

From Spiritus Sanctus towards Spiritus Novus:

the role of heritage values in the redevelopment of Catholic heritage buildings in Eindhoven and the wider region.

“How are heritage values influencing the redevelopment of Catholic heritage buildings in Eindhoven and the wider region?”

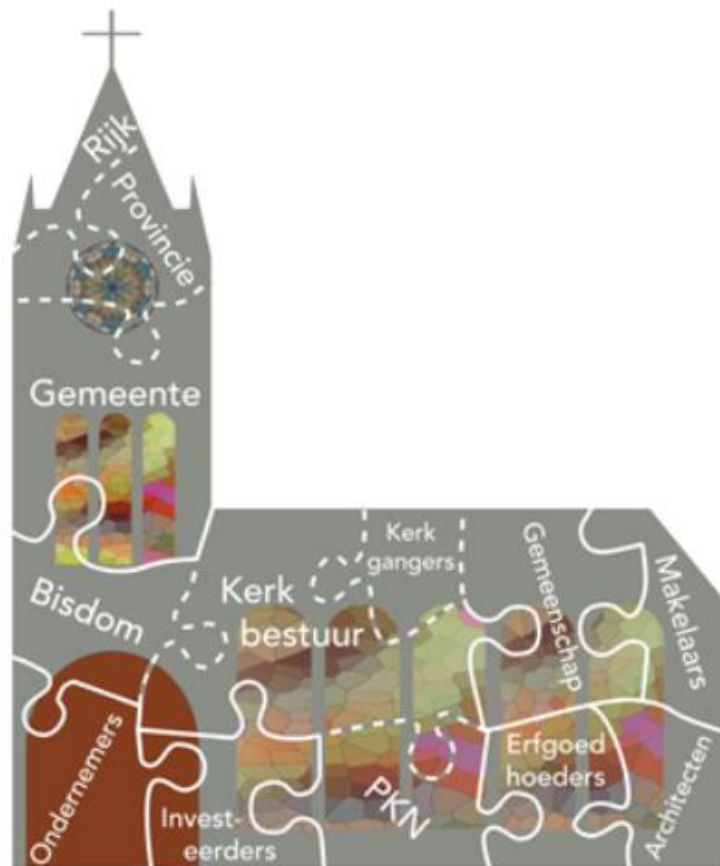


Figure 1: Stakeholders redevelopment process church (De erfgoedstem, 2019)

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Summary

Contemporary socio-spatial and demographic dynamics lead to the need to reevaluate the way that urban spaces should be used and designed. Old and vacant buildings are redeveloped to facilitate a new function for future use. However, conservationists argue for the preservation of (archeological) heritage sites, as they are seen as finite resources that are rapidly diminishing. Processes of urban renewal engage in large scale redevelopment projects and because of the scarcity of space, old or empty buildings are often targets for these redevelopment projects. Catholic religious buildings are often centrally located which makes these buildings popular sites for alternative functions and redevelopment projects. While churches as sacred sites can be assets for local communities, adjustments need to be made to keep up with changing social and spatial processes. Finding a balance between the different interests and values in this debate can be difficult. These heritage values are ascribed to an object or building based on the needs and desires of individuals and groups and their current social, economic and cultural situation. To assess the different heritage values in practice, the value-based approach is applied in the case of a redeveloped church and monastery in Eindhoven, the DomusDELA. In the case of the DomusDELA, the tangible values are labeled as cultural-historic values (such as aesthetic & historical aspects) and immaterial or intangible aspects are categorized as social-societal values (such as memories, meaning and experiences).

Key concepts: redevelopment of religious heritage, Catholic heritage buildings, heritage values, value-based theory, cultural-historic values, social-societal values.

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Introduction

Contemporary socio-spatial and demographic dynamics lead to the need to reevaluate the way that urban spaces should be used and designed. Especially in countries like the Netherlands, which know a very detailed spatial planning, space is scarce and the pressure on the housing market is high (Shahab et al, 2021). This has led to a greater focus on existing buildings in city centres. An example of this is vacant religious (often monumental) buildings which have historical, architectural, aesthetic and social values (Yung et al, 2017). The Catholic urban planning of the past that placed the church in the centre of the city or village has ensured that many Catholic religious buildings are very centrally located (Van de Donk & Janssen, 2013). For this reason, these sites are popular for alternative functions and redevelopment projects. These redevelopment projects involve the restoration or demolition of heritage buildings in order to create new living environments that fit the needs and ambitions of modern standards (Yung et al, 2017). Although the bulldozer approach of the past has given way to an approach that is more focused on regeneration and revitalization, there are still many social issues that need to be considered. These are social issues that can arise as a result of major redevelopment processes of cultural-historical sites such as the discontinuation of everyday community life and social structures, loss of sense of identity and loss of collective memories (Wang & Aoki, 2019).

Heritage sites within peoples living environment can act as spaces for social interaction or the continuation of religious and cultural traditions. This is what contributes to a sense of identity to local people (Levi & Kocher, 2012). Adding to that, heritage can reflect the changes and patterns of social behavior within communities and society (Kenworthy Teather & Shing Chow, 2003). Conservationists therefore argue for the preservation of (archeological) heritage sites, as they are seen as finite resources, which are rapidly diminishing (Mine, 2013).

The Venice Charter of 1964 was one of the first attempts to set some kind of universal guidelines for the restoration and preservation of heritage buildings and sites. The creation of these guidelines and principles in the second half of the 20th century, is considered by many to be one of the world's most successful conservation activities (Ahmad, 2006).

In the Netherlands, this focus on preservation and revitalization of urban heritage was established in the Nota Belvédère of 1999. This policy document emphasized the importance of cultural-historical inspired heritage conservation policy to safeguard the unique quality that was built up over the past centuries. Adding to that, the preservation of heritage sites was aimed to prevent the overshadowing of the heritage by redevelopment projects and to prevent that places in all parts of the Netherlands start to look alike.

However, the preservation of heritage sites, in particular religious heritage, comes with some practical difficulties. Hence, this process is often about making trade-offs and finding a balance

between the different ideals and interests.

Churches seem to be among the most difficult types of heritage buildings to redevelop due to the different heritage values and interests of the stakeholders and due to financial and construction risks (Pelgrum, 2007). Adding to that, churches are administered by the leadership of the church who often have a more conservative stance towards redevelopment of its church buildings (Levi & Kocher, 2012). Conservative church leaderships sometimes disapprove of re-usage of a church building because they see this as inappropriate use and commodification (Levi & Kocher, 2012). These risks and restrictions make for a less attractive business case for developers. Taking into account that more and more churches are withdrawn from worship and therefore becoming vacant, this results in a huge spatial issue.

In the province of Noord-Brabant, a province in the south of the Netherlands, there are currently 561 church buildings of which 392 were still in use in 2018, 56 were vacant and 113 were already redeveloped (Provincie Noord-Brabant, n.d.).

The redevelopment of religious heritage is affected by heritage values which are the values people ascribe to certain buildings. In this study, the heritage values are categorized as the cultural-historic values including the aesthetic, historical and religious value of the building itself and social-societal values such as emotions, ambience, memories, meaning and experiences. To illustrate how these heritage values influence the process of the redevelopment of (Catholic) church buildings, the case of the DomusDELA, a former church and monastery in Eindhoven, will be analyzed. In 2019, the former Petrus Church and Mariënhage Monastery was redeveloped in an attempt to modernize its use-value. The church was redecorated into a meeting center which can accommodate up to 1,000 people for large meetings, important events and special ceremonies and other parts of the location were transformed into a conference hotel, care facility and restaurant. The case of the Petrus Church in Eindhoven shows that the contradiction between heritage values and interests, such as preservation of image value, prevention of vacancy and deterioration and redevelopment with new forms of usage, is a complex undertaking. Reaching consensus on these plans for sustainable protected monuments requires attention to many aspects and is therefore highly complex (Vieveen, 2014).

In order to uncover the way heritage values influence this process the following research question was drawn up:

“How are heritage values influencing the redevelopment of Catholic heritage buildings in Eindhoven and the wider region?”

In order to formulate a comprehensive answer to this question, the following sub-questions were formulated:

- What are the current dynamics in heritage redevelopment in Eindhoven and the wider region?
- What is the relation between heritage values and heritage redevelopment?
- How do heritage values play a role on a regional scale in the redevelopment of Catholic heritage buildings?
- How do heritage values play a role on a local scale in the redevelopment of the DomusDELA in Eindhoven?

Conducting research on the topic of the redevelopment of religious heritage and its heritage values is important for spatial planning as a practice. A growing number of scholars and practitioners are realizing that there is a loss of identity and distinctiveness in cities (Shao et al, 2017). According to Yung et al, insufficient research has been done into the social effects of redevelopment of religious heritage and more attention should be paid to the social factors in the process of heritage redevelopment and conservation processes (2017). Conflicts can arise when historic religious sites, such as churches, are redeveloped or re-used as tourist- or other recreational places (Levi & Kocher, 2012). Hence, it is important for decision makers and urban planners to consider the heritage values which are ascribed to heritage sites.

The (religious) heritage discourse is often criticized for being too ‘monument-centric’, by concentrating merely on individual historic buildings without paying attention to the exclusion of their context (Bandarin & van Oers, 2014). There is still a need for research to understand the cultural characteristics and the meaning for modern-day society of heritage buildings (Shackel, 2005). This will be highlighted in this research by looking at the different heritage values ascribed to the complex of a former Catholic Church (Petrus Church) and monastery in Eindhoven (Mariënhage).

While churches, as sacred sites, can be assets for the local community, adjustments need to be made for keeping up with changing social and spatial dynamics. Finding a balance between the different interests and values in this debate can be difficult. It is therefore important to name and interpret the different values of the heritage site without prioritizing dominant values over other values and without ignoring the (social) consequences of the closure and redevelopment of these religious buildings.

The context of the case study of this research will first be illustrated in a separate context chapter. Following this chapter, the consulted literature of the general theories and background information will be analyzed in the theoretical framework. The theoretical framework is followed by the methodology section where the research methods, data collection and the applicability of the research are discussed. After the methods, the results from the interviews will be presented and these findings will be discussed in the discussion chapter. This thesis ends with a comprehensive conclusion.

1. Context: the Netherlands & Noord-Brabant

Catholicism determined the architecture of villages in the Netherlands in a spiritual and material sense. The church towers which dominated the skyline of the countryside symbolized the alliance between the church and the world. This philosophy was still present in the first post-war decade (Van de Donk & Janssen, 2013). In the early 20th century, Catholic planning was practiced which saw "God's house" as the center of the town. This planning approach was aimed at the spatial reinforcement of traditional Catholic-social integration frameworks (Van de Donk & Janssen, 2013).

1.1 Decreasing role of church buildings as religious sites

However, the changes in urban planning and demographics of the 1960s caused an abandonment of the inner cities (Melchers, 2013). Because of increased car mobility and the rise of big shopping malls, the residential function of many city centers was lost due to outward migration. This demographic change, together with the process of secularization, meant that throughout parts of the Netherlands nineteenth and early twentieth century church buildings were decommissioned (Van de Donk & Janssen, 2013).

The Province of Noord-Brabant had 561 churches in 2018. The figure below (figure 2) shows the distribution of the utilisation of church buildings, categorised by the labels "in gebruik" (in use), "leegstaand" (vacant) and "herbestemd" (reallocated). Figure 2 presents the statistics from 2018 while comparing them to the data from 2015.

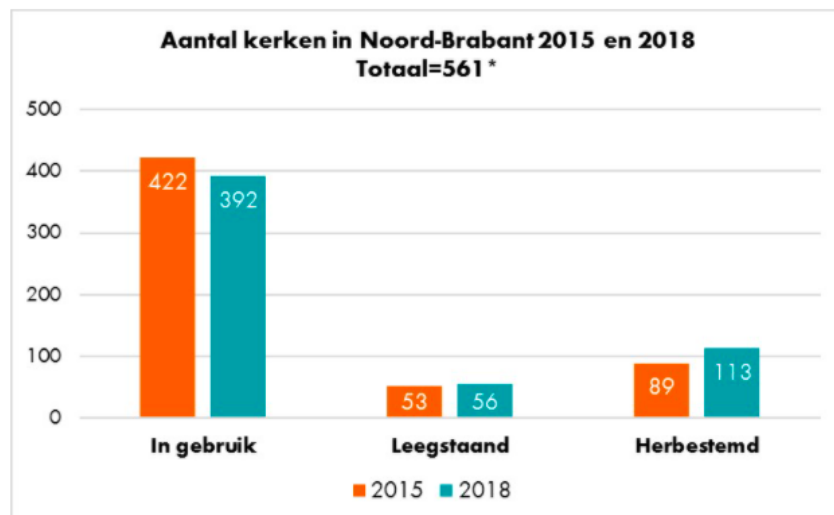


Figure 2: Comparison of usage of churches in Noord-Brabant (Provincie Noord-Brabant, n.d.)

As indicated by the province of Noord-Brabant, more than one third of the churches in Noord-Brabant have been closed since the 1960s. Especially in the cities Breda, Eindhoven and Tilburg many churches were demolished because they often lacked a monumental status (Provincie Noord-Brabant, n.d.). Although the demolishing of these buildings is not the favoured approach anymore, the religious role of the church buildings within society will continue to decline. The figure below shows the religious affiliation in the Netherlands from 2012 to 2018.

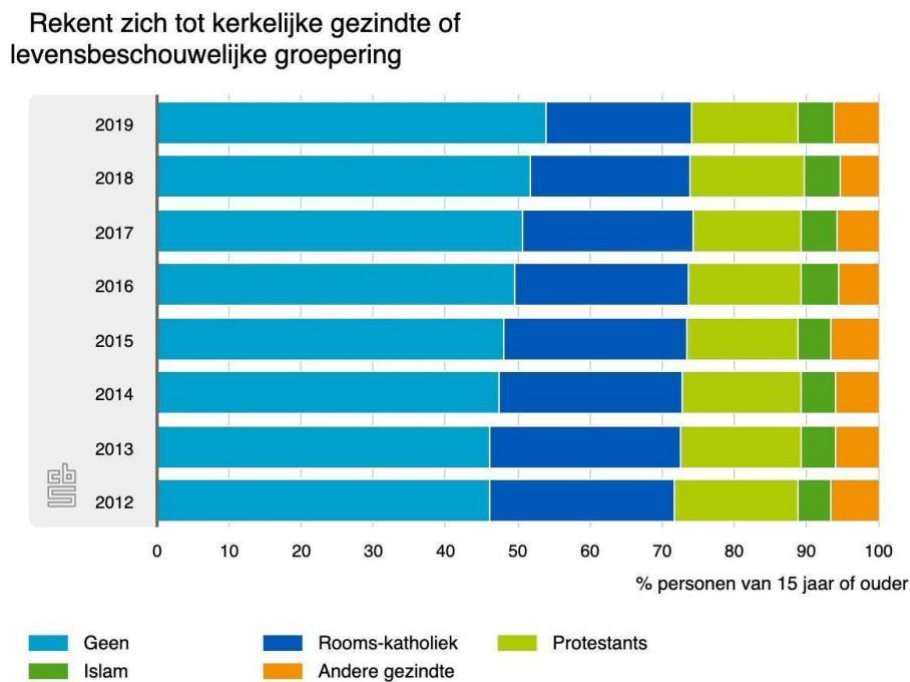


Figure 3: Church affiliation in the Netherlands 2012-2019 (Source: CBS, 2020)

As figure 3 shows, the group that has no religious affiliation grew from 2012 to 2019 and Catholic Church-goers decreased (CBS, 2020). This shows that this trend of secularization is still continuing. According to the figures of RKKerk, in 2019 the Netherlands counted 3,785,000 people that were registered as Catholics (RKKerk.nl, 2019). However, only 153,800 were regularly, that is at least once a month, going to church.

1.2 Heritage conservation in the Netherlands

The decreasing religious role of (Catholic) church buildings raises the question of what to do with the vacant or deteriorating buildings. One strategy is the “bulldozer approach”, which basically entails that the old buildings are demolished to make way for new developments. However, another way to approach this urban issue is to think of ways to protect and conserve these old buildings.

Currently, the preservation of cultural-historical values is dominant in the redevelopment of historical or monumental buildings in the Netherlands. Redeveloping historical heritage buildings by keeping intact at least several aspects of the old layers of such buildings is one way to preserve the cultural-historic value. The Netherlands knows multiple forms of protection for the conservation of heritage buildings or sites including listing it as a national monument, provincial monument, municipal monument and protected town and village landscapes (Ankone, 2016). The 1988 Monuments Act was the starting point for the increasing role of municipalities in the field of historic preservation. An important aspect of this law concerned the decentralization of tasks from the national government to municipalities. Municipalities itself may designate monuments and are responsible for its permit policy (Ankone, 2016).

The preservation of cultural-historical buildings is dominant in the redevelopment of buildings due to the program Belvédère of 1999 (Ankone, 2016). Program Belvédère was initiated by multiple ministries within the Dutch governance system. The program proclaims the preservation through development strategy which means that a building can best be preserved by combining its valuable cultural history with new functions (Ankone, 2016). The initiators of this program argued that the cultural landscape is a creation of natural forces and human inventiveness which has taken shape over many centuries and that the cultural landscape is an inherent aspect of the Dutch culture. This program was initiated since, due to increased pressure and other societal dynamics, historical features were sometimes erased from the built environment. However, it is important to identify the cultural-historical value of buildings before they are replaced by new development. According to the initiators of the program, even though new architecture can also “generate culture”, the old layers of the built environment and the story they tell should not be forgotten (Ankone, 2016).

1.3 Telling the story of Noord-Brabant and Eindhoven

The municipality of Eindhoven argues that cultural history is important for the identity, recognizability and amenity value of the city. They also indicated that the city, as the heart of society, increasingly seems to be a monoculture in which entertainment and commerce are predominant (Cooperatie DELA, 2014). It is for this reason that the strategy of the municipality towards maintenance of historic buildings and monuments is to try to maintain the historical evolution of the city recognizable in order to strengthen the identity and quality of the living environment (Gemeente Eindhoven, 2021).

The Province of Noord-Brabant is also concerned with its heritage buildings and the value they have as this heritage can contribute to tell the “story of Brabant”. This story is divided and elaborated in four storylines: Innovative Brabant, Religious Brabant, Battle-scarred Brabant

and Administrative Brabant. Innovative Brabant represents the developments that Brabant has undergone in terms of industrial and agricultural innovations. An important site for this storyline is Strijp-S in Eindhoven. Religious Brabant paints a picture of the rich Catholic past which characterizes Noord-Brabant. Monasteries and churches are the most iconic remnants of this era in the built environment. Battle-scarred Brabant refers to the time of war and reconstruction. Eindhoven in particular has suffered heavy bombing that has had a huge impact on the architecture of the city. Due to the aforementioned industrial and agricultural innovations, Eindhoven experienced a lot of prosperity at the time, which led to almost a complete rebuilding of the city centre after the bombings. This explains why Eindhoven does not have an historic center like, for example, Den Bosch. Finally, administrative Brabant is mentioned as one of the four storylines. This storyline focuses on the administrative context and the elite. This includes landscape icons, such as castles and country estates. The ambition of the province is that: "In about fifty years' time, we will still be able to pass on the history of Brabant to new generations, based on our heritage" (Provincie Noord-Brabant, 2015). According to the province, heritage does not merely include an imaginative power but also a connecting power. People who speak with enthusiasm and passion about 'their' heritage, about the history, the value, the possibilities, show, according to the Province of Noord-Brabant, that heritage can bring communities together.

1.4 Local scale: Petrus Church or “DomusDELA”

In the case of the DomusDELA, the Religious Brabant storyline is particularly relevant. The preservation through development strategy was used in the redevelopment of the former monastery and church by keeping intact the old buildings while adding a modern element and giving it an economic function. These kinds of cases ask for tailor-made solutions and plans. The case of the Petrus Church in Eindhoven shows that the contradiction between ambitions, such as preservation of image value, prevention of vacancy and deterioration and redevelopment with new forms of usage, is a complex undertaking. Reaching consensus on these plans for sustainable protected monuments requires attention to many aspects and is therefore highly complex (Vieveen, 2014). The redevelopment of the Petrus Church and Mariënhage Monastery in Eindhoven into the DomusDELA is an example of the redevelopment of religious heritage by private actors. A new function has been given to several parts of the monastery complex. The church is a ceremony location where all kinds of celebrations can take place such as weddings, funerals but also dance events and large office parties (Coöperatie DELA, 2020).

In 2017, the last Fathers of the Augustinian Order left the complex and it was purchased by cooperative DELA, to establish the ceremony house “DOMUSDELA”. In the transformation,

to a hotel and a ceremonial venue, the outdated complex was given a new destination that sought to modernize its use value (Cooperatie DELA, 2020). The Chapel and Church became ceremony spaces and the former gymnasium and monastery were transformed into a conference-hotel, care facility and brasserie. In order to achieve openness and unity in the complex, five formerly separate buildings were connected by "De Knoop" or, in English, "the Node" (see figure 4) . This is the modern element that connects the buildings and currently houses the reception of the hotel and ceremony hall. This node is intended as a public passageway from the city center to the development zone behind the project area. DomusDela should give the oldest place in the city residential quality and should connect areas which were previously experienced as separate islands (Cooperatie DELA, 2020).



Figure 4: Petrus Church after renovation in 2019 (Source: De Erfgoedstem, 2019)

The selling parties were the municipality and the Order of Augustinians. The fathers of this order no longer had the means or the manpower to maintain the large complex and were looking for a partner who would give a new purpose to the complex in a “dignified” manner. The philosophy of the Fathers was that without ceremonies that give meaning to deeper emotions of joy, sorrow and spirituality, urban society and the city would become shallower and more superficial (Cooperatie DELA, 2020). Ultimately, this was one of the important principles within the redevelopment process.

1.5 Regional scale: Diocese of Den Bosch

Another party that is usually involved in processes of the redevelopment of Catholic Churches is the diocese. The Netherlands has seven dioceses. At the head of the diocese is a bishop and

they are sometimes assisted by one or two auxiliary bishops. The bishop has the authority to withdraw a church from service.

Together with the so-called “Ordinariaat der Strijdkrachten” (which is equivalent to a diocese), the seven dioceses form the Dutch Church Province. The Diocese of Den Bosch stretches from Nijmegen to Tilburg, up to Helmond. Figure 5 shows the placement of the dioceses in the Netherlands.



Figure 5: The 7 dioceses of the Netherlands (RKKerk.nl, n.d.)

Usually, the diocese has a lot of authority in the redevelopment processes of churches as they offer advice and guidelines and they can set preconditions. This was not the case in the redevelopment process of DomusDELA, as the complex was partly owned by the municipality and partly by the Augustinian Order instead of the Diocese of Den Bosch. Even though the Augustinians had a superior in Rome with whom they had to consult, no restrictions could be imposed by the Diocese of Den Bosch. The Diocese of Den Bosch had merely an advisory role. The Fathers of the Augustinian Order were thus relatively free in their actions and choices.

2. Theoretical framework

Current socio-spatial and demographic challenges, like the pressure on the housing market and the growing population in the Netherlands, provide for an interesting spatial issue. These dynamics lead to the need to rethink and redevelop urban spaces. Processes of urban renewal often cause large scale redevelopment projects and, because of the scarcity of space, old or empty buildings are regular targets for these redevelopment projects. The bulldozer approach of the past - knocking buildings down and selling the land - has given way to an approach which is more focused on regeneration and revitalization. Heritage buildings, often with some kind of monumental status, are among the types of buildings that are redeveloped to ensure future use and prevent decay. There are some social issues that need to be considered that can arise as a result of major redevelopment processes of cultural-historical sites such as the discontinuation of everyday community life and social structures, loss of sense of identity and loss of collective memories (Wang & Aoki, 2019). In order to analyze and understand how these dynamics relate to practice, a number of key theoretical perspectives are highlighted in this chapter. Firstly, the topics of heritage and conservation are defined. Secondly, the significance of heritage values is highlighted by using theories about local identity and authenticity. Finally, the value-based approach is outlined which shows the relation between heritage and heritage values.

2.1 Defining heritage and conservation

This research analyzes the case study of a religious heritage site (church and monastery) which is redeveloped into a hotel and congress centre as a way to conserve the monumental building. Redevelopment of heritage sites is a form of heritage conservation. In order to gain a better understanding of the scope of the concept of heritage conservation, it is essential to define the concept.

The term “monument” includes all tangible property with architectural, historic, archeological or ethnographic interests and the term site was used to describe a group of elements which were either natural or man-made and of which it is in the public interest to preserve (Ahmad, 2006). Monuments and sites both belong to cultural heritage. Cultural heritage used to refer to places that were recognized solely for their historic and aesthetic values. The objectives for the preservation of these types of buildings were to try and prevent decay of the physical elements (De la Torre, 2013). Consequently, the purpose of interventions to preserve the physical elements was to conserve and reveal the buildings’ authentic nature which was believed to reside in the material aspects.

In 1964, the international charter for the restoration and conservation of monuments and sites took place, the Venice charter. This was one of the principal attempts to set some kind of universal guidelines for the restoration and preservation of heritage buildings and sites. The creation of these guidelines and principles in the second half of the 20th century is considered by many to be one of the world's most successful conservation activities (Ahmad, 2006). The recommendations and resolutions that were established in this charter were adopted and further developed by various influential international organisations, including ICOMOS and UNESCO. The main objective was to protect historical monuments, sites, buildings and towns against a wide range of threats, such as demolition and deterioration (Gazzola et al, 1964). According to Poullos, the need for heritage conservation originates from the Western-European context (2010). This urge for the conservation of the past is linked to the rapid changing reality of modern society:

In this rapidly changing reality, the past affords a comfortable and controllable context, and is thus seen in a nostalgic way. The dissatisfaction with the present creates a strong desire or need to experience traces of an 'authentic', supposedly more fulfilling, past and to repossess and re-experience something untouched by the present (Poullos, 2010: 171).

As described by Fredheim & Khalaf, conservation is a process or strategy that is used to deliberately modify and change heritage, sometimes at the expense of others, in favor of facilitating future use of heritage (2016).

However, facilitating selected future use of heritage buildings can be a difficult endeavor. Among other things, heritage conservation or redevelopment processes are known for their widespread playing field of stakeholders with different and often conflicting interests. For example, in the Netherlands, the context of the case study of this research, municipalities, regional governments, national governments and other governance agencies as well as local actors all engage in the conservation and/or redevelopment of heritage sites. Some of these actors are responsible for reviewing and granting or rejecting grant applications (instandhoudingssubsidie) and they are also responsible for distributing the available budget (Rijksoverheid, n.d.).

In addition to that, the complexity of the process of preserving heritage sites differs between different types of heritage. For example, industrial buildings are often more suitable for redevelopment than religious properties (Dagevos & Deurzen, 2013). One reason for this difference is that churches are administered by the leadership of the church who often have a more conservative stance towards redevelopment of its religious buildings (Levi & Kocher, 2012). Conservative church leaderships sometimes disapprove of re-usage of a church building because they view this as inappropriate and commodification. This is seen as a threat to the

integrity and sacredness of the religious building (Levi & Kocher, 2012). This is a perspective based on the religious and historical values of the church rather than looking at other values like social and cultural values, which are just as important and will be highlighted in the following sections.

2.2 Significance of heritage values: identity & uniqueness

The way people experience places is partly determined by physical and mental attributes that belong to the local identity of a particular place. The features that can give a specific place a local identity can be both tangible, like buildings, open spaces or other physical components, and intangible, such as the symbolic value of a building or a cultural value like language (Bandarin & van Oers, 2015). In many cases, the identity of a place is cohesive with its heritage sites such as individual buildings, landscapes and archeological sites (Levi & Kocher, 2012). Features of places like monuments could be incorporated into “self-definitions which comprise place-related distinctiveness” (Wang & Aoki, 2019). Hence, according to Wang & Aoki heritage conservation can enrich and strengthen people's sense of community and belonging as “it contributes to a unique sense of place and community tradition” (2019). Simultaneously, the destruction or closure of such heritage sites can have an opposite and undesired effect. For example, in the case of the closure of church buildings, there is a possibility that essential structures will disappear that cannot be replaced, especially in small communities. The church is an important local identity carrier and a major source of social capital (Dagevos & Deurzen, 2013).

Conservationists therefore argue for the preservation of (archeological) heritage sites and their values as they are seen as finite resources that are rapidly diminishing (Mine, 2013). In addition to that, many communities are already struggling with their sense of place in an increasingly globalized world (Shackel, 2005). Indeed, multiple researchers like Rivero (2019), describe the relation between an increasing homogenizing monoculture because of globalization and the disappearance of place authenticity. “Mass communication, mass culture, and mass production have caused a decline in spatial distinctiveness and significance” (Rivero, 2019). As Rivero stated, the intensifying competition between cities for capital, visitors and skilled workers leads to cities transforming themselves for consumption. This is in line with the widespread criticism on urban design that mainly focuses on tourism and consumption by using marketing strategies and prioritizing consumption and profit. Critical theories such as the city as an amusement park are familiar examples of these urban design principles.

The Dutch policy document *Belvédère*, illustrates a paradox in the rapid rate the urban environment is changing. It is stated that the reshaping and building of spaces can on the one hand lead to new cultural quality, but on the other hand it is also one of the greatest threats to

the old. The pace and scale of the environmental adaptation to new needs and demands are the key drivers for the changing urban landscapes. In the Belvédère policy document the consequence of this process is stated as follows:

“If there is no conscious cultural-historical inspired policy, the unique quality built up over many centuries will be overshadowed by the redevelopment of space. With the result that spaces or places in all parts of the country start to look alike” (Nota Belvédère, 1999).

The increased need to facilitate new housing and transform places to match current and future demand can result in places becoming increasingly similar (Shackel, 2005). This homogeneity of redeveloped areas or buildings can therefore lead to a decline in the identity or uniqueness of a place (Yung et al, 2017).

As heritage structures can carry local identity, they can help create place distinctiveness. As Yung et al (2017) describe, the redevelopment of historic buildings can ensure that the inner city remains vibrant and relevant. On the other hand, urban renewal projects can also cause potential negative social effects, such as gentrification, social exclusion and disruption of daily life and customs.

However, this is something that is not always taken into account in the redevelopment process of religious heritage. The redevelopment process of religious heritage involves many stakeholders with often contrasting interests and shared risks and responsibilities. Hence, this process is often about making trade-offs and finding a balance between the different ideals and interests. Lynch (2014) mentions that on the one hand a clear heritage identity is important but at the same time it has to fit the normative ideal of the modern way of life. "This balance is sensitive - if pushed too far in one direction the building might seem too sacred, if pushed too far in the other it is too generic" (Lynch, 2014).

2.3 Value-based approach in heritage conservation

There used to be a dominant focus on the historical and tangible aspects of heritage sites. However, nowadays, a more comprehensive understanding of the concept of heritage and its conservation is dominant. As De la Torre described in her article “Values and heritage conservation”:

“Over time, it has come to be understood that the products of material culture have different meanings for different groups and communities, beyond historic and aesthetic, and that the particular significance of a heritage place is determined by the values that are attributed to it” (De la Torre, 2013: 158).

In the early years of the 20th century, there were some first attempts to clarify and classify other heritage values than historical and tangible values. As De la Torre argues, these values derive from human interactions with the heritage sites as they depend on cultural, socioeconomic, intellectual and psychological frames of reference of the involved individuals and groups (2013). Based on the needs and desires of individuals and groups and their current social, economic and cultural situation, heritage values are projected onto an object (De la Torre, 2013).

However, as literature shows, how to clarify and classify these different meanings and values of heritage continues to be a difficult task (Ahmad 2006; De la Torre 2013; Fredheim & Khalaf 2016). In the consulted literature, a wide variety of values is mentioned such as: aesthetic and historical values, social/societal values and religious or cultural values, to name a few.

De la Torre attempted to list the overarching characteristics of heritage values as can be seen below in figure 6.

Characteristics of heritage values

Always attributed.....	Never intrinsic
Always multiple.....	Never just one
Always mutable.....	Never static
Incommensurable.....	Not comparable
Often in conflict.....	Sometimes incompatible

Figure 6: Characteristics of heritage values. (De la Torre, 2013: 159)

De la Torre suggests that the characteristics of heritage buildings, such as color, age and size, are innate but the cultural significance of heritage values is always attributed. She goes on to suggest that heritage places are value neutral until they are attributed cultural value.

Another characteristic of heritage values which makes them difficult to clarify and classify is that they are mutable and open for different interpretations by various groups. The way different stakeholders perceive and express values is likely to vary significantly. According to Fredheim & Khalaf, an effective categorisation for urban heritage values must be able to group similar values that are expressed differently to create common expressions of meaning for all stakeholders (2016).

In order to provide such an elaborate overview of the involved stakeholders and their various values and interests, research on the subject has opted for a value-based approach. This approach attempts to provide a comprehensive list of the stakeholder groups and their values in order for these values to be considered in the conservation process of heritage sites and buildings (Poulios, 2010). As Fredheim and Khalaf argue, all conservation decisions which are seen as attempts to preserve and enhance meaning are the result of a series of value judgements (2016). Conservationists rarely make these value judgements explicit; conservation decisions are often difficult to rationalize and communicate. The promise of value-based theory is that, by evaluating perceived values, implicit conservation decisions can be made explicit, enabling informed and strategic decisions that can be effectively communicated and challenged (Fredheim & Khalaf, 2016).

However, there is some criticism concerning this approach. The first concern is mentioned by Fredheim & Khalaf as they describe the continuously changing nature of the urban environment, both physically and socially (2013). According to them “a value typology for urban heritage must reflect and respond to this changing nature” (Fredheim & Khalaf, 2016). Yet, the value-based approach does not provide a framework to deal with this changing nature and zeitgeist. Therefore, when assessing the heritage values, it is important to identify the time and context dependency.

Another critique as mentioned by Poulios is that the value-based approach takes conflicts between stakeholder groups and between values for granted (2010). Adding to that, the value-based approach is based on the assumption that it is impossible to protect all values equally and therefore it is impossible to satisfy all stakeholder groups. This means that decisions which are made will most likely favor certain values and stakeholders at the expense of others (Poulios, 2010). It also strongly depends on who is in charge of assessing the values in the conservation process of the particular heritage site or building. Any preferences or priorities which the one doing the assessing of the values might have, could be given precedence. Poulios mentions the consequences of the gathering of this “power” over the value assessment:

“As a consequence, a values-based approach, though expected to equally recognize and involve all stakeholder groups, is in practice primarily concerned with those groups involved in the preservation of tangible heritage elements” (Poulios, 2010: 174).

However, the social values and other intangible values are an integral aspect of heritage significance as well. In 2003, UNESCO adopted a convention which emphasised the importance of intangible values as part of heritage conservation (Ahmad, 2006). Although the value-based approach is a contested approach, it can still be valuable to use in heritage conservation processes. It is an approach that cites the significance of heritage values which is important as these differing heritage values can be seen as the main carriers of local identity.

3. Methods

This study aims to analyze the role of heritage values in the redevelopment of religious heritage buildings and in particular, Catholic buildings in Eindhoven and the wider region. For this research purpose the following research question is answered “*How are heritage values influencing the redevelopment of Catholic heritage buildings in Eindhoven and the wider region?*”. The research question is divided into the following sub-questions:

- What are the current dynamics in heritage conservation in Eindhoven and the wider region?
- What is the relation between heritage values and heritage redevelopment?
- How do heritage values play a role on a regional scale in the redevelopment of Catholic heritage buildings?
- How do heritage values play a role on a local scale in the redevelopment of the DomusDELA in Eindhoven?

To answer the research question and the associated sub-questions, qualitative research is conducted by means of a single case-study. This chapter elaborates on the research design, the method of data collection and other aspects of the methodology for this study.

3.1 Research design

By means of a single case study, the role of heritage values in the redevelopment of religious heritage is analyzed in practice. A single case study is preferable if the researcher only wants to study a single person, group or object (Yin, 2003). This is due to the fact that this type of case study comes with the opportunity to provide detail and to gain in-depth knowledge (Bryman, 2016).

The specific case that was studied is the DomusDELA, a redeveloped church and monastery in the city centre of Eindhoven. The redevelopment process of this specific case is a suitable research object because the former monastery and church make for a big complex in the centre of the city, where many interests came into play and tailor-made solutions were necessary. It was also a unique case because part of the complex was owned by the Augustinian Order, the previous residents, and part of it belonged to the municipality. Normally, monastery complexes are owned by the diocese.

The role of the Diocese of Den Bosch was also examined to place the redevelopment of DomusDELA in a broader context and to make a comparison between the various processes.

To assess the associated heritage values to the DomusDELA, local residents and former churchgoers were interviewed. Adding to that, by collecting the perspective of the local government, the regional government, the developing party and a local heritage protection organization, a comprehensive overview of the values and interests is obtained. In order to be able to reflect on the role of heritage values in redevelopment processes of Catholic buildings that are owned by dioceses, an employee of the Diocese of Den Bosch was interviewed. The conducted data from this interview is used to position the case study in the broader context of the redevelopment of Catholic buildings.

3.2 Data collection

The formulated sub-questions are aimed at collecting information about: (1) the current dynamics in heritage conservation, (2) the relation between heritage redevelopment and heritage values, (3) the role of heritage values in the redevelopment of Catholic heritage on a regional scale and lastly, (4) the role of heritage values in the redevelopment of the DomusDELA in Eindhoven.

3.2.1 Finding respondents & relevant data

Most of the consulted scientific articles were accessed via Google Scholar, Taylor & Francis, Springer Link and Research Gate and belong to the disciplines of spatial planning, heritage studies or social studies. Policy documents, like the policy framework for religious heritage of the Province of Noord-Brabant (Provincie Noord-Brabant, 2015) and the manual for public spaces by the municipality of Eindhoven (Gemeente Eindhoven, 2021), are consulted to identify the heritage strategy and legislation of the region in which the case study is located.

Adding to that, in order to obtain the relevant data for this research concerning the influence of heritage values on the redevelopment of religious heritage in practice, semi-structured interviews were conducted. A local resident was interviewed as well as a former user, the project manager, decision makers on local and regional scales, a heritage conservation organization and the Diocese of Den Bosch. A former user is defined as someone who used to visit the Petrus Church and attend mass there when the church was still in use.

3.2.2 Semi-structured interviews

The aim of the interviews with the developing party, the Province of Noord-Brabant and the Municipality of Eindhoven was to retrieve more in-depth information about the process of redevelopment, the different stakeholders which were involved and their reasoning for certain decisions and trade-offs.

The predefined questions for the semi structured interviews were aimed at the introduction of the respondents, their role in the redevelopment process and which values they prescribe to the history of the former church and monastery in Eindhoven and how this influenced their perception of the redevelopment of the DomusDELA.

Semi-structured interviewing is a strategy that entails preparing an interview guide in advance to guide the interview and to ensure that all relevant topics are covered. This provided the opportunity to ask for more elaboration on certain answers and it enabled deviation from the pre-established structure of the interview. These predefined guides differ per interview as they were tailored to the different respondents. The interview guides are listed in the appendix (appendix 1). The interview guide contains predefined questions but also leaves room for further questions in order to further explore certain topics in depth (Bryman, 2016).

3.2.3 Practicalities of the interviews

Three of the interviews took place digitally and the other five took place in person. Depending on the interviewee, a suitable location was found. Either in a rented office space, at the respondent's home, in a cafe or any type of other third space. Due to the COVID-19 pandemic, the other respondents chose to meet online. Two interviews took place via Microsoft Teams and one interview was conducted by telephone. The duration of each interview varies between 40 minutes and 1 hour and 15 minutes.

Except for the architects and the new owner of the complex, all parties involved in the redevelopment process were interviewed. Combined with the extensive and in-depth interviews, this provided a complete picture and enough data to answer the research questions.

3.4 Data analysis

All respondents were asked in advance whether they agreed to have the interview recorded. These recordings are necessary to be able to make transcripts of the conversations to support the transparency of the data collection and thereby enhancing the reliability of this research.

By transcribing and coding the interviews, thematic analysis was conducted. Here, the analysis of the generated data was done in an inductive way. This implies that a general reasoning or conclusion is drawn from empirical research (Bryman, 2016). The coding was done manually by underlining important words or phrases. These code words were then put in a code list and were labelled in order to find overarching categories. The themes arise from recurring topics, typical statements, metaphors and similarities or differences between data from the interviews and the literature review. In this way, quotes from respondents can be categorized and overarching themes can be found. This ensures that the data is made comprehensible so that the analysis can be carried out more easily (Bryman, 2016). The overarching themes that resulted

from the code list and thematic analysis, were put in a code chart to narrow the themes down even further. From this thematic analysis of the interview transcripts, two overarching categories of heritage values emerged: social-societal value and cultural-historical value. These categories of heritage values helped to structure the result chapter and helped provide an answer to the research questions.

3.3 Validity and reliability

The interviews and literature review provided the relevant data which was required to answer the research question of this study. The scientific articles consulted in the literature review helped to identify the general theories and the relationships between the topics of heritage conservation and heritage values. The interviews provided the data that was needed to analyze the role of heritage values on a regional and local scale by looking at the specific case of the redevelopment of the DomusDELA.

Although the case study of the DomusDELA has a specific context, by giving a detailed case description, the external validity is guaranteed. This transparency is implemented by explaining the choices and considerations of research methods, which will ensure the repeatability of this study.

3.3.1 Generalizing a single case study

The generalizability of a single case study is sometimes questionable. It is therefore always important to consider the context of the specific case (Yin, 2003). As stated by Gustafsson it is important for the researcher to be able to understand and describe the context of the case study in question (2017). This is because the context of the scene of the case study should be understood by the reader and so that a generalizable theory can be produced from the findings (Gustafsson, 2017).

To ensure the generalizability of this research, and to ensure it contributes to the broader scientific debate, the subject of heritage conservation is also addressed on a regional scale. The general process of redevelopment and reallocation of religious heritage is explored by talking to the Diocese of Den Bosch. They manage multiple and similar projects in the same context as the case study. The Diocese of Den Bosch guides and advises in most reallocation and redevelopment processes of churches and other religious real estate.

The context-specific nature of the case study is compared to the regular process of redeveloping religious property as described by the Diocese of Den Bosch.

By placing the context of the case study in the general context of redevelopment in North Brabant, the dynamics on a local and regional scale can be identified. By comparing the general process to the process of the case study of this research, a more general picture can be illustrated

of the consequences of these developments on a local and regional scale in the Netherlands. As a result, the generalizability of this single-case study will be enhanced. The results of the collected and interpreted data from the literature and interviews contributes to the debate about the role of heritage values in the process of redeveloping and conserving (religious) heritage buildings.

3.4 Feasibility and limitations

The feasibility of this research largely depended on the ability to find respondents for the interviews. Even though most stakeholders were represented in the study, a few parties were not involved since they did not respond to the request for an interview. The current COVID-19 pandemic, which has had a big influence on the way people live and work, certainly affected progress in conducting a study that required interviews with mostly older respondents.

3.4.1 Consequences of COVID-19 pandemic

The current COVID-19 pandemic has had a big impact on this process. Some of the interviews took place online which meant the interviews had to be conducted via means such as Microsoft Teams. These applications allow for the video conversations to be recorded. Although a video call is different from real-life conversations, it has some advantages such as that it makes interviews easier to plan. It takes both the researcher and the respondents less time to conduct a digital conversation than when there is a physical appointment which includes travel time for example.

A disadvantage of this digital method is that it could be more difficult to accommodate a diverse range of respondents. Some (age) groups are more comfortable to participate in online conversations than others. Especially in this research, some important stakeholders were of older age like the Fathers from the Augustinian Order, local residents and former churchgoers. Eventually, the interviews with these stakeholders were held on location. Some took place at the houses of the respondents and some at third spaces such as a café and the common room of an office. This way, the obstacle of using online tools was avoided which enhanced the accessibility for the respondents to participate.

Besides the current Covid-19 pandemic affecting the way the interviews took place, it also has had a big impact on productivity and concentration. The pandemic also resulted in the closure of libraries and other study and work spaces which affected the concentration and productivity that was needed during the preparatory tasks for this research such as defining the research question and outline and for doing the reading for the literature review.

3.4.2 Limitation of the research

A limitation specific for this research is that not all stakeholders in the redevelopment were reached. The buying party of the church and monastery, the Cooperatie DELA, did not respond to the invitation for an interview. However, from the beginning they have worked closely together with the municipality of Eindhoven, Bureau Franken and the Fathers of the Augustinian Order. Bureau Franken was asked by the Cooperation DELA to put their vision into concrete plans, so it is safe to assume that the perspective of the Cooperatie Dela is translated by Bureau Franken. Therefore, there is no missing perspective or gap in the collected data.

This study gives insight on heritage values and heritage conservation of religious heritage buildings. However, only the Catholic context is examined. This choice for this delineation is made because including the context of other religions with different characteristics, such as the architecture of the religious buildings and management structures, was simply not feasible within the available time and means.

4. Results

Analyzing the interview data, a few themes emerged which will be discussed in this chapter. These themes are the regional and local scale, two types of identity values and accessibility. In order to provide a broad context, as many as possible different stakeholders were interviewed. In addition, the diocese was approached with questions in order to place the redevelopment process of DomusDELA within the general context of redevelopment processes of religious heritage. This chapter first highlights the results from the interview with the diocese, which is the regional scale for this case study. The regional scale is followed by the local scale which entails the two categories of heritage values found in the case study and the chapter ends with the perceived openness of the redeveloped venue.

4.1 On a regional scale: the future of Catholic heritage

Dioceses in the Netherlands face the challenge of what to do with their real estate such as vacant or deteriorating church buildings. An interview was conducted with an employee of the Diocese of Den Bosch (Respondent 8). Eindhoven, the city in which the case study takes place, is part of the Diocese of Den Bosch. On behalf of the diocese, this respondent is, among other things, working on the policy strategies concerning the future of church buildings. The employee of the diocese is in contact with local authorities and parishes, but also with the provinces and the Cultural Heritage Agency (Rijksdienst voor Cultureel erfgoed, from here on: RCE).

4.1.1 Church closures and the bulldozer approach

The Diocese of Den Bosch currently owns about 270 church buildings. According to the employee of the Diocese of Den Bosch, approximately seven churches close each year. The respondent gave two reasons for the closure of these buildings:

“On the one hand, we are closing those churches because of the fact that less people are attending church, so we are simply too well-equipped in terms of real estate and on the other hand, some churches are closing out of poverty, because the maintenance of churches costs a lot of money” (Respondent 8, 2021).

The responsibility and cost of maintenance rests primarily with the dioceses as well as the question of what they should do with these church buildings. The respondent of the Diocese of Den Bosch explained that the high maintenance costs sometimes forces them to sell church buildings in order to save others.

The respondent from the municipality of Eindhoven (Respondent 5) took a critical stance towards the way the diocese has dealt with redevelopment projects of empty churches in previous years. She stated:

“In the beginning, in Eindhoven you had a huge problem with the diocese because their favorite solution was to bulldoze and then sell to the highest bidder”
(Respondent 5, 2021).

This bulldozer approach had, according to the respondent from the municipality of Eindhoven, a solely economic interest of profit maximization. The employee of the diocese was asked what their priorities are when selling or redeveloping a church building. As the respondent from the diocese emphasized, their preferred strategy is to maintain the church and its function as is (or was). The next best thing to do according to the respondent is to sell the church for a justifiable price to a party that can redevelop the building into a place with societal relevance. According to him, profit maximization was not a must but, the respondent indicated, that by closing a church and cutting costs somewhere, another church could be saved with these proceeds (Respondent 8, 2021).

4.1.2 Current strategy and quality requirements

The statement of the respondent from the municipality about the bulldozer approach describes the policy of the diocese of a few years ago.

Dioceses are currently more willing to explore different types of re-use of the church buildings. An example is the Onze Lieve Vrouwekerk in Helmond, which has been transformed into a theatre, and the St. Anna Church in Breda, which has provided 2250 m² of office space (Toekomst Religieus Erfgoed, 2021).

However, the employee of the Diocese of Den Bosch indicated that there are quality requirements attached to the sale and redevelopment of a church building. There are a number of categories of functions that the diocese would never agree to and which are laid down in a perpetual clause. Functions which relate to the sex industry, gambling industry and arms industry do not fit in with the ideology and reputation of the Catholic Church. Another quality requirement of the diocese is that no other kinds of religious celebrations are allowed to be held in the redeveloped church building. By this, the respondent meant celebrations such as funerals and weddings. The diocese does not want this, because it could lead to confusion when funerals or weddings are held in a church building which is no longer a Catholic Church and where liturgical celebrations may no longer take place.

These findings from the interview are in line with the statement of Levi & Kocher that more conservative church administrations sometimes disapprove of re-usage of a church building

because they see this as inappropriate use and commodification which is a threat to the integrity and sacredness of the church building (2012).

4.1.3 Role in the redevelopment process of the DomusDELA

In the redevelopment process of the Paterskerk and the Mariënhage complex into DomusDELA, the limitation of a conservative church administration was not present. The complex which was redeveloped into DomusDELA was jointly owned by the municipality and the Fathers of the Augustinian Order. This meant that the Fathers of the Augustinian Order were mostly free to make their own decisions in the process. As the respondent of the diocese explained:

“We as a diocese did give advice and had conversations about our perspective. But the fathers were actually completely free in this. The only formal action taken by the bishop in this case was to withdraw the church and the chapel from service, so that liturgical ceremonies could no longer be celebrated there (Respondent 8, 2021).

Given the legal circumstances, the diocese could not take a firm stance. However, they have chosen to present a non-binding advice. The more commercial approach to the redevelopment of the Mariënhage complex and church is in this way differing from the favoured approach of the diocese, according to the employee of the Diocese of Den Bosch. The diocese is more concerned with the religious aspects and value of the church building while during the redevelopment of DomusDELA a more commercial approach was intended according to the respondent from the diocese. However, this is not something that is confirmed by the results from the interviews with the other respondents. Here, other goals are stressed, such as showing and experiencing the history of Eindhoven and the possibility of celebrating important moments in life at a location that is part of the city centre.

As mentioned by the employee of the Diocese of Den Bosch, in recent years, there is an average of approximately 7 church closures per year. These Catholic Churches are usually located in the heart of villages, cities and neighborhoods and have many surrounding premises such as cemeteries and squares. Taking into account that more and more churches are withdrawn from worship and therefore becoming vacant, this results in a huge spatial issue.

4.2 On a local scale: two overarching categories of heritage value

In addition to the findings from the interview with the Diocese of Den Bosch about the developments and sentiments on the subject of religious heritage and heritage values on a regional scale, the other interviews focused on the local scale. Most of the characteristics and issues of the redevelopment of the DomusDELA are linked to local heritage values. As mentioned by the interview participants, these values range from emotional and social to historic and religious. It is therefore difficult to categorize and divide these diverging values. However, as was shown in the literature review, getting a clear overview of the playing field of different values is important (value-based theory). An attempt has been made here to make a division between the various values and sentiments associated with the DomusDELA. Without pretending that this is the correct way of categorizing these values, for the purpose of this research there has been opted to divide them into tangible and intangible values. In the case of the DomusDELA, the tangible values are the values which are labeled as the cultural-historic values. These cultural-historic values concern the aesthetic, historical and religious value of the building itself. The consulted literature also shows that social values are important to take into account. The social values are the immaterial or intangible values which are associated with the heritage buildings such as emotions, ambience, memories, meaning and experiences.

4.2.1 Cultural-historic value

The first type of identity value, the cultural-historic value, concerns the history, memory, tradition and monumental status of the complex. It includes aspects such as the interior and exterior of the building and its former religious function. In particular, stakeholders, such as the Van Abbe Foundation and the RCE, but also former churchgoers, look at the complex from this perspective.

The RCE, as described by the project manager of the redevelopment process (Respondent 7), had a fairly general interest in preserving the church as a national monument. From this cultural-historical perspective, the RCE was asked for advice. In the case of the redevelopment of the DomusDELA, the advice of the RCE addressed how there should be dealt with the monumental status of the venue, the interior and the exterior of the church. This concerned, in particular, the religious relics in the church, such as the organ, the pulpit, the side altars, the main altar and the confessionals. Following this advice, the municipality could then decide to what extent they would adhere to it. In the case of the redevelopment of the DomusDELA, the congregation agreed to move some relics, such as the statues and the high altar.

The Van Abbe Stichting, an organization that is dedicated to the preservation of heritage in Eindhoven, expressed their dissatisfaction with this decision. One member of this organization agreed to an interview (Respondent 2). This respondent mentioned that, in particular, the confessionals created some bad blood between the municipality and the DELA (the party that

bought the complex) on the one hand and the Van Abbe foundation on the other. It even got to the point that the Van Abbe Foundation went to the Council of State (Raad van State) to object to the design plan to remove the four confessionals. In the end, the parties came to a compromise: the confessionals would be commemorated in a different way in the church. According to the Van Abbe Foundation, this was important for the preservation of the cultural-historical and memory value of the building. The respondent indicated the importance of the cultural-historical value of the church and its Catholic past:

"Catholic Churches in particular are image-defining buildings in an environment, usually including a square, they are the image of an originally predominantly Catholic city" (Respondent 2, 2021).

The respondent from the province (Respondent 1) also indicated that this memory of the "rich Catholic era" is an important aspect in the story of Brabant. However, he emphasized the need for new usage of these old buildings. His vision was similar to the vision of the respondent of the municipality when they were asked about the importance of the cultural-historical value of the Petrus Church and former monastery. The respondent from the municipality said that the way they redeveloped the church and monastery into the DomusDELA is by respecting the cultural-historical value:

"Here, with all effort, an attempt has been made to realise a transformation that is not at odds with the past but is essentially a continuation in the present time" (Respondent 5, 2021).

With this statement, the respondent of the municipality implies that the alterations that have been made to the building are justified by the newly obtained ability (for multiple groups) to use the building again.

As became apparent in the interviews, the Province of Noord-Brabant and the Municipality of Eindhoven, along with most of the respondents from the other parties involved, were also focused on the future use of the building other than just its cultural-historical value. A distinction can be made here between materialistic and non-materialistic interests. Whereas the Van Abbe Foundation and the RCE mainly focussed on the materialistic aspects of the location, the Fathers of the Augustinian Order and the developers paid more attention to the social and emotional side of the redevelopment of the religious heritage building.

4.2.2 Social-societal value

This social and emotional side of the redevelopment is captured in the second type of identity value, namely the societal value. As mentioned before, a distinction can be made between materialistic and non-materialistic aspects. The category of societal value includes the non-materialistic characteristics and values of the redevelopment of the venue. Issues such as the matter of future use and meaning of the building but also the emotional side to the closure of the church. The Father of the Order of Augustinians, the local resident and the former church-goer are respondents who discussed these themes in particular.

The Father of the Augustinian Order (Respondent 3) was asked about the sentimental and social side of the redevelopment of the church and monastery. He indicated that it was important to him that the site would not become a market hall of some kind. The Augustinians hoped that what they had experienced there with the church, the monastery and the school, would continue when they were no longer present. The Father of the Augustinian Order explained their line of thought and his vision for the identity of the building as follows:

“I sometimes say that Eindhoven is a great city in development, with technology and Brainport, but here [DomusDELA] there is room for reflection, celebration and meetings. In the midst of all the hustle and bustle and development, this is also an important facet: what are we doing it all for? Take a break for once” (Respondent 3, 2021).

This ideology of taking a step back and unwinding has therefore been another conceptual focal point of the redevelopment plan. In addition to being open and easily accessible, the location must offer space to relax and unwind from the busy city life and be the setting for celebrations that mark important moments in life. All this while allowing people to experience the story of Brabant and its rich Catholic history. When asked about the closure of the church, the Father answered that although it was a bit of a shame and an emotional goodbye due to the traditions and memories associated with the church and monastery, he is happy that it has been given a “decent new function”:

“It has been quite a development over a number of years, but we sensed that DELA also thought there was a future in it. I have to say that to this day, we have no regrets. We also feel that with the DELA and the changes and innovations in that building itself, there are many possibilities for the future” (Respondent 3, 2021).

As mentioned by another respondent (Respondent 4), a local resident of the area surrounding the DomusDELA, in order for the venue to be used again by various groups, the past should be let go and less value should be attributed to the tangible characteristics. This local resident used

to be an active member of the church and spent many days at the location that is now the DomusDELA. However, as he explained, most of the other residents that currently live near the venue do not have the same connection to the former church and monastery:

“Many current residents have no ties at all to the old monastery. I am actually the only one who has lived here for so long. The rest of the residents came to live here much later. I think they don't care at all what it used to be” (Respondent 4, 2021).

As was mentioned by the project manager that was interviewed (Respondent 7), the church and monastery no longer feature the same religious and social value for a lot of people as it used to have. The project manager described the former church and monastery as a closed religious stronghold. He believed that the citizens of Eindhoven barely knew of the existence of the Petrus Church and Mariënhage Monastery. By redeveloping it into the DomusDELA, a venue with a restaurant, a cafe, conference rooms and a hotel, the developers along with the municipality and the Fathers of the Augustinian Order had the ambition to create a location that would be once again part of the inner city and that was welcoming to various groups.

However, according to a former volunteer and churchgoer, the old users of this location were not very pleased with the redevelopment. The former church goer and volunteer (Respondent 6) was asked how she and other parishioners feel about the closure of the church and the redevelopment of the venue. She explained:

“There are many parishioners who do not know where to go to mass. There are a lot of people who are simply rootless and so am I. I don't always go to the same church, sometimes here and sometimes there. I don't have a church anymore” (Respondent 6, 2021).

According to the former churchgoer, the closure of the church and the fact that no suitable alternative was offered where this church group could come together, many social structures were lost. Especially during the Covid-19 pandemic, this has caused the respondent to feel lost and lonely.

Although this is a negative consequence of the closure of the church, it can be put into perspective when considering the alternative. If the church and monastery had remained open for a few more years for the last small group of users, there is a risk of deterioration when sufficient resources to carry out maintenance are lacking. To prevent vacancy and to open the building to the wider public, these kinds of considerations and sacrifices must be made.

In the case of the DomusDELA the social values differ for the various stakeholders which were interviewed. For example, some respondents like the participant from the Municipality of

Eindhoven, the development company and the Province of Noord-Brabant labeled the former church and monastery as a closed Catholic religious stronghold. Whereas former users of the buildings like the Father of the Augustinian Order, the former churchgoer and the local resident all appraised the venue and its atmosphere as being very welcoming and open. For the former churchgoer the redevelopment of the church meant that she didn't feel comfortable coming to the location anymore. The former churchgoer even stated that because of the closure and redevelopment of "her " church, she was left feeling lost and lonely. This result is in line with the statement by Dagevos and Deurzen (2013) that the church is an important local identity carrier and a major source of social capital and that with the closure of churches there is a possibility that these social structures may disappear, especially in small communities. From the perspective of the former churchgoer and the local resident, the church was indeed a major source of social capital. Adding to that, the respondent of the municipality expressed her concerns as well regarding the open and inviting character the venue is supposed to have. This will be further explained and analyzed in the following subtopic.

4.3 From closed religious stronghold to open & inviting venue?

An accessible and open character was one of the important conceptual focal points in the redevelopment of the DomusDELA. This was indicated by both the province and municipality, as well as the Fathers of the Order of Augustinians and the project manager from Bureau Franken.

As aforementioned in the context chapter of this research, the story of Noord-Brabant is an important aspect of the heritage policy of the Province of Noord-Brabant as it is used as a marketing strategy for the region's history and heritage sites. The respondent from the province of Noord-Brabant, who was in charge of the spatial planning and cultural heritage portfolio on behalf of the province at the time of the redevelopment of the DomusDELA, was asked to explain their vision for the redevelopment plan. The respondent of the province of Noord-Brabant commented on this:

“For the province, the preservation of the building and the meaning and the story that you can tell about it are very important. We did indicate that, for the story of Brabant and the accessibility of that story, openness and public access are of the utmost importance” (Respondent 1, 2021).

The respondents of the Province of Noord-Brabant and the Municipality of Eindhoven both stated the importance of telling the story about the region's past (The Story of Brabant). The openness and public access, which the respondent of the province mentioned, are supposed to

contribute to the visibility of the story of the region's past and to the experience of the story. It is however questionable to what extent this story of the Catholic past appeals to various groups. This is an interesting perspective as the literature review of this study highlighted the viewpoint of former users and local residents who might feel estranged from the redeveloped building and it mentioned the disruption of social structures (Wang & Aoki, 2019; Dagevos & Deurzen, 2013). In the case of the DomusDELA, specifically the future users are the focus of attention, which perhaps, outshines the voice of the former churchgoers a bit as was mentioned in the interview with the former church goer.

Another reason why this open character was important for the redevelopment of the complex is that, as shown by the interviews with local residents and former church goers, the monastery and church used to have a low-threshold atmosphere. According to the respondents, the Fathers of the Augustinian Order maintained a very welcoming and for that time, open minded attitude. In this regard, confession was a particularly important facet. People came to the Petrus Church for confession because they felt more comfortable with the Augustinian Fathers than with their own parish church as was told by the respondent from the Van Abbe Stichting, who is also a former churchgoer of the Petrus Church. He discussed the low threshold atmosphere when going to confession with the Fathers:

“What are the Augustinians known for? That it was an order where you could very easily go to confession. It was not the pastor or chaplain of your own parish so you could be more candid because you knew it remained secret” (Respondent 2, 2021).

Another respondent, a local resident and former churchgoer, agreed with this statement as he was explaining how the church, student chapel and former school were used and what the atmosphere was like. He described the ambiance as pleasant. However, he pointed out that it also had a bit of an old-fashioned feeling to it and that the venue was, to a large extent, exclusively open to the Catholic community. This was something that was mentioned by almost all respondents.

Although the Fathers of the Augustinian Order were very easy-going and welcoming, the monastery and church could be seen as a closed religious stronghold. The respondents from the project development company, the municipality of Eindhoven, the province of Noord-Brabant and the heritage preservation organization all mentioned this excluding character. Although, one of the conceptual focal points of the redevelopment plan was to improve the perceived accessibility of the monastery and church to re-establish it as part of the city center.

As mentioned by the respondent from the municipality, the redevelopment plan of this heritage site was designed to create an open and inviting venue to all visitors:

“The vision is that you can actually create that passageway to the city, more of a public route. It should then be experienced more or less as an open invitation to just walk in, without necessarily having to use or consume something [e.g. hotel or bar]” (Respondent 5, 2021).

However, observations during visits to the site and some of the interviews have shown that this inviting and open atmosphere is not yet self-evident. The COVID-19 pandemic, of course, plays a role in this, but the layout of the entrance hall, which also functions as the hotel reception, in particular hinders the open accessibility. The respondent from the municipality explained this:

“That inviting character is not yet successfully integrated. At the front of the venue, the side of the city centre, you immediately notice that there is a sign saying 'hotel'. It's not very accessible yet, so we still have to make an effort. But it is a success in itself that a very important building, which had a function but was a kind of closed stronghold, is now largely open to the city again” (Respondent 5, 2021).

As these results show, there are still some contradictions in the degree of experienced accessibility and the practical outcomes. In order to invite other groups, and for integrating the redeveloped location within the city centre, an accessible and open character was one of the main conceptual focal points in the redevelopment of the DomusDELA. The Province of Noord-Brabant emphasized the importance of making the history and the story of Brabant visible and open to experience. In the case of the DomusDELA, this illustrates the storyline of Religious Brabant which entails the region's rich Catholic past.

It is however questionable as to the extent this story of the Catholic past appeals to various groups. As mentioned in the interview by the local resident, the church and monastery were mostly exclusively open to the Catholic community. Other respondents, like the respondent from the Municipality of Eindhoven and the Province of Noord-Brabant, described the church and monastery as a closed religious stronghold. The fact that the DomusDELA complex no longer has a Catholic function perhaps takes away that threshold. However, there is a new aspect which can also lead to an experienced barrier to visit the location, as shown in the interview with the respondent from the municipality. She mentioned the fact that the newly built connecting point between the church and former monastery acts as the main entrance and the reception of a hotel. This might stop people from wandering through the building and the courtyard.

For this study, this is an interesting result because human interactions with heritage sites are needed in order to ascribe heritage values to a certain building, as was stated in the literature review (De la Torre, 2013). As Levi & Kocher (2012) mentioned, these heritage values contribute to a sense of local identity or the continuation of religious and cultural traditions. Yung (2017), among others, points out that, currently in a time of rapid urbanization and homogeneity, there is a desire for places in the city that are authentic and that preserve the uniqueness of a place.

5. Discussion and conclusion

This research emphasizes the importance of heritage values for redevelopment processes of religious heritage. The more profound and overarching assignment in the redevelopment process of religious heritage is to create places with a clear heritage identity that reflects the history of a place, without excluding any groups, while fitting a normative ideal of modern living. How to achieve this in practice is an interesting question. This process is often about finding a balance between the different, and sometimes conflicting, ideals and interests by making trade-offs. Decision-makers and spatial planners will have to deal with these considerations. In the redevelopment process of the DomusDELA, like many other heritage conservation processes, the decisions that have been made are the product of a series of value judgements. However, as stated by Fredheim & Khalaf, in practice these value judgements are rarely made explicit which makes conservation decisions often difficult to rationalise and communicate (2016). The aforementioned value-based approach can be used in order to assess the perceived heritage values to make conservation decisions explicit.

5.1 What are the current dynamics in heritage conservation in Eindhoven and the wider region?

As the literature review showed, secularization is an important explanatory factor for the task that currently lies ahead in Noord-Brabant regarding the reallocation of many Catholic heritage buildings.

Over one third of the churches in Noord-Brabant have been closed since the 1960s. The bulldozer approach of the past is not the favoured way of dealing with heritage buildings anymore. Currently, the preservation of cultural-historical values is dominant in the redevelopment of historical or monumental buildings in the Netherlands. Ever since the 1988 Monuments Act and Program Belvedere of 1999, the Dutch government has sought to protect and preserve heritage sites. For the regional and local governments, the Province of Noord-Brabant and the Municipality of Eindhoven, this entails the protection and promotion of the “story of Brabant”. This story outlines the past of the region that was shaped by different eras and influences and which determined Brabant's living environment and culture. One of these storylines is called “Religious Brabant” which emphasizes the rich Catholic past of the region. Eindhoven has several churches and other Catholic buildings in the city centre that require a new function now or in the near future. As the interview with the Diocese of Den Bosch showed, the responsibility for these buildings mainly rests on the dioceses. The high maintenance costs and the fact that the religious role of these buildings is decreasing, sometimes forces the

dioceses to sell some churches in order to save others. There had previously been criticism about how the dioceses dealt with the redevelopment of churches. Often, the bulldozer approach was used and a conservative attitude of the church administration hampered progress and creativity in redevelopment projects. However, as stated in the results chapter, there are many examples of redevelopment projects of churches and monasteries which the Diocese has agreed to and are enthusiastic about. With a few exceptions, many types of new functions are negotiable, which will help ease the redevelopment process of religious heritage buildings.

5.2 What is the relation between heritage values and heritage redevelopment?

In the past, the focus in heritage conservation and redevelopment was mainly concentrated on the cultural-historic values or the tangible values of a specific heritage building. These values, which are associated with heritage buildings, are called heritage values. Recently, more attention has been paid to the social-societal side of these heritage values, the intangible values, because these are certainly just as important. These are values that are derived from the socio-economic, cultural, intellectual and psychological perspectives of the (directly and indirectly) involved groups.

The social-societal values help to ascribe meaning to heritage structures and they carry local identity. As indicated by Wang & Aoki, heritage can enrich and strengthen people's sense of community and belonging as it contributes to a unique sense of place and community tradition (2019).

However, as De la Torre suggests, in order to ascribe values to a heritage structure, human interactions are needed (2013). This is something to strive for in the redevelopment process of these heritage sites because heritage values contribute to a sense of local identity or the continuation of religious and cultural traditions (Levi & Kocher, 2012). This is an important aspect because a heritage building derives most of its value from human interpretation and experiences (De la Torre, 2013). In order for these kinds of buildings to be part of the local identity, people should be able to interact with the heritage building in some ways.

In the case of the DomusDELA, in order for the venue to be truly integrated with the city center of Eindhoven and be part of the local identity, now the focus should be on how to let people interact with the venue in order for new heritage values to be created by different groups. The interviews indicate that in order to invite a wide variety of users, an accessible and open character is important for the heritage building.

5.3 How do heritage values play a role on a regional scale in the redevelopment of Catholic heritage buildings?

The first result from the interview with the Diocese of Den Bosch about the future of church buildings and other religious heritage in North Brabant, can be used to answer the research question about the role of heritage values on a regional scale. As mentioned, the Diocese of Den Bosch still has a major task ahead to find suitable re-use or prospective owners for the empty churches.

The diocese emphasized that their preferred strategy is to maintain the church and its function as is, or was. The next point of action according to the respondent is to sell the church for a justifiable price to a party which can redevelop the building into a place with societal relevance. However, as shown in the interview with the Diocese, the new usage of the church or other Catholic buildings has to meet quality requirements that fit the Catholic reputation and ideology. What this basically entails is that the new function of the building should not harm the standards of the Catholic Church and the value that the Diocese attributes to the building. This raises some critical questions: what would be an, in the eyes of the Diocese, appropriate new function with societal relevance? Who decides what the appropriate new function could be and for whom?

At the base of these questions, I believe, lies the story about heritage values. In order to find a fitting and relevant new use for religious heritage buildings, the different values that are derived from the building should be explored and identified. This stems from the value-based theory. These values should be considered during the drafting of the conceptual plan for the redevelopment of the heritage building. However, as the literature review showed, the value-based approach in heritage conservation has its downsides. Although this approach is expected to address and engage all involved stakeholders equally, in practice this approach mainly focuses on the preservation of the tangible aspects of the heritage site or building (Poulios, 2010).

As the case study concludes, two categories of heritage values can be differentiated. The cultural-historic value and the social-societal value. The data from the interview with the Diocese of Den Bosch indicates that the religious aspect and the cultural-historic value are dominant from their perspective and role in the redevelopment process.

5.4 How do heritage values play a role on a local scale in the redevelopment of the DomusDELA in Eindhoven?

As illustrated above, the case study of the DomusDELA indicates that the cultural-historic value is the main focus point in the redevelopment of religious heritage on a regional scale. The local

scale, however, shows a different picture. The interviews with various stakeholders provide a detailed overview of different values.

The value-based approach, as was outlined in the literature review, stresses the importance of getting a clear overview of the playing field with the accommodated different values. From the interviews, a distinction can be made between the different stakeholders and their perspective on dominant heritage values. The RCE and the Van Abbe Foundation have a predominantly cultural-historical perspective. They ascribe value to the tangible aspects such as the monumental and historical value of the interior and exterior of the church. Then, there were the involved governments, the Municipality of Eindhoven and the Province of Noord-Brabant, who consider it of importance that the former Catholic complex once again becomes part of Eindhoven's city centre. In this respect, these parties emphasize the importance of "telling the story of Brabant" about the region's rich Catholic past.

However, these actors differ from perspective compared to the RCE and the Van Abbe Foundation in terms of future prospects. The Municipality and the Province (along with the project developers) have the vision of creating a venue that is future-proof and that invites people to experience and utilise the building in order for the former church and monastery to have a sustainable continuation. This is also what the Fathers of the Augustinian Order intended. Yet, the Fathers of the Augustinian Order have another dimension to their perspective. After all those years of living and working in the church and monastery, they feel a close connection to the location because of the things they experienced there (the social-societal value). Lastly, there are the former churchgoers whose perspective is the social-societal value as well. However, opposed to the Fathers of the Augustinian Order, they aren't necessarily thinking about the future of the building but more about the closure of the church and the end of a socially and religiously important time for them. They had to find other churches and their group fell apart. As this group mainly consists of elderly people, this resulted in the discontinuation of many social structures. This finding proves that the church is - or in this case, was - indeed an important local identity carrier and a source of social capital and that with the closure of churches there is a possibility that these social structures may disappear, especially in small communities (Dagevos & Deurzen, 2013).

The respondents and their perspectives have been categorised in this manner to provide a clear overview of the various interests involved in such redevelopment processes. However, it is of course possible that there is overlap between the stakeholders and the values they attribute to religious heritage, which may vary per context.

5.5 How are heritage values influencing the redevelopment of Catholic heritage buildings in Eindhoven and the wider region?

As the answers to the sub questions indicate, on a regional scale there is a more overarching view with a focus on the cultural-historical values such as the religious values of the diocese, the advice of the RVE and the van Abbe Foundation and the story of Brabant. On a local scale, these values also play a major role, but the social-societal values are also addressed. In order to identify these social-societal values, it is necessary to involve the less directly involved stakeholders, such as local residents and former users of the building in question.

The differences between the local scale and the regional scale did not directly lead to conflict in the redevelopment process because decisions were primarily made on the local scale. The actors, such as the RCE, the Province and the Van Abbe Foundation, that operate on a regional or national scale, only had an advisory role in the redevelopment process of the DomusDELA. Most decisions were taken on a local scale by, among others, the Municipality of Eindhoven, the Fathers of the Augustinian Order and DELA. Nevertheless, a difference in heritage values did cause conflict between the Van Abbe Foundation and the Municipality of Eindhoven and DELA Cooperatie, as described in the results.

What this research shows is that heritage values can make the redevelopment process of religious heritage buildings more complex. It raises the question how to find a balance between the values of different actors. For example, whether protecting the historical and material value of the building can go hand in hand with social values and potential future use, and if, or how, certain values should be prioritized. The identification of all different heritage values is desirable because it captures the perspectives and interests of the stakeholders involved (value-based theory). As was mentioned in the literature review, this enables informed and strategic decision making that can be communicated and interrogated effectively (Fredheim & Khalaf, 2016).

The more profound and overarching assignment in the redevelopment of religious heritage is to create a clear heritage identity that reflects the history of a place, without excluding certain groups, while fitting a normative ideal of modern living.

As stated in the aforementioned Belvédère document, the redevelopment of a heritage site can result in new cultural qualities. In the case of DomusDELA, this statement could also be applicable when an inviting and open atmosphere in the venue is created. This will encourage new users to utilize and experience the location which will lead to the creation of new heritage values and add to the local identity.

5.6 Reflection, recommendations & future research

This last paragraph covers the reflection on the role of the researcher in this study and a reflection on the used data collection method as well as recommendations for practice and future research.

5.6.1 Reflection on this research

By illustrating the material and immaterial values, an effort was made to provide a complete overview of the different emotions, concerns and values from the respondents. This method, of identifying all associated heritage values, is a characteristic of the value-based approach. However, one of the criticisms against the value-based approach in heritage studies is that the person who identifies the involved parties and their values, has the power to determine which values are important and have priority. As a result, values from minorities, for example, might be left out. By providing an inclusive overview of the different values and interests the excluding trait of the value-based approach can be avoided.

Accordingly, this research sought to state and reflect on the different responses from directly involved stakeholders of the redevelopment process, being the municipality, project developers and Augustinian Order, and less directly involved stakeholders, the churchgoers and local residents. The task of the researcher is therefore to collect, from an objective perspective, the different heritage values from all possible stakeholders and to include any minorities.

Looking back at the data collection method (interviews) used for the purpose of this study, it might also have been valuable to use focus groups. This would have allowed even more different perspectives of the various groups of actors to be captured.

5.6.2 Recommendations for practice

In addition to the above-mentioned recommendation for data collection, there are two recommendations for practice when dealing with heritage values in redevelopment and conservation processes of religious heritage.

The first recommendation relates to the observation that people should be able to interact with heritage buildings in order to create new heritage values. Especially in cases concerning religious heritage this is important because these buildings were previously used only by specific groups. As the literature and the discussion show, using the value-based approach is desirable in the sense that all possible values of the different, directly and indirectly, involved groups are collected. However, an experienced-based approach is needed to interact with the heritage to ascribe value to the redeveloped building for future users.

In order for people to experience and interact with the heritage site, Cerquetti argues for the experienced-based approach (2018). In Cerquetti's chapter "Enhancing the Authentic

Experience of Cultural Heritage Through the Experience-Based Approach”, she provides a three-step model (Figure 7) for the (co-)creation of heritage values.



Figure 7: Three-step model for value co-creation (Cerquetti, 2018: 158)

This three-step model aims to (1) present cultural heritage as unique and imperishable resources from the past, (2) to actively involve visitors and (3) to effectively collect and communicate the value of cultural heritage to different audiences.

This model should be further explored and tested in practice as it could possibly serve as the practical cohort of the value-based approach.

The second recommendation relates to the finding that the redeveloped location should be inviting and open to various groups in order to connect the venue to the inner city. This requires the creation of an inviting and accessible public space, something which is something that could be improved in the current redevelopment. In order to achieve this inviting character of the location, sources such as Carmona’s article “Principles for public space design, planning to do better” can be consulted (2018).

The recommendations can be utilised in practice but they also require further research. These recommendations relate to the implications of heritage values in (religious) heritage conservation processes such as the redevelopment of the former church and monastery of the analyzed case study. As mentioned, these redevelopment processes can be seen as huge spatial issues and a big task for decision-makers and spatial planners, among others. However, noticeable during the literature study for this research and the analysis of the redevelopment process of the case study, is that spatial values (as a heritage value) are not explicitly mentioned in the redevelopment of religious heritage. This was also noted by the respondent from the municipality and this observation also emerged from the interview with the employee of the Diocese of Den Bosch. The interview showed, for example, that the role of planners who can look at the broad picture of urban planning and draft a more integral framework for the redevelopment and reallocation of churches is still underdeveloped.

This is something that is striking because, from a planning perspective, the redevelopment of

such central locations with often large buildings and a lot of land must correspond with the built environment and other spatial values of that area. So, the question of whether there is a role for planners is, I think, rhetorical, but what the role currently includes and how it can be further integrated, is something that should be explored further.

Another addition to future research on the topic of heritage values, is that the context-specific nature of heritage values and the significance, ascribed to religious heritage buildings, should be further analyzed. As mentioned by Fredhim & Khalaf, assessments of heritage values and their significance (value-based approach) should mention how these assessments relate to the assessments made in the present. For example, a longitudinal study in which the different heritage values are identified before and after the redevelopment process of a certain heritage building, could be suitable for this research aim. The research objective is to determine the changes after redevelopment. Several years later, the heritage values could then be reassessed to see how they change over time and which factors play a role in this regard.

6. References

6.1 Figures

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