

# Places of Worship Protective Security Funding Scheme: 2019/20 Evaluation

## Interim report

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# Executive Summary

## Overview of scheme

The Places of Worship Protective Security Funding Scheme is a government provision to protect places of worship, faith-based community centres and their users from crime motivated by hate for religion. It is open to applicants from across England and Wales.

The scheme is managed by the Home Office and aims to enhance both the physical security of places of worship and faith-based community centres as well as the sense of security of faith leaders and communities

## Overview of interim findings

The interim findings from The Places of Worship Protective Security Funding Scheme process evaluation are presented below. This report provides findings on **the application and assessment stages**, based on data from ten interviews with stakeholders and a baseline survey of 136 applicants.

## Making the application

### Motivation for applying

Places of worship/community centres were motivated to apply for the security funding by **widespread concern over their vulnerability to hate crime focused on religion**. The baseline survey found that:

- **33% (42/126) said worshippers feel unsafe or very unsafe** coming to and leaving the sites. **24% (30/123) said the same of people using the site for non-worship activities**;
- Feeling unsafe in the surrounding area was reported as having **reduced levels of attendance**. 36% of respondents (43/121) said that feeling unsafe was the main reason attendees did not come to the place of worship/community centre as often as they might like, and 23% (25/109) said this was the main reason for other local residents who shared the faith not attending;
- More than half of the sites reported that worshippers, site users and faith leaders were **concerned about verbal and physical attacks or abuse** in and around the site. 60% (75/125) of respondents said worshippers felt worried about being verbally attacked or abused; 51% (63/123) said this about other site users, and 63% (76/120) about faith leaders. Similar proportions reported that each group felt worried about being physically attacked or harassed;
- The majority of faith leaders were said to be worried about **the site being attacked or vandalised (86%, 101/118)** and it being **broken into or stolen from (88%, 104/118)**;
- The **main risk of physical attacks was perceived to be from hate crime** focused on religion, but other motives were seen as more likely for sites being broken into or stolen from;
- **30% of respondents (34/114)** said the place of worship/community centre had been **affected by crime** (against the property or its users) in the month prior to answering the survey. 12% (4/34) of these crimes were thought by respondents to be religiously-motivated hate crimes. Crime impacted on how sites were being used and motivated the sites to apply for the security funding.

## Evidencing vulnerability

The baseline survey and stakeholder interview data showed there was some confusion around evidencing vulnerability as part of the application, including among Designing Out Crime Officers (DOCOs). This will require **renewed clarification** as the funding moves into its next round.

Places of worship/community centres indicated some **lack of clarity over what could be identified as hate crime**, including an overlap between what constitutes hate crime and other forms of crime/anti-social behaviour/disorder. This might affect whether or not places of worship considered themselves eligible to apply to the scheme, or the quality of evidence provided in their applications.

- Hate crime was clearer where the incident involved words – spoken or written (typically as graffiti) – rather than behaviour alone. In the absence of words indicating that an incident was motivated by hate, the perception of its motivation tended to be **based on the target of an incident rather than the form of behaviour**.
- **Context also influences how applicants view or experience religious hate crime.** Local levels of crime and disorder were seen as influencing the vulnerability of sites and their users. Respondents to the baseline survey also stated that vulnerability and incidents could increase following events such as bombings by religious extremists or with international tensions and conflicts.

## Submitting the application

Four key themes relating to the **process of applying to the funding scheme** were highlighted in the baseline survey:

- The **application website** was considered to be relatively simple and the requirements for the application straight forward. Among respondents involved in earlier applications, there was a view that the process had been simplified. This may lead to a perceived feeling of increased accessibility to the scheme for potential applicants.
- It was not clear that current applicants understood the importance of providing clear evidence of the site's vulnerability to hate crime. **Examples of what is not sufficient as evidence** could be included in the next round, so that applicants know to give more detailed information. This may assist with applicants' feelings of confidence in submitting an application to the scheme.
- Survey respondents confirmed the **timing** of the application window, opening in July and closing at the end of August, as problematic due to key personnel involved in the application process being on leave. Subsequent **application rounds could be opened earlier in the year or for longer** to avoid these issues.
- Changing to a **single contractor**, Esotec, was welcomed by respondents but the picture was complicated by the costs later quoted by Esotec. Some places of worship/community centres reported that Esotec's quotes were higher than expected, and therefore not being able to implement the security plans due to the financial burden. It may be useful to **provide example costs for the most common of each measure**.

## Assessing the application

There were mixed views on **DOCOs' roles** in supporting the applications:

- 94% (105/112) were satisfied or very satisfied with DOCOs' assessments of their sites' security needs.

- Panel Members and Home Office staff noted DOCO statements varied in quality and could include duplicated text giving insufficient insight.

Given their valued contribution in assessing sites, DOCOs should be retained in future rounds, but their role in providing supporting evidence needs to be reinforced.

The Home Office conducted **multiple assessment rounds** to sift eligible applicants, review their evidence and rate the strength of their application. Given the significant increase in quantity of applications, it is sensible to assume that **it will be important to ensure the labour-intensive sifting process is appropriately resourced in the next round.**

Esotec was tasked with **managing the application portal** and **passing completed applications** to the Home Office to complete the initial sifting process. Where applications were passed on at irregular intervals, there was knock-on impact on the wider process. It may be appropriate for Esotec to **prioritise sharing the applications** initially, perhaps delaying site visits until a critical mass of applications for each geographical area has been reached.

**The volume of applications** in 2019/2020 was identified as impacting the role of the **Multi-Faith Panel**:

- The Panel was **asked to make decisions only on what the Home Office classified as borderline applications**, while being given a sample of other applications;
- Esotec's visits to sites were not completed in time, meaning that **quotes for the suggested security measures were not available** for consideration as part of the Panel's decision-making;
- Although the process worked efficiently, members would prefer to **engage more fully in future rounds so that the Panel's input can be decisive rather than affirmative.**

## Communication

The baseline survey and stakeholder interviews highlighted a need to **improve communication across the application/assessment process**:

- **Applicants** were **informed of the outcome in mid-March 2020**. The baseline survey made clear that, for many applicants, the six months since submitting their application had been a frustrating time as they waited for updates.
- **Esotec** was tasked with managing the interim communication with applicants but did not have information for them about their progress. If a contractor holds this role in future rounds, it should be **given monthly updates by the Home Office to send on to applicants.**
- **DOCOs** would appreciate having information on the **outcome of the applications they supported**. This would have two advantages: reinforcing their relevance to the process; and providing updated information on the relative security of public places in their area.
- **Multi-Faith Panel Members** are keen to engage more fully with the applications and supporting evidence, even if this were to require multiple visits to the Home Office.

# 1 Introduction

## 1.1 The scheme

The Places of Worship Protective Security Funding Scheme is a government provision, managed by the Home Office, to protect places of worship, faith-based community centres and their users from crime motivated by hate for religion.

The Places of Worship Protective Security Funding Scheme follows from a government commitment made in the 2016 hate crime action plan.<sup>1</sup> It is an annual scheme providing funding to install or upgrade protective security measures. The grants are for places of worship and associated faith community centres that are vulnerable to hate crime. The scheme was launched in 2016 and in its first three years, the scheme awarded 134 grants (45 in Round 3 of the scheme) worth approximately £1.5m to places of worship: 63 to churches, 49 to mosques, 17 to gurdwaras and 5 to Hindu temples. Funding increased in 2019 to £1.6 million with demand on the scheme expected to increase following the attacks on mosques in Christchurch, New Zealand. The fourth year of the scheme received 376 eligible applications, substantially more than in previous rounds.<sup>2</sup>

### 1.1.1 Aims

The scheme is one aspect of the government's efforts to reduce religious communities' experiences of hate crime as part of its wider efforts to tackle hate crime in all its forms. It was introduced to enhance both the physical security of places of worship and faith-based community centres and the sense of security of faith leaders and communities. The key objective is to reduce levels of hate crime incidents against places of worship. There are a number of more diffuse aims including enhancing trust in the government and providing evidence in prosecuting hate crime offences against a place of worship. The intended outcomes and impacts have been established by the Home Office as:

Outcomes	Impacts
Places of worship are appropriately secure	Reduce incidents against places of worship
Faith leaders are reassured	More successful prosecutions if the target of an offence
Communities are reassured	Religious communities are safer
Communities continue/resume attending place of worship	Institutions are strengthened
	Increased trust in government

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<sup>1</sup> The government's plan for dealing with hate crime in England and Wales  
<https://www.gov.uk/government/publications/hate-crime-action-plan-2016>

<sup>2</sup> The number of awards given in previous rounds were: 53 in Year 1, 36 in Year 2, and 45 in Year 3.

## 1.1.2 Design

The scheme is open to all faiths except the Jewish faith which has a separate scheme.<sup>3</sup> A place of worship or associated faith-based community centre is eligible to apply if it:

- is in England or Wales;
- is a registered charity or has an exemption;
- can demonstrate it is vulnerable to hate crime based on religion (evidence of this is not restricted to recorded crimes or incidents reported to the authorities); and
- submits an application supported by evidence of vulnerability and a security assessment form completed by a local Designing Out Crime Officer (DOCO).<sup>4</sup>

Grants contribute 80 per cent of the costs of purchasing and installing up to three measures, with the additional 20 per cent of costs covered by the place of worship or community centre. Associated costs (such as licensing and planning permission) and ongoing costs (such as charges for annual service, maintenance and monitoring) are not covered by the grant. Funding can be provided up to a maximum of £56,000 and the Home Office may fund only one or two of the three measures requested. The security measures which can be funded exclude security personnel and include:

- CCTV;
- fencing and/or railings;
- gates;
- doors;
- windows;
- alarms;
- locks;
- access control;
- intercom systems; and
- lighting.

## 1.1.3 Delivery

The scheme comprises three stages: application, assessment and installation.

**Application** involves the place of worship or community centre:

- collating evidence of its vulnerability to hate crime based on religion;
- having a site security assessment from a DOCO; and
- submitting the application with the evidence and the security assessment.

**Assessment** involves the applications being reviewed in a four-step process:

- Home Office staff sift the applications to check eligibility and score vulnerability;

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<sup>3</sup> A separate government commitment was made to fund protective security measures for the Jewish community and the grant is administered by the Community Security Trust.

<sup>4</sup> DOCOs are police officers who provide “specialist advice and guidance regarding the built environment at every stage of architectural design from pre-planning to the full development control process; to minimise crime, disorder and anti-social behaviour” (<https://profdev.college.police.uk/professional-profile/designing-crime-officer/>)



- a single contractor (Esotec) visits eligible sites to quote for security measures;
- a Multi-Faith Panel reviews the evidence to recommend how to allocate funds; and
- Home Office staff decide which measures can be funded given available funds.

**Installation** involves the contractor delivering and installing all security measures. The Home Office may conduct a quality audit by visiting sites after installation.

For the fourth round of the scheme (2019/20), the application stage opened in July and closed at the end of August 2019. The applications were reviewed through the Autumn and decisions were announced in March 2020.

## 1.2 The evaluation

The Home Office commissioned NatCen Social Research (NatCen) to conduct a process and impact evaluation of the Places of Worship Protective Security Funding Scheme. This report provides findings on the first part of the process evaluation: the **application and assessment stages**. The data is from ten interviews with stakeholders and a baseline survey of 136 applicants. This first set of data provides useful insights for reviewing the scheme before wave five of the funding applications is opened, but the findings presented here may come to be revised in some details as the full set of data is gathered over the rest of the project.

### 1.2.1 Aims

The evaluation was commissioned when the scheme was moving into its fourth round of applications and grants, in 2019/2020. The purpose of the evaluation is two-fold:

- to understand the application, grant-making and installation **processes** with a view to recommending improvements for future rounds; and
- to assess the **impact** of the grants on sites' short-term experiences and longer-term expectations of security, on their users' engagement with the sites and on faith leaders' and site users' views of how well the government supports them.

In combination, the process and impact aspects of the evaluation are intended to assist both this specific scheme and other efforts to tackle vulnerability to religious hate crime.

### 1.2.2 Methods

The findings in this report are from 12 stakeholder interviews and the baseline survey of scheme applicants, with the addition of Home Office monitoring data on applications. Participants were contacted after giving consent to be approached about the research and all were assured of anonymity; the Home Office is aware of who was approached but not of who chose to participate or which places of worship were involved. The methodology was reviewed and approved by NatCen's Research Ethics Committee.<sup>5</sup>

### Stakeholder interviews

Twelve interviews were conducted with four sets of stakeholders involved in assessing applications: three with Home Office staff from the Hate Crime Team within the Counter Extremism Unit; three with members of the Multi-Faith Panel which informs the Home office's funding process (a fourth is to be conducted); three with DOCOs who are

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<sup>5</sup> NatCen's Research Ethics Committee is comprised of senior research staff, independent of the project, who review its proposed methodology to ensure it meets high ethical standards.

required to assess and verify the applicant organisation's needs; and three with staff from Esotec, the contractor which is delivering all security measures in this round.

All interviews were conducted by telephone and took an average of half an hour. They were held between the last two stages of the assessment process, after the Multi-Faith Panel had met but before the final allocations had been decided. There is provision to conduct another half-hour interview later in the research with stakeholders who will be involved in the installation or subsequent assessment of the security measures.

## Baseline survey

The baseline survey data presented here comprises all responses received between Monday 6<sup>th</sup> January and the end of Monday 10<sup>th</sup> February 2020, selected as a cut-off date for the interim report's data. In this time, the survey was completed by 136 respondents (114 full and 22 partial completions). All respondents had been directly involved in completing the place of worship's funding application. The survey remains open and it is anticipated that there will be further responses after applicants have been notified about the grants in mid-March. The statistical analysis is primarily descriptive at this stage with other analyses included where appropriate.

Once the grants have been awarded and all installations completed, the survey will be re-run to explore successful applicants' experiences of the installation and the impacts (within the first few months) of the security measures on the sites themselves, on faith leaders' views of security and worshippers' and other users' behaviour in relation to the sites. Comparative analyses will be conducted when this follow-up data is available.

## 2 Making the application

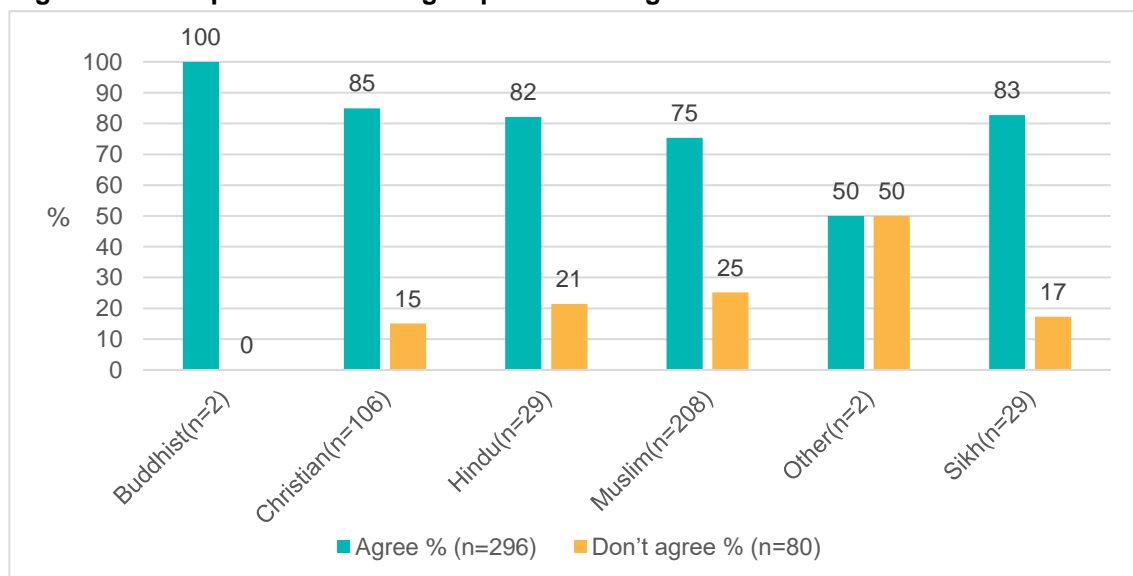
### 2.1 Profile of applications received

**The Home Office received 376 applications for the 2019/20 funding, considerably more than in previous rounds.** This was anticipated, as the attacks on mosques in Christchurch, New Zealand in March 2019 were expected to increase concern over the vulnerability of places of worship and potentially to raise their awareness of the funding. It was also a consequence of the extension to the eligibility criteria, as the requirement for reported crimes was removed and faith-based community centres were included.

Of the 376 applications, 296 gave consent to be contacted by NatCen about the research (79% of all applicant organisations). It is important to note that the profiles of those that did and did not consent were broadly similar in terms of both the size of their worshipper and user populations and the main role of the organisation (as a place of worship, faith-based community centre, or both). Further detail of the breakdown across these characteristics is provided in Appendix A).

All faith groups applying to the scheme had higher proportions giving than withholding consent to be contacted about the research. However, **the proportions differed between faith groups** (Figure 2.1). Among the faith groups with higher representation, Christian applicants represented those most likely to consent to be contacted about the research (85%, 90/106). The proportion that withheld consent was highest among Muslim applicants at one in four (25%, 52/208).

**Figure 2.1 – Proportions of faith groups consenting to contact**



**Base:** 376 applicants

Appendix A provides further information about the profile of applicants to the funding scheme in relation to their geographical distribution and the range of security measures requested.

### 2.2 Profile of survey respondents

All of the applicant organisations which agreed to be contacted about the research were invited to participate in the baseline survey, either online or over the telephone. Of

the 294 organisations that were contacted about the survey, a total of **136 participated** before data was compiled for this report. Of these, **114 completed the survey in full and 22 partly completed it**. Please note that throughout the report, data is presented with reference to the number of respondents answering each specific question.

## 2.2.1 Religious profile

**The participating places of worship/community centres were most likely to be Christian (43%, 58/136) or Muslim (43%, 59/136).** 13% of the 136 respondents represented other faiths (two were Buddhist, seven were Sikh and 10 were Hindu).

- Christian denominations: 32% (18/56) were Church of England, 20% (11/56) were Pentecostal, and 14% (8/56) were Catholic. Other denominations included Methodist, Protestant, Evangelical, and Greek Orthodox.
- Hindu denominations: 60% (6/10) were Sanatan Dharma, 20% (2/10) Ram Krishna / Vevakananda Society, and 20% (2/10) Swaminarayan.
- Muslim denominations: 90% (54/60) were Sunni and 3% (2/60) were Shia. Others (7%, 4/60) reported serving all denominations or both Sunni and Shia.

## 2.2.2 Profile of activities, attendance and attendees

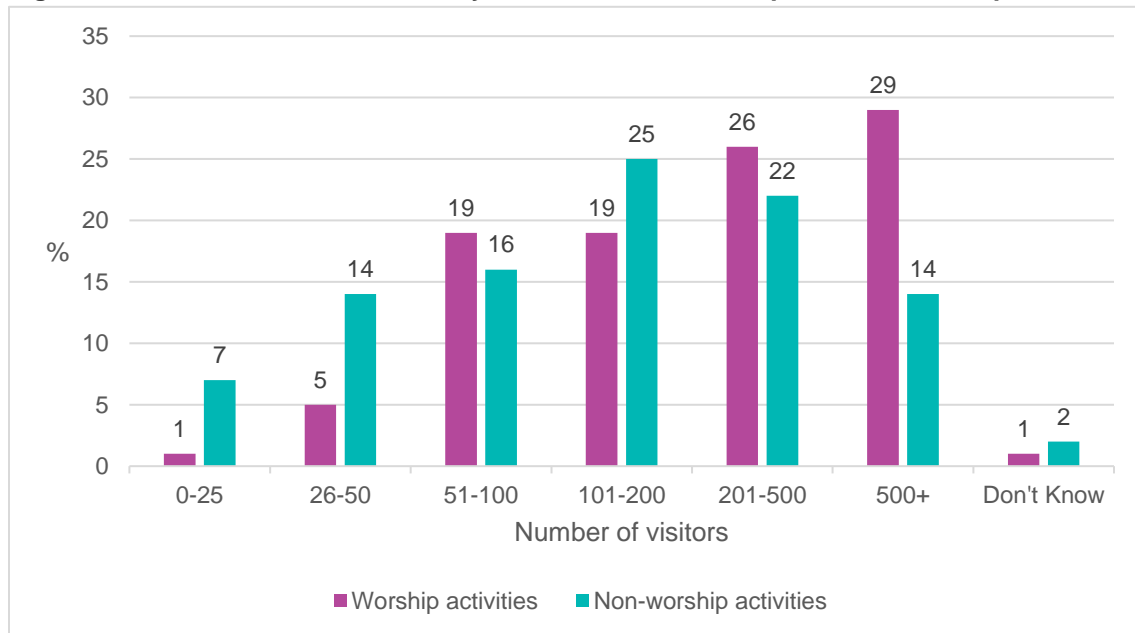
### Activities

99% (133/134) of sites responding to the survey were **places of worship/community centres which also ran or hosted other non-worship activities**. Almost all of those running other activities listed at least five different types of non-worship activities, and a total of 910 activities were reported across the sites. Among those which said they provided such activities, the most commonly reported non-worship activities were for children or young people (84%, 112/133 sites), religious advice or support (69%, 92/133), and social activities (67%, 89/133). Over 20 types of non-worship activities were reported: each of the 14 activities listed in the survey were selected by at least a quarter of respondents, and food banks, school assemblies, public meetings and health service provision were reported as other activities.

### Attendance

The majority of sites were attended by their users one or more times a week, on average. Weekly-plus attendance was reported for most worshippers at 96% (129/135) of the sites and for most of the people attending other activities at 85% (114/134) of the sites. 55% (74/135) of sites reported that more than 200 individuals attended to worship in an average week. 37% (50/135) reported 51-200 attending to worship, and only 7% (9/135) of sites said average weekly attendance for worship was below 50 people. Weekly attendance levels for activities other than worship were somewhat lower. 36% (48/134) reported that over 200 people attend for other activities. The proportion of sites with 51-200 people attending for other activities was a little higher at 41% (55/134). 21% (28/134) reported 50 people or fewer attending for other activities.

**Figure 2.2 – Estimated level of weekly attendance for worship and non-worship activities**

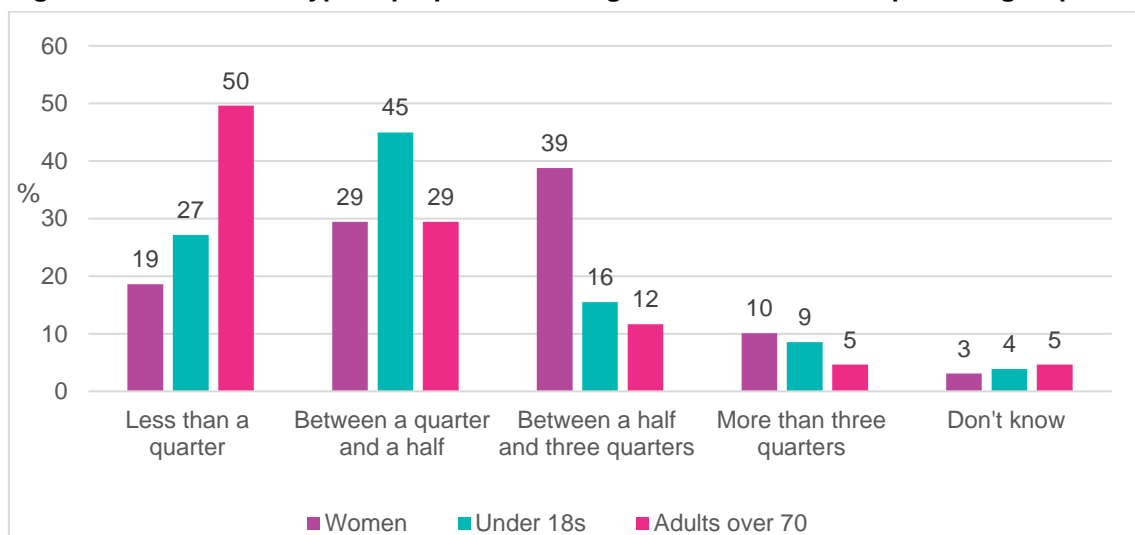


**Base:** 135 respondents for worship activities; 134 respondents for non-worship

## Attendees

Responses about the age and gender of all those who attend the sites – for worship or other activities – showed the majority were working-age adults, balanced between male and female, with most sites reporting low proportions of under 18s and/or low proportions of older adults over 70. Respondents' estimated proportions of these groups across the sites are set out in Figure 2.3.

**Figure 2.3 – Estimated typical proportions of regular attendees from specified groups**



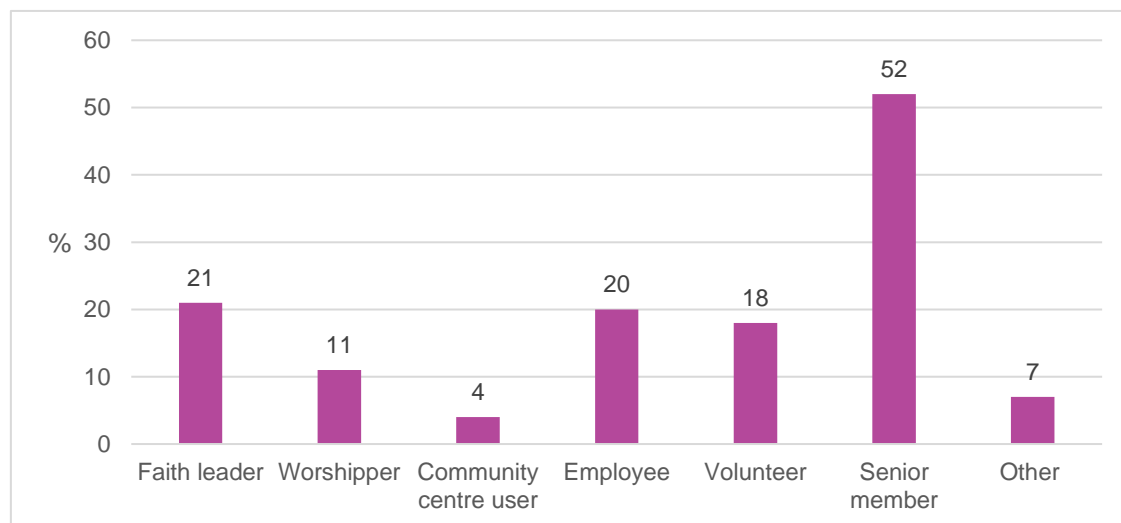
**Base:** 129 respondents

### 2.2.3 Individual characteristics of respondents

Of the 136 respondents, 90% (122/136) had completed the application themselves and 10% (14/136) had helped somebody else to complete the application. Respondents were predominantly male and aged 40 years or over (both 82%, 111/136). 72% (98/136) lived in the local area or nearby. 61% (83/136) had been involved with the site for over 10 years; 22% (30/136) had been involved for five to 10 years.

Describing their roles at the place of worship, a total of 181 responses were selected by the 136 respondents, meaning 33% held more than one role. As set out in Figure 2.4, the most common role was a 'senior member' (such as a trustee or committee member). 52% (71/136 respondents) said they held such a position at their place of worship or community centre.

**Figure 2.4 – Roles within the place of worship/centre**



**Base:** 136 respondents; individuals selected as many roles as applied

## 2.3 Perceptions and experiences of hate crime

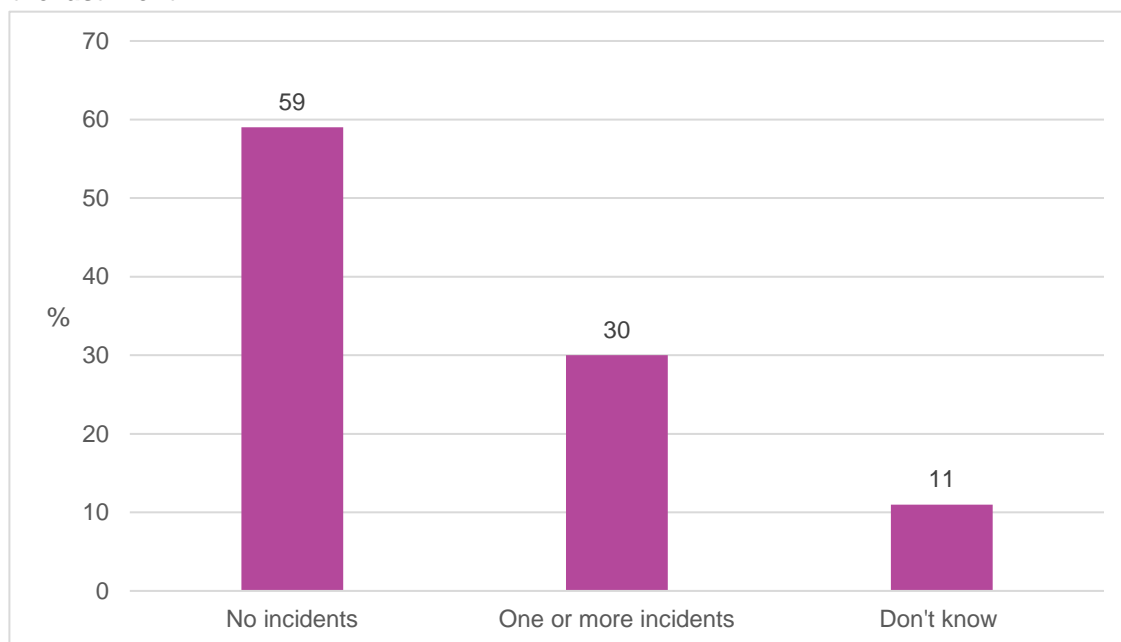
As anticipated from the increased numbers of applications received in this round, 85% (319/376) of all applications and 57% (65/114) of those who responded to the survey had not applied to the scheme in previous years.

The second stage of the research will explore more fully the motivations for applying to the scheme. It will also assess any differences between those sites which had made successful applications in the past, those which had previously been unsuccessful and those which had applied for the first time in this round. At this stage, however, the data can provide an indication of motivation by highlighting the experiences and perceptions of crime and religiously-motivated hate crime in the month before the survey was run.

### 2.3.1 Specific incidents

Of the 114 sites who responded to this question, **30% (34/114) said that there had been one or more incidents of crime against the place of worship's property or its users when they were in and around the buildings within the previous month.** 59% (67/114) had not experienced crime and 11% (13/114) did not know (see Figure 2.5).

**Figure 2.5 – Incidents of crime against the place of worship/centre's property or users in the last month**



**Base:** 114 respondents

Respondents were asked to report which type or types of crime these incidents included. It is worth noting that some incidents reported by respondents included multiple crime types. 33% (17/52) of the crime types reported involved somebody being attacked verbally near or inside the building; 33% (17/52) involved deliberate damage or theft outside the building. **None involved physical attacks on individuals.**

21% (24/114) of respondents had reported one or more incidents of crime to the police within the last month. 11% (12/114) had reported to another authority (such as a third-party reporting centre or council). Some sites had reported to police and to others.

Reasons respondents gave for not reporting appeared to relate to their assessments of the seriousness of the incident and/or the anticipated outcomes/benefit of reporting:

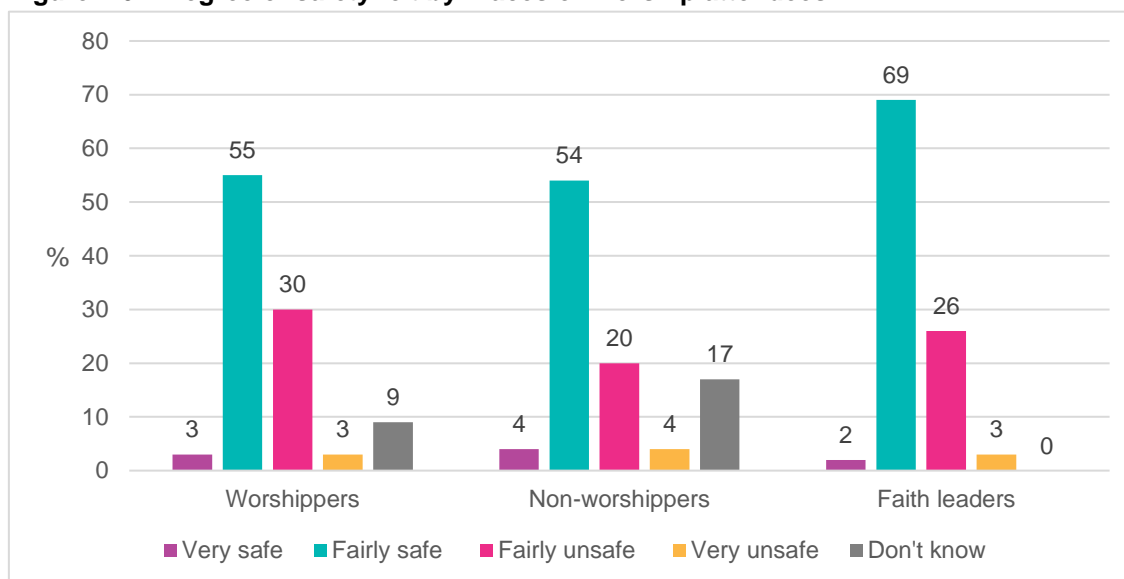
- Assessment of severity (crime such as graffiti could be considered minor by some);
- (Perceptions of) limited evidence to support the claim that there had been a crime;
- Low expectations of police response; and
- Persistence of crime.

### 2.3.2 Broader concerns

**The majority of respondents reported that people felt safe coming to or leaving their place of worship.** However, as shown in Figure 2., the **proportion reporting that people felt unsafe was a quarter or more across all attendee groups:**

- 33% (42/126) said that worshippers would feel 'fairly unsafe' or 'very unsafe'
- 24% (30/123) said that those attending for reasons other than worship felt unsafe
- 29% (35/121) said this of faith leaders.

**Figure 2.6 – Degree of safety felt by Places of Worship attendees**



**Base:** 126 respondents in relation to worshippers; 123 regarding non-worshippers; 121 regarding faith leaders

**Feeling unsafe around the place of worship was one of the main reasons that respondents gave for people going to the place of worship less often.**

- 36% (43/121) said that 'feeling unsafe in the area surrounding the place of worship' was the main reason that people who attended their place of worship did so less than they could or wanted to.
- 23% (25/109) said this was the main reason why local residents who shared the faith did not attend to worship or for other activities.

### 2.3.3 Impact on site and users

**Fear of religious hate crime was felt by 78% of respondents (91/117) to have some effect on the use of sites – 19% (22/117) felt this had 'a major effect'.**

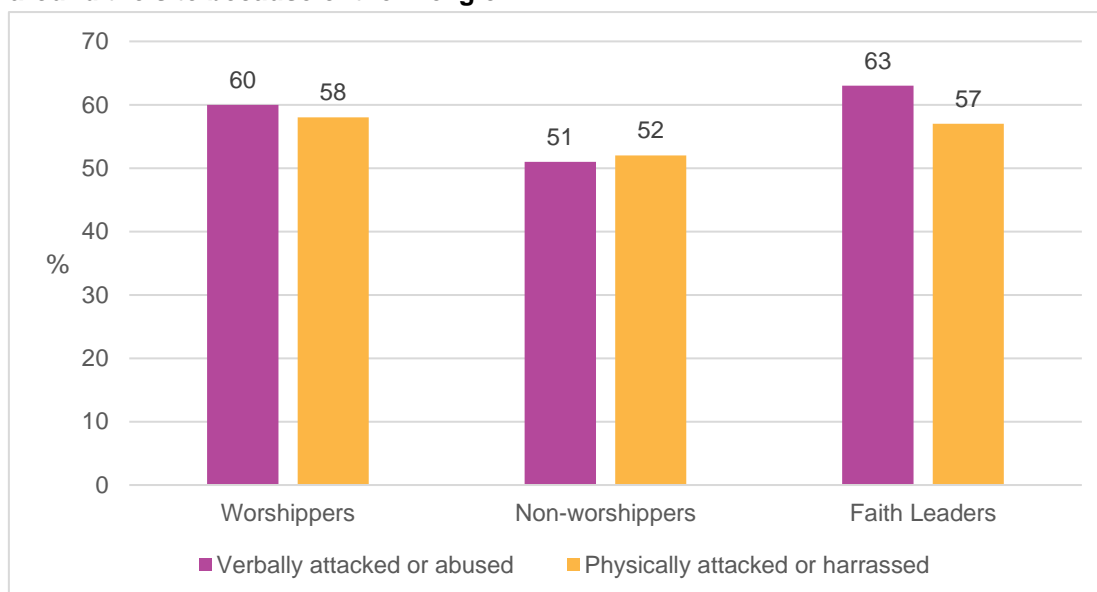
**80% (92/115) of respondents felt that local incidents of hate crime affected use of sites and 13% (15/115) felt this effect was 'major'.** Types of effects drawn from open text responses included:

- Reduced provision of activities;
- Reduced attendance at particular times and among particular groups. Women, older people, children, and those who wear traditional clothing were felt to be most likely to reduce their attendance as a result of local incidents of religious hate crime;
- Altered behaviour: increased alertness/trepidation when coming or leaving the place of worship.

As set out in Figure 2.7, more than half of respondents said that each of the groups attending the place of worship – worshippers, non-worshippers and faith leaders – **felt worried about being verbally attacked** or abused in and around the buildings because of their religion. Similar proportions reported that each group felt **worried about being physically attacked or harassed**.



**Figure 2.7 – Respondents’ perception of people’s worry about being attacked in or around the site because of their religion**



**Base:** ranging from 118 to 125 respondents

Reasons given in open text responses were similar for both worshippers and those attending for other reasons:

- Previous experience of crime (direct experience and local crime);
- Political climate surrounding their faith (e.g. some noted that negative media portrayals of certain faiths following terrorist attacks caused concerns about the personal safety of faith members);
- Risks relating to the place of worship’s location (e.g. lack of security; unlit areas).

For faith leaders, reasons also included:

- Identifiable appearance;
- Lack of security measures at the place of worship;
- Risks related to their role (for example, having to lock up or open the place of worship after dark).

**86% (101/118) of respondents also reported that the faith leader(s) felt worried about the place of worship being vandalised and attacked, and 88% (104/118) said faith leaders worried about it being broken into and something stolen.**

Of those who said faith leaders were worried about this, 66% (67/101) said the main reason the place might be vandalised or attacked was hate crime motivated by religious hatred or opposition. A smaller majority, 46% (48/104), cited hate crime as the main reason given for break-ins; 40% (42/104) said these could be related to other crime.

### 2.3.4 Identifying hate crime

**12% (4/34) reported an incident at or near the place of worship that they considered to be motivated by hostility towards their religion over the preceding month.** Reasons given in the open text data included that:

- Offensive language against religion had been used;
- Incidents were perpetrated by particular groups espousing hate;

- Individuals in traditional clothing had been targeted;
- Worshippers' property (including cars) had been targeted;
- Religious property was destroyed; and
- Incidents occurred at the time of national/global incidents.

There were a number of mentions within these open responses of staff and users considering it 'not worth' reporting such incidents.

*'Most of the congregation have experienced hate crime but they don't report those incidents because they think it makes no difference.'* (Place of Worship representative)

However, **41% (14/34) of those who reported that crimes had occurred in the previous month were unsure whether these were motivated by religious hate.** There are likely to be a range of reasons for their uncertainty, but some respondents explicitly said that the motivations were difficult to determine, echoing challenges discussed within interviews.

Opinions included a view that **whether or not crimes against places of worship prove to be motivated by hate, they impact on the extent to which places of worship are used.** It is important to note that respondents who shared this view explained that the buildings were a locus of crime and disorder rather than simply experiencing whatever happens in the area more widely.

*'This needs to be looked at very carefully as there are many worship buildings that are not suffering from hate crime alone per se but serious anti-social behaviour, like drug dealing/users using around the building as a quiet place to conduct their activities. [...] And these are lack[ing] proper fencing and lighting.'* (Place of Worship representative)

Stakeholders gave two different perspectives on identifying hate crime. One view that was expressed by some DOCOs was that hate crime is a set of activities which can be identified by law enforcement as such. The other view expressed by some DOCOs and other stakeholders positioned hate crime as a grey, confusing area, hard to define and difficult to distinguish from forms of anti-social behaviour. There was also a view that it is not relevant to the scheme whether a behaviour has been distinguished 'objectively' as being hate crime motivated by religion, even if it can be determined by the police.

*'It's all down to the perception and to be honest, without actually interviewing that person, you wouldn't know. Are they rebelling against the religion by smashing up the stained glass windows? What is their intent? What are they thinking?'* (DOCO)

## 2.4 Application process

The applicants' perspectives on drafting and submitting the application will be gathered in more detail through the qualitative fieldwork during the evaluation's second stage but this section introduces key themes from the baseline survey and stakeholder interviews.

### 2.4.1 Advance notice about the scheme

**DOCOs indicated that both they and applicants they had assisted had limited advance notice of the 2019/20 scheme, and did not appear to have been aware of**

**dissemination events.** The Home Office did conduct a series of local promotion events to which DOCOs were invited as well as using the Secured by Design network to inform DOCOs. Our qualitative sample cannot provide a representative guide as to how well or otherwise information flowed to DOCOs as a set, but there are indications that DOCOs received the information less comprehensively, systematically and quickly than was intended by the Home Office. One consequence for those interviewed was a perceived delay in being able to inform sites about the scheme and what was required.

**A number of applicants responding to the baseline survey also mentioned having heard about the scheme relatively late.**

*'It would be good to be notified that the scheme will be taking place at the beginning of the year and what criteria, then any incidents could be properly collated and reported. Often they didn't seem serious enough to report.'* (Place of Worship representative)

There was a specific question for some over how the promotion appeared to have been amplified after the terrorist attacks in New Zealand, and whether this was undertaken to tell places of worship about the scheme or more to make the Government appear as though they were responding to the issues facing places of worship.

*'I feel that places of worship were lulled into a false sense of security post the Christchurch terrorist attack. The Home Office came out and made many promises of how places of worship would be supported to enhance physical security but none of that has come to fruition many months later and communication as to why this has not happened has been very poor.'* (Place of Worship representative)

## 2.4.2 Decision-making

The baseline survey showed that 68% (78/114) of the applications were discussed with at least a few people within the site and more typically with many people. Among the aspects discussed were, in descending frequency, specific reasons to apply, what to apply for, details of the application process and elements of the application decision. The fact that 20 per cent of the costs would have to be paid directly was not a priority.

Although the **20 per cent match-funding requirement was not an issue in principle** – perhaps because it was understood as an integral part of the application before sites submitted – it could be viewed as **problematic if Esotec's quote was notably higher than anticipated**. Some respondents said that 20 per cent of the quoted costs would be far more than they had anticipated paying (indeed one said it was more than had been anticipated for the whole scheme). These and others said that they would or had dropped out of the process, although it was not clear if they had told the Home Office.

There is a possibility that the 20 per cent of Esotec's costs are considered heavier by those places of worship/community centres which run on much smaller budgets – as their security requirements will not necessarily be commensurately smaller than other sites. The fieldwork and follow-on survey will explore this in more detail.

## 2.4.3 Providing evidence

### Evidence from the sites

Prospective applicants had to provide evidence of being vulnerable to religious hate crime, and the Home Office advised that this was gathered before starting the process

of applying. Its guidance explained that ‘any reasonable evidence that you provide will be considered’ and supplied a ‘top tips’ document as well as listing key examples.<sup>6</sup>

Respondents to the baseline survey made little reference to this pre-application stage but, as noted above, could express confusion and differing opinions of what constitutes religious hate crime. Multi-faith Panel members noted that **applicants varied greatly in the volume, range, form and relevance of the evidence provided**. In some cases, applicants provided crime report references but this was not an option for many. Some supplied detailed written accounts or short but powerful descriptions of incidents; some provided photographs of damage; and some stated that their site felt vulnerable but did not explain why. Panel members noted that **where there was limited evidence from an applicant, it could be difficult to assess the strength of the application**.

## Evidence from the DOCO/CTSA

The application requires a supporting statement from the DOCO (or a Counter Terrorism Security Advisor (CTSA) if the site already has one). The sites contact a DOCO or their CTSA to request an assessment of vulnerability to religious hate crime and of the most suitable measures to address it.

### 2.4.4 Making the application

#### Website

The **website was perceived to be appropriate, with little comment on applicants having found it difficult to understand or to navigate**. However, here there is the possibility that those who did find it difficult were so impeded that they could not submit an application – and so do not show up anywhere in the process or within this research. The fieldwork will explore whether there were any blockages in previous years for the applicants that had not applied until this round, and then proved successful. This information could be a useful proxy insight into what might hamper others from applying.

Of the 114 sites which answered this question in the survey, 43% (49/114) had applied for the funding scheme before. Among these, **a clear perspective was that the online application had been simplified**, although the question on budgeting could be clarified.

#### Timing

The process of **submitting the application was judged by respondents to be relatively straightforward**, once the DOCO had been engaged and their own evidence gathered. However, the **timing of the scheme was considered to be problematic** for the following reasons:

- Both DOCOs and staff associated to places of worship/community centres tend to take annual leave around the time, making it difficult to arrange site visits;
- Work overload for available officers;
- DOCOs may be accused of favouritism when prioritising their workload;
- Applications might have to be filled by people working on a voluntary basis for the site; and

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<sup>6</sup> <https://www.gov.uk/guidance/places-of-worship-security-funding-scheme#about-the-scheme>

- Places of worship/community centres may interpret the timing as an attempt to discourage applications.

## 3 Assessing the applications

### 3.1 Assessment processes

#### 3.1.1 DOCO eligibility check

Previously, applicants had to demonstrate having experienced religious hate crime. Places of worship/community centres are now able to apply if they feel vulnerable to hate crime and on provision of DOCO reports and charity numbers. This alteration was made in recognition of the fact that religious sites and communities could vary in their confidence in and engagement with police and so may not report religious hate crimes.

The **change in eligibility criteria was not comprehended by all DOCOs**, and some confusion persisted despite the Home Office cascading guidance for DOCOs through the Secured by Design police network and inviting DOCOs to local engagement events.<sup>7</sup>

One DOCO explained *“the first thing I do if I am contacted by a site is to check on the computer that they have reported hate crime”*. In this case, the DOCO was persuaded to attend and provide the supporting statement, but accounts from applicants showed that this could take some effort to resolve, and it could amplify a site’s sense of concern over engaging with the formal reporting system.

Overall, the following interpretations and levels of awareness were expressed by officers:

- Having experienced hate crime is necessary and must be evidenced;
- Eligibility criteria have changed, but it is possible that successful applicants will be those who have experienced religious hate crime;
- It is open to interpretation if applicants still need to provide evidence of hate crime;
- The police are not responsible anymore for investigating if applicants experienced religious hate crime; and
- DOCOs are not making decisions on eligibility anymore, and this is welcome:

*‘At some point, someone will make a decision, but we’re keen for that not to be cops.’ (DOCO)*

Despite confusion over the eligibility criteria, the DOCOs who engaged in this research were clear about what was involved in conducting the site assessment. They explained that they needed both to assess the risks and vulnerabilities of the site and to review the existing security measures in order to recommend appropriate further measures for the scheme. In addition, they identified additional ways to enhance security which the site could fund or carry out itself, such as cutting back hedges to improve visibility around the site.

#### 3.1.2 Home Office assessment

The process of evaluating submissions included dealing with:

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<sup>7</sup> <https://www.securedbydesign.com/contact-us/national-network-of-designing-out-crime-officers?view=article&id=308>

- managing hundreds of applications;
- sifting and filtering out applications not complying with the eligibility criteria;
- assessing which applications were stronger based on the evidence they were provided with; and
- having an extended but nevertheless limited budget, which restricted how many applications could be funded.

The Home Office team that processed applications in previous years needed additional staff to assist with sifting and rating applications in this round because of the increased volume. Stakeholders documented a **fourfold increase in the number of applicants** as compared to the previous year. A dozen additional staff were trained to assess the applications but **the volume nevertheless slowed the process of reviewing submissions.**

### 3.1.3 Assessment Panel

Once applications had been assessed and rated on the basis of the application and the DOCO supporting information, the Home Office convened its **Multi-Faith Panel** to rank applications. In previous years, the Panel was presented with all applications, DOCO assessments and quotations. In 2019, the Home Office judged that the numbers were too large and so **the Panel was asked to make decisions on the borderline applications.** The Panel was also given a sample of other applications, so it could check the basis of the Home Office's ranking decisions.

The **volume of applications was also identified as having had knock-on effects in terms of the order of the subsequent steps of the assessment process.** Those applications which met the eligibility criteria were supposed to have a quotation visit from Esotec to subsequently inform the Multi-Faith Panel's decision-making. However, the visits could not be completed in time and so the Multi-Faith Panel had to meet without the quotes.

When **discussing the role of the Panel in the assessment process, members and Home Office representatives had slightly different interpretations, whilst DOCOs were unsure of the Panel's role.** Explanations of the role included the following:

- The panel approves or rejects applications;
- Religious representatives on the panel support decision-making in difficult cases;
- Religious representatives on the panel provide insights and context on religious communities and the issues it is confronted with; and
- Religious representatives on the panel have knowledge of places of worships or community centres across the country and can provide information on individual applicants.

**There was a view among panel members that the scope of their role had been reduced in this round as the increase in volume meant the Home Office chose not to give them sight of all applications.** This was understood as a way to rationalise effort by some and others viewed it as hampering their input or reducing it to 'rubber stamping' decisions. In these participants' views, it was argued that they should have been given more time to review the full range of applications.



## 3.2 Quotation processes

### 3.2.1 Site visits

Eligible applications were put forward to Esotec to arrange quotation site visits for the security measures recommended by the DOCOs/CTSAs. This process took far longer than had been anticipated because of the volume of applications and some issues with making the arrangements. The **visits themselves appeared to be conducted efficiently**, where the baseline survey respondents expressed an opinion on these assessments, but there was a strong theme of dissatisfaction with the costs which had been quoted.

### 3.2.2 Quotes

The Home Office anticipated that changing from requesting three separate quotes to a single contractor handling the process would be effective and make the process easier for applicants. Some survey respondents did feel that the removal of the requirement to source three quotes made the application process more straightforward.

However, the **actual quotes provided by Esotec were identified by multiple sites as high or excessive**. There were views that the pricing was insufficiently transparent or had been inflated, which **meant that some applicants felt unable to continue with the process**. The 20 per cent contribution exceeded or put pressure on their overall budget, whereas these applicants stated that they could afford 20 per cent of other suppliers' costs.

*'[The new process has] Less paperwork, but the way in which only one agency is able to make the quote is unjustifiable. We could have had the same job done at a fraction of the price quoted by this agency. Very uncompetitive. With the same pot of money, the Home Office could have supported much more groups.'* (Place of Worship representative)

## 3.3 Decision-making

### 3.3.1 Prioritisation

**Stakeholders involved in decision-making had competing views on the appropriate way to prioritise applications for funding.** One view was that applicants who experience fear but are not able to articulate the threat in the application should not be disadvantaged in the decision-making process. Another view was that, regardless of eligibility criteria being broadened, the assessments should still be based on comparing the strength of applications so that actual rather than perceived harms were prioritised for funding.

*'If something happened on your premises and it happened in the last year, you would say that was a stronger application than something that happened a decade ago two miles away at another mosque or something like that. Although the criteria got widened, you are still working out which one's a strong application and which one is not as strong but still has some evidence.'* (Home Office representative)

### 3.3.2 Notification

The baseline survey indicated that applicants had expected to be notified of outcomes by the time they were contacted about the research (i.e. within five months of applying).



The most prominent concern about the application process was the limited information from the Home Office about progress of applications and/or notification of outcomes.

## 4 Interim reflections on the scheme

### 4.1 Aims

Although there were ways in which participants thought the application process could be improved, there was **no question raised over the fundamental value of providing for enhanced security measures at places of worship or faith-based community centres**. There were **some views that this funding scheme was not appropriately targeted** (with applicants from both Islamic and Christian sites asserting that they are overlooked) and **views that the funding was more ‘for show’ than to achieve a real effect**. However, the fundamental aims ascribed to the scheme by the Home Office do overlap with the objectives that applicants value.

- Reflecting on the overall value of the scheme, all survey respondents believed that the installation of security measures would have some positive effect. The most commonly reported of these was reassuring users of the place of worship (94% of respondents said this (107/114)), reducing crime towards the place of worship (81%, 92/114), reducing fear of religious hate crime among users (80%, 91/114), and reducing religious hate crime towards the place of worship (78%, 89/114). Note that some respondents selected more than one option for this question.
- The range of timescales respondents gave for security measures to have these effects ranged from within a few weeks up to a year from installation.

### 4.2 Structure

#### 4.2.1 Single contractor

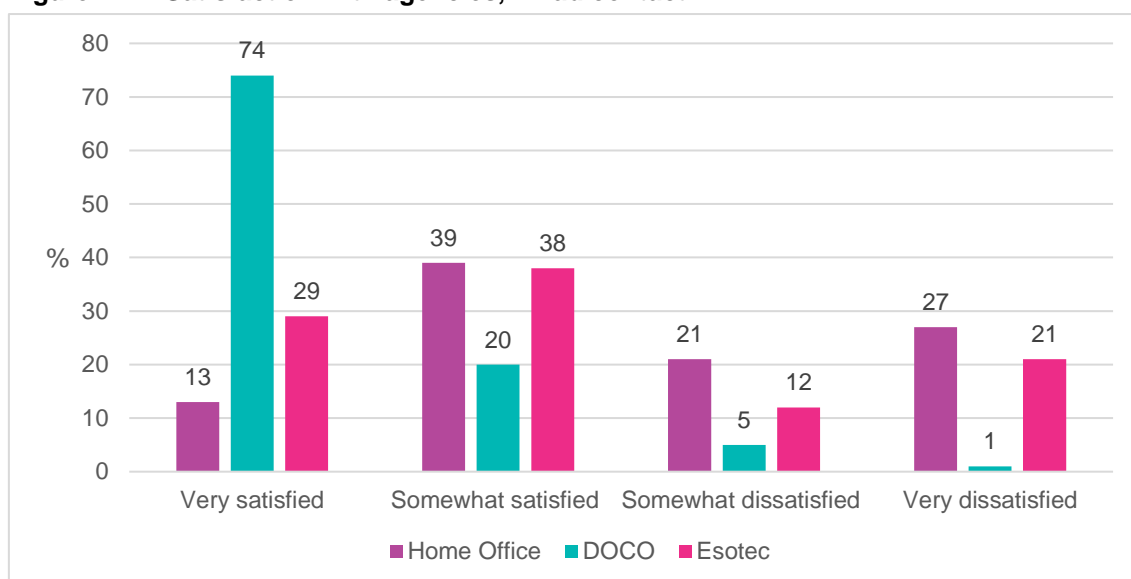
**Home Office and DOCO stakeholders expressed a view that using a single contractor, Esotec, has been a key facilitating factor for this round of the scheme.** Advantages of having a single national contractor included:

- Streamlining the application process;
- Decreased burden on the Home Office, now able to utilise their staff members to complete other tasks;
- Providing the Home Office with information on what is required to support places of worship;
- Quality control, as DOCOs know that measures are fitted according to their recommendation and standards; and
- Better working collaboration with DOCOs due to them repeatedly communicating with a single provider.

### 4.3 Agencies

The stakeholders and survey respondents gave their views on each agency involved in the application and assessment processes. The details are set out below, but applicants tended to be most satisfied with DOCOs and least with the Home Office (Figure 4.1). As the respondents were self-selecting, they may not be representative of wider views.

**Figure 4.1 – Satisfaction with agencies, if had contact**



**Base:** 90 respondents in relation to the Home Office; 112 in relation to DOCOs; 58 relating to Esotec

### 4.3.1 DOCO involvement

**98% (112/114) had been in contact with a DOCO. Only seven of these respondents said they were somewhat or very dissatisfied with this contact; 74% (83/112) said they were ‘very satisfied’.** In open text responses, respondents stated that DOCOs provided useful insight into what would be the best security measures to apply for with the scheme and also gave useful information about ways that the site could improve its security even without the funding, such as cutting back hedges to reduce hidden areas. 73% planned to stay in contact with DOCOs (83/114), split evenly between those who had been in contact prior to the application process, and those who had formed a new contact.

**The Multi-Faith Panel review process indicated, however, that the DOCOs’ contribution to application materials was not as comprehensively useful for the scheme as survey respondents portrayed it.** There were a number of instances where DOCO reports did not cross-refer to what the applicants had provided. Examples include stating that there were no crime reports in cases where there were, or not picking up on specific incidents noted in the application. A cluster of reports included cut-and-paste phrasing on the broader vulnerability of faith institutions to religiously-motivated hate crime rather than anything specific about each of the sites which had applied. This limited the value they could add to support funding decisions through independent, specialist assessment and verification of vulnerability relating to a specific site.

### 4.3.2 Esotec involvement

49% (56/114) of survey respondents said they had not been in contact with Esotec at the point of completing the survey questionnaire. This will include a number of applicants whose submissions were not deemed eligible or adequate to be sent on to Esotec. **67% (39/58) of those who had had contact with Esotec expressed satisfaction with it.**

In open responses, applicants suggested two key issues with Esotec’s involvement:

- Slow responses;

- Pricing: quotes were felt not to be competitive; some preferred the option of being able to seek more quotes.

Some applicants also reported that Esotec were professional in their visits.

### 4.3.3 Home Office involvement

Respondents expressed mixed views on the Home Office's role in the process. There was an appreciation that the application form was relatively straightforward, but strong expressions of frustration and concern at not having heard anything about the outcome or updates on progress (the survey opened over four months after the grant deadline).

### 4.3.4 Panel involvement

The panel was perceived to make a positive contribution by the Home Office:

*'They would give us that bit of information that would help us draw between the lines, so to speak, as well.'* (Home Office representative)

Other research participants were not in a position to give views on it.

## 4.4 Timings

### 4.4.1 Advance notice about the application window

**Some DOCOs' interviewed raised the issue of officers not receiving formal notice from the Home Office before the application window opens.** They were made aware of the scheme opening from places of worship/community centres getting in touch or checking online themselves.

### 4.4.2 Application window

The timing of the application window has implications for all subsequent elements.

### 4.4.3 Pacing of applications

Open text responses in the survey stated that the assessment process was slow. Some applicants were accepting of this and felt they had sufficient understanding of why decisions might take some time. Others felt that the pacing and communication of the process was poor. **Stakeholders expressed concerns over a very high number of applications clustering towards the end of the application window.** Stakeholders from the Home Office, Esotec and DOCOs encountered difficulties in resourcing capacity.

## 4.5 Communication

### 4.5.1 Applicants within the 'Triangle of communication'

Open responses in the baseline survey suggested that **experiences of communication with the various agencies varied widely between places of worship.** Some respondents felt that communication had worked well, and said they were well-informed as to why decisions might take some time. Others felt that the

agencies involved in the process were slow to respond and that a clearer timeline for application updates should be provided.

## 4.5.2 Home Office with applicants

79% (90/114) of survey respondents had been in contact with the Home Office at the point of survey completion. **Of these 90, 52% (47/90) were satisfied with the contact. However, 48% (43/90) respondents were dissatisfied with the contact they had had with the Home Office for this funding application.** Open text responses suggested that communication was slow.

**DOCOs, Esotec and panel members perceived the communication between the Home Office and applicants as limited.** Reflecting on contact they had had with applicant sites, some stakeholders noted places of worship/community centres having a limited understanding of the process, having unanswered questions, being unaware of how decision-making is progressing, or having been waiting too long for the outcome of their application.

## 4.5.3 Home Office with DOCOs

**DOCOs experienced limited communication with the Home Office. Key areas of concern for officers were not receiving guidance and feedback.** A range of DOCOs' views on the guidance they received in support of their work is outlined below.

- Guidance is received from the Home Office via the Police Crime Prevention Initiative;
- The quality of guidance depends on line management;
- The main guidance comes from discussions with colleagues and other DOCOs;
- The first DOCO report completed by a colleague is used by others as a model; and
- The lack of guidance leads to lengthy and unfocused reports.

Not receiving feedback from the Home Office – including not being made aware of outcomes of applications they supported – created negative views for DOCOs on the scheme, including:

- Uncertainty about what is required for an application to be successful;
- Perceiving the process as fragmented;
- Not feeling involved in the scheme; and
- Reduced job satisfaction, as no indication whether the work is valued or has an impact.

## 4.5.4 Home Office with Esotec

Participants from Esotec reflected on their communication with the Home Office and identified the following challenges:

- The Home Office not communicating application results to Esotec puts the firm in a difficult position when contacted with outcome enquires by applicants;
- When the Home Office was assessing eligibility criteria, they sent applications to Esotec sporadically and in small numbers. This posed a challenge to Esotec's efforts to be cost effective by clustering sites so they could conduct multiple surveys in a day.

## 4.5.5 Esotec with applicants

**One difference identified by Home Office representatives between current and previous rounds was Esotec taking the lead on communicating with sites.** Some participants viewed this change as positive, as Esotec was better placed to manage technical communications with places of worship/community centres due to their technical expertise.

*‘Esotec now do all of the engagement with the places of worship, which has been really helpful, because they obviously have all the technical knowledge, and they’re able to have those direct conversations with places.’ (Home Office representative)*

Stakeholders also identified challenges in Esotec’s communication with the places of worship/community centres, including:

- Language barriers; mitigated by coordination with support officers that contacted places of worship/community centres on Esotec’s behalf;
- The places of worship/community centres challenging Esotec on their pricing and on the scope of the work recommended by DOCOs;
- The people at the places of worship/community centre making consistent attempts to find information on the outcome of the application from Esotec surveyors;
- High volume of email traffic between Esotec and applicants enquiring about the outcome of their submission;
- Home Office perceiving Esotec’s initial approach as too individually tailored and having to advise Esotec on reducing communication with individual sites.

**The qualitative interviews with stakeholders also indicated that communication was ongoing between Esotec and DOCOs. The latter welcomed Esotec contacting them to ask for clarifications as a feedback mechanism.**

*‘This year was the first time ever in four years that I had a contractor ring me up and look to explore and expand on those bullet points, which was the first time ever in four years I’ve had any feedback.’ (DOCO)*

## 5 Key recommendations

This interim report provides an opportunity to deliver partial insight into how to enhance the application process for the next round of grants. This chapter provides a brief overview of what the Home Office could consider starting and continuing in relation to the scheme. It does not identify anything at present that the scheme should stop doing but is more about refinement of the programme at this stage.

### 5.1 Start doing

The baseline survey and qualitative interviews captured a range of specific recommendations that applicants and stakeholders felt could improve the funding scheme in future rounds:

- Improve the speed of the decision-making process.
- Improve communication: provide greater clarity on what constitutes sufficient evidence for applications; add a monthly update on the status of the applications; set clear timeline of when places of worship can expect updates on applications.
- Expand the promotion of the scheme before the application window is opened, then containing the application window for sites. This would ensure that DOCOs, applicants and stakeholders are provided with detailed information and guidance beforehand and so can inform applicants. These changes would have a knock-on effect and influence the rest of the process.
- Reconsider the timing of the scheme for future rounds by aiming to open the application window close to the beginning of the financial year. This would facilitate engaging DOCOs in January and providing them with guidelines. It could assist in pacing the demands on DOCOs. It would allow Esotec additional time to conduct pre-installation preparations; and reduce the waiting time for successful applicants.
- Provide feedback and updates on submitted applications to DOCOs. The DOCOs would welcome this engagement because they invest time in supporting applicants and are unaware of outcomes, reasons for outcomes and the bigger picture.
- Open a helpline to answer queries and provide the support places of worship/ community centres may need for their applications. It is recommended for the helplines to be multi-lingual, to accommodate applicants who may not have English as their first language.

### 5.2 Keep doing

Stakeholders identified the collaboration between the Home Office and Esotec as a worthwhile and desirable for future delivery. Looking further, Esotec needs to be able to carry out more than one survey in a day to maximise cost efficiency. This can be difficult due to the geographical location of sites and was challenged this round by a fragmented communication with the Home Office.

Retain DOCOs but ensure messages about revised eligibility reach all DOCOs. This will allow them to provide clear and transparent information to applicants, as well as ensuring a high standard of assessment to all sites. DOCOS were viewed as valued contributors to the scheme and some applicants saw value in continuing their interactions with DOCOs following completion of their input.

The website should also be retained moving forward. It was found to be clear, straight forward and easy for applicants to navigate. There was little that applicants found to be unclear or challenging. Applicants also found that the website helped streamline the application process and in gathering information they needed for clarity.

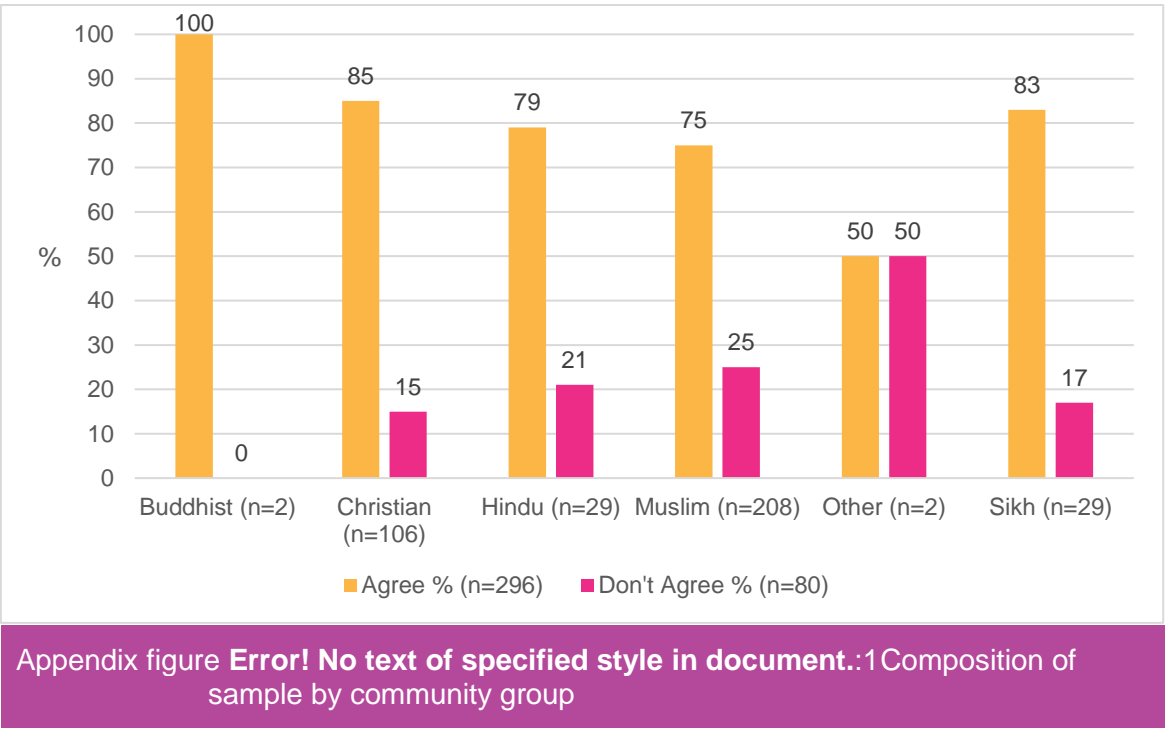


# Appendix A: survey sample data

This appendix provides additional analysis of the baseline data referred to in Chapter 3. This sample data relates to wave 4 of the funding scheme.

## Composition of sample

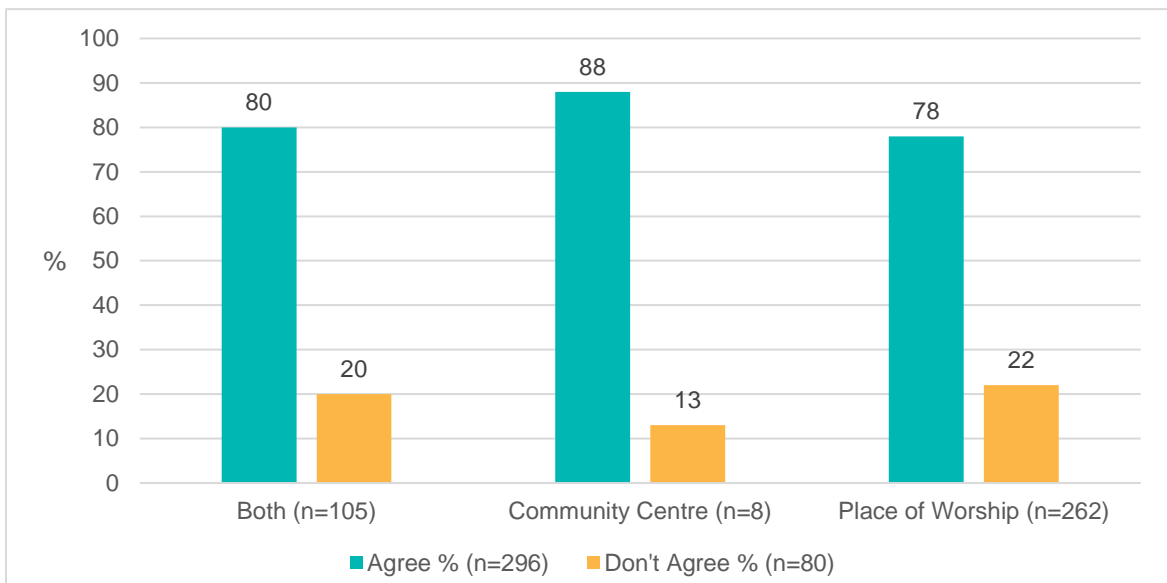
Figure A.1 and Table A.1 show the profile of applicants to the Protective Security Funding Scheme who gave and withheld consent to be contacted for research purposes.



Base: 376 applicants

Appendix table Error! No text of specified style in document.:1 Composition of sample by community group			
Community	Gave consent	Withheld consent	Total
Buddhist (n=2)	2	0	2
Christian (n=106)	90	16	106
Hindu (n=29)	23	6	29
Muslim (n=208)	156	52	208
Other (n=2)	1	1	2
Sikh (n=29)	24	5	29
Total	296	80	376

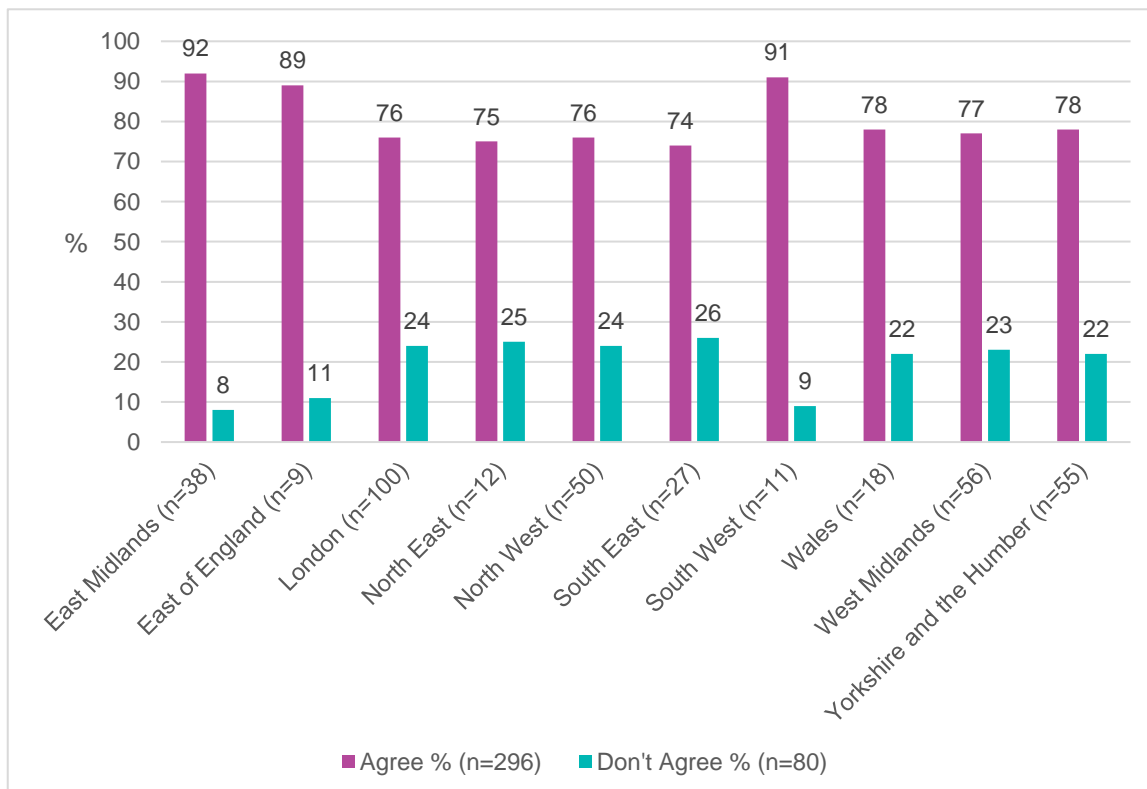
Figure A.2 shows that the profiles were also broadly similar in terms of the main role of the organisation (as a place of worship, as a faith-based community centre or as both.



Appendix figure Error! No text of specified style in document.:1 Composition of sample by organisation type

**Base:** 376 applicants (nb. 1 additional site that agreed to contact is not shown here as its type was not specified in the Home Office baseline data)

Appendix figure A.3 shows the sample composition by region.



## Appendix figure Error! No text of specified style in document.:2 Composition of sample by region

**Base:** 376 applicants

Appendix table A.2 shows no real relationship between region and likelihood of consent to be contacted for the research.

### Appendix table Error! No text of specified style in document.:1 Composition of sample by region

Region	I Agree	I Don't Agree	Number of applicants
East Midlands	35	3	38
East of England	8	1	9
London	76	24	100
North East	9	3	12
North West	38	12	50
South East	20	7	27
South West	10	1	11
Wales	14	4	18
West Midlands	43	13	56
Yorkshire and the Humber	43	12	55
<b>Total</b>	<b>296</b>	<b>80</b>	<b>376</b>

## Types of security measure

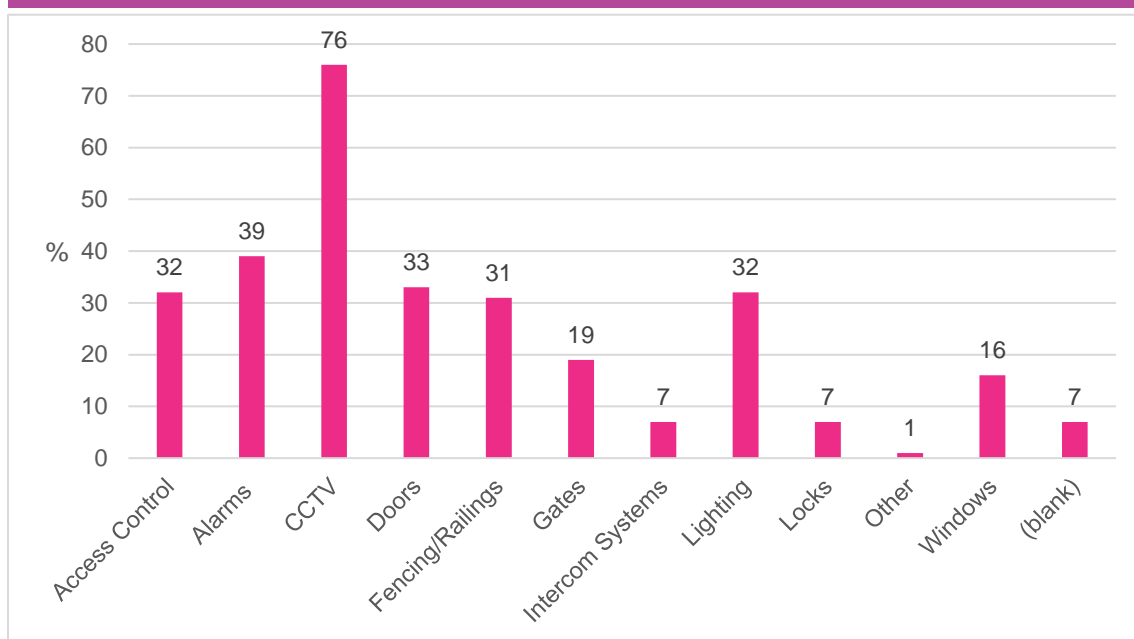
In terms of types of security measures selected by applicants, as shown in Table A.3, CCTV was by far the most popular security measure, with 76% (284/376) selecting this security measure as one of their top 3. This was followed by Alarms (39%, 146/376) and doors (33%, 123/376).

### Appendix table Error! No text of specified style in document.:2 Type of security measure

Security measure type	Count of Security Measure 1	Count of Security Measure 2	Count of Security Measure 3	Total count of security measures	Type of security measure %
Access control	36	47	39	122	32.4
Alarms	25	62	59	146	38.8
CCTV	166	70	48	284	75.5
Doors	39	49	35	123	32.7
Fencing/ railings	54	29	33	116	30.9
Gates	22	26	23	71	18.9
Intercom systems	5	4	18	27	7.2
Lighting	10	50	62	122	32.4
Locks	7	9	11	27	7.2
Other	1	-	3	4	1.1
Windows	9	25	27	61	16.2
(blank)	2	5	18	25	6.6
<b>Total</b>	<b>376</b>	<b>376</b>	<b>376</b>	<b>1128</b>	<b>300</b>

**Base:** 376 applicants

Appendix table **Error! No text of specified style in document.:3** Proportions of security measures selected



**Base:** 376 applicants