church in the north west corner).
- ◆ Range of postcards featuring the church and Nottingham
- ◆ No tourist information but a wide range of publicity on musical / concert events throughout the Southwell Diocese
- ◆ Guidebook available, but only on request (£1), but free information sheets offered; the information sheets are also available in French, German and Spanish
- ◆ Series of display panels describing the history of the church, its role in the life of the city of Nottingham and redevelopment proposals but situated at rear of the south part of the nave. This is fine when visitors arrive by the main west door, but is not clearly obvious to visitors arriving by the more usual entrance of the south porch.
- ◆ Full time vergers in attendance
- ◆ Retail shop, with wide range of goods, but suffered from both poor position at opposite side of normal south porch entrance and also erratic staffing and opening
- ◆ No real attempt at visitor welcome by Verger / Shop staff unless visitors sought them out

- ◆ Car parking is very difficult and limited in this part of the city

The change in Nottingham's cityscape during the latter half of the 20th century has already been highlighted in Chapter 6. St. Mary's is situated in a part of the city largely unaltered in architectural terms and it is still surrounded by period houses in the former lace area of the city. Pevsner's early 1950 visit to the church referred to its elevated position at the east end of the old city (Pevsner 1951). This east of city centre location is now somewhat isolated from the main shopping areas of the city

St Mary is Nottingham's civic church and it has a strong musical tradition. Indeed, since the time of this fieldwork St. Mary has taken a policy decision to pursue a policy to establish itself as a centre for the arts. A Restoration and Development Trust has been formed to raise the estimated £1.25 million required to make major internal refurbishments to ensure the building is able to meet the requirements of a multi-purpose arts venue (Churchill 2003).

St James, Sutton Cheney (Leicester)

Electoral Roll : 19 Parish population : not stated

Website: No parish website, but the church is mentioned on the Richard III Society website at www.r3.org/bosworth/img2/sutton_ext1.html

Service Delivery :

- ◆ Visitor Book (well positioned at the rear of the church)
- ◆ Church has 'open door' policy - no stewards
- ◆ Postcards (30p); Leaflet guide (50p); Maps (£1.50p)
- ◆ No tourist information on display
- ◆ Excellent series of 4 display boards in full colour, tracing the life of Richard III, other key places with strong Ricardian associations and events leading to the Battle of Bosworth Field situated at rear of church.

The small church of St James dates from the early 13th century but it has only been an independent parish since 1882. Prior to that date it was a chapel of ease to St Peter, Market Bosworth. In 1923 it was linked, on an equal basis, with the nearby parish of Cadeby and more recently was incorporated into a united benefice of Market Bosworth. A Pastoral

Measure of 25 January 2000 further united the Market Bosworth benefice to the adjoining Sheepy group of parishes to create a large group of seven rural parishes. St James is situated within a mile of the Bosworth Battlefield Visitor Centre. It is believed that King Richard III heard Mass in St James on the morning of his ill-fated battle against the future Henry VII in August 1485. The church now contains a memorial to Richard III, which is cared for by the Richard III Society and a special service is held in the Church on the Sunday nearest to the date of the battle (22nd August). In 2003, St James won a £25,000 grant from the Historic Churches Preservation Trust to help with the cost of restoration, including repairs to roof, tower, windows and bells.

In the last three decades the Bosworth Battlefield site has become a recognised heritage visitor attraction under the management of Leicestershire County Council. A Visitor Centre and extensive interpretation and guided trails have been put in place. St James, Sutton Cheney and its link with Richard III is mentioned at the Battlefield Visitor Centre. However, there is now much debate and controversy, from both academic and local sources, that the true battlefield site may lie elsewhere, perhaps at Dadlington (Foss 1996) or even closer to the small North Warwickshire market town of Atherstone (Jones 2002), approximately six miles distant.

The development of the Battlefield Visitor Centre has been accompanied by two other tourist developments in the surrounding area. A steam railway, the Battlefield line, has been restored along part of an original joint Midland and London & North Western Railway link from Nuneaton to Ashby and Loughborough. The southern terminus of the restored line is at Shenton, very close to the Battlefield site, but some distance, out of leisurely walking reach, from St James. The second development is the increasing use of the former Ashby Canal for leisure purposes. This passes through Sutton Cheney Wharf, about half a mile from the church. The wharf area is now the base for a small pleasure cruise enterprise, small picnic area with a charged car parking facility and, since early 2004, a much improved café facility. In addition, at least one nearby house also offers catering at weekends and bank holidays. Immediately adjacent to the church itself is an increasingly popular country restaurant, the Alms House, which also has references to both the Battlefield and St James Church.

A further development in mid-summer 2004 was the introduction of a weekend open-top tourist bus (The Bosworth Bus) from Hinckley linking several of the sites, including the Battlefield, Sutton Cheney Wharf, Shenton Station mentioned above, but not Sutton Cheney church.

Category B – “Churches in Tourist Location – No special / major feature”

St Peter & St Paul, Belton (Lincoln)

Electoral Roll: not known Parish population : not known

Website: No parish website and no mention on either the National Trust website for Belton Hall or the Lincoln Diocese Church Tourism website (www.churchtourism.org).

Service Delivery:

- ◆ A4 leaflet in black & white giving brief information on features and history – no guidebook
- ◆ No visitor book
- ◆ No access to church other than by side entrance from Belton House
- ◆ Car & Coach parking within National Trust property

A small church, it is one of seven parishes in the Barkston and Hough Group of churches in the Loveden Deanery of the Diocese of Lincoln. It was prominent in the television adaptation of Jane Austen's *Pride and Prejudice*, which used Belton Hall for location work. Bettey (1987) refers to 19th century Belton as a typical 'squire's village', where the majority of land originally belonged to the lord of the manor, Earl Brownlow. The church has a fine variety of monuments to the Brownlow and Cust families.

St Mary, Broughton (Oxford)

Electoral Roll: not known

Website: No parish website but the church is mentioned both on the Broughton Castle website (www.broughtoncastle.demon.co.uk) and also as one of the most interesting churches in Oxfordshire on the website of the Oxfordshire Historic Churches Trust (www.ohct.org.uk/30churches.html).

Service Delivery:

- ◆ Visitor Book – situated at rear of nave on north side, some distance away from the small retail offering in the southwest corner.
- ◆ Short guide leaflet – folded A4 in black & white – 20p

- ◆ Postcard in colour of exterior view of church – 25p
- ◆ Notelets with sketch of church – 25p
- ◆ No tourist information on display
- ◆ Car parking facility shared with Castle

St Mary, Broughton is a fine example of a manorial church through its centuries-old link with the adjacent Broughton Castle, which is still the home of the Fiennes (Lords Saye & Sele) family. The Castle is open to the public on a limited basis during the summer months and official Southern Tourist Board, (Thames & Chilterns Board prior to 1992) figures show a consistent 15,000 to 17,000 visitors per annum since the mid 1980s, with the notable exception of 1992 (20,602 visitors) and 1993 (20,254). The Church contains numerous memorials to the owners of Broughton Castle, the earliest dating from the 14th century. It is also featured in Simon Jenkins *England's Thousand Best Churches*. The Castle is a popular location with both television and cinema productions. Films include 'Shakespeare in Love' (1998), and *The Madness of King George* (1994), whilst television productions range from the *The Six Wives of Henry VIII* to scenes for a Morecambe & Wise Christmas Show.

St Chad, Poulton-le-Fylde (Blackburn)

Electoral Roll : 615 Parish population : 20,000

Seating : 450

Website: No parish website

Service Delivery :

- ◆ Visitor book at rear of nave – but not immediately visible as within a mass of general mission material.
- ◆ Guidebook (which includes an excellent history of locality) – but again not obvious as obscured in the jumble of general literature on display
- ◆ Open door policy, but stewards on duty in late afternoon only - to coincide with end of school day, when church is thought to be most at risk
- ◆ Car parking on main shopping park (moderately expensive)

St Chad, Poulton-le-Fylde is situated at the heart of a long-established market town and is a former port on the River Wyre. It is now a busy suburban shopping centre in the Fylde area

of Lancashire, about 4 miles inland from Blackpool. It is also a highly sought-after residential area and St Chad is, according to local anecdote, the wealthiest church in Blackburn Diocese. It has a largely unspoiled Georgian style interior, dating from a rebuild in 1751, and is now a Grade II* listed building. It was chosen for the survey quite specifically as a result of its proximity to the major seaside resort of Blackpool.

Category C – “Church in Non Tourist Location with Major Feature”

St Mary the Virgin, Bottesford (Leicester)

Electoral Roll : 110 Parish population : 3400

Website : No parish website

Service Delivery :

- ◆ Notice in porch confirming participation in Framland Church Trail
- ◆ Church normally open – no stewards
- ◆ Visitor book well positioned close to south entrance
- ◆ No tourist information on display (not even Framland Trail leaflet!)
- ◆ Car parking in village

St Mary is in the Framland Deanery of the Diocese of Leicester and is included on the Framland Trail leaflet outlined in Chapter 5. Known as the ‘lady of the vale’, Bottesford is another church included by Simon Jenkins in his *England’s Thousand Best Churches* (Jenkins 1999). It is the parish church for Belvoir Castle, the seat of the Dukes of Rutland and contains many fine monuments of the Manners family.

St Mary & St Hardulph, Breedon (Leicester)

Electoral Roll: not known Parish population : not known

Website: www.benefice.org.uk

Service Delivery

- ◆ Operates ‘open door’ policy – but stewards on irregular basis
- ◆ Grade 1 Listed with Saxon friezes
- ◆ Retail operation in porch area outside main nave
- ◆ Excellent guidebook and history
- ◆ Visitor book also in porch area
- ◆ Free car parking

One of four churches in the United Benefice of Breedon and Worthington, this church stands on a hilltop and is highly visible from the A42(M) trunk road linking the M1 to the M42. It is also close to East Midlands Airport and the busy market town of Ashby-de-la-Zouch. The site dates from Saxon times and is also featured in *England's Thousand Best Churches* (Jenkins op.cit.).

St Peter & St Paul, Coleshill (Birmingham)

Electoral Roll: 149 Parish population: 6253

Website: No parish website but church is featured on Open Churches Trust website at www.openchurchestrust.org.uk/Coleshill.htm

Service Delivery

- ◆ Visitor book at rear of nave close to main north entrance
- ◆ Limited opening times (Friday am & Saturday am) – supported by Open Churches Trust
- ◆ ‘Church open’ sign displayed outside
- ◆ Stewards in attendance
- ◆ Guidebook
- ◆ Small retail facility
- ◆ Limited short-term free car parking available in close proximity

Coleshill Parish Church is Grade 1 listed building and is situated on a rise to the north of the old coaching road from Lichfield to Coventry, which still forms Coleshill High Street. The Norman font in St. Peter & St. Paul is widely held to be one of the finest of its type in the UK (Bird 1973). Pevsner noted its fine memorials too, but bemoaned the Victorian restoration, especially to the external appearance of the building (Pevsner & Wedgwood 1966). Specifically chosen as a survey site as a result of its support from the Open Churches Trust.

St Mary Magdalene, Hucknall (Southwell)

Electoral Roll : 273 Parish population : 8072 (combined population of three parishes in Hucknall)

Website : www.hucknall-parish-church.org.uk

Service Delivery

- ◆ Visitor book at rear of nave – but quite separate from the main visitor focus of Byron material
- ◆ Free information sheet available –also in French, German, Spanish, Greek, Japanese
- ◆ Guidebook not on display, but available only on request (policy seems to be to offer to selected visitors, who are then invited to make a donation in return for the guidebook)
- ◆ Stewards always in attendance when open – but the published opening periods were found to be both unreliable and also included a very long lunchtime closing period (12-2pm)
- ◆ No real attempt at tourist information
- ◆ A very fine display and interpretation on Lord Byron and other local events situated in the converted Baptistry
- ◆ Car parking available nearby (local authority -charged)

St Mary Magdalene was chosen for the survey because of its key link with Lord Byron.

St Editha, Polesworth (Birmingham)

Electoral Roll: 81 Parish population: 6763

Website: www.polesworthabbey.co.uk

Despite a very positive response and interview with the Revd. Father Philip Wells, the incumbent, this site was not used for survey purposes, as it is not open on a regular basis.

St Oswald, Warton (Blackburn)

Electoral Roll: 230 Parish population: 3500

Service Delivery:

Website: www.carnforth.co.uk/wartonchurch.htm

- ◆ Visitor book at rear of nave
- ◆ Church normally open - no stewards

- ◆ No tourist information
- ◆ Guidebook (£1)
- ◆ Limited range of postcards /souvenirs based around Washington family connection
- ◆ Car parking available in the village

St Oswald's is a Grade II listed building standing in the main street of the village of Warton, about 2 miles north of Carnforth. It is one of four churches in the united benefice of Warton with Yealand Conyers in the Deanery of Tunstall in the Diocese of Blackburn. Until the construction of the direct rail link from Lancaster to Carlisle, the village of Warton was formerly an important staging point on the route north from Lancaster to Kendal. Although only a few minutes drive from both the A6 trunk road and the M6 Motorway, Warton is now off the main tourist route. In medieval times the Washington family, ancestors of George Washington, 1st President of the USA, were prominent landowners in the area, and the Washington family had links with St Oswald's until at least the early 18th century (Lofthouse 1981). The north face of its tower, built ca.1480, bore the Washington Coat of Arms, until it was removed to the interior of the building in 1955. The interior of the church was extensively refurbished in 1892. Traditionally, on 4th July each year, the 'Stars & Stripes' flag is flown from the church tower in recognition of the Washington family link.

Category D – "Church in Non Tourist Location – No special / major feature"

All Saints, Loughborough (Leicester)

Electoral Roll: 117 Parish population : 12,000

Website: www.aswhtloughborough.leicester.anglican.org

Service Delivery :

- ◆ Visitor book at rear of nave close to main south porch
- ◆ Guidebook
- ◆ Stewards in attendance who offered free welcome leaflet to all visitors. This policy possibly diminished sales of guidebooks.
- ◆ Basic refreshments available on request
- ◆ Extensive programme of refurbishment underway in 2000 includes the provision of new open stage arrangement at head of nave, new toilets and

robing rooms to improve facilities for concerts and other special events (completed for 2001)

- ◆ Limited short-term car parking available in close proximity

All Saints Loughborough is a medieval wool church. Its situation in modern Loughborough is a little way from the main shopping area and it now finds itself in a quiet enclave near to the old Manor House, now a restaurant. The church has strong links to Loughborough Grammar School and with the Taylor family, the founders of the Bellfoundry, still operative about a mile away. The area in the tower has a small collection of memorabilia linked to the Taylor family.

St Mary, Hinckley (Leicester)

Electoral Roll : 173 Parish population : 15,000 estimated

Website : No parish website, but brief details of services at

www.hinckleychurches.org/stmarys.htm

Service Delivery

- ◆ Separate coffee bar (open 6 days per week), with quite separate entrance from nave of church, constructed from former north aisle. People using this coffee bar do not need to enter the church at all
- ◆ Some retail activity, especially supporting 'Fairtrade'
- ◆ Not used as the coffee bar is a separate entity from the nave area. Although the coffee bar operates regular, posted opening times, the church itself does not necessarily follow the same pattern.

St Mary's Hinckley is in the Sparkenhoe West Deanery of the Diocese of Leicester. It has a prominent town centre location.

St Luke, Gaddesby (Leicester)

Electoral Roll : 37 Parish Population : 1585 (South Croxton Parish)

Website

Service Delivery :

- ◆ Notice in porch regarding participation in Framland Church Trail
- ◆ Visitor book at rear of nave

- ◆ Table with basic tourist information (including Framland Trail) and Leicestershire Historic Churches Preservation Trust booklets
- ◆ Open door policy – but usually no stewards

Gaddesby is now largely a desirable commuter village in mid-Leicestershire, but has a strong farming tradition and, from its buildings on the High Street, evidence of a prosperous era in the Georgian period. The village is completely by-passed by contemporary major traffic links. The building of St. Luke's Church dates back to at least the 14th century and it has largely remained unchanged in recent centuries. It is now included in the Framland Church Trail and is the only one of the fifteen churches covered by this Trail to be included in Simon Jenkins *England's Thousand Best Churches*.

St Denys, Eaton (Leicester)

Electoral Roll : 9 Parish population : 1174 (Scalford Parish)

Website

Service Delivery :

- ◆ Notice in porch regarding participation in Framland Church Trail
- ◆ Visitor book at rear of nave
- ◆ Open door policy – but usually unattended

This is another small Leicestershire village church also featured in the Framland Trail leaflet. It dates mainly from the 12th and 13th centuries. Its peel of six bells is popular with visiting bell ringers. The church is also close to the Leicestershire Round walkway, a popular route with many local hikers.

The Survey Results

The survey progressed well from the May start date until late August. At that stage it seemed to be well on course to meet the target of one thousand interviews. However, a number of unforeseen events intervened.

Firstly, in September a nationwide dispute, which involved the blockading of fuel terminals led to a severe shortage in fuel for private motoring purposes and badly affected tourism throughout the UK. This period also included the National Heritage Weekend Event for 2000. An indication of the difficulties experienced by the HVA industry is given by the fact that several National Trust properties were forced to close. These difficulties

were so onerous to the tourism business in general that they were acknowledged in the introductory summary to official *Sightseeing in the UK-2000* publication (ETC 2001). From the viewpoint of this survey, it had originally been anticipated that September would have been one of the peak months for the survey work.

It was therefore necessary to extend the survey time, but unfortunately the autumn of 2000 proved to be one of the wettest on record with extensive flooding in several parts of the UK. This in turn had a further negative impact on tourism for much of October 2000. By early December 2000 some 887 tourists had been interviewed. A possible option to bring the number up to 1000 in early Spring of 2001 was then thwarted by the outbreak of Foot and Mouth disease, which brought further disruption to the tourism industry, especially in rural areas, including Leicestershire, where much of the survey work was undertaken.

The fieldwork was thus brought to a conclusion with a total of 399 interviews covering 887 visitors conducted at 16 different sites; two of the sites St Mary, Hinckley and St Denys, Easton (both typology D) provided a nil return. Of the total number of visitors, some 784 (88.39%) were UK residents and 103 (11.61%) were normally resident overseas.

Table 8.3 A SUMMARY OF INTERVIEWS CONDUCTED

TYPOLGY CLASS	TARGET	INTERVIEWS	VISITORS	LOST CONTACTS	MEAN GROUP SIZE
A	500	171	378	38	2.211
B	250	100	246	114	2.460
C	200	81	178	12	2.197
D	50	47	85	1	1.808
Totals	1000	399	887	165	2.223

A copy of the survey form used is shown in Appendix 2, whilst Appendix 3 gives a more detailed breakdown of the survey by date and site. Analysis of the findings of the fieldwork is now discussed in order of the survey questions.

Questions 1 & 2 – Distance travelled from normal place of residence – Distance travelled on day of visit

Tables 8.4 and 8.5 below show the distance travelled by respondents to the survey from their normal place of residence (Table 8.4) and then, in contrast, the distance travelled on the actual day of their visit to the survey site (Table 8.5).

There are some significant differences between the two sets of results. Key among the findings is that, on the day of visiting, over 56% of visitors have made a journey of less than 30 miles. In traditional tourist areas this figure becomes even more stark; 70% of Ashbourne's visitors had travelled under 30 miles on the day, highlighting the importance of nearby holiday accommodation in the Derbyshire Dales. Even more dramatic was Poulton-le-Fylde, a 15 minute bus ride from Blackpool, where every visitor interviewed had travelled less than 10 miles on the day, though only 27% actually lived within that same distance range.

In fact, only 63 (7.10%) of all respondents to the survey had travelled more than 50 miles on the day and 53 of these (84%) were encountered at rural rather than urban sites. All but 4 of the 105 respondents (96%) at Manchester had travelled less than 30 miles on the day and a similar high figure (91.83%) was also recorded at the other city- centre site in Nottingham on a smaller sample.

Table 8.4 Distance from normal place of residence

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOTAL	%
Under 10 miles	10	10	5	7	15	33	2	17	42	39	27	13	17	8	245	27.62
10-30 miles	25	23		28	37	5		2	19	44	3		63	6	255	28.75
30-50 miles	22	11	4	1	33					4	2	7	14	2	100	11.27
50-100 miles	2	17		3	11				1		2	4	11	3	54	6.09
Over 100 Miles	24	24	2	17	14			6	6	7	5	4	17	4	130	14.66
Overseas	11	11	2	5	8	2	2	1	13	11	10	4	8	15	103	11.61
	94	96	13	61	118	40	4	26	81	105	49	32	130	38	887	100

Table 8.5 Distance travelled on the day of visit

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOTAL	%
Under 10 miles	25	18	7	21	35	34	2	24	52	53	42	32	31	27	403	45.43
10-30 miles	41	47	2	37	38	6	2	2	23	48	3		69	6	324	36.53
30-50 miles	22	19	4	1	32					4			13	2	97	10.94
50-100 miles		4			11				1		1		9	3	29	3.27
Over 100	6	8		2	2				5		3		8		34	3.83
	94	96	13	61	118	40	4	26	81	105	49	32	130	38	887	100

Overseas Visitors

A detailed record of overseas visitors was maintained throughout the survey. The following Table 8.6 records the specific countries of origin on a site by site basis.

Table 8.6 Analysis of Overseas Visitor Origin by Country

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOTAL	% TOTAL
France	2								6		2				10	9.71%
Germany									1	1				2	4	3.88%
Holland													2		2	1.94%
Finland										2					2	1.94%
Sweden		4													4	3.88%
Greece										3					3	2.91%
Italy										1					1	0.97%
Spain										1	5				6	5.82%
Hungary	1														1	0.97%
Poland								1							1	0.97%
Russia											1				1	0.97%
Australia	1	2	2											5	10	9.71%
Canada	1					2	2								5	4.85%
New Zealand	2				2									1	5	4.85%
South Africa		2			2					2					6	5.82%
USA	4	2		5	4				2	1	2	4	6	7	37	35.92%
Brazil		1													1	0.97%
Japan									2						2	1.94%
Malaysia									2						2	1.94%
Total	11	11	2	5	8	2	2	1	13	11	10	4	8	15	103	
%	11.7	11.5	15.4	8.2	6.8	5.0	50.0	3.8	16.0	10.5	20.4	12.5	6.2	39.5	11.61	

Every site had at least one overseas visitor, and, in total, 103 (11.61%) visitors from overseas were interviewed. The ETC research for 2000 suggests overseas visitors make up 14% of total visitors to all English tourist attractions, but this does include the much higher percentage traditionally found in London. The ETC figures for the two regions most featured in this survey is much lower - 7% in the North West and 6% in the Heart of England. However the same ETC research gives a much higher figure for English cathedrals and churches suggesting 41% of visitors to such sites are of overseas origin, against the 14% across all types of attractions. This high figure for cathedrals and churches

from the ETC almost certainly includes St Paul's Cathedral and Westminster Abbey and other major cathedrals on the traditional overseas visitor 'milk run' itineraries such as Canterbury, Salisbury and Winchester. Thus the 11.61% figure obtained on this research, using regions with normally below average overseas penetration, is arguably a more reasonable representation of overseas levels within church tourism in the English regions away from the major cathedral honeypots.

Of the 103 recorded overseas visitors, some 63 (61.16%) were from traditionally English-speaking countries (USA, Canada, South Africa, Australia and New Zealand). All of these countries have strong historical and cultural links to the UK, and it seems clear that the smaller parish churches are of more interest to visitors from these culturally linked countries, rather than to those visitors emanating from different cultural backgrounds. The United States proved to be the major originating country with 37 visitors (35.92%).

The low numbers of European visitors further emphasises this last point. The numbers from areas traditionally thought to be of a Protestant culture together with a high degree of English language ability, such as Scandinavia or Holland were especially disappointing. In fact, two traditionally Roman Catholic countries, France and Spain, provided the highest numbers of European visitors.

An interesting outcome, requiring more detailed research over the whole spectrum of UK tourism, was the emergence of two quite distinct strata of overseas visitor. The first, and universally recognised, group was that of the genuine tourist, staying perhaps up to a maximum of a month in the case of countries from outside Europe. The second group consists of people making longer stays in the UK in the guise of students or work secondments. This latter group will typically be using a fixed UK basis and exploring its immediate surroundings in off duty or leisure time.

This second type of overseas visitor was evident on several occasions during this survey. They were most notable in Loughborough or Nottingham, both places with high student populations, though other non-student respondents on longer, but fixed duration stays, were encountered elsewhere.

Questions 3 & 13 – The size of group and gender profile

Table 8.7 Age & Gender Profile by Site

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOT	%
U-18 m	6	2	0	1	8	1	0	1	3	2	2	0	3	3	32	3.61
U-18 f	7	5	2	3	6	1	0	2	6	6	2	0	6	2	48	5.41
18-25 m	0	0	0	0	2	0	0	0	2	2	4	0	3	0	13	1.46
18-25 f	1	2	0	0	2	0	0	0	8	6	10	0	2	0	31	3.49
25-34 m	0	1	1	2	7	0	0	1	3	5	5	0	9	1	35	3.94
25-34 f	1	1	0	2	3	0	0	2	3	4	7	0	5	1	29	3.27
35-44 m	4	4	1	4	7	0	0	0	3	0	3	2	6	1	35	3.94
35-44 f	5	5	0	7	7	3	0	0	5	6	1	1	11	0	51	5.75
45-54 m	8	6	0	10	13	3	0	3	5	8	4	1	18	6	85	9.58
45-54 f	12	9	0	12	9	7	1	1	2	13	1	2	13	5	87	9.81
55-64 m	9	13	4	13	10	2	2	4	12	10	1	0	15	6	101	11.39
55-64 f	9	14	4	7	11	4	1	7	13	21	4	4	22	8	129	14.54
65-74 m	12	13	1	0	11	4	0	2	6	9	3	3	4	0	68	7.67
65-74 f	12	15	0	0	11	8	0	3	6	7	1	7	7	3	80	9.02
75+ m	5	2	0	0	4	2	0	0	2	2	1	7	3	2	30	3.38
75+ f	3	4	0	0	7	5	0	0	2	4	0	5	3	0	33	3.72
Totals	94	96	13	61	118	40	4	26	81	105	49	32	130	38	887	
Male															399	44.98
Female															488	55.02

Table 8.7 shows the breakdown, site by site, of the age profile and gender of all visitors interviewed. The results show that the majority, 613 of 887 (69.1%) visitors, were over 45. This was perhaps to be expected, but it does underline a need to attract new visitors from the lower age groups, as the lack of younger visitors, especially in the 25-34 age group, may herald a shortfall in future years.

A major exception to this trend was found at Nottingham St Mary, where 28.57% of recorded visitors were within the 18-25 age group. Two other urban locations, Manchester, St Ann (7.62%) and Loughborough, All Saints (12.34%) also recorded higher than the mean figure for this same age group. Significantly all three locations are close to major student populations.

Female visitors outnumber male visitors in every age category with the exception of the 25-34 bracket. Most significant is the 18-25 group, where females outnumbered males by more than 2 to 1.

Question 4 – Means of transport

Table 8.8 – Analysis of Modes of Transport to Church

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOTAL	%
Bus	5	1				1		3	16	29	8	9		1	73	8.23
Car	86	80	10	60	110	29	2	20	32	54	15	19	106	37	660	74.41
Motor Caravan					2										2	0.23
Car & Cycle													5		5	0.56
Car & Foot					2								6		8	0.90
Coach Hire		9									6				15	1.69
Cycle					2				5				2		9	1.01
Foot	3	4	3	1	2	10	2	3	26	10	18	4	10		96	10.82
Motorcycle									1						1	0.11
Rail									1	9	2				12	1.35
Rail & Bus		2								1					3	0.33
Rail & Car													1		1	0.11
Tram										2					2	0.22
	94	96	13	61	118	40	4	26	81	105	49	32	130	38	887	

Table 8.8 shows the breakdown of modes of transport used by visitors to reach the survey sites. The dominance of the car is obviously predictable. Public transport is only significant in urban locations, no doubt reflecting the frequency and coverage of public transport in many rural areas of the UK. However, even in a relatively well-served conurbation such as Manchester, public transport was used by less than 40% of visitors.

The numbers arriving in some form of coach group is also extremely low. Coach hires were mentioned at only two sites, the group encountered at Belton being a National Trust centre from Bath on a weekend tour to Lincoln and Belton House. The lack of coach groups seems to be a huge gap in the spectrum of church visitor profile.

Question 5 – Major purpose of journey today

Table 8.9. Analysis – The Church as ‘Primary Visit’

SITE	YES		NO		TOTAL
ASHBOURNE	9	9.57%	85	90.43%	94
BELTON	0		96	100.00%	96
BOTTESFORD	0		13	100.00%	13
BREEDON	14	22.95%	47	77.05%	61
BROUGHTON	0		118	100.00%	118
COLESHILL (ff)	21	52.50%	19	47.50%	40
GADDESBY	2	50.00%	2	50.00%	4
HUCKNALL (ff)	17	65.38%	9	34.62%	26
LOUGHBOROUGH	12	14.81%	69	85.19%	81
MANCHESTER	8	7.62%	97	92.38%	105
NOTTINGHAM	3	6.12%	46	93.88%	49
POULTON LE FYLDE	6	18.75%	26	81.25%	32
SUTTON CHENEY	4	3.08%	126	96.92%	130
WARTON	16	42.11%	22	57.89%	38
Totals	112	12.62%	775	87.38%	887
(less flower festival visitors)	74	9.01%	747	90.99%	821
ff = includes flower festival					

The above table shows that only 112 (12.62%) regarded the church visit as their primary visit on that particular day. This figure falls even further, to 74 (9.01%) if the two flower festivals at Coleshill and Hucknall are discounted. This points overwhelmingly to the fact that church tourism is currently a secondary activity.

When specifically asked to identify the primary purpose of their journey, no less than fifty-one (51) different reasons were offered – see Table 8.9a (overleaf). A key finding from this follow-up line of questioning is that some of the reasons given were not tourism related. Further analysis of this information showed some quite unexpected replies ranging from ‘car servicing’ to ‘attending job interview’, indicating that these respondents filled ‘spare’ time by making a free visit to a nearby building. Another significant finding was the complete absence of any replies mentioning ‘church trails’. This does seem to raise major questions about the validity of some of the church tourism developments described earlier in Chapter 5, several of which were highly focused around a ‘trail’ format.

Table 8.9a Analysis of the primary motivation for journey

Reason Given	NO	%
Nearby HVA	235	26.49%
Shopping / Local Market	130	14.66%
Sightseeing	72	8.11%
Church	69	7.78%
Town Trail / Visit	64	7.22%
Lunch / Afternoon Tea	58	6.54%
VFR	48	5.41%
Walking	44	4.96%
Flower Festival	31	3.49%
En route - break long journey	21	2.37%
Antique hunting	13	1.47%
Business	12	1.35%
Guided Walk	7	0.79%
Car Boot Sale	6	0.68%
Second Hand Bookshop nearby	5	0.57%
Church Bike Ride	5	0.57%
Cycle Ride	5	0.57%
Exhibition	5	0.57%
Graveyard	5	0.57%
Adventure Playground	4	0.45%
Caravan Holiday	4	0.45%
Craft Fair	4	0.45%
Car servicing	3	0.34%
Joining Bellringers	3	0.34%
Picnic	3	0.34%
Art Gallery / Exhibition	2	0.23%
Bowling	2	0.23%
Country Bus Ride	2	0.23%
Education /Course	2	0.23%
Forces Reunion	2	0.23%
Garden Centre	2	0.23%
Garden Fete	2	0.23%
Local Farm	2	0.23%
Pageant Rehearsal	2	0.23%
Post Office	2	0.23%
Sketching	2	0.23%
Young Farmers Rally	2	0.23%
Spouse on Business Trip	1	0.11%
Church Tower	1	0.11%
Hairdresser	1	0.11%
Job Interview	1	0.11%
Library	1	0.11%
Theatre Visit	1	0.11%
Wife visiting Hairdressers	1	0.11%
Total	887	

Question 6 – Was the visit planned or opportunist?

& Question 6a – Is this a first or repeat visit to this church?

Table 8.10 Analysis of planned / opportunistic visits & repeat visits by site

Site	Plan		Opp		First		Rpt	
Ashbourne	43	45.74%	51	54.26%	73	77.66%	21	22.34%
Belton	21	21.88%	75	78.13%	75	78.13%	21	21.88%
Bottesford	6	46.15%	7	53.85%	5	38.46%	8	61.54%
Breedon	29	47.54%	32	52.46%	28	45.90%	33	54.10%
Broughton	26	22.03%	92	77.97%	92	77.97%	26	22.03%
Coleshill (ff)	30	75.00%	10	25.00%	6	15.00%	34	85.00%
Gaddesby	2	50.00%	2	50.00%	2	50.00%	2	50.00%
Hucknall (ff)	20	76.92%	6	23.08%	7	26.92%	19	73.08%
Loughborough	32	39.51%	49	60.49%	50	61.73%	31	38.27%
Manchester	47	44.76%	58	55.24%	37	35.24%	68	64.76%
Nottingham	18	36.73%	31	63.27%	34	69.89%	15	30.61%
Poulton-le-Fylde	19	59.38%	13	40.63%	11	34.38%	21	65.63%
Sutton Cheney	56	43.08%	74	56.92%	91	70.00%	39	30.00%
Warton	32	84.21%	6	15.79%	29	76.32%	9	23.68%
Totals	381	42.95%	506	57.04%	540	60.88%	347	39.12%
ff - denotes some flower festival visits included								
less flower festival visits	331	40.36%	490	59.68%	527	64.19%	294	35.80%

This table shows the division between those respondents who said they planned to visit the church when they set out on their journey as opposed to those who made 'a spur of the moment' or opportunistic visit to the church. If the two flower festival events at Coleshill and Hucknall are discounted, the proportion for opportunistic or unplanned visits rises to almost 60%.

This suggests there is a high degree of unpredictability and opportunism about church visiting and it emphasises further the concept that the majority of church visits are secondary to some other activity.

The high number of 'planned' visits at Warton in Lancashire may be due to the fact that the village is not on a main tourist highway and is therefore less likely to be found by chance than some of the other sites.

Question 7 – What prompted you to make the visit to this church?

Table 8.11 Analysis of Motivation to visit or enter the church

MOTIVATION / REASON GIVEN	NUMBERS	%
Habit or custom	160	18.04%
Local History	115	12.97%
Famous Personality Association	108	12.17%
Architecture	88	11.17%
Family Roots / Association.	49	5.52%
Refreshments	42	4.73%
Flower Festival	42	4.73%
Spirituality	41	4.62%
Part of Overall Visit to adjacent HVA	30	3.38%
Tranquility	27	3.04%
Door open	27	3.04%
Return to Roots (nostalgia)	20	2.25%
Dramatic/pleasant site	16	1.80%
Bells ringing	14	1.58%
Monuments	13	1.47%
Wall Friezes	12	1.35%
Stained Glass	10	1.12%
Cultural Experience	9	1.01%
Curiosity	8	0.90%
Friendly Atmosphere	7	0.78%
Close to Restaurant	6	0.68%
Board outside	6	0.68%
Church Bike Ride	5	0.56%
Part of Town Sightseeing	4	0.45%
Close to another unrelated HVA	4	0.45%
Baptism Enquiry	4	0.45%
New Local Resident	3	0.34%
Special Exhibition.	2	0.22%
Forthcoming Wedding	2	0.22%
Diocesan News (to collect)	2	0.22%
Church Magazine (to buy)	2	0.22%
Bellringing Information	2	0.22%
With someone else	1	0.11%
Tower Visit	1	0.11%
Shelter from Rain	1	0.11%
Photography	1	0.11%
Heraldry	1	0.11%
Graveyard	1	0.11%
Collect Bookmarks	1	0.11%
Total	887	

This question produced an amazing variety of answers; the majority of which had been quite unanticipated on the pilot survey. The move away from showing the visitors a prompt card had produced a startlingly different result than would have been the case using the prepared answers on the original prompt card.

A surprisingly high number of visitors insisted that their church visiting was 'a habit' or 'customary practice' on trips away from home; "we always visit a church" was a common response to the question. The local history or, where appropriate, a link with a famous personage were other prime motivations for looking around the church. Indeed, the second and third most popular answers mentioned local history or a link of a church to some famous, usually historic, personality, such as the connection of King Richard III to Sutton Cheney. In the same genre were the many acknowledgements of some aspect of either local or family history.

It also became apparent that the answer 'Architecture' frequently referred to the size or space or the ambience or atmosphere within the overall building rather than individual architectural features recorded in the manner of Pevsner. In fact, real connoisseurs of architecture were encountered only infrequently and, when encountered, invariably referred to quite detailed specific features, such as stained glass or monuments as their specific interest in the building.

The importance of the idea of the church making an 'invitation to visit' can be deduced from the responses of 'door open', 'board outside' or even 'bells ringing'. It suggests that churches may have ready access to some quite simple and inexpensive marketing techniques, which many parishes frequently overlook.

A key deduction from this set of responses, however, was the crucial importance of location. There is a dual dimension to this concept of location. First is the location of the church in relation to some neighbouring visitor focus, either tourist or non-tourist, which is demonstrated in a number of the findings. Churches situated near other HVAs or in close proximity to other leisure activity such as shopping or dining out clearly meant they were much more likely to be visited by the 'opportunistic' tourist. Second is a visibility aspect; a high visibility is a clear visitor draw. Breedon's dominant hilltop site to the surrounding countryside, and the visibility of Ashbourne's spire were both quoted by respondents to this question.

Question 8 – What was the main source of prior information about the church?

Table 8.12 Analysis of major sources of prior information given by respondents

SOURCE	NUMBER	%
None	303	34.16
Previous visit	276	31.11
Friend or relative	137	15.44
Nearby HVA	26	2.93
Local tourist publicity	19	2.44

The most interesting finding of this question was the fact that so many of the visitors (303 – 34.16%) had no prior information about the church at all. The next largest category came from those who said they knew of the church from a previous visit (276 – 31.11%). The third largest category consisted of those who had been told of the church by a friend or relative (137 – 15.44%).

The traditionally accepted sources of tourist information from within the industry itself were very badly represented. Only 19 (2.14%) acknowledged local tourist publicity, whilst even fewer, a mere 6 (0.07%) visitors said they had obtained information from a Tourist Information Centre. This undoubtedly suggests there is a massive education task to be undertaken here, perhaps on a two-way basis; i.e. educating TIC staff of their local church networks and churches themselves being more pro-active in winning over TICs to their cause. There were in fact more combined mentions of individual publications such as Pevsner, Hudson's Historic Houses and Simon Jenkins *Thousand Best Churches*.

Question 9 – Did you sign the visitor book?

Table 8.13 Analysis of Visitor Book Use & Signatories

	YES		NO		TOTAL
Ashbourne	27	28.72%	67	71.28%	94
Belton	no provision				0
Bottesford	10	76.92%	3	23.08%	13
Breedon	27	44.26%	34	55.74%	61
Broughton	17	14.41%	101	85.59%	118
Coleshill (ff)	28	70.00%	12	30.00%	40
Gaddesby	2	50.00%	2	50.00%	4
Hucknall (ff)	9	34.62%	17	65.38%	26
Loughborough	11	13.58%	70	86.42%	81
Manchester	1	0.95%	104	99.05%	105
Nottingham	6	12.24%	43	87.76%	49
Poulton-le-Fylde	6	18.75%	26	81.25%	32
Sutton Cheney	23	17.69%	107	82.31%	130
Warton	12	31.58%	26	68.42%	38
	179	22.63%	612	77.37%	791
(less flower festivals)	142	19.58%	583	80.42%	725
ff – denotes flower festival visitors included					

Both purpose and usefulness of visitor books have already been questioned earlier in the thesis and more discussion is included later in the chapter on service delivery. The overall signatory rate of roughly one visitor in five is largely inconclusive as there is such a diversity and inconsistency in the manner in which such books are both presented situated within individual churches. Observation suggests that visitors with some personal link to the church, however tenuous, are the most likely to seek out and sign a visitor book.

Question 10 – Did you make any purchases from the church?

Table 8.14 Analysis of purchases made visitors

TYPE OF PURCHASE	NUMBER (887)	
None	724	81.62%
Refreshments	63	7.10%
Church Leaflet	38	4.28%
Postcard	25	2.81%
Church Guidebook	16	1.80%
Parish Magazine	10	0.10%
Prayer Card	4	0.04%
Book	3	0.03%
Greeting Card	3	0.03%
Bookmark	2	0.02%
Other gift	2	0.02%
Candle	1	0.01%

Local Guidebook	1	0.01%
Plant	1	0.01%
Poster	1	2.63%

Significant is the very high figure of 'no purchases' recorded. This situation seems to suggest there may be opportunities to increase retail activity in parish churches, an issue discussed further in succeeding chapters.

The most popular purchase was some kind of refreshment, even though this was a service offered at only three locations on the survey. If the figure is based on just these three sites the proportion of visitors taking up this offer is shown in Table 8.15 below.

Table 8.15 Analysis of Refreshment purchases at sites where available

	REFRESHMENT PURCHASERS	TOTAL VISITORS	% PURCHASING REFRESHMENTS
Hucknall	6	26	23.08
Loughborough	9	81	11.11
Manchester	48	107	45.71
Totals	63	214	29.44

Question 11 – Are you a member of National Trust or English Heritage?

Table 8.16 Analysis of membership of Heritage Organisations

SITE	ENGLISH HERITAGE	NATIONAL TRUST	EH & NT	HISTORIC HOUSES ASSOC.	TOTAL	TOTAL DOMESTIC VISITORS	% TOTAL DOMESTIC VISITORS
Ashbourne		23	8		31	83	37.34
Belton		55	17		72	85	84.70
Bottesford	2	4			6	11	54.54
Breedon		21	2		23	56	41.07
Broughton	2	35	1		38	110	34.55
Coleshill		18			18	38	47.37
Gaddesby					0	2	0.00
Hucknall		10			10	25	40.00
Loughborough	3	5	1		9	68	13.23
Manchester		12			12	94	12.76
Nottingham	1	6	1	1	9	39	23.08
Poulton-le- Fylde					0	28	0.00
Sutton Cheney	4	23	4		31	122	25.41
Warton	5	4	2		11	23	47.82
Totals	17	216	36		270	784	34.43

Although not asked, a further 28 (3.57%) of the domestic respondents volunteered the information that they were lapsed members of the National Trust. Thus the total numbers of either current or lapsed members of the National Trust, English Heritage or Historic Houses Association was 298 (38.01% of all domestic visitors).

In addition of the 37 visitors from the United States, 4 (10.81%) were members of the Royal Oak Foundation, the US based charity, which supports the work of the National Trust. Of the overseas visitors only 2 of the total 103 were users of a GB Heritage Pass, whilst a further 2 had an English Heritage Overseas Pass.

The answers to this question suggest a very strong affinity between many church visitors and membership of organisations such as National Trust or English Heritage.

Question 12 – Are you able to think of anything which might have improved your visit to this church?

As on the pilot study, this open question did not generate any significant ideas from the respondents. A huge majority, 775 (87.37%), could think of nothing that 'would have improved their visit'. Of those who did make some kind of positive reply, few were worthy of note and the next two largest categories highlighted 'more information or interpretation' (31 replies 3.49%) and the addition or enhancement of catering (14 replies 1.57%).

Table 8.17 Suggestions for improvement – analysis of responses

	ASH	BEL	BOT	BRE	BRO	COL	GAD	HUC	LBO	MAN	NOT	POU	SUT	WAR	TOT	%
None	77	94	9	59	95	38	2	23	78	93	40	30	115	22	775	87.37
More interpretation	4	1			7			3		1	4		6	5	31	3.49
Guidebook/ Leaflet									1				8		9	1.01
Refreshment			4		1	1						2			8	0.90
Signage outside	1										2			5	8	0.90
Bigger refreshment area										6					6	0.67
Welcomers					2						1			3	6	0.67
Organ / Music playing	3			1	1						1				6	0.67
Bat style guides	4				1										5	0.56
Graveyard info	2													3	5	0.56
More parking	2				1						2				5	0.56
Tower visit						1			2						3	0.33
Access to records							2								2	0.22
Tranquility										2					2	0.22
Restore artifacts					2										2	0.22
Better display of pictures				1											1	0.11
Redecorate					1										1	0.11
Renovate WW1 Memorial													1		1	0.11
Improve tidiness					1										1	0.11
Improve atmosphere											1				1	0.11
Short free leaflet	1														1	0.11
Flowers					1										1	0.11
Worship										1					1	0.11
Better prep on own part		1													1	0.11
Must NOT change					5										5	0.67
	94	96	13	61	118	40	4	26	81	105	49	32	130	38	887	

What respondents who replied 'more interpretation' or 'more information' actually wanted is difficult to quantify. Some alluded to more detail on the history or artefacts within the building, but some implied a need for better information on church ritual or specialist church furniture. When viewed against the findings of Question 15, which shows only about a third of church visitors are regular attendees at church services, this latter aspect may be worthy of much more investigation.

Overall, it must be concluded that paucity of constructive or positive response to this question indicates the significantly low expectation of facilities and customer service delivery at parish church locations held by the substantial majority of visitors. This situation is discussed in more detail in Chapter 10.

Question 14 – Occupation

Although information on occupations was recorded, it has not been included in this thesis as it was felt that the huge of variety of occupations (including those now retired) fitted no discernible pattern. To avoid possible resistance from respondents, a question on personal or household income was deliberately omitted from the survey; this clearly results in some diminution of the data obtained to attempt a real attempt at a worthwhile profile or classification by occupational or social status.

Furthermore, this researcher is strongly supportive of the views put forward by Moutinho (2000) regarding the 'rise of individualism' and the 'eclipse' of the six traditional British social classifications (A, B, C1, C2, D, E). The present fragmented market requires much more sophisticated analysis. However, although attempts have been instigated to create a more appropriate social classification model, there seems a marked reluctance by many contemporary surveys and market researchers to move away from the outdated traditional classification. Therefore, somewhat reluctantly, the findings of the survey have been put into this traditional format, in order to offer comparisons with other similar research and surveys.

Based on the answers received on occupation, the data has been transferred into the usual social classification system. Table 8.18 shows the results on a site by site basis.

Furthermore, the data has been further broken down to identify those respondents who

regarded themselves as 'retired', (shown with suffix -R), and those who were either full time students over 18 or school age within family groups, (shown with suffix -S).

Table 8.18 Classification of Visitors by Socio-economic grouping

Key: A= Class A etc; AR= Class A retired; AS= Class A of school age of full time student.

Ref=refused to answer.

	A	AR	AS	B	BR	BS	C1	C1R	C1S	C2	C2R	C2S	D	DR	DS	E	ES	REF	
ASH	4	6		17	24	3	13	7	5		4		2	2		1	6		94
BEL	2	3		17	27	7	11	12		1	7		2	1		5	1		96
BOT		2		3	1		2	1					1			1	2		13
BRE	3	1		22	2	1	5	6		2	6		7		1	2	3		61
BRO	12	6	2	19	18	3	15	2	2	11	4	2	5	4		2	9	2	118
COL		2		2	1		3	8		4	6	2	2	8		2			40
GAD				2										2					4
HUC	1	1		4	4		3	4		1		1		4	2	1			26
LBO	4	4		10	4	2	6	2		11	2	3	8	6	2	8	9		81
MAN	12	4		15	8	4	15	6	1	7	5	1	3	6		8	10		105
NOT	2	1		15	3		4	2		3		1	1	1		2	14		49
POU				1	4		4	7		4	4			4		4			32
SUT	4	2		38	11	4	23	5	1	8	7		9	5		9	4		130
WAR	3	3	4	8	5	1	6			3			1	2		2			38
TOT	47	35	6	173	112	25	110	62	9	55	45	10	41	45	5	47	58	2	887
%	5.29	3.94	0.7	19.5	12.63	2.82	12.4	6.99	1.01	6.2	5.07	1.15	4.62	5.07	0.5	5.29	6.54	0.2	
			88			310			181			110			91		105	2	887
RTD		35			112			62			45			45					299
%		39.77			36.13			34.25			40.91			49.45					33.71

The above statistics do identify two specific trends within the overall visitor profile:-

- There is high proportion of visitors (33.71% overall) classing themselves as 'retired'. Many of these are in the 55-65 age range (and even occasionally 45-55), reflecting the recent trend in the UK for many individuals to take or be forced into an earlier retirement than previous generations.
- There is a strong indication of higher proportions of ABC1 visitors at rural locations, whereas urban locations, such as Manchester, Nottingham and Coleshill produce a more mixed visitor profile with more representation from the C2DE groupings.

The high proportion of 'retired' visitors has possible drawbacks for the future. The replacement or natural succession of the present generation of 'retired' visitors may be in some doubt on two counts. Firstly, the need to arouse the curiosity and win the interest more of the current generations of younger visitors to ensure this natural succession occurs. Secondly, the current indications from potential much lower pension returns suggest that future generations may not be able to look to early retirement and enjoy leisure pastimes in the same manner that many of the current generation of 55-65 year olds have been able to do (Woolf 2003).

Question 15 – How would you describe yourself?

Table 8.19 Analysis of Self-Description of Survey Respondents

SELF DESCRIPTION	TOTAL (887)	%
Christian – Infrequent church attendee	412	46.44%
Christian – Regular church attendee	304	34.27%
No Fixed Viewpoint	58	6.54%
Agnostic	45	5.07%
Atheist	32	3.61%
Refused to answer	5	0.06%
Hindu	5	0.06%
Jewish	5	0.06%
Buddhist	4	0.05%
LDS / Mormon	4	0.05%
Unknown (too young to offer opinion)	3	0.03%
Other Non Christian	3	0.03%
Deist	2	0.02%
New Age	2	0.02%
Islamic	1	0.01%
Spiritualist	1	0.01%
Moralist	1	0.01%

The guideline used for the distinction between 'regular' church attendee and 'infrequent' attendee was an attendance rate of roughly once per month to be classed as 'regular'.

As already mentioned above, only one in three visitors were regular attendees at church services. Among the many classing themselves as 'infrequent attendees' (46.44%), there is probably a majority who attend only at baptisms, weddings and funerals.

Groups

Throughout the period of the survey only four groups (8 plus) were encountered. Two of these were bell-ringing parties; the first at Loughborough in May and the second at Belton in September. It was noticeable that both these groups made no real effort to visit the remainder of the church and both groups gave the appearance of being in extreme haste to reach the next church on their itinerary for that day.

The other two groups were both school parties. The first, at Nottingham, was a young local infants group with accompanying teachers and parental assistants. This group had pre-booked their visit and the church had apparently forwarded a preparation pack to the school. A welcomer /group escort was on hand from the church (a retired schoolteacher), but his efforts were somewhat in vain as the school did not seem to have made the preparatory input for the visit. As an observer to the events, it did appear that a more positive visit could have been achieved with more effort and input from those leading the group.

The second of the two school groups, at Ashbourne, was much more positive and clearly much better organised and prepared by the school staff, although no input was made, or had been requested, by the church. The group was at Key Stage 2 level and came from the Wolverhampton area and the visit to Ashbourne church was part of an itinerary to the Derbyshire area. The two visits made an interesting contrast of a positive and less positive outcome of such visits, though it must be stressed the blame for the less positive outcome did appear to lie very firmly with the participating school.

Reference has already been made to the lack of organised coach groups (page 184) and this seems to suggest there is a potential source of visitors that many churches might examine more thoroughly, as, properly organised, pre-arranged groups of all types, are potentially much easier to handle than the uncertain and less predictable visiting habits of the casual visitor.

Non-Visitors to church sites

The closing part of the Methodology and Research Design in Chapter 4 highlighted the lack of knowledge regarding reasons why people did not choose to make visits to parish churches.

Therefore, after the collection of data on visitors at the fourteen selected church sites, a further survey was undertaken to ascertain reasons why people, encountered within reasonable access to a church, choose not to make a visit to the church. Three of the sites already used for the visitor survey were selected for this purpose. Two of the sites were rural in character, Sutton Cheney and Breedon; the other, in Manchester, was a city centre site.

As already outlined earlier in the chapter, St James, Sutton Cheney is within about half a mile from a growing tourist site, alongside the Ashby Canal, from which regular boat trips operate during the summer months. There is good car parking (small charge made by Leicestershire County Council) at this site and also some recently much enhanced catering provision. It was at this site that survey of non-visitors was carried out. The church is not visible from this car park.

Although off the main highway, Breedon has a dominant hilltop site and offers fine views over the surrounding Leicestershire and Derbyshire countryside. It has a small, free, car-parking area and, especially on a fine day, it is not unusual for several cars to be parked, but occupants often seem to remain within their vehicles.

St Ann, Manchester is at the south end of a, now, pedestrianised square named after the church. This square also houses the Royal Exchange Theatre, has some of Manchester's more prestigious shops, and is within easy walking distance of both Manchester's traditional banking area and the more popular shopping venue of Market Street.

A short, structured interview form was devised with the main aim of discovering reasons why people might not be visiting the churches. The form is shown in Appendix 3.

The key information sought from the interview was if a visit was to be made, or had already been made, to the church and, if the answer was a negative one, the reason for not visiting. At the two rural sites, where most people encountered were involved in some form of leisure pursuit, a high degree of co-operation was enjoyed, but at Manchester, where the potential respondents were much more likely to be involved in their work or business activity, more resistance to the survey was experienced.

In total, some 202 contacts were made: of these 18 (8.9%) were positive (i.e. had actually made, or definitely intended to make a visit to the church) and 184 (91.1%) were negative or non-visitors. Table 8.20 shows the breakdown of responses at the three sites by age group category.

Table 8.20 Breakdown of Interviews with Non-Visitors

(Actual church visitors shown in parentheses)

Age Group	Breedon	Manchester	Sutton Cheney	Total	Church Visitors
Under 18	1 (1)	0	9 (1)	10	2
18-25	0	10	3	13	0
25-34	4	25	16	45	0
35-44	3	13	17 (1)	33	1
45-54	14 (5)	14	21 (5)	49	10
55-64	13 (4)	16	11	40	4
65-74	3	6	2	11	0
Over 75	1 (1)	0	0	1	1
Totals	39 (11)	84 (0)	79 (7)	202	18

The next Table 8.21 shows the reasons given by the 184 respondents for not visiting the church; again the table is broken down to show responses from each of the three sites.

Table 8.21 Analysis of Reasons offered for 'Non-visit' to Churches

Reason given for non-visit	Breedon	Manchester	Sutton Cheney	Total
Unaware of church	1	5	12	18
Boring		1		1
Nothing to see			1	1
Not interested	5	17	23	45
Already seen/ prior visit	5		2	7
Dog	3		5	8
Would be intrusive	1	1		2
Would feel 'uncomfortable'	1	2	6	9
Not dressed appropriately			3	3
Not child friendly			2	2
Non-Anglican	4	5	2	11
Non-Believer	5	8	4	17
Not church person	3		1	4
No time / too busy		45	7	52

Prefer to be outside			2	2
Weather too nice			2	2
Totals	28	84	72	184

To a large extent the reasons offered for non-visiting polarise between the urban and rural nature of the locations. Over half of the respondents (53.57%) in Manchester simply stated they were 'too busy' or had 'no time' to visit the church. In the two rural locations there was a much more diversity in the reasons given for non-visiting.

Perhaps the most alarming of reasons offered for non-visits was the lack of awareness of the church. Although this answer accounted for only 18 of 184 responses (9.78%), it does perhaps indicate that a more pro-active approach by some churches may bring increased visitor numbers. This increased to 12 from 72 (16.66%) responses at Sutton Cheney; this was the one site where the church was not visible from the location of the survey.

Other responses worthy of note are those 'intrusion' and 'not feeling comfortable'. Although only 11 (5.97%) such responses were received, this may perhaps hide a larger, less honest, total, much in the manner similar to Davies's (1994) conclusions regarding expressions of either 'lack of time' or 'lack of interest' to research on non-visitors to museums. Indeed, especially in Manchester, the impression given by some respondents was that such an answer might be a means of not confronting the real issues of the survey or a 'polite' means of avoiding real participation in the survey.

The answer 'of not feeling comfortable' or 'intrusion' may be linked to the decline in regular church attendances highlighted in Chapter 3. This decline in attendance has possibly caused a lack of knowing correct behaviour or appropriate respect within a church among those unaccustomed to attending churches.

Furthermore, such, perhaps pre-conceived, perceptions about churches also seems to be a similar difficulty found by Davies's work for the Museums and Galleries Commission regarding the perceived image of museums and galleries a decade ago (Davies op.cit.). However, it must also be borne in mind that earlier findings (Table 8.19), where only just over a third of visitors described themselves as 'regular church-goers', demonstrate that there are many non-regular church-goers who do feel comfortable about visiting parish

churches. Parallels might be drawn from the museum sector, where some studies have investigated social inclusion (English Heritage 2000; Fleming 2002). However, much of that research often surrounds the ‘inclusion’ of Britain’s newer ethnic minorities. Such exclusion is clearly relevant to churches as many members of these ethnic groups are of quite different religious persuasion than Christianity. From the survey results analysed here a clear division seems to occur among those from the indigenous population, between those of a Church-influenced upbringing and empathy, even if not actually practising Christians and those with little or no Christian background or empathy.

Table 8.22 below shows the reason stated by respondents as ‘their main purpose of journey’ on the day of interview. Significantly, none of the 202 respondents, including the 18 positive replies (i.e. those actually visiting a church) gave the answer ‘visiting the church’. Once again, this emphasises the view that church visits are invariably ‘secondary activity’.

Table 8.22 – Non-Visitors -Stated main purpose of journey

Main purpose of journey	Breedon	Manchester	Sutton Cheney	Total
Nearby HVA	3		10	13
Nearby Garden Centre	4			4
Concert/theatre visit		6		6
Bus Tour/ Canal trip			23	23
Country drive	11		15	26
Country walk			12	12
Cycle ride	3		4	7
Dog walk			5	5
Admire view	16			16
Lunch / tea			8	8
VFR		5	2	7
Day out		2		2
Shopping		32		32
Work / Business		31		31
Personal Business	2	8		10
Totals	39	84	79	202

This concludes the statistical analysis of the fieldwork data. The next Chapter is devoted to a series of short case studies of churches from the Midlands, whilst Chapter 10 initially looks at some of the varied characteristics of church visitors and creates a classification of church visitor 'types' based on the results from the fieldwork. The latter part of Chapter 10 investigates the importance of 'location' in potential visitors actually reaching particular churches.

CHAPTER 9

CASE STUDIES

The advantages of using case studies to examine current working practices in church tourism were outlined in the research and methodology design in Chapter 4. Accordingly, this chapter is devoted to a short series of case studies to examine existing tourism and visitor handling at six different churches. The churches are all drawn from the Midlands area: two from Warwickshire in the Coventry Diocese two from Northamptonshire in the Peterborough Diocese and two from Leicestershire in the Leicester Diocese.

The studies are arranged in three groups of two. Both churches chosen in each of the studies have some common factor. The first study examines two churches, not normally open to the public, located, about three miles apart, in different outlying areas of a Midlands industrial town and away from major tourist flows. However, both churches have unusual histories and both have experienced a 'renaissance' or rebuilding at quite different periods in their history. In addition, one of the churches also has an important literary connection.

The second study looks at two village churches using a 'Friends of' framework to assist with their financial upkeep and also to promote awareness of the two churches well beyond the locality of their home villages. Both villages are in Northamptonshire but some distance apart, almost at opposite ends of the county. In contrast to the relative obscurity of the two churches in the first case study, both sites in this study are much better known, one for its Saxon origins, the other for its historical associations with both English and Scottish royalty. Both are featured at some length by Simon Jenkins in his *England's Thousand Best Churches* (Jenkins 1999).

The third study examines two Leicestershire churches, one a small village parish, the other at the heart of a small market town. The common link is their association with persons who have made a significant impact on religious history well beyond the confines of their parish and even Leicestershire. Neither were included by Jenkins in his 'thousand best' anthology, nor could they be considered to be situated in popular tourist areas, but both are likely to be sought out by the discerning visitor.

Case study 1

This study examines two churches from the outer areas the Midlands industrial town of Nuneaton. One of the churches has a direct association with the town's earliest religious foundation, whilst the other has a link with a major Victorian novelist, George Eliot.

Nuneaton Abbey Church of St Mary the Virgin

Diocese:

Coventry (Deanery of Nuneaton)

Location:

St Mary is about one mile from Nuneaton Town Centre on Manor Court Road, a busy local thoroughfare, in a largely residential district built in the late Victorian period. The parish population is recorded as 11,154 and it has an electoral roll of 87. The church can seat 200 (Coventry 2003). It would be classed as 'D' in the typology in Chapter 6

Background:

Although the present church dates only from 1877, the site is much older and dates back to the founding of a Benedictine Priory in 1155 in the then manor of Eaton. The present Victorian church, built on the site of this monastic foundation, has four piers of the old tower incorporated into its nave (Mee 1966).

The original Priory was a cell of the Abbey of Fontevraud near Anjou and received Royal Charters from Henry II to hold both a weekly market and an annual fair. These Charters were re-confirmed by Henry III in the 13th century and the Abbey played a major part in the early economic growth of the town, which then became known as Nun Eaton. It continued to be a major feature of the community for almost four centuries. During that time it enjoyed both periods of prosperity but also experienced times of hardship, especially from the Black Death and also from difficulties experienced with the fabric of the building itself (Veasey 2000).

The Abbey was dissolved in September 1539, when it is believed its total precincts and buildings extended over 36 acres of land. In common with many similar properties, it fell into private hands, but family debts of its new owners forced a further sale in 1560. The Abbey appears in the Hearth Tax returns of the mid-1660s, but it had fallen into disrepair

and ruin by the early 18th century (Veasey op.cit.). The site remained a ruin until the mid-19th century, when Nuneaton was expanding rapidly as an industrial town and new housing was being built in the area of the former Abbey. It was decided a new Anglican parish was required and the Vicar of the Parish Church of Nuneaton (St Nicolas) negotiated for a part of the former Abbey site. In April 1876, the Bishop of Worcester laid the foundation stone of a new church, which was built in the original Norman style of the former Abbey (Veasey op.cit.).

In 2003-4, St Mary is seeking to raise almost £500,000 to meet the cost of urgent repairs and its own Appeal Fund publicity describes the parish as 'the second most deprived parish in the Borough and in Warwickshire'. The Abbey Church itself is a Grade II listed building, whilst the site of the original Abbey is a Grade I scheduled ancient monument.

Present opening arrangements

Very limited; took part in Heritage Open Day Weekends in 2002-3 (but is not listed for 2004), when it supported the local Nuneaton & Bedworth District Council Heritage Weekend initiative.

Outside the church, no key-holder information is given: the only named contact is the Vicar, currently Father Andrew Welsby.

Facilities:

- ◆ Car parking is limited and on a busy road or in nearby residential streets
- ◆ Staffed by volunteer parishioners at Heritage Weekends
- ◆ Tea / coffee in adjacent parish room provided by volunteer parishioners at previous Heritage Weekends.
- ◆ No toilet facilities within church building
- ◆ Has a well-produced and very informative 28-page colour guidebook written by local historian (Ted Veasey) published in 2000

Nearest HVA: There are no close attractions at all. The nearest is Arbury Hall, some 4-5 miles distant on the opposite side of Nuneaton. The site is not signposted on any of the

roads within the Nuneaton town centre area and is too far from the present town centre and shopping areas to attract visitors to the town centre.

All Saints Chilvers Coton

Diocese:

Coventry (Nuneaton Deanery)

Location:

Avenue Road, Chilvers Coton, Nuneaton. Chilvers Coton was once a quite separate village to the south of Nuneaton. However, the economic growth of the 20th century has seen Nuneaton engulf the village and Chilvers Coton now finds itself on Nuneaton's busy and narrow southern relief road, designated A4254. However, the church has substantial tree screening and it is therefore not obviously visible to passing car passengers. It is a ten-minute walk from Nuneaton Town Centre.

It would be classed 'C' in typology on account of its link with the 19th century novelist, George Eliot.

Background:

All Saints originally dates from the 13th century. However, in May 1941 it suffered a direct hit from a bomb and only the shell of the original chancel and tower survived. The church was re-built by German prisoners-of-war and re-consecrated in September 1947 (Veasey 2002).

George Eliot was baptised (as Mary Ann Evans) at All Saints and attended services here during her childhood. The churchyard has a family grave containing two of her brothers and both her parents. The church was used as a location in George Eliot's novel published in 1858, *Scenes of Clerical Life*, under the fictional name of Shepperton Church (Eagle & Carnell 1977).

Present opening arrangements

Limited to Heritage Weekends (but is not listed for 2004) and opening for special 'George Eliot' guided tours, organised by the George Eliot Fellowship (see below) to the Nuneaton area. On the few occasions it is open to visitors, volunteer parishioners staff the church. No key-holder contact is given on the church notice board and enquiries are directed to the Parish Office, between 9.30am-12noon on weekday mornings (summer 2004).

Facilities

- ◆ No car parking on main road – though some limited provision at the nearby Chilvers Coton Craft centre (see below), but to reach the church this requires visitors to cross the very busy relief road

Nearest and neighbouring HVAs

Opposite the church, but across the busy main road (A4254), is the Chilvers Coton Craft Centre, which has limited car-parking and refreshment facilities. Arbury Hall, about two miles distant, is the model for Cheverel Manor in George Eliot's writing. Arbury Hall is still the home of the Newdegate family, for whom George Eliot's father was a land agent (Mee 1966).

Directly across the main road from the church are the Chilvers Coton Craft Centre and the Chilvers Coton Heritage Centre. The Craft Centre is open from Tuesday to Saturdays and consists of some 16 individual units, ranging from ceramics to handmade jewellery and has a café facility and toilets. Chilvers Coton Heritage Centre is the current guise of a former local school, closed over forty years ago. It is administered by a Trust and its main feature is a re-created Victorian schoolroom, which organises 'Victorian Schooldays' for local primary and junior schoolchildren, but it also has a main hall capable of accommodating over 100 people for conferences or small exhibitions. However, opening is restricted to pre-booked groups or special events.

Findings

These are undoubtedly two churches with much of interest to offer potential visitors, but both are severely constrained by the lack of human resource required to maintain even a limited opening strategy. There is also a lack of any discernible publicity or promotion.

In 2001 Nuneaton and Bedworth District Council published its 'Tourism Strategy and Action Plan 2001-2006'. This document contains many references to the area's links with George Eliot and claims these connections under the 'strength' heading in its Swot Analysis. The Strategy also lists as a partner in the area's tourism development proposals, the 'George Eliot Fellowship'; an organisation with a membership of over six hundred in twenty different countries, including branches in both Japan and the USA. However, the Strategy's list of visitor and tourist attractions within the District (Appendix 3 page 19)

does not include Chilvers Coton Church, though both the neighbouring Craft Centre and Heritage Centre are listed (Nuneaton 2001).

The Nuneaton and Bedworth Tourism Strategy has only a brief reference to the original 12th century Priory (page 4 paragraph 2.4.) and does not include the site, the oldest historical feature in the town, as one with tourism or visitor potential. This does seem to be a serious omission, especially in an area not replete with natural or historic visitor attractions, a fact perhaps underlined by the document making reference to a McDonalds burger bar at a Leisure Park as a listed tourist attraction (Nuneaton 2001 p19).

Although both churches have in past years been included in the Nuneaton and Bedworth District Council Heritage Weekend publicity, this is not the case in 2004. Clearly support is required from outside internal parish resources. In the case of All Saints, Chilvers Coton, the George Eliot Fellowship may seem an obvious first choice. However, this organisation is relatively small in local membership and its overseas membership is often from an academic background. Furthermore, it sees its key role as the study and promotion of Eliot's literary work rather than potential tourist connections. Perhaps, more promising may be support from a source such as the Open Churches Trust (outlined in Chapter 5), though volunteer stewards would be required to implement an agreed pattern of opening times.

The shortage of manpower at both these churches suggests they would need to look beyond their own parishioners. In Nuneaton there should surely be interest in these two churches from the Nuneaton Society, a group dedicated to the preservation of local buildings and heritage in Nuneaton and registered with the Civic Trust. This Society had much involvement in the preservation of the old Chilvers Coton school, described above, where it normally holds its monthly meetings in collaboration with the Nuneaton and North Warwickshire Family History Society.

Case study 2

This second study highlights two churches in villages at opposite ends of Northamptonshire. A common feature is the use of 'Friends' networks to both raise funds and also assist with a wider promotion of the churches. Both villages boast important historical links. One, Brixworth, is of Saxon origin; the other, Fotheringhay, has links to both Richard III and Mary, Queen of Scots. Both churches were among Simon Jenkins's choices of his thousand best churches (Jenkins 1999).

All Saints Brixworth

Diocese:

Peterborough (Brixworth Deanery)

Location:

All Saints has a hilltop site at the northern fringe of the village of Brixworth (population ca. 3,000). Brixworth is 6 miles north of Northampton but within Daventry District Council. The village is now by-passed by the A5199.

Would be classed as type 'C' in typology formulated in Chapter 6.

Background

Pevsner's 1973 edition to Northamptonshire (p124) introduces Brixworth as 'perhaps the most imposing architectural memorial of the seventh century north of the Alps', and later states that the church surpasses all other Anglo-Saxon churches in England. Rodwell (1989) notes that the site of Brixworth church has been the subject of detailed and long-term historical and archaeological research.

The Friends of All Saints Brixworth, (registered charity 295881), were formed in 1983 to promote the Church. The group now takes a primary role in the financial support and upkeep and works very closely with the Parochial Church Council. Its members elect a Council, of which the Vicar and Church Wardens of Brixworth are ex-officio members. Furthermore, the Chair of the Council must be an ex-officio member of the Parochial Church Council.

Present opening policy

The church is normally open from 10am to 5pm (4pm in winter months). It is unstaffed but has recently been equipped with CCTV cameras. At weekends (Saturdays and Sundays 2-5

pm, Easter to October) visitors are also directed to the nearby All Saints Church Heritage Centre. This is a former small village school, dating from 1811, converted to its present use by the Friends of All Saints, Brixworth in 1995. The Centre is also available for hire and earned over £1300 from this purpose in 2003. The Friends also work in close collaboration with an active Brixworth History Society, and in 2003 some forty volunteer stewards from both the Friends and Brixworth History Society were involved in manning the opening of the Centre. The collaboration between the two groups also includes the production of a pamphlet describing several of the older buildings within Brixworth village.

A precise visitor figure for All Saints in 2003 is unknown, but about 1,000 visitors were recorded at the Heritage Centre (Friends of Brixworth 2004).

Facilities

- ◆ Good car-parking alongside the church, but limited on-street space at Heritage Centre
- ◆ The church has a wide range of relevant publications for sale on Saxon history and the church itself
- ◆ Heritage Centre open at Weekends (free admission), offering local history displays, light refreshments, publications for sale and toilet facilities

Nearby HVAs

There are no major HVA sites within the immediate locality. However, there are several of Northamptonshire's fine country houses within easy driving distance, including Lamport Hall and Althrop House.

St Mary & All Saints, Fotheringhay

Diocese: Peterborough (Oundle Deanery)

Location: St Mary is situated in the small village of Fotheringhay (pop. ca. 120), which is on an unclassified road to the north-west of the A605, four miles north of Oundle and about eight miles south-west of Peterborough. The church has a superb setting on a mound above the River Nene and has a fine octagonal lantern tower, which is a highly visible feature of the surrounding countryside.

It would be classed 'C' in the typology in Chapter 6.

Background

Originally it was the collegiate church of St Mary and All Saints and dates from the 15th century. The present church is the surviving half of a double-sized building, which was partially demolished during the Reformation, when the college and quire were destroyed, but the nave survived as a parish church. It is now a part of the United Benefice of Warmington, Tansor and Cotterstock, and Fotheringhay and Southwick. It was financed by the Plantagenet dynasty, when a collegiate foundation was transferred from the nearby castle in the early 15th century. The future King Richard III was born at Fotheringhay in 1458 and Jenkins (op.cit) suggests Fotheringhay has now become a Yorkist shrine. Later, Mary, Queen of Scots came to Fotheringhay and the adjacent, but long demolished castle, was her final prison and place of execution (Hunt 1987).

Fotheringhay had a Church Restoration Fund as long ago as 1902, when it is said the church was almost derelict and the then Bishop of Peterborough, the Rt. Rev. Hon. Edward Carr Glyn, initially presided over the fund committee, which remained active for almost a century. Indeed, the mid-20th century saw the church further enhanced with a fine stained glass York Memorial Window, with substantial funding from the Richard III Society (Hunt op.cit.). The present Friends of Fotheringhay Church (registered charity 1060437) was formed as recently as 1997 with two primary objectives; to raise money and to publicise the church. The original Restoration Fund benefited considerably from a close relationship with the Richard III Society and the present Friends continues to benefit from a similar relationship. A representative from the Richard III Society sits on the main committee of the Friends.

The clerestory makes Fotheringhay appear an extremely light and airy church and it has now become a popular concert venue.

Present opening policy

The church is normally open during daylight hours, but unstaffed, though stewards are used on special occasions.

Facilities

- ◆ Extensive permanent exhibition and interpretation in the church recording its history and the stories of both Richard III and Mary, Queen of Scots

- ◆ Guidebooks and souvenirs for sale on church and local associations with Richard III and Mary, Queen of Scots, including publications of the Richard III Society.

Nearby HVAs

There are no major HVAs within the immediate locality.

Findings

This study demonstrates the crucial role of their respective 'Friends' groups in the preservation, upkeep and promotion of both these churches. The two groups have an influence far beyond their local communities and thus create awareness and enlist support even from overseas. In the case of Fotheringhay, it would probably be impossible for the tiny village community to even contemplate the upkeep of such a large building without this help.

Brixworth, with a larger local population than Fotheringhay, also shows the benefits of co-operation with other local village groups in finding volunteers to help with visitors. Both churches make use of good display and interpretative material. Fotheringhay is fortunate enough to have a spacious building and easily accommodate such display boards without looking cramped and allow plenty of circulation space for visitors. In contrast, All Saints, Brixworth has a much narrower nave and a less spacious air, but visitors wanting detailed interpretation are directed to the nearby Visitor Centre.

Case Study 3

This third case study looks at two sites in Leicestershire, both of which have associations with important historical figures whose thinking made an impact on religion well beyond the confines of the two Leicestershire parishes described. The two parishes are within 15 miles of each other and both lie within five minutes diversion from the main A5 trunk route; Lutterworth is also within one mile of the M1 (Junction 20) and only four miles from the junction of the M1/M6/A14.

St Mary, Lutterworth

Diocese :

Leicester

Location :

St Mary is at the heart of the small market town, and former coaching town, of Lutterworth in South Leicestershire, roughly midway between Rugby and Leicester on the A426.

Within a mile of the town centre is Junction 20 of the M1 Motorway and both the A14 link road to the A1 and East Anglia and the A5 are also within easy reach.

On the basis of the John Wycliffe (sometimes shown as Wiclif) connection, St Mary would be classed as Type 'C' in the typology outlined in Chapter 6.

Background

Pevsner (1984) describes the church as a 'large one' and notes it had probably reached its present size as early as the late 13th century. Sometimes described as 'the Morning Star of the Reformation', 14th century priest and scholar, John Wycliffe (ca1324 –1384) is said to have retreated for the last two years of his life to his parish at Lutterworth after his academic position at Oxford became untenable as a result of his unconventional views (Bobrick 2001). Wycliffe had nominally been the incumbent at Lutterworth since 1374, as this parish was in the gift of his powerful patron, John of Gaunt (Fountain 1984). Little proven detail seems to be known about Wycliffe's time at Lutterworth and MacCulloch's (2003) recent work on the Reformation has only a minor reference to Wycliffe, though it does acknowledge that his work was taken up by Jan Hus, the important Bohemian reformer, in the early part of the 15th century. However, Fountain (op.cit.) is adamant that Wycliffe's 'greatest work', producing a Bible in the English Language, was achieved largely in his last years at Lutterworth.

Today Wycliffe is remembered in Luttworth by the Wycliffe memorial, now at the east end of the South Aisle. This dates from 1837 and is believed to have been moved from the Chancel area during the Victorian restoration of the church (Caswell 1984). On the south side of St Mary is "Wycliffe's Door", so called because of the unsubstantiated speculation that it was through this door that Wycliffe was carried to his death bed after suffering a severe stroke in the course of divine worship and/or that it was through this door his body was carried some 40 years later after exhumation from its original burial place in the chancel, on Papal orders from the Council of Constance, which had pronounced his body should be burned; popular history has long suggested his ashes were consigned to the nearby river Swift (Firth 1926).

During the 19th century restoration two medieval wall paintings were revealed, which had been whitewashed over by the iconoclasts of previous centuries. The fifteenth century "Dome" over the chancel arch represents the Day of Judgement, whilst three crowned figures over the door in the north wall are thought to be Richard II, his Queen, Anne of Bohemia, and his uncle John of Gaunt, the patron and protector of John Wycliffe (Casswell op.cit.).

Within the last couple of years the west end of the church has been re-arranged to incorporate the provision of toilet facilities, a crèche and meeting rooms and a larger Parish office. This area has facilities for the provision of light refreshments.

Within the church are a good number of interesting artefacts, including prints and pictures, relevant to various aspects of the church's history. However, they seem scattered somewhat haphazardly round the church. Furthermore, at the time of the researcher's most recent visit in mid-August 2004, the church had an exhibition of quilts. The quilts were arranged against the walls of the church and included one completely obscuring the Wycliffe Memorial. This seemed to be a classic demonstration of the need to address space and interpretation issues when organising the layout of a church building for visitor needs.

Present opening policy

Opening is limited to four weekday mornings and Saturday morning (10am-12 noon) each week, when a board is placed at the entrance to the churchyard advertising the tea / coffee

available. Otherwise the church is usually locked. There are occasional extended openings for special exhibitions (art, quilts etc.), when the additional supervisory cover is provided by the exhibition organisers.

Facilities

- ◆ Tea / coffee available during morning opening
- ◆ 3-fold A4 leaflet with brief information on church (free)
- ◆ Guidebook for sale (£1) – 24 page with black & white line drawings, published in 1978
- ◆ Very limited retail facility – largely dependent on a parish mug (£3.75)
- ◆ ‘Church handbook’ (see below) placed alongside visitor signatory book

Nearest HVA:

Stanford Hall – about 3 miles south of Lutterworth, a William and Mary house still in family ownership and regularly open to the public on Sundays and Bank Holidays.

Until a few months ago, a, small, former Victorian school immediately adjacent to the main entrance to the churchyard was the home for Lutterworth Museum, a volunteer operation founded in 1991. By 2003 the Museum had acquired such a quantity of exhibits that it had outgrown these premises and it moved about a half a mile from the town centre to more spacious accommodation. Whilst beneficial to the Museum, the loss of the nearby attraction to St Mary is an unfortunate development as a number of ‘museum browsers’ are likely to have been opportunist church visitors. Indeed, Lutterworth has probably lost the potential for a small ‘heritage area’ within easy walking distance of its market place.

The museum has considerable reference to another important piece of Lutterworth’s heritage, which also extends far beyond the town. From 1938 to 1945, the town was the base for much of the work undertaken by Sir Frank Whittle on the development of the earliest jet engines.

St Michael and All Angels, Fenny Drayton

Diocese :

Leicester (Sparkenhoe West Deanery) and one of five churches in the Fenn Lanes Group of churches.

Location :

Fenny Drayton is a small village situated off the A444, close to the Leicestershire / Warwickshire boundary, about four miles north of Nuneaton, but just within the District of Hinckley and Bosworth. Official Leicestershire County Council estimates put the parish population of Fenny Drayton at 505 in mid-2001. It is seen as a desirable place to live and house prices tend to be higher in Fenny Drayton than neighbouring villages, yet, it has no post office, public house or retail facility of any kind.

In view of the George Fox connection (see below), St Michael would be classed as type 'C' in typology outlined in Chapter 6.

Background

The major historical interest derives from Fenny Drayton being the birthplace of George Fox in 1624. Fox was the son of a Puritan weaver and is thought to have been baptised at St Michael. He is now widely acknowledged as the founder of the Quaker Movement. However, there is no tangible evidence of the George Fox connection within the present church.

Pevsner's 2nd edition on Leicestershire and Rutland refers to a 'badly preserved' Norman south entrance and mentions the 'grimly' restoration of 1860 (Williamson 1984). The best architectural feature of the church is the elaborate monuments to members of the local Purefoy family from the 16th and early 17th centuries. These monuments were described by Hoskins (1946) as 'ought to be seen' in his chapter on Leicestershire churches.

From time to time, Fenny Drayton is used as a concert venue by a local choral group. However, audience capacity is limited and by the small nave area and the narrow chancel. Other fixed furniture is also a constraint on the number of performers who can be comfortably accommodated.

Present opening policy

The church is normally open during the daytime, but not supervised.

Facilities

- ◆ Short description (folded A4 pamphlet) of church and George Fox link available
- ◆ There are no toilet facilities available. A plan to install such a facility is currently meeting substantial planning difficulties.

Nearest HVAs

Using unclassified country lanes, Fenny Drayton is within five miles of the present Bosworth Battlefield visitor attraction (owned and managed by Leicestershire County Council Estates Department) and within a similar distance of St James, Sutton Cheney, one of the survey churches used in this project. Only a relatively short diversion would be required to include the village and its George Fox connection on the new tourist Bosworth Bus Tour introduced in mid-summer 2004, though this may not be welcomed by many local residents.

(Much of the information regarding Fenny Drayton is given with the help of Mr. John Firsby, Church Warden).

Findings

Both of these churches have interesting and important stories to relate to their visitors, but this is really the end of their similarity. Fenny Drayton is bereft of virtually all resources; human, financial and space. In contrast, Lutterworth is a relatively large building, the layout of which has been much improved by the alterations completed in 2000. Fenny Drayton, on the other hand, is small and has no real space, which might be appropriated or adapted for visitor or display purposes.

However, the researcher strongly feels that Lutterworth's very interesting collection of artefacts is not displayed to their best effect. A properly displayed and logically interpreted collection of this material in the 'new' space at the rear of the church would surely greatly enrich the visitor experience. Even so, Lutterworth does have one noteworthy feature, which other churches may wish to pursue. Placed alongside the visitor-book is a 'Church Handbook'. It was formed simply from a standard binder containing a series of A4 transparent pocket wallets. Within the binder was a mixture of useful information and

interesting anecdotes taken from a wide range of sources; the folder was informative about the current work of St. Mary and its two outlying village parishes, a wide range of local amenities in Lutterworth and nearby attractions, plus some background history to both St. Mary and the town of Lutterworth.

In addition, the opening policy at Lutterworth must also be questioned. The morning opening may suit local community needs and the availability of volunteers, but visitors arriving after midday will invariably find a locked church. The probable negative impact on visitors of the museum relocation has already been highlighted. In addition it seems a missed opportunity not to have investigated advantages, which might accrue from a pool of volunteer resources for both museum and church.

At Fenny Drayton, there is a huge task ahead if the George Fox connection is to bring real benefits from heritage tourism. There is a need to examine the issue from the most basic level, perhaps employing the method discussed later in Chapter 12. A medium-term objective might be the formation of a 'Friends' group aimed at winning support and recognition from well beyond the immediate village locality, in the manner achieved at Fotheringhay and Brixworth. Lutterworth, has not taken this route, but even here, with such a high profile figure as Wycliffe entrenched in the history of the parish, there would seem potential rewards from the formation of such an organisation.

The two churches share something of a common background in their respective links with hugely influential religious reformers. Although the researcher is increasingly wary of the church trail concept, there does seem to be a possible case for some collaboration on the marketing or promotion of these two sites, which are within twenty minutes drive of each other.

CHAPTER 10

A CLASSIFICATION OF CHURCH VISITORS AND THE IMPORTANCE OF CHURCH LOCATION

Over the last two decades, researchers have consistently suggested that heritage visitors tend to have a higher than average educational background (Hall & Zeppell 1990; Richards 1996) and the generally similar comments of Berrol (1981) and Stevens (2000) have already been noted in Chapter 2. Richards (1994) considers that cultural interests are more likely to be a motivating factor for travel in those aged 35 or over than for younger visitors, but, to the contrary, Timothy and Boyd (2003 p66) state that 'visitors to heritage attractions are usually younger than of other tourism types'. However, they do add that variations in age profile occur between different types of attractions, and specifically observe that whilst castles appear to attract family groups, churches and museums have a lesser appeal to such groups (Timothy and Boyd op.cit.). Howard (2003) sees two age groups as the dominant ones in the heritage market: young adults and those aged over 40, usually couples. Chen (1998) is of the opinion that heritage visitors are driven by two main motivations; pursuit of knowledge and what he describes as 'other more personal benefits'. Kerstetter et.al (2001) identified three levels of specialisation or prior knowledge levels in heritage tourists. They were also in agreement that the typical heritage tourist had a higher than average level of education, relative affluence, but suggested the age profile tended to be 'late 40s or above' (Kerstetter et.al op.cit.). Also in North America, the Travel Industry Association of America published its latest findings in 2003. They suggest that the demographic profile of the cultural heritage travel segment is now younger, wealthier, more educated and more technologically aware than their previous survey findings of 1996 (TIA 2003).

Research specifically focusing on the motivations of visitors to religious and sacred sites is more limited, though Shackley (2001) recognised two fundamental groups. The first group had a primary motivation of religion or pilgrimage of some form, whilst the second, and far larger group, were secular tourists.

From the outset of the survey at the fourteen church sites together primary data for this thesis, it quickly became clear that there was a considerable variance in the motivation and reasons for visiting churches. A detailed analysis of the 887 visits recorded revealed many quite different motives and reasons for those visits. Table 8.11 in the last chapter shows a breakdown of the reasons given by those questioned in the survey. It is also necessary to take into account that Table 8.9 shows that only a small minority of visitors acknowledged the church visit to be the primary purpose of the journey. Indeed, it was found that the primary reason for travel was not always tourism related.

Thus, using Shackley's basic division of religion or secularism, the overwhelming majority of visits observed were of a secular nature. The basic motivation of a relatively small number of visitors encountered (68 or 7.66%) was considered to be of a spiritual nature. However, within that huge secular majority it was possible to recognise several different strands or groupings of people.

Based on the findings from the fieldwork described in the previous chapter, Table 10.1. (below) takes the information previously shown in Table 8.11 and extends it to collate and classify the varied motivational responses into a series of groups or categories.

Table 10.1 A Classification of Analysis of Motivation given for visit or enter the church

MOTIVATION / REASON GIVEN	NUMBERS	%	CLASSIFICATION
Habit or custom	160	18.04%	UNCOMMITTED
Local History	115	12.97%	HISTORY SEEKER
Famous Personality Association	108	12.17%	HERITAGE GAZER
Architecture	88	11.17%	HERITAGE GAZER
Family Roots / Association.	49	5.52%	NOSTALGIA PILGRIM
Refreshments	42	4.73%	HUNGRY SHOPPER
Flower Festival	42	4.73%	LOCAL SUPPORTER
Spirituality	41	4.62%	PILGRIM / SPIRITUAL SEEKER
Part of Overall Visit to adjacent HVA	30	3.38%	HERITAGE CONSUMER
Tranquility	27	3.04%	PILGRIM / SPIRITUAL SEEKER
Door open	27	3.04%	UNCOMMITTED
Return to Roots (nostalgia)	20	2.25%	NOSTALGIA PILGRIM
Dramatic/pleasant site	16	1.80%	UNCOMMITTED
Bells ringing	14	1.58%	UNCOMMITTED
Monuments	13	1.47%	HISTORY SEEKER
Wall Friezes	12	1.35%	HISTORY SEEKER
Stained Glass	10	1.12%	HISTORY SEEKER
Cultural Experience	9	1.01%	HISTORY SEEKER
Curiosity	8	0.90%	UNCOMMITTED

Friendly Atmosphere	7	0.78%	UNCOMMITTED
Close to Restaurant	6	0.68%	HUNGRY SHOPPER
Board outside	6	0.68%	UNCOMMITTED
Church Bike Ride	5	0.56%	LOCAL SUPPORTER
Part of Town Sightseeing	4	0.45%	HERITAGE GAZER
Close to another unrelated HVA	4	0.45%	HERITAGE GAZER
Baptism Enquiry	4	0.45%	LOCAL SUPPORTER
New Local Resident	3	0.34%	LOCAL SUPPORTER
Special Exhibition.	2	0.22%	LOCAL SUPPORTER
Forthcoming Wedding	2	0.22%	LOCAL SUPPORTER
Diocesan News (to collect)	2	0.22%	LOCAL SUPPORTER
Church Magazine (to buy)	2	0.22%	LOCAL SUPPORTER
Bellringing Information	2	0.22%	LOCAL SUPPORTER
With someone else	1	0.11%	UNCOMMITTED
Tower Visit	1	0.11%	HERITAGE GAZER
Shelter from Rain	1	0.11%	UNCOMMITTED
Photography	1	0.11%	HERITAGE GAZER
Heraldry	1	0.11%	HISTORY SEEKER
Graveyard	1	0.11%	NOSTALGIA PILGRIM
Collect Bookmarks	1	0.11%	HERITAGE GAZER
Total	887		

Seven identifiable groups emerge from the exercise. Some are small in numbers, others significantly large. Most visitors have very clearly recognisable motives, but there are a small number, perhaps more vague in motivation, who may overlap the criteria of more than one category. The resulting classification is shown below in Table 10.2. An outline of each group follows.

The first category classified as a 'Pilgrim or Spiritual Seeker' consists of those people visiting the church from a purely spiritual or religious motivation. Though among the smaller categories in terms of numbers, this is one of the most apparent groups and among the easiest to define.

The second category identified was 'the nostalgia pilgrim'. This group visits a church from a strong and very personal, and, in some cases, emotional motivation usually based on some event or past familiarity, often many years ago, with that particular church. Examples encountered were people who were returning to the church of their marriage, or a church they attended in childhood or youth. They typically wish to talk to stewards and often have anecdotal heritage to offer about the site.

The third category is a genuine 'history or culture seeker'. They know precisely the reason they are visiting the church and are motivated by the connection with a famous personality such as Richard III (Sutton Cheney), Lord Byron (Hucknall) or some other specific historical or architectural link with that church location. Their visit is invariably pre-planned, though the church visit may be just a small part of a bigger itinerary. They are the most likely of any group to have undertaken some prior research or detailed preparation for their visit.

From the survey results, the next two groups are the largest in numbers. The first of these two groupings has been designated 'the heritage gazer'. The term has been appropriated from Urry's (1990) concept of the 'tourist gaze'. Typically, the 'heritage gazer' is gazing on one of a series of heritage experiences, which also meet Urry's conditions as being 'socially organised and systematised' (Urry op.cit. p1).

The fifth and second of the larger groupings is simply described as the 'uncommitted'. This description results from the many survey-respondents, who said they visited churches as a 'habit' and seemed to have no clearly identifiable motive. All had other key purposes for their journey on the day in question and many had quite esoteric reasons for their, usually, opportunistic, visit to the church site.

The sixth grouping has been described a 'local supporter' as usually they had travelled relatively short distances to the church and were either supporting a special event within the church, such as a flower festival, or had a personal motivation such as seeking information about arrangements for baptisms or weddings. It could perhaps be argued that they had some similarity to the first group ('spiritual pilgrims'). However, the typical 'local supporter' was observed to be often unfamiliar with the layout of the building or unsure about current practices if seeking advice or information about religious services.

The seventh and final grouping was attracted to the church site simply because of the refreshment service offered. Among the survey sites this was particularly relevant to St. Ann, Manchester, but similar patterns have been observed on personal visits to churches with well- established catering facilities, such as St Martins-in-the Fields in the heart of London's tourist area.

Significantly, the service delivery demands and expectations are likely to vary considerably from one category to another. Thus individual churches would be well advised to look at the types of visitor frequenting their sites.

TABLE 10.2
A CLASSIFICATION OF CHURCH VISITOR

1. THE PILGRIM / SPIRITUAL SEEKER – Visiting the Church from a genuine spiritual / religious motivation.
2. THE NOSTALGIA PILGRIM – Visiting a particular site from strong personal motivation or curiosity. This may be centred on seeking out family roots or returning to a church once well known to them for some personal reason. This visitor has often travelled further than most of the other categories. Often keen to gain more current information or specific detail and as a result tends to seek dialogue with stewards where possible. Quality Service Delivery usually much appreciated and highly likely to purchase guidebook or some memento of visit.
3. THE HISTORY SEEKER - Knows precisely the reasons behind their visit to the Church and is often well informed about either the site or the historical event or person concerned. Also keen to learn more about the history and / or architecture and looks for further information / interpretation on site. Another potential purchaser of guidebook / souvenir if suitable material available.
4. THE HERITAGE GAZER – Has no strong motivation or prior knowledge for the visit but sees it as an integral part of an overall heritage experience / package, or a desirable experience in its own right – and therefore it must be completed. The ‘gazer’ is much in evidence where there is an HVA immediately adjacent to the Church. As the visit to the church is often a minor part of a greater experience, this visitor is largely undemanding on Service Delivery and unlikely to buy guidebook etc., especially where such facilities are available elsewhere on the overall experience. The term ‘Gazer’ has been borrowed from Urry (1990).
5. THE UNCOMMITTED – Displays a lack of prior firm motivation other than acknowledging a ‘habit’ of visiting churches. Will often be led to the site by chance and will often have a personal or esoteric reason, not connected with churches, or even heritage, for being in that precise location. Again, invariably undemanding on Service Delivery.
6. THE LOCAL SUPPORTER – Usually lives within close range of the site, but is often only apparent at local special events, such as Flower Festivals or events of a personal or family nature seen to be demanding of church recognition or approval.
7. THE HUNGRY SHOPPER – Has no discernible interest in either the building or its heritage. The sole motivation is seeking out refreshment. More commonly found close to major city / town centre shopping areas and only where churches have a recognisable catering facility.
R.W.Gibson 2001 (revised 2004)

The original typology developed in Chapter 6

It also became apparent from the results of the fieldwork that there was a need to re-examine the typology of churches formulated in Chapter 6. This typology classified churches according to their perceived tourism potential. Whilst many of the fieldwork sites were now proven to behave in a manner expected by the typology, there were some interesting exceptions.

The notable exceptions to the theory established in the typology were as follows. There was considerable variance in results obtained from the two city-centre churches of Saint Ann, Manchester and Saint Mary, Nottingham, both classified 'A' in the typology. Manchester received a steady flow of visitors on weekdays and was exceptionally busy on the Saturday, whilst Nottingham was sporadic on both weekdays and Saturdays.

A second case was the paucity of recorded visitors at St Mary, Hucknall (typology class 'C'). The presence of the tomb of Lord Byron in the church had been seen as a compelling reason for this classification, even though Hucknall's declining industrial background produces little else to recommend it as a natural tourist town. Examination of the visitor book strongly pointed to the fact that visitors tend to come in 'specialist interest groups' rather than as casual tourists. Furthermore, it must also be recorded that Hucknall did not have a good performance in adherence to its published opening hours.

Conversely there were sites, which produced more visitors than originally expected. All Saints, Loughborough (typology 'D') was arguably at least as busy as St Mary, Nottingham on most Saturday afternoons, despite Nottingham's obvious claims as a city aiming to attract the weekend break tourist. In contrast to Hucknall, St Mary & St Hardulph at Breedon (typology 'C') with its Saxon wall friezes is not in a major tourist area, but received a steady flow of visitors even in the late autumn.

It was clear that if the cause of these variances in visitor numbers did not lie within the building itself, it would be necessary to examine and seek possible reasons for such variances, outside the building. It was clear that a common factor, which could clearly be identified in contributing significantly to the variances to the concept proposed by the Classification typology, appeared to demand a more detailed analysis of the individual location in relation to its immediate surroundings.

It is evident from the fieldwork that some locations, irrespective of the merits or otherwise of the individual church building, are more attractive to visitors than others. This idea is further enhanced when another key finding of the fieldwork is taken into consideration. Namely, that the majority of church visits are secondary to some other activity undertaken by the visitor on that specific journey.

Therefore some locations are more 'visitor-attractive' because of the ambience or available facilities and infrastructure in the near vicinity of that location. In contrast, negative factors and influences in the vicinity of a church site will render this location, relatively 'visitor-unattractive', notwithstanding the merits of that particular church. Such factors will detract visitors from making these same secondary visits to church sites, which, in more 'visitor-attractive' locations, would be highly likely to be undertaken. This phenomenon had already been encountered whilst deliberating on the choice of a suitable church for survey work adjacent to a National Trust property. It has already been acknowledged that 'visibility' of the site or HVA was the key factor in the choice of Belton as opposed to Sudbury.

However, there is little existing material to use as a reference point. HVAs of long standing have not been located on the criteria of ease of tourist accessibility, as many of them, including church sites, were built for a primary purpose other than tourism. Even for modern purpose-built tourist attractions, there is little researched, but perhaps some increasingly strong anecdotal evidence. Discussing new HVAs Swarbrooke (1995) confines his comments on site location to the choice of sites for new HVAs at the feasibility and planning process. Likewise, Harrison's (1994) *Manual of Heritage Management* does not address the concept of site at all. However, in North America, Gunn (1985 p227) highlighted the importance of 'place' in tourism planning issues and stated that 'the greatest imperative for all of tourism is place'.

However in the UK, it could be argued that the anecdotal evidence of discounting the importance of location, and its consequences, is becoming increasingly apparent. The recent failure of several new and costly attractions in the UK was mentioned in Chapter 2 and 'place' has undoubtedly been a factor in some of these failures. Richards (2001) refers to the failure of the Royal Armouries Museum in a new location in Leeds, using material

proven to attract large numbers in London. There are other recent, initially well-funded ventures, which have folded completely, such as the Museum of Popular Music in Sheffield. Would this have proved more successful in a city long associated with popular music such as Liverpool - a city with a successfully regenerated waterfront area and a well-respected group of museums? It could also be speculated that some recent 'disappointments' in terms of tourist numbers could have been influenced by poor choice of location, for example the well-publicised difficulties of transport, especially from outside the London area, to the Dome at Greenwich. A positive example of the importance of location can be found in the success of the Jorvik Viking Centre in York, among the earliest of the new generation of interactive heritage attractions developed in the 1980s. It has consistently won high visitor figures for two decades, but its location within the long established tourist infrastructure of a historic city such as York means it is highly visible and accessible to large numbers of existing visitors.

Attractiveness of location is to some degree subjective, but to overcome this lack of a measure or scale of location attractiveness, an attempt has been made to remedy this deficiency based on the findings of the fieldwork. Thus a simple scale of 'visitor attractiveness' or 'visitor deterrent' (Table 10.3. below) has been developed. This scale is based on a measurement of perceived positive and negative influences at a specific church location. When applied in conjunction with the earlier typology (Chapter 6), the new scale allows a more realistic assessment of the true tourism potential as it considers not only the merits of the church itself but also the highly influential micro-geographic features of the church location.

Separate criteria have been used for urban and rural sites, though in essence there are several common strands to both types of site.

Table 10.3 CHURCH LOCATION – Micro-geographic influences

MEASURING POSITIVE & NEGATIVE INFLUENCES

URBAN		RURAL
	SCORE	
On major busy pedestrian flow Within busy shopping / market area or within Tourism Business District Highly visible position	+2	Adjacent or en route to major HVA Dominant or highly visible site
On site or nearby free car parking Open door / promotional board Specialist shops (especially antiques / secondhand books) adjacent	+1	On site or nearby free car parking Open door / prominent 'open' sign Local restaurant / pub adjacent
Lack of convenient and affordable car parking Closed appearance	-1	Difficult access by car Closed appearance
Away from major pedestrian flow Outside Tourism Business District Lack of visibility / poor site Site in 'run down' urban area	-2	Off major traffic flow / routes and no HVAs within easy reach - isolation Hidden from view

Sites recording a negative overall score are likely to have poor tourist visitor numbers irrespective of their ecclesiastical or historical importance.

Positive influences to Site 'Visitor Attractiveness'

Among the major 'positive' influences is for the site to be highly visible. This may be in the form of a dominant site well demonstrated by St Mary & St Hardulph at Breedon, which stands on top of a hill dominating the surrounding countryside. It is highly visible to travellers on the former A453 trunk road from Nottingham to Tamworth and Birmingham and also on the newer M42 Motorway. Whilst immediate access may be more difficult from the motorway, there was evidence from the survey interviews that, having been intrigued by the its highly visible position, visitors would return to the Breedon site at a

more convenient time. St Mary Lutterworth and St Mary, Fotheringhay are also very prominent and highly visible locations. Lutterworth's hilltop position means the church is especially prominent to travellers on the M1-A5 link road which acts as by-pass to the town about a mile to the south. Although Fotheringhay is not close to any major traffic route, the fine lantern tower of the church is visible over a considerable distance in the surrounding countryside.

A second positive influence for urban sites is a position in the midst of a busy pedestrian flow. St Ann, Manchester is an admirable example of this; at the heart of a traditionally more upmarket shopping area, close to Manchester's main banking district and within a few yards of the Royal Exchange Theatre. It demonstrates well the concept identified by Getz of the 'Tourism Business District' (Getz 1993, Page 1995). St Ann also demonstrates equally well the simple concept of 'open door' principle; a further 'positive' influence identified. In this case St Ann went a little further and employed a well-placed board indicating a welcome and opening of the church, clearly visible to all passers-by, outside the church itself. All Saints, Loughborough was a further example of a quite different urban church employing a distinctive sign announcing 'church open'.

Loughborough also benefited from the proximity of a quality second-hand bookshop. Several visitors to Loughborough mentioned they had either already visited the shop or intended to do so after leaving the church. It became apparent from the survey that specialist shops, especially those which encourage browsing, as in antique, craft shops or second-hand books will often bring to the location an individual with a flexible time scale and create an opportunist visit to a nearby church, which is open. Such shops are also often likely to attract a similar visitor profile, in terms of age and interests, to that frequently witnessed in the church survey. Rural church sites are similarly likely to benefit from any local specialist retailing and also the proximity of a popular restaurant or inn attracting the 45+ age range. This is particularly evident at St James, Sutton Cheney, where the nearby Almshouse Restaurant produced several opportunistic visits to the church after its patrons had enjoyed a leisurely lunch or a traditional afternoon tea.

Negative influences to Site 'Visitor Attractiveness'

At all sites ease of access is also very important, especially for the casual visitor. Some 75% of visitors surveyed arrived at their chosen church site by car. Poor transport or

parking facilities will act as a deterrent to all but the most committed of visitors. Increasingly urban sites will experience difficulty with this aspect as urban parking restrictions and costs become more stringent. Even a small market town such as Poulton-le-Fylde experiences this difficulty. Here, a complex one-way traffic system has evolved to enable modern traffic negotiate its narrow streets and the church, although occupying a fine site, now finds itself in a largely pedestrianised marketplace with very restricted vehicular access. The nearest car-parking is in a nearby late 20th century shopping precinct and its pricing structure is aimed at short-stay shopping for high utilisation and is thus unlikely to tempt the casual tourist to loiter in the town.

Difficult or low visibility of access, even in rural areas, is also considered a deterrent to visitors. The case of All Saints, Sudbury has already been highlighted. Its lack of visibility to tourists visiting Sudbury Hall surely detracts many of them from adding the church into their visit to the Hall.

Bottesford in Leicestershire provides something of a dichotomy in visibility terms. Its spire is highly visible to users of the busy A52 Nottingham-Grantham highway, but this same highway now bypasses the village. Even if tourists venture into the now tranquil village, the church, despite its high spire, is not easy to find for the stranger to the village, as it is situated behind the main artery of the village and the final part of the access requires a walk down a short pathway across a stream. A very rural scene, but with no signage to say the church is open, it is the purposeful visitor who is the likely visitor. As the table below shows, it was felt that Bottesford's locational strengths and weaknesses balanced each other, and it was the only site of the fourteen to return a neutral score of zero.

The lack of adjacent pedestrian flow is a substantial negative factor for urban sites. Nowhere was this more apparent than Nottingham, St Mary. It has already been noted in Chapter 6 how the axis of Nottingham's city centre has swung around in the second half of the 20th century as a result of the development of new shopping centres. One of the consequences of this change has been the decline of commercial activity within the old Lace Market area of the city, where St Mary is situated. Now, a large proportion of the area sees no major daytime pedestrian flow. There are also tight parking restrictions in the area, which also lacks a major road traffic artery. Two further factors of negative nature are also evident at St Mary's. It is now barely visible from the rest of city, indeed it is completely

invisible from most of the contemporary shopping district, and invariably has a closed appearance. Thus, it returned the worst score (-5) of any of the fourteen sites in the survey. It is this unfavourable site, which undoubtedly contributed to the disappointing numbers of visitors recorded here. Probably only major publicity would rectify this, despite the building being a major part of Nottingham's civic history and a very fine building in its own right (Pevsner's 1951 first edition on Nottinghamshire devoted almost three pages to St Mary).

It is interesting to reflect that a nearby HVA to St Mary, the Lace Market Centre, announced its closure, through lack of patronage, in January 2002 (Atkinson 2002) – which appears to be further evidence that this part of the city is simply not on the main tourist trail in Nottingham.

The last of the negative factors identified is a 'run-down' or decayed environment around the church. St Mary, Hucknall and the Abbey Church at Nuneaton proved to be examples of this. Hucknall has experienced substantial economic decline in the last two decades, with the decline of both the surrounding Nottinghamshire coalfield and the local textile industry. Even though the church is at the hub of the town, major retailers seem to have largely ignored the town, perhaps because of this decline and its relative proximity to Nottingham. Consequently the town has a general ambience more linked to decay than opulence. Furthermore, it is off any major tourist route and its traffic flow is of a mainly local nature. Add in a lack of easy parking, (charges were actually increased during the period of the survey), and there is little to entice the casual visitor. Hucknall scored the second most negative rating in terms of location and the survey results at Hucknall were poor. Closer investigation suggested it was the Byron aficionado (usually arriving in group format), rather than casual visitors, who formed the core of Hucknall's visitors. The church site at Nuneaton was some distance from the town centre and suffered from both its situation in a poor area and limited on-street parking.

Remoteness from other HVAs is also a potential drawback for many rural church sites. Edmunds (1999) referred to the need to belong to part of a bigger enterprise or for the listing in major tourism guides and brochures to overcome the relative isolation of many rural tourism products. Table 10.4 below employs the theory formulated in Table 10.3 on

the sites used for both the fieldwork in this thesis and those described in case studies in Chapter 9.

Table 10.4. Church Location - Measurement of 'Visitor Attractiveness' – Survey and Case Study Sites

	CLOSE HVA	BUSY FLOW	VISIBILITY	PARKING	OPEN	SPEC. SHORESIDE	POOR PARKING	CLOSED	POOR ACCESS	NO FLOW	HIDDEN	POOR AREA	VALUE
Ashbourne			2	1	1	1				-2			3
Belton	2		2	1	1								6
Bottesford			2	1					-1	-2			0
Breedon			2	1	1								4
Brixworth			2	1	1					-2			2
Broughton	2		2	1	1								6
Chilvers Coton	2							-1		-2	-2		-3
Coleshill					1					-2			-1
Fenny Drayton					1					-2	-2		-3
Fotheringhay			2	1	1					-2			2
Gaddesby					1					-2			-1
Hucknall					1		-1			-2		-2	-4
L'borough					1	1							2
Lutterworth			2		1								3
Manchester		2	2		1		-1						4
Nottingham								-1		-2	-2		-5
Nuneaton Abbey							-1	-1				-2	-5
Poulton		2	2				-1	-1					2
S/Cheney	2			1	1	1							5
Warton				1	1								2

As already suggested above, this table clearly shows that the sites attracting negative scores are the ones which did not meet early expectations in tourist numbers, especially both Nottingham (typology A) and Hucknall (typology C). Conversely, Loughborough

(classified D in the typology) gained a positive score and this fits well with the larger than anticipated numbers of visitors encountered there.

Gunn's (1985) convictions about the importance of 'place' have already been noted and further support comes from geographical theories on other industries. For example, Clark (2002) highlights the agglomeration of similar activities in tight geographical areas with the example of the dominance of London in the European financial services industry.

The importance of site location described in this chapter is seen as one of the two vital elements, (the other being resources), required to be able to attract visitors. The relevance of location will be further discussed in the two concluding chapters of the thesis, which examine service delivery issues in church tourism, propose some guidelines for churches intending to take up an interest in tourism on a serious footing, and address some of the issues arising from the findings of the research.

CHAPTER 11

CURRENT ISSUES AND PRACTICE IN CHURCH TOURISM SERVICE DELIVERY

The two concluding chapters of this thesis focus on the existing situation surrounding visitor expectation and service delivery issues appropriate to church tourism. Comparisons are drawn from other sectors in the Heritage Visitor Attraction industry and situations seen from both the case studies in Chapter 9 and the fieldwork sites are used to highlight examples of difficulties, weaknesses and good practice in current church tourism service delivery.

This chapter examines current standards of service delivery, which serious entrants into the church-tourism market will need to address. It also examines some possible ways forward to improve service delivery and enhance visitor experiences. The next, and final, chapter, (Chapter 12), looks at key issues in the context of the findings of this research.

Service delivery in heritage attractions

The UK heritage visitor attraction market review in Chapter 2 concluded with an outline of some of the issues likely to affect the market in future years. It is essential, therefore, that these two concluding chapters are viewed in the context of this already much changed and still evolving leisure market place. Over a decade ago, Yale (1991) observed that little had changed in the presentation of English churches, especially when seen against comparable changes in other historic buildings and there was little attempt to make church buildings appeal to a wider audience. Yale's comments are arguably still validated by the responses received from participants in 'the non-visitor' survey.

These two final chapters must also be viewed in the terms of the current industry thinking on HVA standards and quality. Both Government and industry viewpoints regarding tourist attractions have also witnessed considerable debate over the last 2-3 years. In 1999 *Tomorrow's Tourism*, an official UK Government policy document, identified a need to improve both the quality and range of tourist attractions within the UK (DCMS 1999). Subsequently, the English Tourism Council published a further publication in 2000, entitled *Action for Attractions*. This publication raises many of the key issues facing the

visitor attraction sector of the tourism business (ETC 2000). Among the issues highlighted are visitor satisfaction, raising the quality of attractions and the need for increased co-ordination and co-operation within the overall range of tourist attractions.

Academics, including Swarbrooke (1995) and Stevens (2000) have also highlighted the need for quality service delivery within HVAs. There is increasing study and research being focused on the subject with textbook publications by Leask & Yeoman (1999) and Drummond & Yeoman (2001). Often, these publications draw on already established customer service theory and practice from other service industries. Two widely used concepts are the SERVQUAL model developed by Parasuraman, Zeithalm and Berry in the mid-1980s and the 'service encounter' concept described by Schmenner ca.1990. (Parasuraman et al.1985; Schmenner 1995).

For the purposes of this study, it was felt the SERVQUAL model had more relevance to the testing of an existing and well-established product, often of a commercial nature. Furthermore, it was noted that the value of its usage within the heritage industry has already been questioned by researchers such as Frochot (Frochot 2001a), even though a derivative HISTOQUAL model has been applied to the special case of the historic house sector, but this, again, focused on a mature heritage product. With the exception of a few Greater Churches, such as Tewkesbury Abbey or St. Mary Redcliffe in Bristol, the majority of parish churches are, when viewed as Heritage Visitor Attractions (HVAs), relatively minor in status and only a very small number of church sites are able to claim genuine tourist industry experience and maturity. Therefore, HISTOQUAL was also discounted for this thesis and it was decided to choose the 'service encounter' model of Schmenner as the more relevant and suitable for application to the development of a church tourism product.

In the foreword to the Leask and Yeomans (1999) text on operations management in HVAs, Schmenner describes the overall process of interaction between the visitor and the attraction as the '*service encounter*'. This '*encounter*' is broken down into three key elements:

- 1.the service task
- 2.service standards
- 3.the service delivery system

Schmenner also produced a matrix model for different types of service operations based on the degree of interaction between customer and service provider and the degree to which the product or service is customised or tailored to meet the needs of the individual customer. Within this second model, Schmenner advocates that most HVAs will fall into his category of 'service factory' or an operation characterised by both low interaction and a low level of customisation to the individual visitor (Schmenner 1995,1999)¹.

However, Schmenner does acknowledge that within the HVA sector there is the probability of an extended service encounter. This is quite true of most heritage tourist attractions, where the typical tourist visit is almost certain to be of a more extended duration than a simple retail transaction, and may involve interaction with several staff members. Many tourist visits comprise several distinct parts or separate types of activity combining to form the whole visit. Furthermore, many visits will reflect special characteristics peculiar to individual sites and circumstances (Schmenner op.cit.). Following Schmenner's foreword, the introductory paragraphs of Leask & Yeoman's text enlarge on the concept of both the 'special characteristics' aspect and also emphasise the great diversity of operations to be found within the HVA industry (Leask & Yeomans op.cit.).

For many churches Schmenner's 'service factory' definition would clearly be true. Indeed, many parish churches are not even 'staffed', whilst at many others there is low labour intensity and low interaction between staff and visitor. However, where staff or volunteers are on site to welcome visitors and with most churches experiencing relatively low visitor figures, there is every opportunity to achieve a much higher level of interaction. Indeed some visitors, especially the 'nostalgia pilgrim' or the history seeker' (identified in Chapter 10), are often seeking such interaction. This lack of manned supervision or stewardship prevents such interaction and may lessen fulfilment of the visit. Some sites could aim to position themselves into the Schmenner categories of 'service shop' or even possibly in a

¹ Professor Roger Schmenner, Associate Dean - Indianapolis Programs at the Kelley School of Business, Indiana University, is an economist who over the last two decades has written extensively on service operations and management in a wide variety of industries. His work on 'the service delivery encounter' looking at interaction between deliverers and customers published in 1995 offers much insight into service delivery methods relevant to the tourism and hospitality industries.

few cases to 'professional service' with higher levels of staffing in terms of visitor to staff ratio, thus allowing for increased interaction and customisation.

It is against these combined concepts of industry thinking and academic models that this chapter now examines current practice and experience of service delivery in UK church tourism.

The methodology and research design, outlined in Chapter 4 of this thesis, summarises in Table 4.3 some of the similar tourism characteristics of the historic-house or stately-home sector to the parish-church sector. As indicated in that table, tourism was not intended to be the primary purpose of either of these sectors. Similarly, just as many churches have roots dating back several centuries, the building of country houses also has a long pedigree, dating from at least the Reformation era to the early part of the 20th century (Patmore 1970). Furthermore, the historic house sector consists of a diverse range of properties in terms of ownership and size, just as churches range from the tiny rural parish to the grand edifices found in many market towns, a feature already noted and reflected in the choice of the sites for the survey work.

The historic-house sector is a well-established and mature player in the tourism-attraction market. Mandler (1997) suggests its origins lie in the dawning of the awareness of a national heritage inspired by Sir Walter Scott's novels of the early 19th century. Although there are records of scholars and authors such as Leland or Celia Fiennes visiting country houses well before Scott's era (Tinniswood 1989), it seems Mandler's view may be appropriate if applied to a wider public, and certainly more appropriate to travellers who might be classified as the forerunners of present-day tourists (Mandler *op.cit.*). As early as 1920 one estimate suggests there were over 230 castles, country houses and gardens open to the public on an entry fee basis (Tinniswood 1998). This trend accelerated after World War II and has continued through the latter half of the 20th century. There are now many examples of historic houses, which place an increasing dependence on their tourist revenue in their overall financial perspective. Therefore, it seems prudent to seek out examples of success and good practice in this field and highlight features, which could be transferred and adapted for the benefit of church tourism.

As already indicated, the contrast in size and scale of development in the historic-house sector can easily be replicated by the immense diversity of church sites. The grand estates and country houses at Chatsworth or Blenheim equate to the splendour of the large cathedrals which characterise cities such as Durham, Lincoln or Winchester. In contemporary tourist terms both receive large numbers of visitors and have developed and tailored their service delivery to meet visitor demands. Thus for the small parish church the role model from the historic house sector must be taken from the smaller operators in that sector, perhaps still family owned and thus, in similar fashion to churches, where tourism is still secondary to their primary function. Small properties such as Cottesbrook Hall in Northamptonshire, still primarily a family home, or some of the smaller National Trust properties, such as Rufford Hall in Lancashire, are seen as suitable examples. It is also pertinent that through the period 1984-1997, the National Trust has been the most successful operator within the UK heritage market at increasing its visitor numbers (Hanna 98); probable reasons for this are discussed in more depth in Chapter 12.

At this point it is useful to reflect on two further aspects of heritage tourism perhaps unique, and certainly of some significance, to parish churches. Firstly, results from the fieldwork (Tables 8.9 & 8.9a) emphatically point to the majority of parish church visits being secondary to some other activity, and, furthermore that the primary activity is not necessarily of tourist nature. This outcome strongly suggests that the majority of churches are likely to be secondary attractions and it supports the idea, established by Swarbrooke (1995), of dividing HVAs into primary and secondary attractions. Secondly, the majority of HVAs in the UK are not huge attractions aiming at the mass-market sector. Millar (1999) suggests that over 60% of historic properties, gardens and museums in the UK receive fewer than 20,000 visitors per annum, a fact also acknowledged in the ETC's introduction to its *Action for Attractions* (ETC op.cit). For churches it has already been established that many sites, even those in major tourist areas, probably achieve only 5,000 visitors per annum, although as already established earlier in this thesis (Chapter 3 and also the case studies in Chapter 9), precise visitor figures are rarely known and most parish church figures quoted in reports and official publications are generally nothing more than intelligent 'guesstimates'.

Clearly the concept of secondary activity, be it either tourist or non-tourist related, has great relevance to the parish-church sector. It must be concluded that only a tiny proportion

will ever be in the same league, in terms of visitor numbers, as the large cathedrals or even greater churches, such as Beverley Minster or Tewkesbury Abbey. It is thus imperative to recognise this concept in any planning or promotion of church tourism. New entrants to the market would be wise to approach it with realistic targets and ambitions.

The remainder of this chapter therefore examines current standards and practices in terms of customer service delivery based on the stages of a typical tourist's consumption of most HVA sites and how this experience relates to examples of parish churches encountered in the research for this thesis. It begins with signage and parking and continues through the typical components of an HVA visit through to its completion.

Signage, Parking & Access Issues

Ease of access is crucial to the success of any HVA. Difficulties encountered by intending visitors may not only prevent them ever reaching the site, but also produce a negative first impression on those who do eventually reach their chosen attraction with some difficulty.

Good signage of HVAs is essential, but there are problems for the small attraction. The provision of dedicated brown tourist signage will inevitably require financial input from the HVA. Such funding may be beyond the budget of the small attraction and is likely to be beyond the resources of many small parish churches. Even if the finance can be raised, the situation may still not always be straightforward. Present guidelines to Local Authority planners on tourist signage date back to 1995, but are currently under review. The indications are that the Highways Agency would like to see stricter controls on the amount of tourist signage on major trunk roads (DTLR 2002). This is not a good omen for the smaller attractions.

It seems more prudent for the smaller attraction to seek out either other methods of signage, or to look for partnership opportunities with other HVAs or other facilities in the same locality. Certainly a good relationship with local planning sources seems to be highly desirable to identify and gain from any possible opportunities. However, a simple board saying 'church open – welcome' positioned outside the building is highly desirable. Some sites on survey and case study (Ashbourne, Loughborough, Lutterworth and Manchester) used such boards with positive results

Provision of convenient car parking is widely recognised as an important asset to tourist attractions (Shackley 1999). It is even more important for more remotely situated HVAs, as they do not have the advantage of gaining the overflow of visitors from neighbouring large attractions or the advantage of a location within the catchment area of a 'honeypot' destination. For the individual visitors this will inevitably mean private car parking – some 74.41% of visitors on the field survey came to their chosen church by car (see Table 8.8) – a figure also borne out by with the findings of the National Churches Tourism Group Survey (73.8%). Both these results also fit very comfortably with the 1998 UK Day Visits Survey research figure of 71% of all UK leisure day trips being made by car, a figure which rises to 85% in rural areas (Countryside Agency 1999). The number using car transport was still relatively high (51.43%) even at a city centre site such as St Ann, Manchester. This figure was in spite of the lack of any on-site parking, the high cost of nearby city-centre parking, and against the background of Manchester arguably having a one of the stronger public transport infrastructures into its surrounding hinterland.

In the case of rural sites it was found visitors were almost totally dependent on private car access – Breedon in Leicestershire recorded over 98%. Only one site, an inner city location, (St Mary, Nottingham), fell below the 50% level for the number of visitors arriving by car. This situation probably reflects the difficulties of St Mary's site, which suffers from relatively poor access by main roads and the increasing scarcity of casual car parking in the immediate vicinity.

To accommodate larger groups consideration must be given to the need for adequate coach parking. This requirement is well demonstrated by the dedicated tourist bus parking bays adjacent to St Paul's Cathedral in London. It is arguable that without this facility, St Paul's would not be a staple ingredient on the itineraries of many of London's most popular sightseeing tours. Whilst the small parish church does not have to meet the demands made of a major HVA, it is most desirable that some coach parking or unloading / boarding provision be available, if the potentially more predictable and sometimes more lucrative coach market is to be courted and accommodated.

Access for the disabled must also be carefully assessed following the introduction of the Disability Discrimination Act (1995) and Disability Rights Commission Act (1999). There are now statutory requirements for all service providers, which must be met by October

2004. These requirements take little account of the difficulties posed by the nature of church properties, invariably built in an era long before the facilities, now being classed as mandatory, were thought to be a necessary part of such buildings. However, as these facilities will have to be in place for the primary purpose of church buildings, their use and enhanced facility within a secondary activity such as tourist visits should perhaps be viewed as a bonus.

Access and security issues

Historically the concept of churches being open at all times has its roots in the right of sanctuary. However, ecclesiastical sanctuary for fugitives was effectively abolished as long ago as 1623, although sanctuary for debtors continued to be recognised in many places until the 19th century (Friar 1996). Secular sanctuary, which relied upon a royal proclamation, was restricted to a mere seven cities even by time of the Dissolution of the Monasteries and was also ended altogether by 1773 (Friar op.cit.). Even though the statutory right of sanctuary had long been abandoned, the concept has recently been revived with reference to political refugees. Furthermore, there has been a continued social acceptance that Anglican parish churches would offer an open door at any time.

It has been suggested that when, shortly after the end of World War II, Nikolaus Pevsner began his series of county guides to English architecture, it was most unusual for an Anglican church to be locked and thus inaccessible to the casual visitor (Worsley 1998). In the latter half of the 20th century this long-established principle has had to withstand the seemingly rising tide of crime and vandalism experienced in many parts of society. Consequently there are now many parish churches, which are locked other than when services are scheduled. This change in policy has received increasing publicity from topographical feature writers (Somerville 1994, Worsley op.cit.), who have argued for the reversion to traditional open-door policy.

Undoubtedly, it must be acknowledged that security is now a perpetual cause of concern for many Parochial Church Councils. One estimate from 1994 suggested that half of the 16,000 Anglican parish churches were locked and three-quarters of the 4,500 Roman Catholic churches were normally locked outside service times (Fowler 1994). More recently, in September 2000, a press release from the Church in Wales acknowledged that

probably as few as 22% of churches in Wales were open outside times of worship (The Church in Wales 2000).

In 1998, a new charitable organisation, the National Churchwatch Group, was founded. Its purpose is to assist and advise individual parishes combat the growing problem of crime. The National Churchwatch website page suggests many minor offences go unreported and estimates that there are 18,000 crimes against places of worship each year (National Churchwatch 2002). The problem appears equally valid in both urban and rural locations and, furthermore, it is not merely confined to stealing tangible goods. There have even been cases of parish records being used to create false identities for passports and credit cards (Alberge 2000).

During the course of this research from late 1996 to November 2001, personal visits on a totally random basis were made to 100 churches. Of these 62 (62%) were found to be open; 38 (38%) were closed; the full list of these visits is detailed at the end of thesis in Appendix 5. However, at three of the 'closed' sites access was gained by obtaining the key from a designated keyholder to the church, whose identity and location was posted in the church porch; a further three were visited in the nature of some special event such as a concert. Whilst no conclusions are being drawn from this experience, as no methodology or formula was applied in selecting the churches visited, it is probably a reasonable reflection of the current situation to be encountered by the casual visitor.

To allow potential visitors to arrive at any attraction and have them find it closed is clearly not good practice. However, it can be strongly argued that the casual visitor or tourist is being over demanding in expecting that churches should be left open and unattended at all times just for the purposes of tourism. Indeed, this is one of the features which makes church buildings an exceptional case in the field of heritage tourism, as no other group of built HVAs attempts to satisfy such a demand, nor do they suffer from the same resultant customer expectation of availability. Both the museum and country-house sectors stipulate pre-determined opening times for public access. Furthermore such opening hours are frequently quite restrictive on a number of criteria, such as seasonality, specified days of the week, and even quite restricted times on the stipulated days. There is also evidence that, in recent years, some smaller attractions have been forced into cutting their opening hours as financial constraints and staffing difficulties have had to be met. One such

example is Bishop Francis Asbury's Cottage, a small attraction at Great Barr in the heart of the industrial West Midlands. Cuts in local authority funding for the local museums service mean the attraction is open only on a few occasions each year (Reyburn 2002).

The Lutterworth case study in Chapter 9 also raises the issue of choosing the most appropriate opening times. Should the times be aimed at local parish / community needs or structured to times when most tourists are likely to visit, for example Saturday afternoons or Bank Holidays? Also totally inexcusable for a professional visitor attraction, but more understandable when the issues surrounding volunteer staff in churches are considered, are those occasions when stated and publicised opening times are simply not fulfilled. Regrettably, this certainly did occur at one of the survey sites (Hucknall).

Admission charges

The question of admission charges to parish churches is a vexed one. The aforementioned tradition of open access to churches has created a general expectation of free entry to churches for all purposes. The concept of charging for entry to a church is simply abhorrent to the traditional viewpoint of many people, both within and without the Church. It is commonly held that individual churches have traditionally relied on voluntary offerings from visitors and there are virtually no exceptions to this practice among parish churches in the United Kingdom. Only Kings College Chapel in Cambridge, not within the strict definition of a parish church, and Holy Trinity in Stratford-upon-Avon (where a charge is levied to view Shakespeare's tomb), are exceptions to this practice. Both these sites have introduced admission charges with a view to controlling numbers of actual visitors, a problem encountered by very few parish churches in the UK. However, it is a problem encountered in major tourist cities such as Venice, where charging for entry to several of the most visited of the city's churches was introduced in the mid-1990s to help counter the sheer volume of visitors (Lorenzi 1997). Furthermore, charging for entry for tourist visits to church buildings in some other parts of Europe is common practice, with several Belgian cities, such as Antwerp and Leuven, asking for a specified admission fee from their visitors.

In recent years, charging for entry has become much more common among the larger and more tourist-frequented UK cathedrals such as Winchester and Ely and also London's royal peculiar of Westminster Abbey (Millington & Priaux 1995; Tisdall 1996; Wroe

1997). Although in several cases the charge was introduced as a measure to control numbers, other sites, including Ely and Lincoln Cathedrals, have specifically chosen this charge as a means to increase revenue for the upkeep of the building. The ICOMOS survey of 2000 revealed that the majority of even UK cathedrals still prefer to rely on voluntary donations, supplemented by secondary spending on retail or catering facilities, rather than impose a fixed entry charge to visitors (ICOMOS 2001). An interesting outcome of the imposition of charges at Ely Cathedral was a report from the clergy that visitors spent longer over their visit than was the case when entry was free (Millington & Priaux *op.cit.*). However, even within cathedrals the debate is always close to the surface. The Archbishop of York and York Minster's Dean & Chapter are reported to have opposing viewpoints over a controversial proposal to levy a charge of perhaps £5 on York Minster's 1.3 million visitors sometime in the summer of 2003 (Gledhill & Rozenberg 2003). This latter situation is even more interesting when considered against the experience of York's museums, already mentioned in Chapter 2. The York Museums Trust group of attractions experienced a decline of 15% in visitors in 2002, against an increase of 20% for the same period at the National Railway Museum in the city. The Railway Museum abolished charges in 2001, whilst the Museums Trust retained and increased charges (Wilkinson 2003).

Chapter 2 also highlighted the confusion experienced in a number of major cities since 2001, when a change to free admission policy was introduced by a number of the national museums, causing a perceived loss of visitors to those museums still making entry charges (d'Arcy 2002). However, churches are not alone in having a dilemma over admission prices; there is evidence of a high degree of uncertainty and inconsistency in pricing throughout the UK heritage industry. In late 1997 Garrod and Fyall undertook an extensive research survey into the heritage industry, a major feature of which was an examination of factors influencing pricing strategy for admission to all types of heritage attractions (Garrod & Fyall 2000). Their survey of heritage visitor attraction managers suggested "token pricing will continue to be the norm" (Garrod & Fyall *op.cit.* p695) for the majority of such attractions in terms of managing access. The same survey also highlighted the tendency of industry managers to perceive secondary spending as probably more elastic than the primary admission price, considered by many to be more inelastic (Garrod & Fyall *op.cit.*). The authors, Garrod and Fyall, expressed some doubt about the wisdom of this strategy, which will be discussed further in the section on catering and retail activity.

Welcome, Supervision and Stewards

The first moments of a visit to any tourist attraction are frequently key moments to the overall visitor satisfaction outcome. A poor welcome and beginning to the visit may well blight the entire experience, even if the later stages are adequate. Churchill (2003) recognised the 'need to be welcoming and hospitable', together with high standards of front of house welcoming as a key issue for churches entering the cultural events market. The same criteria must be applied to the individual tourist visit. Initial contact and interaction between the visitor and the representative of the HVA is the opportunity not only to ensure a warm and genuine welcome to the visitor, but also to ensure proper directions and orientation for the next stages of the visit (Shackley 1999). Furthermore, it affords a major opportunity to 'soft sell' any ancillary facilities, such as catering or souvenir retailing.

However, many small parish churches are unstaffed and are therefore totally dependent on a purely visual welcome. Eight of the fourteen sites used on the field survey were in this category and a ninth (St Chad, Poulton-le-Fylde) employed only limited supervision purely to meet a locally perceived higher security risk coinciding with local school closing time. Of the remaining five sites, three had volunteer staffing at all times. Of the six case studies, just one example, Lutterworth, had regular planned supervision, albeit based on a limited opening pattern, whilst three others were open but not staffed and two (Nuneaton and Chilvers Coton) were closed except on rare special openings. It seems essential that some kind of highly visible form of welcome and introductory direction is required at such unstaffed sites. This becomes even more pertinent, when it is recalled there were some non-visitor respondents who seemed reluctant to visit a church because they felt 'uncomfortable' in doing so.

The two city-centre locations (St Ann, Manchester and St Mary, Nottingham) had full-time vergers in attendance. In addition, Manchester had volunteer catering staff on Saturdays and Nottingham also had a most erratic volunteer coverage of its retail facility, but the concept of welcoming did not appear to be a part of their role. However, the two vergers had many other duties demanding much of their time and tourism was not always one of their higher priorities. Thus, at both sites it was found that the casual visitor was unlikely to have contact with anyone representing the church, especially as the vergers were

frequently busy on other church business, often away from the nave area. From a visitor viewpoint, these two sites were often similar in welcome and orientation to the unstaffed sites. In reality just three of the fourteen survey sites and one case study site (other than those with Heritage Weekend opening) were endeavouring to ensure all their visitors received some form of personal welcome, using volunteers, who were also worshippers at that church. A variation on this situation came from the Brixworth case study, where, if, at weekends, visitors walk to the visitor centre, they would find welcoming volunteers, who are able to impart knowledge not merely about the church but also about the history of the village.

There is an obvious similarity of the use of such volunteer staff with the same aspect of operations in several HVA sectors. It is estimated that over 7,000 volunteers regularly make some contribution to the operation of preserved steam railways in the UK (Hanna op.cit.). The National Trust in England and Wales has no less than 38,000 active volunteers, who carry out a wide variety of tasks from administration and gardening to those, perhaps more obviously visible to visitors, who act as room stewards (National Trust 2001). The National Trust is especially reliant on these volunteers acting as room stewards and welcomers throughout its country-house operation. Recognising the vital role these volunteers play in maintaining the image and standards of the organisation, the National Trust invests in substantial training of its volunteers (Smart 98). This volunteer situation is not confined to the UK. In the USA, the National Parks system relies on an estimated 120,000 regular volunteers in addition to its salaried workforce. These volunteers are calculated to offer four million hours of service each year (NPS 2002).

A key problem in the further development of church tourism is simply finding enough volunteers to act as welcomers and guides at many church sites. Invariably, churches look to fulfil these tasks by members of their own congregation. Again to use the examples of both the National Trust and the US National Parks Service, this is arguably a shortsighted policy. If suitable volunteers were enlisted from other organisations with heritage and other relevant interests, a much greater pool of manpower is likely to become available, and possibly with a wider range of skills to offer: examples of such organisations might be a local Civic Trust or a local history group. This is undoubtedly one of the most successful aspects of the Brixworth case study, where support has come from the Brixworth Local History Group.

All volunteers, whether church members or not, should be required to undertake some basic training or induction appropriate to the needs of the site to ensure consistency in delivery of service to visitors. Training issues are discussed in more detail in Chapter 12.

Visitor Books

Many churches have established a practice of placing a book to be used as a means for recording signatories of visitors. Such books are routinely found in a high proportion of English parish churches. Only one church used in the fieldwork survey for this thesis did not provide such a visitor book, namely St.Peter, Belton. Churches are much more likely to offer their visitors this facility than other HVAs. The vexed question of using them to produce estimates of the numbers of visitors to individual sites has already been discussed in Chapter 5. The precise location of the book within the individual church, and hence its visibility and subsequent accessibility, is a key element, which seems to be often totally ignored in this debate. In terms of service delivery and quality experience the varied types of book provided and the ease or otherwise of availability to the intending signatory are other factors, which are also invariably overlooked. Indeed, the researcher would argue that some visitor books, in less than pristine condition, send out a negative message about the general ambience and standards of care from that particular church.

Even more significant, at none of the 14 survey sites (13 with visitor books) was evidence obtained of any positive usage of this information left by visitors. All the case study sites had some form of visitor book, but again there was no evidence of positive thinking about its use or real purpose. This apparent irrelevance of purpose is also a general finding of the ICOMOS survey work, where just one site, St Margaret Kings Lynn, reported monitoring of its visitor book for "ideas, reactions, criticisms etc"(ICOMOS 2001). The real purpose of such provision and the issue of whether visitors really want this facility should be addressed within the service task identification process. Other parts of the HVA sector seem to place little importance on this facility; it is most unusual to find such books for the use of the general public in the stately home sector. If provision is made at all, it is likely to invite specific customer service comments about the attraction and the visitor experience as is the practice encountered at Warwick Castle in November 1999.

Church Guidebooks

Individual guidebooks to specific churches were quite rare prior to at least the mid-Victorian period, although there are exceptions. In Derbyshire the first reference to any form of individual publication appears to be as early as 1798 when the church at Melbourne was the subject of a study by Wilkins. The same church was covered in 1843 by a 55-page publication, and four years later, "*Some account of the Parish Church of Bakewell in Derbyshire and of the early gravestones and other remains discovered in recent years*", was authored by F.C.Plumtre. In the case of St Oswald Ashbourne, one of the survey sites, the earliest recorded guide in the Derbyshire County Library appears to be an 1891 publication of thirty-one pages by Francis Jourdain. In 1934 Ernest Sadler produced an even more extensive publication of over seventy pages. However, by the early 1960s, a much shorter guide of just eight pages was deemed sufficient to meet visitor needs.

St Mary Warwick is another example of a church with several early publications and even spawned the production of specialist guides to its Beauchamp Chapel. The preface of a local 1845 publication about this Chapel refers to the demands for a more "authentic and circumstantial account" than that offered by the guidebook. In contrast an imposing and important site such as St Mary Nottingham has no recorded dedicated publication until 1874 (Taylor 2000). Other sites used in the survey work, such as St Peter Coleshill (dating from the 13th century), had no published guide until 1913 (Watkins 1990). There seems to have been a reliance on the traditional county histories such as Dugdale's to Warwickshire or Nicholls on Leicestershire. Later, the contemporary guidebooks of the Victorian and Edwardian era, such as those published by Murray or Blacks frequently include detailed descriptions of both the exterior and interior of major churches in a style offering much greater detail than similar regional guidebooks of today. Typical of this detail are the six pages (p219-225) given to the churches of Dover in *Black's Guide to Kent* (Black 1879). Mee's *King's England* series of 41 guides to the English counties, first published in the 1930s, and the *Shell* series of county guides, published both before the Second World War and in the 1950s, though less formally detailed than the Victorian publications, also offer much anecdotal and historical fact, which now seems to be frequently overlooked by the editors of contemporary guidebooks.

Of the fourteen survey sites and six case study sites, thirteen had a published guidebook. A mere 16 sales – just 1.8% - were recorded among the entire sample of visitors interviewed. Even if the sites where no guidebook was available for purchase are discounted, the figure still only rises to 3.2%. These findings seem to be completely at odds with the National Churches Group survey; this survey claimed no less than 53.6% of visitors ‘would like to find a guidebook on offer’, though it did not address the real issue of how many of those 53.6% would actually purchase. However, it must be pointed that at several sites with guidebooks, they were not on open display to visitors (Nottingham, Hucknall and Nuneaton Abbey). At other sites (Manchester, Poulton-le-Fylde), the guidebooks, though on open sale, were very poorly positioned among a mass of other non-saleable material and thus unlikely to catch the eye of the casual visitor. Only at Ashbourne, Bottesford, Lutterworth, Brixworth and Fotheringhay were the guidebooks clearly visible and visitors given a positive invitation to purchase. At Loughborough a guidebook is available, but as a free introductory leaflet was handed to each group of visitors, potential sales of the guide were almost certainly negated. At a number of sites it can be argued very strongly that many visitors were probably totally unaware that a guidebook existed at all. If sales of guidebooks are to enjoy even modest increases, greater attention needs to be given to their display and promotion. To make the guidebook a key feature of the visit, as, for example, happens at most National Trust properties, some serious, and perhaps radical, thought seems necessary regarding both the format and promotion of such publications.

There are strong divisions of opinion on the style of guidebook most suited to visitors. Should it be a formal, almost academic treatise, for consultation after the visit, or should it be something less demanding and easy to scan whilst the visitor is actually strolling around the church interior? This is also a dichotomy for many major HVAs. The validity of both arguments is demonstrated by the National Trust’s increasing adoption of a policy allowing visitors a choice of both genres of publication at many of its properties. In addition, at its larger properties, the National Trust usually offers special publications aimed at younger (school-age) visitors, a valid marketing tool in the Trust’s aim to widen its demographic coverage and underpin its future membership. Furthermore, there are invariably several ‘buying opportunities’ of guidebooks prominently displayed and offered to visitors at different stages of their visit.

Whatever format is chosen, the content and layout of the guidebook also needs careful thought. Again the National Trust has adopted a standardised format for its country house properties, which creates a distinct 'branding' of its guidebooks. Thus, visitors to several properties come to know the style and format of the guidebooks on offer.

The cost of guidebook production is also another important issue. Sales of guidebooks are unlikely to recoup the costs of production, unless almost prohibitive and unrealistic cover charges are made. Additional revenue from sponsorship and advertising must be considered; the Lutterworth guide acknowledged sponsorship amounting to 40% of the cost from a local construction company.

Interpretation of History and Ritual

A substantial part of the research and literature on heritage interpretation is concerned with museums, buildings usually specially set aside to interpret and explain some aspect of the past. In historic houses too, much of the interpretation surrounds highly visible objects, often both of significant value and of high quality in terms of workmanship. However, the task of interpretation in parish churches is substantially different to both these cases and arguably a much more difficult one. The church building is a live, contemporary and evolving building, but yet, in nearly all cases, it has a long and significant past history. This dilemma was highlighted many years ago by Sir Charles Peers, when he pointed out that ancient buildings, still occupied and used, are actually still adding to their history (Peers 1931).

A further dilemma stems from the relative paucity of objects on display in most churches, when compared with a major country house. Interest within the church building is likely to arise from the merit and quality of its architecture and internal furnishings. However, an area, almost unique to places of worship, is the interpretation of their memorials, especially if these commemorate eminent and well-known persons or have links with some important historical event. An important outcome of this situation means there are several different strata of material to be put before visitors in an intelligible format. Table 11.1 (overleaf) shows the range of this material and its diversity of subject matter.

Table 11.1 Church Interpretation - Key Elements

1.The history and development of the building itself - architectural and church history
2.The role of the individual church within its local community and the stories of the people associated with a particular church and those with memorials within the church – social history
3.The explanation of ritual and specialist furniture within the building – ecclesiastical history
4.Current activity and the role within the local community.

Although initially all four elements may appear to be quite separate strands of the story, there is invariably considerable overlap. Thus, there should be a basic requirement for them to be brought together and related in a style and format which will allow visitors to leave with a sense of having experienced the whole story of the building, its purpose, its history and its current role in the community. This latter element may be of crucial importance for those who see church tourism as an integral part of mission. A church able to demonstrate a strong and vibrant role in its local community is arguably in a much stronger position to inspire and win over a casual visitor to express further interest and possible involvement with its primary role.

Once again the nearest parallel to the parish church seems to be the small historic house still primarily used as a family home. But an examination of current practice in most parish churches suggests interpretation is an area where very little work has been done at all. There is almost total reliance on the features within the building to impart their story unaided. The same applies to church furniture and ritual, with little attempt to provide any explanatory background to the visitor from a different culture for example. The only help may come from a guidebook. The need for improvement here is even more crucial when it is put against the survey findings. Some 34% of visitors interviewed in the field survey said they had no prior knowledge of the church they were visiting, a further 31% were dependent on knowledge from a previous visits, and 15% were visiting as a result of

information gained from family or friends. The number who claimed to have real knowledge or information prior to their visit is extremely small, less than 10% when other factors such as boards outside the church are also stripped out of the total figure.

The interpretation of any tourist attraction arouses debate and, often, difficult choices have to be made. Among them is the dilemma between pure history and perceived heritage (Lowenthal 1995; 1998), already discussed in Chapter 3. Whether the interpretation should emphasise the local, regional, national or worldwide viewpoint is yet another issue to be resolved (Lowenthal 1988). Tilden (1977) argued that interpretation should connect its topic to something within “the personality or experience of the visitor”, whilst Verkara (1999) suggests that the real purpose of interpretation is to bring ‘value added benefit’ to the total site. Uzzell (1989) outlines four distinct uses of interpretation, which, if fully acted upon, would mean the visitor is enmeshed in the interpretative delivery of the attraction right from initial entry to final departure. Although all but the very largest and busiest church sites are unlikely to have a major requirement for rigorous enforcement of Uzzell’s “hard visitor management” (a use of interpretation to create stricter methods of visitor control and regulate the visitor flow through the site), the adoption of Uzzell’s basic principles might make eminently good practice in creating a series of benchmarks for good quality service delivery. Most churches have the opportunity of maximising Uzzell’s remaining three uses of interpretation and thus enhance the overall visitor experience (Uzzell op.cit.). These opportunities are discussed further in Chapter 12 under step 6.

Retailing & Catering operations

Hanna’s review of sightseeing trends suggests that in 1998, 87% of attractions in England obtain at least some income from retailing. For those attractions surveyed with over 100,000 visitors some 38% of revenue came directly from retailing. This proportion increases to 41% of revenue if all the attractions surveyed are included. However, this increase is slightly misleading as the much higher returns from extensive catering operations at some larger attractions hold down equally substantial retail contributions when viewed solely in percentage terms (Hanna 1999). For heritage properties offering free admission in 1999, Hanna (2000) estimates some 65% of revenue is derived from retailing or catering. There can be little doubt about the huge importance of retailing in expanding revenue generation in the tourist attraction sector and any church aiming for financial profit’ from tourism must be mindful of this situation. Furthermore, any church

retail operation must be perceived, in the eyes of its visitors, as achieving a standard at least the equal of other HVAs in standards of presentation and value for money

However, running contrary to this viewpoint are the concluding paragraphs of Garrod and Fyall's paper, highlighted earlier in this chapter. These paragraphs issue some cautionary advice about following such a strategy. They warn that investment in extensive catering and retail developments could not only detract from the authenticity of the heritage attraction itself, but may also even divert investment away from essential conservation and repair work (Garrod & Fyall 2000). They also suggest that focusing on secondary revenue is only a feasible strategy where visitor numbers are at least stable or, preferably, increasing. It seems wise to suggest that, in view of the low visitor-number typically encountered at most church sites and the general lack of real knowledge about the characteristics of visitors, investment in such schemes should be rigorously analysed before a substantial, and perhaps, irrevocable commitment is made.

The point within the overall visit when tourists encounter the major retailing activity is also highly important. Careful planning is required with regard to the position of this part of the visit in terms of both its precise physical location within the attraction, and also its chronological position in the sequence of the overall visitor experience. The favoured position is undoubtedly at the completion of the tour of the main part of the HVA. At this stage the visitor is most likely to purchase a souvenir or some keepsake of the visit. There is also the opportunity for secondary selling of items not directly related to the HVA, but which make potentially acceptable gifts. This practice is also being increasingly adopted by other leisure attractions, such as garden centres, especially those owned by large operators such as Wyevale or Dobbies. Although essentially of retail nature in concept, it is noticeable that there are now many garden centres offering 'additional' product lines of a type favoured by many HVAs as their visitors conclude their visit at a checkout facility. Indeed, Dobbies has recently opened a complex, well situated close to the A5 trunk road near Atherstone (North Warwickshire), which clearly is intended to lure the visitor to make a lengthy stay at the site, as it offers substantial shopping, leisure and catering options well beyond the traditional range of garden-centre products.

Of the churches used for fieldwork, only three sites, (Ashbourne, Breedon-on-the-Hill and St Mary Nottingham) have attempted anything beyond the most basic retailing provision.

Two of these three, Ashbourne and Breedon-on-the-Hill, rely hugely on visitor honesty to collect payment as both locations are normally open throughout the day without stewards. At St Mary, Nottingham a retail area has been specially developed and located in the north-west corner, close to the main west door, of a building which has proportions more in keeping with some smaller cathedrals than a typical parish church. However, normal practice is for visitors to enter and leave by the south porch on the opposite side of the building. As a result many visitors miss the retail outlet altogether. During the fieldwork visits, it was also noticeable that the volunteer staffing of the shop was most erratic, resulting in the loss of potential sales and revenue. St Mary, Nottingham could be cited as a textbook example of how to squander optimum benefit from an investment in retailing and it is an admirable support to the cautionary comments of Garrod and Fyall mentioned earlier. Hopefully, this situation will be much improved when the proposed changes, mentioned in Chapter 8, to make St. Mary a major arts centre are introduced.

These are some of the circumstances behind the fieldwork result (shown in Tables 8.14 & 8.15) of just 40 (4.5%) recorded retail purchases, other than catering and guidebooks; in other words over 95% of visitors included in the survey made no purchase at all. The most successful retail operation was at Breedon-on-the Hill, where 19 (31.1%) of the 61 recorded visitors made some purchase. Corresponding figures at Ashbourne were 14 (15.2%) from 92 visitors and Nottingham 6 from 49 (12.2%). It is possibly significant that Breedon's retail area was in the relatively large porch area, outside and quite separate from the nave of the church. This exterior location replicates the situation normally encountered at many HVAs. Breedon's retail site was easily, albeit on a small scale, the best located of the retail outlets encountered on the survey and among the best observed in the hundred sites personally visited.

The ICOMOS survey concentrated on much larger churches and cathedrals than those typically used in this project and it offers no directly comparable statistics. However, it is noticeable that of the parish church statistics included in the ICOMOS survey, there are wide variations in the amount of revenue attributed to retail activity. In the Cotswold parish of St James Chipping Campden, a figure of just 10% of visitor revenue is attributed to retail sales, whilst a similar tourist area site in Constable Country, St Mary the Virgin Dedham claims up to 60% of visitor revenue accrues from its retail operation (ICOMOS op.cit.)

It can only be concluded that there is overwhelming evidence that in the majority of churches, the attention given to retailing provision needs to be much improved and expanded if real gain is to accrue from this activity. Yet, there is still one further cautionary signal emanating from the fieldwork. Those churches, which are located in the immediate vicinity of a well-established and mature HVA, whilst benefiting from visitor numbers, may find it very difficult to secure a firm retail or catering foothold. The prime examples of this from the fieldwork are St Peter at Belton and also St Mary Broughton (Oxfordshire). Situated directly alongside the National Trust property of Belton House, St Peter received relatively large numbers of visitors who saw it as a mere extension or integral part of the Belton House visit; many of this church's visitors must be categorised as 'heritage gazer' and would almost certainly use the well-established, quality retail and catering facility provided by the National Trust at Belton House. Against such stiff competition, St Peter Belton would have a very difficult, if not impossible, task to gain from the development of either facility. St Mary, Broughton was alongside a family-owned, historic-house property, which also offered a catering and retail operation. Thus the critical importance of location, already discussed in Chapter 10, comes to the fore once again.

In contrast to the high figure of 87% of all attractions offering at least some form of retail opportunity to their visitors, Hanna's estimate on catering and refreshments suggests only 22% of museums and galleries derive income from catering (Hanna op.cit.). In a typical HVA visit, most visitors tend to partake of any available catering towards the end of the visit, at some point after the major sightseeing task has been completed.

Of the churches included in the survey, only St Ann, Manchester had made any significant attempt to offer catering to its visitors. This operation relied on volunteers working under cramped conditions underneath the tower area, as the Georgian style layout of St Ann means there is extremely limited space outside the nave area. It was very clear from the survey response that the catering attracted a steady stream of regular patrons and the resultant revenue made a significant contribution to church funds. It was from this site that the concept of the 'hungry shopper' category of church visitor arose, although two more sites noted with similar types of visitors were St Peter Nottingham (in a prime shopping location next door to Marks & Spencers) and St Mary Hinckley. In the latter case, the

former south aisle of a large Victorian building has been totally isolated from the nave of the church and transformed into a café area with its own separate access. Again staffed by volunteers, it has become a popular facility with shoppers in Hinckley town centre. However, as these visitors do not enter the church at all, it was felt that they could not really be classed as true 'church tourist visitors'.

Added to the caution urged by Garrod and Fyall should be the demands of the Food Safety Act 1990. This Act lays down strict standards on food preparation and hygiene, which providers of refreshments and catering for public consumption must meet. Furthermore, if no existing provision is already in situ, the capital outlay in start up must be considered. It is unlikely that the typical parish church would be able to justify such outlay on tourism returns alone even if the capital were available. The only justification must be one of cross-subsidy; i.e.-the capital investment required can be vindicated by a need for such facilities in the primary role of the church. In such cases the tourism use can be seen as a bonus.

Most churches were built in eras long before the provision of running water and toilet facilities became normal practice in public buildings and the majority have been slow to rectify this need. There is increasing evidence that many churches are now including modern toilet facilities in any refurbishment plans. This is especially beneficial to churches where concerts and other performance events are seen as an important use of the building. At the time of the survey, and since completed, All Saints, Loughborough was in the process of extensive alterations to include a kitchen and toilet facility to support such activities. Bringing such extensions and alterations to listed buildings can pose problems. Loughborough was fortunate to have the space in a little used vestry area to complete its plans without altering the outline structure of the overall building. However, for smaller buildings, space is often at a premium and such re-allocation of space is not always possible. The case study example of St Michael and All Angels in the Leicestershire village of Fenny Drayton is experiencing, so far (June 2004), insuperable difficulties, in adding a much desired toilet and changing area, as space is at a premium and it seems impossible to realise the aim without structural change to the outline plan of a Grade II listed building (Firsby pers.com.)

Exterior, surrounds and ancillary buildings

None of the 14 sites used in the fieldwork survey made any use of the exterior or surrounds of the building to add to the visitor experience and extend the stay. This is in marked contrast to many other HVA sites and especially the historic-house sector. Many historic houses are making good use of their surrounding estates and land to create additional visitor opportunities, which both extend the overall length of stay of visitors and in many cases also provide further income opportunities. Many have created additional business opportunities by opening up their gardens and even extending into the growing garden-centre business.

Stretching the analogy beyond the HVA sector to a more extreme example, there is possibly something to be learned from the airport sector. Here, retailing has become an important part of the airport service delivery, as airport authorities have realised waiting air passengers are a potentially affluent and, certainly, captive customer base (Chesterton 1993).

Clearly this opportunity is simply not available to many urban parishes, as is the case at St Ann in Manchester, where its city-centre location means any limited land around the building has long ago been given over to other uses. However, in the case of the majority of rural parishes the situation may be very different. Nevertheless, as already noted in Chapter 3, the whole subject of churchyards has been afforded only minute coverage in comparison to the buildings themselves (Bailey 1987).

The same situation is valid in relation to any outlying or ancillary buildings. In the historic-house sector, it is commonplace for former stable blocks or servant quarters to have been appropriated for entirely new purposes in serving the needs of the modern HVA. There seems to be an obvious parallel to encouraging the development of church or village halls, especially where such facilities are in close proximity to the church building itself. The case study example of Brixworth is one situation, where shared use, with a local history society, of a small visitor-centre has been developed for the benefit of visitors to the church.

There are two sequential corollaries to the use of church halls or similar ancillary buildings. The first obvious difficulty is this situation simply exacerbates the need for yet

more supervisory staff. Secondly, the quality of service delivery must be of a high standard. It is already established that a strong core of church visitors are National Trust members accustomed to high standards of service delivery at National Trust properties. Any additional or ancillary facilities used to extend the church visit must therefore endeavour to meet similar standards or risk being perceived by visitors as inferior and possibly undesirable.

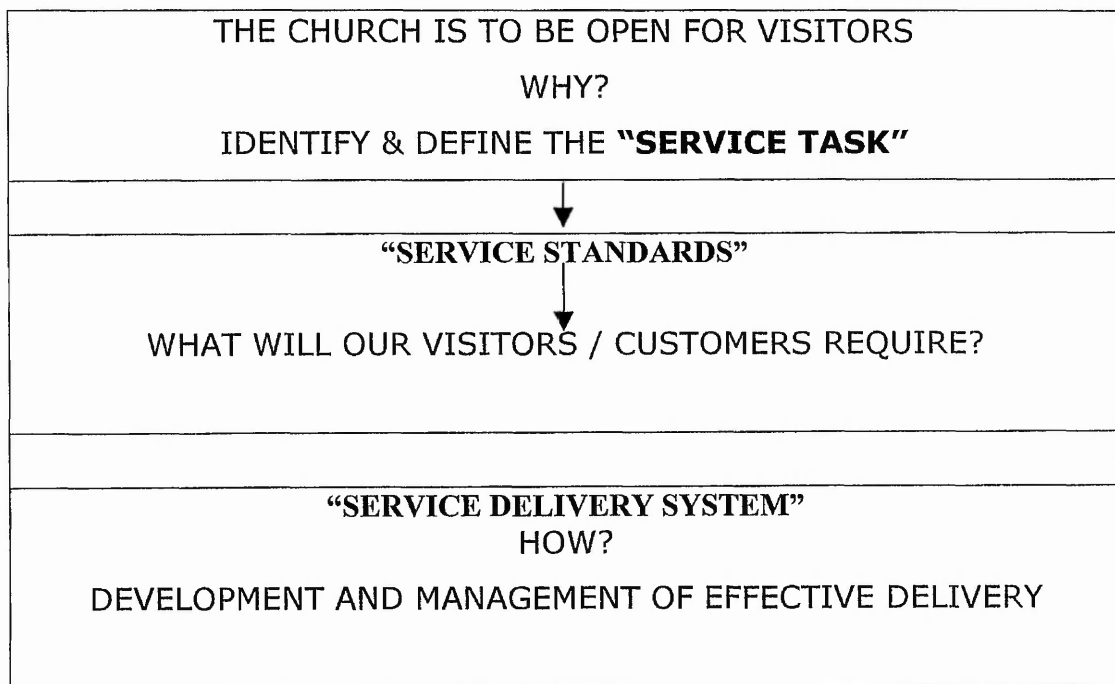
Opening the Church

The remainder of this chapter outlines a service delivery system for smaller parish churches. Although still based on Schmenner's *service encounter* concept, it takes the viewpoint that not all visitors to parish churches can be categorised as 'service factory' customers. This stance will be argued with support from the Classification of Church Visitors proposed in Chapter 10.

However, before reaching this stage it is arguable that churches should thoroughly satisfy themselves they are intending to be serious about entering tourism on a professional basis. Appendix 6 shows a flow chart designed to help reach a decision on this question.

If the outcome of this deliberation is positive and tourism is seen as desirable, then Table 11.2 (overleaf) shows the consequent flow of thought required to apply the Schmenner concept to church tourism.

**Table 11.2. OPENING A CHURCH FOR VISITORS – MODELLED ON
SCHMENNER’S SERVICE ENCOUNTER CONCEPT**



Service Task

It is essential that the 'Service Task' is clearly defined and understood from the outset. Schmenner refers to this first attribute of the service encounter as a 'why' question. In effect, why does the service exist at all, and, why does the customer value the service being offered?

In terms of church tourism there are some basic features common to most sites, but many sites will find they have very distinctive and sometimes even unique aspects to offer their visitors. The question "why are we opening the church" must produce clear reasons in order to progress to the second aspect of the Schmenner's service-encounter concept, namely, service standards. The second question will be much more difficult to answer but should still be considered as the visitors must value the service and facilities offered if it is to have any real future. Shackley (1999) strongly reinforces this theory and invites HVA managers to view their visitors as 'customers' in the knowledge that many traditional HVA providers will find this suggestion a difficult one to embrace. She also warns that 'proper management of visitors' is a key element in the further development of the HVA market.

However, it takes little imagination to see how alien the idea of church visitors being thought of as 'customers' may be to many parish church sites.

To identify 'the service task' required at a particular church site, it is clearly desirable to know what the visitors to that site expect. The classification of visitors outlined in Chapter 10 (based on the fieldwork for this thesis) identified seven specific types of church visitors and it is quite obvious that these different types or categories of visitor have widely differing expectations and service demands from their visit.

Table 11.3 below attempts to place these types of church visitors in Schmenner's model.

Table 11.3. Classification of Church Visitor adapted to Schmenner Service Models

<u>TYPE OF CHURCH VISITOR</u>	<u>SCHMENNER SERVICE MODEL</u>
SPIRITUAL PILGRIM	SERVICE SHOP OR PROFESSIONAL SERVICE
NOSTALGIA PILGRIM	PROFESSIONAL SERVICE
HISTORY SEEKER	LIKELY TO SEEK PROFESSIONAL SERVICE
HERITAGE GAZER	SERVICE FACTORY
UNCOMMITTED	SERVICE FACTORY
LOCAL SUPPORTER	SERVICE SHOP
HUNGRY SHOPPER	MASS SERVICE OR SERVICE FACTORY

The 'Spiritual Pilgrim' is probably the most difficult category to apportion to Schmenner's theory, as some visitors seeking spiritual or religious motivation or comfort will simply seek solitude and silence, whilst others may be seeking highly demanding professional pastoral care and advice. Furthermore, this category is arguably out of the strict tourist definition. The remaining categories are more easily apportioned. Both the 'Nostalgia Pilgrim' and the 'History Seeker' often seek some professional level of service or interaction to enliven and enhance their visit. In contrast, the large numbers of 'Heritage Gazer' and 'Uncommitted' categories are invariably undemanding and will seemingly accept almost whatever is presented to them, whatever its quality or merits. 'The Local

Supporter' is another difficult category to place with certainty, but in most cases they make few real demands on service delivery. Therefore, they have been classed as 'service shop' type visitors demanding relatively low skills and labour intensity but probably with a higher degree of interaction between visitor and host. The final category of 'the Hungry / Thirsty Shopper' demands higher labour intensity but relatively low interaction. Thus, for church sites with substantial numbers, they would clearly fall into something of a 'mass service' category, but 'service factory' at sites with a small number of visitors.

For churches already enjoying a steady flow of tourist visits, perhaps 2,500 or more per annum, it is really essential to undertake some form of survey or evaluation to discover the types of visitors and determine the basic reasons why they visit that particular site. It is only at this stage that the real 'service task' can be identified and its practical delivery can then be addressed.

In practice few, if any, churches seem to have attempted real evaluation of who their visitors / customers really are. Much is left to chance and the lack of any clear knowledge of a visitor motivation and needs makes the task of real completion of 'identifying the service task' an extremely difficult one.

Service Standards

Having identified the reasons why the service is being provided, a strategy of how to achieve an effective delivery to the customer must be developed. Again, there will be enormous variations across the spectrum of parish churches, both scale of operation required and the resources available to sustain the delivery. The common thread linking all the varied sites must be the aim to achieve consistently high levels of visitor satisfaction. Frochot refers to the higher values placed on quality service delivery in the last decade in all walks of life. She also makes the significant point that a satisfied customer passes on this message to a further four potential customers or visitors, whilst the dissatisfied customer relates their poor quality experience to at least ten further people (Frochot 2001b).

Service Delivery System

However, before a more detailed breakdown of each part of the concept can be attempted, the question of leadership or management must be addressed. It is apparent that a

management structure or line of responsibility for individual parishes with regard to tourism is a rarity. From the experience of the fieldwork and the random visits made to many types of parishes, it appears few parish priests or incumbents regard tourism and visitor management as an important part of their work, so to find interaction between tourists and clergy in small parish churches, rural or urban, is unusual. Only one personal visit ran contrary to this, at Croston in Lancashire, where the Revd. Canon Brunswick makes a practice of being present in his church on summer Sunday afternoons to welcome visitors and conduct them around the building (see personal visit May 98 – Appendix 5).

In his already quoted introductory paragraphs to Leask & Yeoman's publication, Schmenner quite firmly states on page vii that 'a weakly managed heritage visitor attraction' is likely to result in its eventual demise (Schmenner *op.cit.*). Thus, the first key requirement for any parish church intending to enter the HVA field on a serious basis must be to decide how the tourism brief is to be organised and managed in terms of available resources, both human and financial. These two crucial resource issues are discussed in more detail in Chapter 12, which examines the key issues facing parish-church tourism identified from this research.

Table 11.4 attempts to translate the Schmenner model into the operational language of a parish church seeking to aspire to a more professional HVA service delivery and consequent higher tourism profile. This table (11.4) is therefore designed as a series of steps to be followed at the very outset of developing a church-tourism strategy and delivery system. Appendix 7 shows the same table in a flow chart format. The process is not designed to be a one scenario fits all situations, as the questions it poses are likely to produce a wide variation in answers according to the circumstances of each site.

**Table 11.4 TOURISM DEVELOPMENT FOR A SMALL PARISH CHURCH – THE
BASIC STEPS**

ARE TOURIST VISITS TO BE ACTIVELY ENCOURAGED AND WELCOMED?
IF NO – TAKE NO FURTHER ACTION IF YES - FOLLOW THE TEMPLATE BELOW

1. WHY ARE TOURISTS TO BE ENCOURAGED? – IDENTIFY THE SERVICE TASK.
2. WHO WILL OVERSEE / MANAGE THE PROJECT? – IDENTIFY A CLEARLY DESIGNATED PERSON RESPONSIBLE FOR THE ROLE
3. CARRY OUT AN AUDIT AND ASSESSMENT OF RELEVANT AVAILABLE RESOURCES
♦ FINANCE – Budget? Self-financing or grants? Separate charitable status for tourism operation?
♦ HUMAN RESOURCES – Specification /job description for stewards/welcomers. Specialist staff for catering / guided groups etc. Recruitment
♦ SITE RESOURCES – What can be offered to the visitor both within the building and any ancillary aspects.
4. PROMOTION AND MARKETING
♦ Clarify collaboration / relationship with other local churches
♦ Seek co-operation with other HVAs and the local and regional tourism provision – TICs / local accredited guides
♦ Check out other local organisations / businesses which may be helpful e.g. Civic Society; Local history groups;
♦ Consider the production of suitable publicity material, but pay special attention to its distribution and monitor its effectiveness
5. PLAN TRAINING OF STEWARDS /WELCOMERS/VOLUNTEERS
♦ Basic guidelines and standards to be observed

♦ Health and safety issues
♦ Customer care skills
♦ Subject / site knowledge as appropriate
♦ Local & regional tourism overview
♦ Specialist requirements (e.g. catering /retailing / specialist guiding)
♦ Foreign language skills – if available
6. SERVICE DELIVERY – How is optimum service delivery to be achieved from resources and skills available?
♦ Agree and maintain published opening times according to available resources and church service demands
♦ Security – building, artefacts and staff
♦ Presentation and interpretation
♦ Disabled access and facilities
♦ Toilet provision
♦ Guidebook or leaflet provision and how to maximise sales of guidebook
♦ Retail facility – including range of products and staffing
♦ Catering – including standards, range and staffing
♦ Group and specialist party tour capability
♦ Special events - exhibitions / concerts

The above chart identifies key issues for discussion when developing a tourism strategy for a parish church.

At the conclusion of this process, there is no simple transferable solution as every site is likely to produce a series of different answers according to their individual characteristics

- ♦ **Step1 - Identify the Service Task** - as outlined on page 260 – Why are tourists to be encouraged to visit the church? What benefits will accrue to both church and visitors? Identify clear objectives and if there is already a tourist interest in existence, analyse

and find out as much as possible about the people coming to the church and their reasons for making these visits.

- ◆ **Step 2 – Appoint a designated ‘Tourism Officer’.** It is strongly recommended that a single person be given the overall responsibility for day-to-day operation of tourism / visitor matters. If the person is not already holding one of the following offices, this person must have the total co-operation and support of the incumbent, churchwardens, church treasurer and the PCC committee or similar ‘governing council’ in non-Anglican churches.
- ◆ **Step 3 – Resource Assessment.** It is then necessary to undertake a detailed assessment and audit of all available resources and assets. Here, the three key areas already highlighted in this chapter must be given special attention. Finance, available human resources (whether paid or voluntary) and fabric and heritage, both within and without the building. What aspects of the church are likely to interest visitors and are there any unusual characteristics or features about the church? Developments beyond this stage and the eventual scale of operation will be dependent on the answers to the above questions and the overall site assessment. The next stages in the programme require the deployment of the probably limited, and thus extremely valuable, resources in both human and financial terms. This is a key part of the planning process, especially with regard to promotion and marketing and human resources. If poor or inappropriate marketing decisions are made and a haphazard system of staffing and training is pursued, the quality of service delivery is likely to be at best highly inconsistent, and at worst a deterrent to tourist development rather than an inviting welcome to visitors.

Only when there are firm and agreed answers to the above three steps should the following ‘operational issues’ be addressed

- ◆ **Step 4 - Promotion & Marketing** – there can be a tendency to rush into print with brochures and publicity to the limit of available budget. This is not necessarily a good idea unless the distribution of such material is carefully planned and targeted in order to win optimum value from the expenditure. There is a danger that too much of the expensive print will languish either within the church itself (the tourism equivalent of preaching to the converted!) or in the lower reaches of the shelves of often, mediocre Tourist Information Centres. From the survey there was paucity of evidence supporting

visitors arriving at churches, having either visited a Tourist Information Centre or from tourist publicity. Furthermore, there was also no evidence to support the apparent enthusiasm for the concept of 'Church Trails', a popular means of church tourist promotion in recent years as highlighted in Chapter 5. There seems to be a need for some close scrutiny and some structured follow-up research into those trails already established to discover if such trails are really a productive force in generating additional visitor numbers. This lack of scrutiny is not unique to the church trail. Leask and Barriere (2000) criticised the lack of monitoring of 'tourist trails' in Scotland and reckoned at least 60% of such trails did not carry out any follow-up work on visitor volume and general marketing effectiveness.

It must also be recognised that few church sites can justify the high membership fees of organisations such as Regional Tourist Boards, though membership of a strong and active local tourist association may be highly beneficial. This alternative is likely to be not only more affordable but also gain access to a network of other useful business contacts, such as local hoteliers, who may be able to assist with indirect promotion.

Indeed, the fact that so many visits recorded in the fieldwork were secondary to non-tourist activity suggests optimum marketing and promotion of many church sites may not lie totally in traditional tourist circles. As the visits were often of both a local and secondary nature, it seems prudent to seek out as many contacts and relationships with other local business organisations, such as local Chambers of Trade, as possible.

- ◆ **Step 5 – Plan a training programme for stewards and welcomers** - As already discussed in Chapter 10, the welcome format covers perhaps the most crucial minutes of any HVA visit. Therefore, preparation of an agreed welcome format is required for every site, according to its demands and resources. Personnel who undertake this role require some formal input regarding both the overall aims and objectives of the tourism activity and the range of criteria already outlined in Table 11.1

At many churches welcomers and stewards tend to be recruited from within the existing local church membership. There does seem to be a need to look beyond this traditional source, and where it has happened, as at Brixworth, there are additional benefits. The National Trust recruits its volunteers from a wide range of backgrounds,

and whilst it is probably desirable that church stewards have a basic empathy with Christian values, a widening of the base for recruitment of volunteers may bring specialist skills and knowledge that would otherwise be unavailable if recruitment is merely confined to local church membership. Members of a variety of local organisations ranging from a local Civic Trust, history society or local heritage initiative group to a music society or perhaps even Rotary groups and similar charitable organisations may be eminently suitable for the role. Furthermore, the more persons who can be reliably brought into the role, the better the chance of spreading the workload, thus ensuring published visitor times can be met and perhaps extended; the more organisations locally involved, the greater the potential community role of the church. Such recruitment may well assist with the ability to find suitable guides / welcomers for specialist groups such as school parties, local history groups.

♦ **Step 6 – How is optimum service delivery to be obtained from the resources available?**

Step 6 should focus on interpretation in its widest meaning. Chapter 9 has already referred to Uzzell's four principal uses of interpretation. Within the same chapter it was also suggested that there was an opportunity for churches to employ Uzzell's principles in a positive manner to enhance the overall visitor experience and to strive for optimum service delivery. Uzzell's defines four principal concepts – 'hard visitor management', 'soft visitor management', 'propaganda', and 'value addition'. Table 11.5 demonstrates how the desired elements, based on Schmenner's service delivery theories translated into the practical applications set out in Step 6 of the previous Table 11.4 can be shown to be using Uzzell's definitions of interpretation.

**Table 11.5 - MEETING SERVICE DELIVERY STANDARDS USING
UZZELL'S DEFINITIONS OF INTERPRETATION**

<u>SERVICE FACILITY</u>	<u>UZZELL DEFINITION</u>	<u>BENEFIT TO SERVICE STANDARD & DELIVERY</u>
Published opening times	Hard	Adherence directs & controls initial access
Security	Hard	Restriction & control as necessary
Presentation and interpretation	Propaganda	Inform & promote history and heritage to create interest
Disabled facilities	Soft	Allow all visitors to fully partake and enjoy visit
Toilet provision	Soft	Self explanatory
Guidebook / leaflet provision	Soft / Propaganda	Enhance visitor experience and promote heritage & current mission
Retail facility	Soft /value addition	Enhance visitor experience and create additional value / income
Catering	Soft /value addition	Enhance visitor experience and create additional value / income
Group and specialist tours	Propaganda / value addition	Promotion and additional value
Special events	Propaganda / value addition	Promotion and additional value / income

Based on Uzzell (1989)

Again it is stressed, different requirements will be identified at different sites to meet the specific needs and characteristics of the site.

The next and final chapter examines such of the important issues, based on the data and findings of this research, which those involved in church tourism must address in the future.

CHAPTER 12

THE FUTURE CONCERNS OF PARISH CHURCH TOURISM

This final chapter concentrates on the major findings of this research by highlighting a number of key issues seen by the researcher to require serious attention and deliberation in future tourism development for parish churches.

As shown by the flow chart in Appendix 6, it is recognised that individual parishes have a right to remain closed to tourists simply by being locked outside church service times and other ritual requirements if they so choose. Furthermore some churches may wish to retain an 'open door' policy, but make no other effort or pretence to become HVAs. Both such policies must be respected, but the increasing interest in developing church tourism, evidenced by the many schemes mentioned in Chapter 5, clearly suggest many parishes express an interest in pursuing a more pro-active involvement in encouraging and welcoming visitors of all kinds.

However, those parishes opting to take a positive step in the direction of encouraging tourists to visit their churches must pursue this ideal in the full realisation of the difficult, demanding and highly competitive business they are entering. They should also be fully aware of the need to adhere to codes of conduct and methods of practice acceptable to both the professional tourist industry and also the needs and expectations of their visitors.

The two elements vital for successful church tourism development

The researchers believes this project has identified two key elements having major influence on any initiative encouraging tourists to visit specific churches. These two components are '**location**' and '**resources**'. Ideally, both are essential for an individual site to build a successful church tourism operation.

Location

The relevance of location has already been analysed in some detail in Chapter 10 with a suggested formula to assess the tourism potential of a location. From the outset, it must be conceded that a considerable number of parishes – of both urban and rural backgrounds – will have little real tourism potential because of their unfavourable location as evidenced in the revised typology outlined in Chapter 10 following the fieldwork. A key finding of this

research has been the recognition of the good or bad location factors in assessing the tourism potential of an individual site.

Alas, churches have little control over their location; circumstances and needs quite different from tourism defined this characteristic possibly centuries ago. Given a difficult or poor location, it is unlikely most churches will be able to change such a situation without significant outside intervention, such as local neighbourhood regeneration in urban areas or perhaps changes in transport infrastructure. Thus, the researcher believes it is highly probable that even the most affluent of parishes will have a Herculean task to win a viable tourism profile, if the site attracts a negative rating on the amended location typology shown in Chapter 10. Conversely, a site with a strongly positive rating on this typology is likely to have the potential to build up a sound tourism presence, and, providing it invests in a professional approach and service delivery, may eventually accrue some real return for its investment.

Resources

The second of the two key characteristics is resources. Here, the researcher suggests churches with a genuine interest in tourism should, supported by planned management and guidance, be able to exercise a greater degree of control and influence outcomes.

Resources can be further broken down into three categories, as follows:-

1. Fabric and Heritage - demands a full review of all tangible and intangible resources which may be of interest to potential visitors
2. Human – simply the availability and willingness of people to manage, welcome and look after the open hours of the site
3. Financial – what funding is available and what additional and / or outside sources of funding may be accessible?

Fabric and heritage resource

This can simply be described as the aspects of the church which attract visitors and enthuse their interest. They are seen to include a wide variety of features, including architecture, furnishings, historical events, and personalities connected with the church. The researcher believes many churches are unaware of the resources they may hold in these areas. Once identified and put on display, it is essential that some form of logical explanation and

interpretation of these resources is made to enhance the visitor experience. This is also one area where churches can be creative. Such creativity may take the form of mounting exhibitions, concerts, flower festivals or other special events.

An interesting example of such creativity occurred in the rural Leicestershire parish of Claybrooke in 2004 when the local church, St Peter Claybrooke, participated in the Claybrooke Open Gardens Day. St Peter (featured among Simon Jenkins thousand best churches) is not normally open to visitors, but took part in the event, which was a part of the National Open Gardens Scheme and organised by the local Village Hall Committee. The event brought an estimated two hundred visitors to the village, many of whom took in the church on their mapped itinerary through the village. Visitors were allowed access to the church tower for an additional modest fee.

Human and financial resources

The complex but fragmented structure of the Church of England (already outlined in Chapter 5) means the relatively tiny unit of the individual parish exercises considerable autonomy with regard to its own affairs, especially in matters of finance.

Whilst the autonomy of the individual parish may be a positive factor for the well resourced or soundly financed site, it creates great difficulty for the many small parishes lacking both financial and human resources. This autonomy is also clearly a significant factor in the generally extremely fragmented approach to tourism development found in parish-church tourism. It is strongly arguable that this situation is a negative factor in future development for all but a small number of larger, and more financially buoyant, parishes.

The insularity of many parishes is especially apparent in terms of available, or often, unavailable, human and financial resources. There is a need to identify clearly a succinct management / supervisory / leadership responsibility within the overall structure of parish governance. Failure to do so means a lack of real direction and it also will render almost impossible, the instigation of many of the following recommendations and ideas set out in the latter stages of this chapter.

The best practice encountered during this research is undoubtedly at Brixworth, where a clear policy and structure has evolved, using the already noted close collaboration of the Friends of Brixworth and the local history group. At virtually all other sites too much is seemingly either left to chance or to the willingness of a tiny volunteer force, rather than a prescribed strategy backed by some effective means of management.

How individual parishes approach this initial decision will also clearly depend on the current Parochial Church Council structure and its management. A solution for smaller parishes, where human resources may be limited, may be to look for one designated person to take on the role for a group of neighbouring parishes, in a manner now common practice with clergy arrangements. Such practice is also likely to lead to some commonality of thinking among neighbouring parishes too, something highly desirable in tourism terms, as the concept that rural tourism enterprises working in relative isolation make their chances of success much more slender has already been noted at the close of Chapter 10 (Edmunds 1999).

This type of group format is already partly extant, albeit perhaps unofficially, with the Framland Trail group of churches in the Framland Deanery of Leicester, described in Chapter 5. For the Framland Trail, the full-time verger of St Mary Melton Mowbray, has acquired an overall, but often unofficial, supervision of tourism matters for the fourteen churches now within the group. The fourteen sites range from the substantial edifice of St. Mary Melton Mowbray to the smallest of rural parish church buildings. However, this very 'unofficialness', coupled with a lack of allocated resources, demands a high degree of diplomacy and protocol to avoid misunderstandings and it often seems necessary to strive hard for an acceptable level of co-operation from all parishes within the group

Finance is of paramount importance. Resources are likely to be scarce and thus need to be well managed. A decision to have a separate tourism 'cost centre' or account is strongly recommended. Such 'cost centre' may take the form of a charitable organisation, separate from the main church finances and perhaps run as the "Friends of XXX Church" as shown in the case studies at Brixworth and Fotheringhay and a method employed by several larger churches, such as Beverley Minster (East Yorkshire) or Cartmel Priory (Cumbria). The accrued benefits of a much wider geographical awareness and support group have already been discussed in the Brixworth and Fotheringhay case study. This mechanism also allows

for any profits, which might accrue from either tourism or cultural activity, to be 'donated' to the main church accounts or used for specific projects within the church as is felt appropriate. However, careful advice should be obtained regarding the legal and tax implications of such a format and it should be always remembered that this situation could change from time from time. A further advantage of creating a separate charitable organisation is that can also be used as a local marketing and membership vehicle to promote the church.

There is a need for churches to identify and fully explore any potential funding opportunities. Many sources of public funding are now increasingly based around public / private sector partnerships in the form of Regeneration and Neighbourhood Renewal projects, especially in urban areas. If a church is able to portray itself successfully as a vital community asset, it may well lead to potential sources of funding or enhancement of its surroundings and location. Small market towns and rural locations too may also be able to win funding from a variety of programmes, including the Market Towns Initiative and various schemes aimed at regeneration of rural communities. Regional Development Agencies (RDAs) are now responsible for most regeneration fund allocation, usually through approved partnership schemes at local level.

Other potential funding sources may be from arts organisations, especially for cultural events, the Local Heritage Initiative project and sponsorship from local industry for a specific project or event. The key to winning extra finance must be a willingness to take a lead role in the local community rather than attempt to survive in isolation.

The next section of this chapter examines some further important findings from the research.

Low visitor expectation cushions much deficient or unsatisfactory present service delivery

The previous chapter identified the need to determine 'the service task', and also the alarming lack of work undertaken in this respect at the typical church site. At the present time church tourism seems to be cushioned from this failure by the apparent low expectations of many of its visitors. For, although most visitors often have a very high expectation of availability (i.e. the church should be open and accessible), the survey

results suggest that, once inside the building, expectations of service delivery are, in contrast, generally extremely low, especially when compared to other HVAs.

Welcome

It has already been established in Chapter 11 that the initial welcome given to a visitor to a church is one of the most crucial parts of the visit. This applies whether or not the site has stewards. Churches must ensure their visitors are made to feel 'comfortable' and at ease. Some respondents to the non-visitor survey were honest enough to say they felt 'uncomfortable' in a church environment. The welcome process must ensure this is eradicated and it is a process that, ideally, should begin outside the building itself. Churches should look open and welcoming; not all do. Each site must endeavour to find the best method of achieving this goal to suit its own circumstances. It may include quite simple techniques, such as a board outside saying 'welcome' or flower baskets to make the entrance look attractive, but above all a friendly greeting from any stewards or persons connected with the church. This should be the most important and fundamental of the training points on 'welcomer /steward' training programmes.

The national viewpoint and the lack of a strong national lead organisation

Throughout the research the lack of one universally recognised body for co-ordinating church tourism has been profoundly visible. Any small parish looking for sources of help will quickly discover there is no national or even regional body offering a church tourism support network. The success of the National Trust in promoting the properties within its care has been mentioned in Chapter 11. A significant factor in this success has been its steady accumulation over the last three to four decades of a captive audience – namely its growing membership. From the viewpoint of the Trust, this membership is a key marketing asset and forms a substantial core of its visitors at virtually all its properties. From the viewpoint of the individual member there is a benefit that once the annual membership subscription is paid, the more visits are made, the real cost of each become cheaper. Thus, the membership fee becomes an incentive to visit more properties within the Trust, possibly to the detriment of HVAs outside the Trust. This in turn comes full circle to benefit the Trust a second time as members spend on ancillary items in the form of catering and retail activities and, increasingly, other special events or promotions mounted at individual attractions.

As mentioned in Chapter 3, National Trust membership now exceeds three million or more than five per cent of the population of England and Wales, based on the Office of National Statistics estimate 2000 population of 52.9 million in England & Wales. Furthermore, this membership is also given a sense of being a part of the main organisation with quarterly magazines and communications and the opportunity to vote on resolutions placed before the Annual General Meeting each year. The Trust is also able to target its clearly identifiable customer base, when new products and sites are launched and not least when fund-raising initiatives are undertaken. This sophisticated and cohesive communications operation of the National Trust makes a stark contrast with the current unstructured marketing and fragmented service operations found across the church tourism sector. The fieldwork discussed in Chapter revealed that a significant number of parish church visitors at the fourteen church sites were also members of the National Trust. Of the 784 visitors domiciled in the UK, 34.43% were members of a heritage organisation and 32.14% of them belonged to the National Trust.

Ideally the clearly needed central support system for church tourism might take the form of a membership scheme or even mirror image of the National Trust concept of membership style marketing. Certainly, at present, in the case of churches, the core group of informed and interested church tourists is not identifiable. Furthermore, there is at present no indication of where such a support system or national marketing mechanism might lie. Should it come from within the Church, perhaps using the Diocesan layers (within the Church of England) and the appropriate extant structures within other denominations? - It is demonstrable that, hitherto, such bodies have often displayed a fickle commitment to visitor management – or should multi-faith groups such as National Churches Tourism Association / Churches Conservation Trust / Open Churches Trust / Historic Churches Preservation Trust / County Historic Churches Trusts be encouraged and resourced to extend their remits and provide specialist central support and advice?

To the outside professional tourism observer this lack of an easily recognisable organisation to provide an authoritative lead at national or regional level is blatantly obvious. It is even more ironic, when viewed against the apparent surfeit of potential organisations (listed in Chapter 5) with at least some interest in church tourism issues. Surely one of these organisations should aspire to this mantle? Alas, at present, none of

them currently seems to have either the resources or management capability to deliver an effective mechanism to provide this crucial support. Even worse, it sometimes appears that some of these organisations duplicate effort, or even conflict with each other, and thus could be charged with squandering scarce and valuable resources. This support would also need to be clearly identifiable not only to interested church sites but also to both the public and the wider tourism and travel industry.

It could be countered that the National Trust has a primary role quite different from the Church, and that a much more flexible structure would be required to meet the multitudinous needs of the great variety of thousands of individual sites and parishes. However, although not so well known as the National Trust, the Historic Houses Association (HHA) is a body of equally active, and frequently very effective, family-owned historic houses, both large and small. It offers a forum for such properties on a wide range of issues, from marketing to conservation and also acts as a unified voice to lobby appropriate political sources on relevant matters. As already highlighted, tourism, for such properties, is not the primary function, but, for many, it has become a vital ancillary activity in keeping the primary function viable.

The need for a body to take on this central guidance is even more pertinent when viewed against the opinion of the former Archbishop of Canterbury, Lord Carey, already mentioned in the closing part of Chapter 3. He believes the Church of England should not have to bear the financial burden of devoting a sixth of its budget to the upkeep of its historic buildings (Bontrone 2002). Clearly if such a viewpoint were to be commonly held at such a senior level in the Anglican Church, the need to source an alternative support mechanism would be of the utmost urgency.

Parallel to this viewpoint is the stark fact that, other than at a few 'honeypot' sites (invariably backed by their outstanding locations), it is eminently clear that if church tourism is significantly to increase its profile in the Heritage Visitor Attraction market in the UK, a new, highly defined vision is urgently required. In some places the desire for such a vision is clear, but it is extremely fragmented and it frequently lacks coherence in presenting a united front. The vast majority of parish churches are not typical HVAs, but it must be concluded that any interest they have in tourism-industry participation must benefit from a more integrated stance with both the HVA sector and with other appropriate

leisure provision. It has also to be concluded that the present situation is often clouded with an ineffective use and poor management of the limited resources invariably available to most parish-church sites entering the tourism industry.

In summary, there must be recognition, that because of its secondary nature to frequently non-tourist related activity, the development of church tourism is a special case and does not always sit easily with other forms of HVA development. Furthermore, the present fragmented, often confused and frequently weak supervision requires a dynamic new vision and management, if church tourism is to carve both a genuine niche in the industry and also bring real benefits, either monetary or spiritual to its present custodians.

Church trails – are they the optimum means of promotion?

Chapter 5 demonstrated the common use of the 'church trail format' as a promotional vehicle for church tourism. However, the research for this thesis certainly found no evidence of visitors being drawn to churches as a result of such trails, and scant evidence of recommendations from Tourist Information Centres.

Furthermore, no evidence was found of the 'church-crawler', progressing from one church to the next and a series of churches on the same day, (the 'bike-ride' fund raising weekend in September being the one exception). Overwhelmingly, visitors took in a church visit as a secondary activity. Add in the lack of evidence, positive or negative, from existing church-trails and it must be concluded that the church trail concept is a highly questionable format.

It seems the trail format is merely an acceptable and easily recognisable method to present a case for winning funds from outside sources. To the controllers of such funds, the resultant publicity material seems to act largely as a tangible instrument that such money has been justifiably spent. Yet, once established, little follow-up or research seems to be undertaken to see if the concept is a worthwhile one and justified the original input of funding.

However, there may be a case for churches sharing common themes or tourism interests, rather than mere geographical proximity, to work together and promote each other. Such an example may be the two churches featured in the third case study, Lutterworth and

Fenny Drayton. Their common link with historical figures prominent in religious reform suggests they would be of interest to a similar type of visitor.

Is Church Tourism merely another sector of the Heritage Visitor Attraction market?

Chapter 4 proposed the hypothesis that 'the structured management of Church Tourism has exceptional requirements and is not merely another sector of the Heritage Visitor Attraction market'.

There are several pieces of evidence from this research to support this proposition.

The premise that churches may be just another sector of the HVA market falls foul of the following factors:-

- ◆ Many of the recorded visits were found to be 'non-tourist' in origin or motivation and therefore established theories about tourist patterns and tourist behaviour may be of little relevance to church visitors.
- ◆ The evidence points to a high proportion of visits to churches being secondary in nature and it seems unlikely that the overwhelming number of parish churches will ever become major tourist attractions in their own right. They will be dependent on other factors, often not tourist related, in their immediate locality.

It is also concluded that the management and conduct of church tourism does have some exceptional requirements, including:-

- ◆ Tourism is clearly secondary to the primary purpose of the buildings and as such purely tourism-related activity will have to be managed to fit within the primary requirements of worship and religious practice, even if this is to the detriment of the tourism profile of the church
- ◆ Tourism is also likely to be secondary to the duty to serve the social welfare needs of the local community
- ◆ Those responsible for the day-to-day management of church tourism invariably have to work with minimal financial and human resources. This creates further constraints on the ability to generate further funding from visitors and capitalise on ancillary activities such as retailing.

- ◆ Furthermore such ancillary tourism activity, such as retailing, has to exist alongside and is invariably subservient to the requirements of parish administration and pastoral obligations

The introduction to Chapter 1 offered the proposition that “the potential of Church Tourism is an undervalued part of the heritage sector of the UK tourism industry but requires differing actions at churches of different character and locations”. The data obtained from the surveys and research in this thesis strengthens the idea that there are differing requirements at sites of many different characters. The importance of place or location, together with the highly individual resources of fabric and heritage, demand careful individual planning or strategies at almost every different site. Such planning then has to be balanced and managed amid a lasting shortage of human and financial resources. Whilst it can be argued there is much room for improvement in service delivery at many sites, it must also be recognised that tourism is not the primary function of churches and there will be many circumstances when the normal principles of visitor attraction management may have to be overridden.

It must be concluded that those within the Church who perceive tourism as a desirable activity must be alerted to the potential pitfalls of entering a highly competitive industry with minimal resources, knowledge and experience. They should perhaps be mindful of Binney and Hanna’s (1978) comment about churches being ‘the Cinderella of tourism’ quoted at the beginning of Chapter 1. A quarter of a century later later, although there is undoubted enthusiasm in some places, there seems to be little evidence to persuade a significant shift in that opinion.

It must also be concluded that those within the mainstream tourism industry contemplating the formation of church tourism project should be aware that, whilst there are many visitors to church sites sharing some common identity with visitors to other heritage attractions, there are also many who do not easily fit into traditional heritage tourist profiles and motivational patterns. They will also have to overcome the difficulties of a fragmented site base, even by the standards of an industry accustomed to dealing with a variety of small units, such as owner run bed and breakfast enterprises, at local level.

End.

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End.

GLOSSARY

ABRC- Advisory Board for Redundant Churches

BT A - British Tourist Authority

DCMS – Department of Culture, Media and Sport

DEFRA – Department of Environment, Food and Rural Affairs

EH- English Heritage

ETB – English Tourist Board

ETC – English Tourism Council

HHA – Historic Houses Association

HCPT – Historic Churches Preservation Trust

HVA – Heritage Visitor Attraction

ICOMOS (UK) – International Council on Monuments and Sites (UK Chapter)

MLA – The Museums, Libraries and Archives Council

NHMF – The National Heritage Memorial Fund

NT- The National Trust

ODPM – The Office of the Deputy Prime Minister

PCC - Parochial Church Council – Local body responsible for the day-to-day running of Anglican parish units.

RDA – Regional Development Authority

RTB - Regional Tourist Board - one of ten currently covering the English regions

SPAB – Society for the Preservation of Ancient Buildings

TIC - Tourist Information Centre

End.

APPENDIX 1 -A LIST OF ORGANISATIONS WITH POTENTIAL INTERESTS IN CHURCH TOURISM

NAME OF ORGANISATION	DATE	STATUS	BRIEF SUMMARY OF AIMS	INCOME SOURCES / FUNDING
ADVISORY BOARD FOR REDUNDANT CHURCHES	1969	Statutory	Independent statutory advisors to Church Commissioners	
ANCIENT MONUMENTS SOCIETY	1924	Charity 209605	Study & conservation of ancient monuments & buildings	Membership
ARCHBISHOPS' COUNCIL	1999		Policy & Management of Church of England	
ASSOCIATION OF ECCLESIASTICAL CATERERS		Voluntary forum	Forum for refectory managers in churches with commercial catering	
BAPTIST HISTORICAL SOCIETY			Study of history of the Baptist Church	
CADW	1984	Statutory	Official body caring for the built heritage of Wales	Welsh Assembly since 1999
CATHEDRAL AND CHURCH SHOPS ASSOCIATION		Voluntary forum	Forum for bookshop staff in major churches and cathedrals	Membership
CENTRAL COUNCIL OF CHURCH BELL RINGERS	1891	Charity 270036		
CHURCH COMMISSIONERS	1948+		Manages estates and revenues of the Church of England	Donations / Investment income
CHURCH AND COMMUNITY TRUST		Charity 269319	Offers independent guidance on more effective use of resources	
CHURCHES CONSERVATION TRUST	1969	Charity 258612	Preservation of Anglican churches no longer required for worship	Church Commissioners / English Heritage
CHURCH MONUMENT SOCIETY	1979	Charity 279597		
CIVIC TRUST	1957	Charity 210084	To enhance quality of life in UK cities, towns & villages	Membership
CIVIC SOCIETIES (approx. 1000 local societies)	various	Charitable	To pursue aims of Civic Trust at local level	Membership
CONFRATERNITY OF ST.JAMES (UK)	1983	Charity 294461	To promote historical study and modern Compostela pilgrimage	Membership
COUNCIL FOR THE CARE OF CHURCHES	1921	Part of C of E General Synod	Assist & advise parishes in maintaining all aspects of fabric	
DEPARTMENT OF CULTURE, MEDIA & SPORT	1997	Government Dept.		Government
DIOCESAN ADVISORY COMMITTEES (Anglican)			England (42), Wales (6), Scotland (7), Ireland (12)	

ECCELSIOLOGICAL SOCIETY	1839	Charity 210501	Originally Cambridge Camden Society	Membership
ENGLISH HERITAGE	1983	Statutory	Official body caring for built heritage of England	Government (Dept CMS) & Memberships
ESME FAIRBAIRN TRUST	1961	Charity 200051	Supports variety of causes including heritage preservation	Endowment / donations
FRIENDS OF FRIENDLESS CHURCHES*	1957	Charity 209456	To preserve chapels /churches of historic interest. Now owns 30	Membership
GENERAL SYNOD	1969+		Regulation of doctrine and discipline within Church of England	
GREATER CHURCHES GROUP	1991	Voluntary forum	Informal group of major non-cathedral churches	
HISTORIC CHAPELS TRUST		Charity 1017321	Preservation of non-Anglican chapels not required for worship	Donations / Legacies /
HISTORIC CHURCHES PRESERVATION TRUST	1953	Charity 207402	Non denominational - grants for repairs	Membership
ICOMOS UK	1964		Preservation & protection of built heritage at National & international levels	
INCORPORATED CHURCH BUILDING SOCIETY	1818	Charity 212752	Interest free loans for new churches & repairs	
* VARIOUS COUNTY PRESERVATION TRUSTS (33 in all)	various	Charities	As HCPT on local county basis	Donations / Legacies / Membership
HISTORIC SCOTLAND	1991	Statutory	Official body caring for built heritage of Scotland	Scottish Executive since 1999
INDEPENDENT METHODIST CHURCHES HISTORICAL SOCIETY			Helps with funds to repair church furniture	
LECHE TRUST	1950	Charity 225569	Helps with restoration of church artifacts (esp. Georgian period)	Donations / endowment
MONUMENTAL BRASS SOCIETY	1887	Charity 214336	Study and preservation of brass monuments	Membership
NATIONAL CHURCHWATCH GROUP	1998	Voluntary	Offers security advice and help to combat crime against churches	Sponsorship / Donations
NATIONAL CHURCHES TOURISM GROUP	1996	Rural Affairs Committee	R.A.C. is sub. group of General Synod Board of Mission	
NATIONAL TRUST	1895	Charity 205846		Memberships / Donations / Legacies
OPEN CHURCHES TRUST	1996	Charity 1045248	To provide funding to open churches otherwise locked	
PAROCHIAL CHURCH COUNCILS	1919		To administer parochial matters of local ecclesiastical parishes	
PILGRIM TRUST	1930	Charity 206602	Block grants to Council for Care of Churches and H.P.C.T.	Trust founded by Edward Harkness

PRAYER BOOK SOCIETY	1975	Charity 1001783	To promote the understanding of the Common Prayer Book	Membership subscription
REGIONAL DEVELOPMENT AUTHORITIES (RDAs)	1999	Statutory	To coordinate planning and economic development in English Regions	Govt. funded - Office of Deputy Prime Minister
ROUND TOWER CHURCHES SOCIETY	1973	Charity 267996	Preservation, study of round tower churches (mainly E. Anglia)	Membership subscription
SCOTTISH CHURCHES ARCHITECTURAL HERITAGE TRUST	1978	Charity	Raises funds for restoration/repair - technical support/advice	Donations
SCOTLAND'S CHURCHES SCHEME	1994	Charity SC22868	To provide a welcome, enrichment and access to a wider public	
SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS	1877	Charity 231307	National pressure group to save old buildings from decay	
TOURIST BOARDS (National and Regional)	1969	Statutory	To support and advise tourism development and planning in designated areas	Govt. Memberships. Commercial Activity
TOURIST OFFICERS (Local Government)	Various	Local Government	Promotion of tourism in designated areas	Local Government
TOURIST VOLUNTARY ASSOCIATIONS	Various	Voluntary or Limited by Guarantee		Membership subscriptions (trade)
UNITED REFORMED CHURCH HISTORICAL SOCIETY			Study of history of United Reformed Church and its antecedents	Membership
WESLEY HISTORICAL SOCIETY	1893		Study of history & literature of all branches of Methodism (17 regional branches in UK)	Membership

APPENDIX 2

COPY OF THE QUESTIONNAIRE USED ON FIELDWORK –SUMMER 2000

Day & Date Location..... Interview No.....

Time..... Weather..... Special Event.....

Q1 Where is your normal residence ?.....
First half of postcode
If overseas record State & Country.....

Q2 Have you come from *answer Q1* today ? Yes / No
If 'No' - Where did your journey begin today ?.....

Q3 How many people make up your immediate party ?..... Male..... Female.....

Q4 How did you get here today ?
Car
Taxi
Local Bus Service
Private Coach Hire
Public Coach Tour
Rail
Foot
Canal Barge
Cycle
Other.....

Q5 Is this your primary visit or major purpose of your journey today ? Yes / No
If No record the stated major purpose of the journey

Q6 Was this visit planned or opportunist ? Planned / Spur of the moment
6a Is this your first visit to this church ? Yes / No

Q7 What interested you or prompted to make the visit ?
Architecture Features
Concert
Family Association (Personal)
Famous / Historic Personality
Flower Festival
Local History
Religious Service
Returning to Roots
Spiritual
Tranquility
Special Event.....
Other.....

Q8 What was the source of your prime information regarding this church ?
Prior visit
Friend / Relative
Tourist Church Trail
Tourist Information Centre
Internet
Local Tourist Publicity
Travel Guidebook
Specialist Book (e.g. Pevsner)

Q9 Did you sign the Visitor Book ? Yes / No

Q10 Did you purchase any of the following ?

Church Guidebook	Postcard
Other Books	Other gift / souvenir

Q11 Are you a member of any of the following organisations ?

National Trust	Historic Houses Association
English Heritage	

Q11a

Overseas	- GB Heritage Pass	Yes / No
N.America	- Royal Oak Foundation	Yes / No

Q12 Are you able to think of anything which might have improved your visit to this church ?

.....
.....

Q13 Age Profile

Under 18	45 -54
18 -25	55 -64
25 -34	65 -74
35 -44	over 75

Q14 What is your occupation ?

.....

Q15 How would you describe yourself ?

Christian - regular church attendee
Christian - infrequent church attendee
Other / Non Christian Faith (*pse specify*).....
Agnostic / Atheist
No Fixed Viewpoint / Uncertain
Other

Thank you for your help

End.

(Revised version - March 2000)

APPENDIX 3 - COPY OF THE SURVEY FORM USED TO INTERVIEW NON-VISITORS

Church Tourism Survey 2004 - 'Non visitors'

Date	Venue		
Q1	What is the main purpose of your journey today?		
Q2	Are you intending to visit.....church?		Yes / No
Q3	If 'no' what is the main reason you are not visiting the church?		
Q4	Have you ever made a tourist / leisure visit to a church?		
		Yes	No
Q5	Age Range	M/F	
	U/18		45-54
	18-25		55-64
	25-34		65-74
	35-44		75+
Q6	Home Town / Postcode		
Q7	Where did you start your journey today?		
Q8	Means of travel		
End / rwg			

APPENDIX 4 – DIARY AND RECORD OF FIELDWORK – MAY to DEC 2000

Breakdown of Fieldwork by Site and Numbers

DATE	DAY	SITE	TYP.	TIMES	HRS.	WEATHER	INV.	NO.	TOTAL	EVENT	LOST	REF	FLOW	ADJ FLOW
1-May	BH.Mon	SUT	A	1100-1615	5.25	Sunny	15	35	35		4	0	6.66	7.43
2-May	Tues	HUC	C	1100-1300	2.00	Sunny	0	0	35		0	0	0.00	0.00
3-May	Wed	ASH	A	1300-1630	2.50	Dull	6	11	46		0	0	3.14	3.14
6-May	Sat	LBO	D	1030-1600	4.50	Sunny	15	30	76		0	0	5.45	5.45
10-May	Wed	HUC	C	1030-1215	1.75	Sunny	0	0	76		0	0	0.00	0.00
11-May	Thurs	NOT	A	1045-1245	2.00	Sunny	3	4	80		0	0	2.00	2.00
20-May	Sat	LBO	D	1045-1545	5.00	Dull	15	27	107		0	0	5.40	5.40
29-May	BH.Mon	BRO	B	1345-1730	3.75	Sunny	23	58	165		10	0	15.46	18.13
30-May	Tues	ASH	A	1430-1715	2.75	Sunny	6	16	181		0	0	5.82	5.82
1-Jun	Thurs	MAN	A	1100-1200 & 1400-1630	3.50	Dull	15	26	207		0	0	7.43	7.43
5-Jun	Mon	POU	B	1100-1215 & 1245-1630	5.00	Dull	7	14	221		0	0	2.80	2.80
10-Jun	Sat	NOT	A	1230-1600	3.50	Sunny	9	20	241		0	0	5.71	5.71
14-Jun	Wed	NOT	A	1315-1645	3.50	Rain	5	8	249		0	0	2.29	2.29
17-Jun	Sat	SUT	A	1215-1600	3.75	Hot & sunny	8	21	270		2	0	5.60	6.13
21-Jun	Wed	SUT	A	1430-1645	2.25	Showery	1	4	274		0	0	1.77	1.77
24-Jun	Sat	COL	C	1130-1330	2.00	Cold /Showers	18	32	306	F.Fest	10	0	16.00	21.00
29-Jun	Thurs	ASH	A	1430-1715	2.75	Showery	5	10	316		0	0	3.63	3.63
1-Jul	Sat	MAN	A	1045-1445	4.00	Rain	42	79	395		30	0	19.75	27.25
4-Jul	Tues	WAR	C	1015-1130 & 1215-1645	5.25	Sunny pm	15	38	433		6	0	6.61	8.38
5-Jul	Wed	POU	B	1100-1600	5.00	Dull	12	18	451		0	0	3.60	3.60
7-Jul	Fri	ASH	A	1345-1600	2.25	Sunny	9	18	469	Art Ex	2	1	8.00	9.33
8-Jul	Sat	HUC	C	1000-1300	3.00	Dull	13	26	495	F.Fest	2	0	8.66	9.33
12-Jul	Wed	HUC	C	1030-1230	2.00	Dull	0	0	495		0	0	0.00	0.00
15-Jul	Sat	SUT	A	1315-1615	3.00	Sunny	10	39	534		2	0	13.00	13.66
19-Jul	Wed	SUT	A	1415-1630	2.25	Sunny	3	7	541		0	0	3.11	3.11
22-Jul	Sat	LBO	D	1100-1500	4.00	Dull	1	1	542		0	0	0.25	0.25
26-Jul	Wed	ASH	A	1400-1700	3.00	Bright	3	9	551		0	0	3.00	3.00

28-Jul	Fri	NOT	A	1100-1400	3.00	Sunny	6	13	564		2	0	4.25	4.50
29-Jul	Sat	SUT	A	1415-1645	2.50	Thunder	6	12	576		2	0	4.80	5.60
DATE	DAY	SITE	TYP.	TIMES	HRS.	WEATHER	INV.	NO.	TOTAL	EVENT	LOST	REF	FLOW	ADJ FLOW
30-Jul	Sun	BRO	B	1345-1515 / 1600-1715	2.75	Sunny	21	60	636		70	0	24.00	52.00
5-Aug	Sat	SUT	A	1400-1630	2.50	Sunny	4	10	646		0	0	4.00	4.00
10-Aug	Thurs	SUT	A	1030-1230	2.00	Dull	1	2	648		0	0	1.00	1.00
19-Aug	Sat	COL	C	1100-1300	2.00	Sunny	4	8	656		2	0	4.00	5.00
19-Aug	Sat	SUT	A	1430-1600	1.50	Sunny	0	0	656		0	0	0.00	0.00
21-Aug	Mon	ASH	A	1515-1715	2.00	Thundery	3	7	663		0	0	3.50	3.50
2-Sep	Sat	BEL	B	1400-1630	2.50	Rain+Sun	22	58	721		26	0	23.20	33.60
6-Sep	Wed	ASH	A	1515-1715	2.00	Showery	2	3	724		0	0	1.50	1.50
9-Sep	Sat	LBO	D	1200-1700	5.00	Sunny	14	23	747		1	0	4.60	4.80
11-Sep	Mon	EAT	D	1400-1600	2.00	Fair	0	0	747		0	0	0.00	0.00
20-Sep	Wed	BOT	C	1415-1615	2.00	Heavy Showers	1	2	749		0	0	1.00	1.00
22-Sep	Fri	GAD	D	1500-1700	2.00	Sunny	0	0	749		0	0	0.00	0.00
23-Sep	Sat	BOT	C	1345-1600	2.25	Sunny	3	11	760		0	0	4.88	4.88
28-Sep	Thurs	GAD	D	1430-1630	2.00	Sunny	2	4	764		0	0	2.00	2.00
29-Sep	Fri	NOT	A	1430-1630	2.00	Showers	2	4	768		0	0	2.00	2.00
30-Sep	Sat	BEL	B	1345-1615	2.50	Hazy sun	15	38	806		8	1	15.20	18.80
17-Oct	Tues	BRE	C	1430-1630	2.00	Sunny	3	5	811		0	0	1.66	1.66
21-Oct	Sat	ASH	A	1415-1715	3.00	Dull	7	20	831		0	0	6.66	6.66
23-Oct	Mon	BRE	C	1415-1615	2.00	Showers	3	7	838		0	0	3.50	3.50
24-Oct	Tues	BRE	C	1400-1545	1.75	Dull / Heavy Rain	3	5	843		0	0	2.86	2.86
26-Oct	Thurs	BRE	C	1330-1615	2.75	Sunny	8	20	863		0	0	7.27	7.27
4-Nov	Sat	BRE	C	1330-1530	2.00	Sunny	5	9	872		2	0	4.50	5.50
11-Nov	Sat	HIN	D	1130-1330	2.00	Rain	0	0	872		0	0	0.00	0.00
2-Dec	Sat	BRE	C	1200-1400	2.00	Sunny/Showers	5	15	887		0	0	7.50	7.50
	Total				149.50			887			181	2	6.01	7.25

INV – Interviews

REF – Refusals

FLOW – Indicates numbers of visitors per hour actually interviewed

ADJ FLOW – Indicates numbers of visitors per hour adjusted to include lost contacts

APPENDIX 5

RECORD OF PERSONAL VISITS TO PARISH CHURCHES AUTUMN 1996 to AUTUMN 2001 SERVICE DELIVERY ASSESSMENT

Shows Typology Classification as per typology in Chapter 6

Entry : Open Access (O) / Closed (C) / Special Event (E) / By Key (K)

Service Delivery Elements encountered - all awarded 1 point (except pamphlet rather than guidebook awarded ½ point)

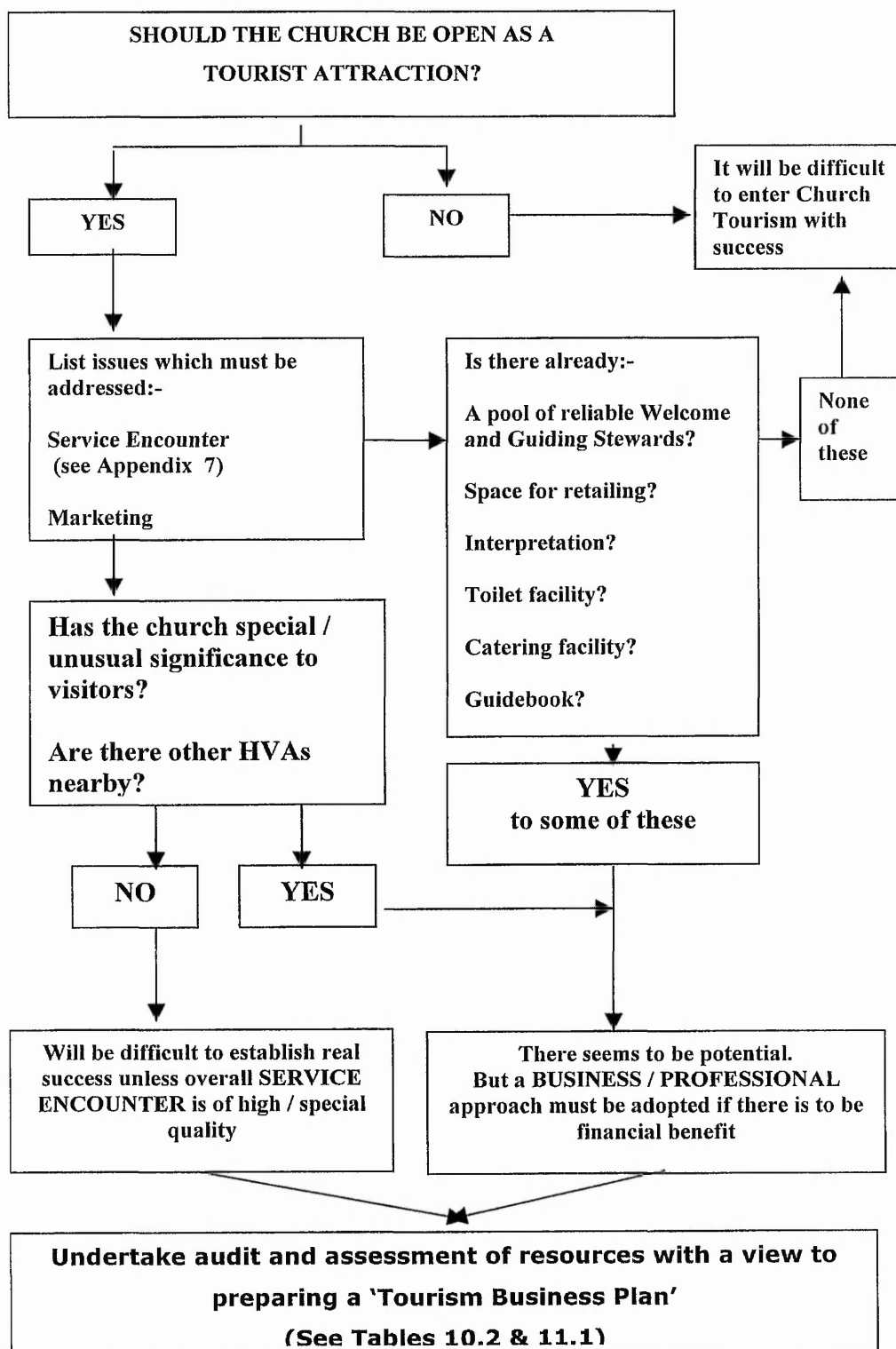
DATE	LOCATION	DIOCESE	TPOLOGY	ENTRY	GUIDE BOOK	VISITOR BOOK	STEWARDS	INTERPRET.	RETAILING	CATERING	TOILETS	TOTAL SERVICE DELIVERY
16Oct96	Melbourne, St.Michael & St.Mary	Derby	B	O	1	1						2
16Oct96	Repton, St. Wistan	Derby	C	O	1	1						2
17Oct96	Stanford-on-Avon	Leicester	B	C								
17Oct96	Church Lawford, St. Peter	Coventry	D	C								
17Oct96	Claybrooke Magna, St. Peter	Leicester	D	C								
18Jan97	Norton Disney, St. Peter	Lincoln	C	O	1	1						2
22Feb97	Peckleton, St. Mary Magdalene	Leicester	C	C								
22Feb97	Newton Linford, St. Peter	Leicester	B	C								
08Mar97	Lund, St. John the Baptist	Blackburn	D	O		1						1
08Mar97	Cockerham, St. Michael	Blackburn	D	C								
15Mar97	Tewkesbury Abbey	Gloucester	A	O	1	1	1	1	1	1	1	7
18Mar97	London, St. Dunstan-in-the-West	London	A	O	1	1						2
30Mar97	Hanwell, St. Peter	Oxford	D	O		½						½
01Apr97	Berkswell, St. John the Baptist	Coventry	C	O	1	1						2
10Apr97	Denby, St. Mary the Virgin	Derby	B	C								
12Apr97	Hoole, St. Michael	Blackburn	C	C								
12Apr97	Standish, St. Wilfrid	Blackburn	D	C								
12Apr97	Winwick, St. Oswald	Liverpool	C	C								
12Apr97	Deane, St. Mary	Manchester	D	C								
19Apr97	Lacock, St. Cyriac	Bristol	B	O	1							1
26May97	Wootton Waven, St. Peter	Coventry	D	O	1	1	1	1				4
29May97	Greenwich, St. Alfrege	Southwark	A	O	1	1	1	1				4
09Jun97	Melton Mowbray, St. Mary	Leicester	C	O	1	1	1		1			4
17Jun97	Prestwold, St. Andrews	Leicester	C	K								0
19Jun97	Waltham-on-the-Wolds, St. Andrew	Leicester	D	C								
19Jun97	Croxton Kerrial, St. John the Baptist	Leicester	D	O		1		1				2
21Jun97	Congerstone, St. Mary	Leicester	D	E								0
26Jun97	Easton	Leicester	D	O		1						1
26Jun97	Eastwell, St. Michael	Leicester	D	O		1						1
10Jul97	Burton Lazars, St. James	Leicester	D	O		1						1
16Jul97	Wymondham, St. Peter	Leicester	D	K	1	1		1				3
16Jul97	Edmondthorpe	Leicester	D	K		1						1
18Jul97	Liverpool, Our Lady & St. Nicholas	Liverpool	B	O	½			1				1½
26Jul97	Northallerton, All Saints	Ripon	D	O	½	1	1			1		3½
26Jul97	Bolton on Swale, St. Mary	Ripon	D	C								
29Jul97	Gaddesby, St. Luke	Leicester	C	O		1						1
29Jul97	Oakham, All Saints	Peterborough	A	O		1	1	1				3
16Aug97	Baddesley Clinton, St. Michael	Coventry	B	O	1	1						2
21Aug97	Spelsbury, All Saints	Oxford	D	O		1		1				2
21Aug97	Charlbury, St. Mary	Oxford	D	O	1				1			2
02Sep97	Egerton, Christ Church	Manchester	D	O		1						1

DATE	LOCATION	DIOCESE	TYPOLOGY	ENTRY	GUIDE BOOK	VISITOR BOOK	STEWARDS	INTERPRET.	RETAILING	CATERING	TOILETS	TOTAL SERVICE DELIVERY
09Sep97	Bottesford, St.Mary	Leicester	C	O	1	1						2
14Sep97	East Stoke, St.Oswald	Southwell	C	O		1						1
27Sep97	Christchurch Priory	Winchester	A	O	1	1	1	1				4
27Sep97	Wimborne St.Giles, St.Giles	Salisbury	C	O		1						1
27Sep97	Breamore	Winchester	A	O	1	1						2
28Sep97	Dyrham, St.Peter	Bristol	B	O	1	1						2
18Oct97	Sutton Scarsdale, St.Mary	Derby	B	O	1	1						2
25Oct97	Stow-on-the-Wold, St.Edward	Gloucester	A	O	1	1						2
25Jan98	Elvaston, St.Bartholomew	Derby	B	C								
03May98	Croston, St.Michael	Blackburn	D	O	1	1	1	1		1		5
16May98	Coughton, St.Peter	Coventry	B	O	1	1						2
16May98	Alcester, St.Nicholas	Coventry	D	O	1	1			1			3
27Jun98	Fenny Drayton, St.Michael	Leicester	C	E	1	1						2
04Jul98	Nantwich, St.Mary	Chester	C	O	1	1	1	1	1			5
21Jul98	Rousham, St.Leonard	Oxford	B	O		1						1
25Jul98	Henley-in-Arden, St.John	Coventry	B	O	1	1						2
12Aug98	Beverley Minster	York	A	O	1	1	1	1	1	1		6
13Aug98	Bainton, St.Andrew	York	D	O	1	1						2
17Aug98	Calke, St.Giles	Derby	B	O	1		1					2
22Aug98	Shackerstone, St.Peter	Leicester	B	C								
03Sep98	Colwich, St.Michael	Lichfield	C	C								
10Sep98	Wickhamford, St.John	Worcester	C	C								
21Sep98	Holmes Chapel	Chester	D	C								
26Sep98	Dunchurch, St.Oswald	Coventry	D	C								
03Oct98	Belton, St.Peter & Paul	Lincoln	B	O	1							1
19Dec98	Warwick, St.Mary	Coventry	A	O	1	1	1	1	1			5
28Jan99	Burnsall, St.Wilfrid	Bradford	B	O		1						1
28Jan99	Appletreewick, St.John	Bradford	B	O		1						1
25Apr99	Buckden, St.Mary	Ely	C	O		1						1
01May99	Tutbury, St.Mary	Lichfield	B	O	½							½
31May99	Binley, St.Bartholomew	Coventry	C	C								
20Jul99	Ashbourne, St.Oswald	Derby	A	O	1	1			1			3
22Jul99	Wolverhampton, St.Peter	Lichfield	C	C								
24Jul99	Turton, St.Anne	Manchester	D	E	1		1		1	1		4
27Jul99	Whalley, St.Mary	Backburn	A	C								
02Sep99	Pershore Abbey	Worcester	A	O	1	1	1	1	1			4
11Sep99	Overton, St.Helen	Blackburn	B	O	½	1						1½
01Oct99	Poulton-le-Fylde, St.Chad	Blackburn	B	O	1	1						2
14Mar00	Belgrave, St.Peter	Leicester	B	C								
08Apr00	Polesworth, St.Editha	Birmingham	C	C								
25Apr00	Altham, St.James	Blackburn	D	C								
06Jul00	Whitewell, St.Michael	Blackburn	B	O	1	1						2
06Jul00	Chipping, St.Bartholomew	Blackburn	B	O	1							1
11Aug00	Sledmere, St.Mary	York	B	O		1						1
12Aug00	Filey, St.Oswald	York	B	C								
12Aug00	Howden, St.Peter & St.Paul	York	C	O	1	1	1		1			4
05Sep00	Market Harborough, St.Dionysus	Leicester	D	O	1	1						2
06Oct00	London, St.James, Piccadilly	London	A	O	1	0	0		0	0	1	2
28Nov00	Hinckley, St.Mary	Leicester	D	O	1	1	1		1			4
24Mar01	Ross-on-Wye, St.Mary	Hereford	A	O	1	1	1		1	0	1	4
28Apr01	Monks Kirby, St.Edith	Lichfield	C	C								
05Jun01	Braunston, All Saints	Lichfield	D	C								
26Jun01	Guildsborough, St.Etheldreda	Peterboro'	D	C								
26Jun01	Welford, St.Mary	Peterboro'	D	O	1	1						2
06Aug01	Barnstaple, Holy Trinity	Exeter	A	O	1	1	0		1	0	0	3
07Aug01	Tiverton, St.George	Exeter	D	C								
07Aug01	Tiverton, St.Peter	Exeter	B	C								
07Aug01	Crediton, Holy Cross	Exeter	A	O	1	1	1		1			4
07Aug01	St.Mary Magdelene, Chulmleigh	Exeter	D	C								
08Aug01	St.George, Dunster	Bath & Wells	A	O	1	1	0		0	0	0	2

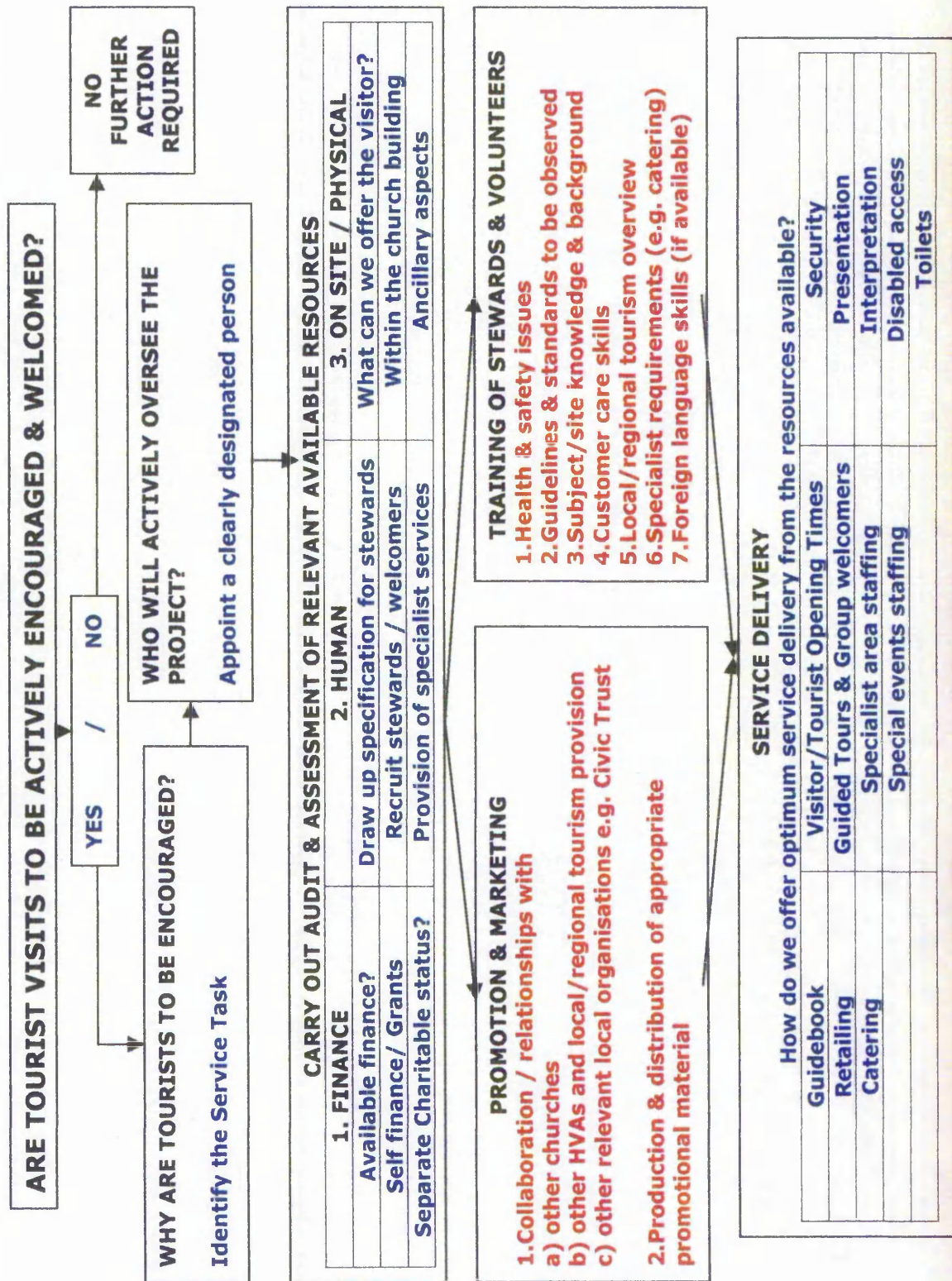
DATE	LOCATION	DIOCESE	TPOLOGY	ENTRY	GUIDE BOOK	VISITOR BOOK	STEWARDS	INTERPRET.	RETAILING	CATERING	TOILETS	TOTAL SERVICE DELIVERY
04Nov01	Shenton, St.John	Leicester	B	C								
11Nov01	Dadlington, St.James	Leicester	D	C								
11Nov01	Higham-on-the-Hill, St.Peter	Leicester	D	C								

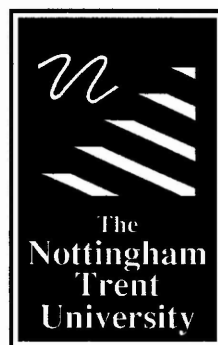
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APPENDIX 6 - OPENING A CHURCH FOR TOURISM PURPOSES – ISSUES FOR CONSIDERATION



Appendix 7 – Tourism Development for a Small Parish Church – The Basic Steps





Libraries & Learning Resources

The Boots Library: 0115 848 6343
Clifton Campus Library: 0115 848 6612
Brackenhurst Library: 01636 817049