

Appendix 3 EqIA

Equality Impact Assessment (EQIA)

The Equality Impact Assessment (EQIA) form is a template for analysing a policy or proposed decision for its potential effects on individuals with protected characteristics covered by the Equality Act 2010. The council has a Public Sector Equality Duty under the Equality Act (2010) to have due regard to the need to:

- Eliminate discrimination, harassment and victimisation and any other conduct prohibited under the Act
- Advance equality of opportunity between people who share protected characteristics and people who do not
- Foster good relations between people who share those characteristics and people who do not

The three parts of the duty apply to the following protected characteristics: age, disability, gender reassignment, pregnancy/maternity, race, religion/faith, sex and sexual orientation. Marriage and civil partnership status applies to the first part of the duty.

Although it is not enforced in legislation as a protected characteristic, Haringey Council treats socioeconomic status as a local protected characteristic.

1. Responsibility for the Equality Impact Assessment

Name of proposal:	Haringey Eruv
Service Area:	Placemaking and Housing
Officer Completing Assessment:	Tania Skelli
Equalities Advisor:	Joe Wills
Cabinet meeting date (if applicable):	NA
Director/Assistant Director	David Joyce/ Robert Krzyszowski

2. Executive summary

This EqIA is prepared in accordance with the Equality Act 2010, section 149. The EqIA identifies that the installation of an eruv would have a number of direct and positive benefits for members of the Jewish community on the Sabbath, particularly for women, young children, older people and people with disabilities.

This EQIA identifies that the eruv is intended to provide positive impacts for a faith community, that it has a religious purpose and would not constrain or limit the actions of people of other denominations and faiths, or the wider community. It does not prevent other communities from practising their faith.

There would be benefits to groups with protected characteristics, including parents and grandparents of young children, the disabled and their families and the elderly. A possible effect is that the implementation of the eruv would strengthen community cohesion by acting as an expression of mutual tolerance and recognition of the needs of a faith community (and the difficulties they can sometimes experience through observing tradition).

This EqIA has identified areas where improvements can be made to advance equality and mitigate or minimise any negative impacts that have been identified as part of the general duties under the Act to 'tackle prejudice' and 'promote understanding'. Recommendations include a robust programme of publicity, engagement and education by the applicant to explain the function of an eruv to the wider community, this could be secured by way of a Section 106 legal agreement. This could minimise community tensions borne out of misunderstanding of the eruv function and the implications for public and private land that would be enclosed as part of the eruv boundary.

Other measures identified in this section of the EqIA include careful design and siting to ensure there are no adverse impacts on inclusive access, pedestrian and community safety and highway safety. The details of these are addressed in the report to the Planning Committee.

3. Consultation and engagement

3a. How will consultation and/or engagement inform your assessment of the impact of the proposal on protected groups of residents, service users and/or staff? Detail how your approach will facilitate the inclusion of protected groups likely to be impacted by the decision.

The size of Jewish population that would be served by the proposed Eruv is estimated by the applicant to be approximately 2000 people based on the congregation of the United Synagogue in this area.

Protected groups that could be affected by this proposal are:

- Jewish community
- Other faith groups (including Bahai, Buddhist, Christian, Hindu, Jain, Muslim, Sikh, Zoroastrian)
- Secular groups (agnostic, atheist, humanist)
- Disabled people
- The elderly
- Young children and parents of young children
- Women
- LGBTQ+ (Lesbian, Gay, Bi-Sexual and Transgender)

The planning application and associated EqlA is informed by consulting with the following groups and individuals:

- LBH internal departments and directorates, some of these include:
 - Nature conservation
 - Highways
 - Transportation
 - Parks
 - Conservation
 - Adult & Social Care
 - Local councillors for the various locations/ wards
 - Catherine West MP for Hornsey and Wood Green
 - David Lammy MP for Tottenham
- External organisations, bodies and groups:
 - Network rail
 - Metropolitan Police
 - TfL
 - LB Camden
 - LB Enfield
 - LB Islington
 - Corporation of London
 - Stroud Green CAAC
 - Stroud Green RA
 - Highgate CAAC
 - Highgate Neighbourhood Forum
 - The Highgate society
 - Alexandra RA
 - Alexandra Palace & Park CAAC
 - Palace Gates Residents Association
 - Bounds Green & District Residents Association
 - Friends of Parkland Walk
 - Bridge Renewal Trust

- Other groups / faith groups
 - LBH Multi faith forum
 - Haringey Racial Equality Council
 - LICS Wightman Road Mosque and Multi-Faith Forum
 - Haringey Standing Advisory Council for Religious Education (SACRE)
 - Highgate Synagogue
 - Muswell Hill Synagogue

The above list of consultees were consulted by letter, email and site notices. All the details of the proposal is available online on the Haringey website under ref. HGY/2022/1906.

3b. Outline the key findings of your consultation / engagement activities once completed, particularly in terms of how this relates to groups that share the protected characteristics

A planning application (HGY/2022/1906) was submitted to the Council in 2021. This seeks permission for the installation of street furniture comprising pairs of 76mm dia steel tubes (poles) linked with 1.6mm clear nylon filament and similar street furniture to delineate a local Jewish Eruv. The application was subject to eight weeks formal public consultation ending in September 2022.

The Council received 197 representations. 98 objected to the proposal and 91 supported the. 8 representations made comments without specifically expressing whether they supported the application.

A summary of comments made is follows:

AGAINST-

- Street clutter
- Visual eyesore
- Eruv interfering with civil law and creating physical religious presence
- Creating religious symbol in public domain
- Threat to wildlife
- Encroachment on public land
- Harm to community garden (near Mount Pleasant Villas; at Bridgemount Mews)
- Waste of public resources
- Proposal could harm community relations
- Benefit to small minority
- Should use existing public furniture
- Location 21A located near narrow pavement
- Loss of privacy during pole inspections
- Harringay Station proposed arch too prominent (location 25)
- Location 23 is unclear; leads to no houses
- Extreme religious communities should not be supported in this manner
- Reducing pavement width for wheelchair users
- Eruv users should use a digital app instead
- No location 31 – how does location 30 link to no. 32 (across Scout Park)
- Proposal encourages steel production and thereby global warming
- Religious zoning
- Harm to multi-culturalism and diverse relations in borough
- Who will bear the upkeep costs?
- Poles height is imposing
- Plastic wire unfriendly to the environment
- Railway arch harmful to CA
- Other demarcation should be used, such as at the Stamford Hill area
- Weekly maintenance by car to encourage global warming

FOR-

- Families leaving the house together; reducing isolation

- More people attending services and events
- Inclusion of wheelchair users and frail people
- Eruv allows hospitals visits and carrying of supplies
- Other eruvs established across London
- All maintenance costs are borne by Eruv Committee, not by taxpayer
- The poles and filaments do not display religious symbols
- Areas where eruvs have been installed have shown no change in social cohesion, population trend or community relations
- Promotes diversity, equality and mental and physical health
- Most of surrounding areas already have an eruv, so introducing this one is unlikely to encourage any change in the social or religious mix in any part of Haringey
- No evidence of harm to wildlife
- Precedents of eruvs across London and beyond
- Assistance with carrying items such as books and medicines
- Assistance with walking up hills and helping younger children
- No cost to public

OTHER-

- Insufficient consultation time
- consultation period extended
- Site notice displayed wrongly
- Fly tipping near proposed sites
- Consultation not wide enough
- Consultation during school holidays
- Site notice too small and badly located (location 21A)
- Application hard to find online
- Front gardens should be replanted to mitigate global warming

4. Data and Impact Analysis

Note: officers may want to complement their analysis with data from the State of the Borough and ward profiles, found here: <https://www.haringey.gov.uk/local-democracy/about-council/state-of-the-borough>. We have referred to relevant planning decisions and associated officer reports in other areas.

Islington & Haringey

Planning application (ref. HGY/2022/1906) for the Installation of street furniture comprising pairs of 76mm dia steel tubes (poles) linked with 1.6mm clear nylon filament and similar street furniture to delineate a local Jewish Eruv – decision pending.

Planning application for the Erection of pairs of poles with clear wire between the poles at 8 locations across the Borough comprising the Highgate and Muswell Hill Eruv (ref. P2021/1844/FUL) – decision pending.

Camden Eruv

Planning application (ref. 2016/2892/P) for the erection of pairs of poles with clear wire between the poles at 12 locations across the Borough forming part of the North Westminster 'ERUV'. Planning permission was granted in 30 October 2019 subject to a legal agreement.

A planning application (2014/2464/P) was submitted to the Council in 2014 for the erection of pairs of poles with clear wire between the poles at 15 locations across the Borough comprising the Brondesbury 'ERUV'. Planning permission granted in 2017.

Brondesbury Eruv Part in London Borough of Barnet - erection of 2.1m high posts ('leci') – planning permission granted in 2014 (F/01941/14).

Part in London Borough of Brent - 14 locations in Brent- pavement on Kilburn High Road, Salusbury Road, Chamberlayne Road, Harrow Road, Station Road, Acton Lane, Craven Park, Bridge Road, Neasden Lane, Dudden Hill Lane, Kendal Road and Parkside and Cricklewood Broadway. Planning permission granted in 2014 (14/1252) – planning permission granted in 2014.

Part in Royal Borough of Kensington and Chelsea - installation of one 5.5m height 76mm diameter colour coated steel pole with a 0.5mm clear nylon wire spanning to matching pole opposite. Planning permission was granted in 2014 (PP/14/06650).

Part in London Borough of Hammersmith and Fulham – installation of a 0.5mm clear nylon wire span between two 5.5m high steel poles to be erected on the public highway on the eastern and western sides of Scrubs Lane to complete a notional enclosure (eruv). Planning permission was granted in 2017 (2014/02513/FUL).

Golders Green Eruv extension (London Borough of Barnet) – planning permission granted in 2014 (F/00171/14)

Pinner and Hatch End Eruv (London Borough of Harrow) – planning permission granted in 2014 (P/2650/14).

Bushey Eruv (Hertsmere Borough) – planning permission granted in 2013 (TP/13/1281).

Belmont Eruv (London Borough of Harrow) – planning permission granted in 2013 (P/0266/13).

Chigwell and Hainault Eruv (London Borough of Redbridge) – planning permission granted in 2013 (various planning applications including 1806/13).

Part in Epping Forest district – planning permission granted in 2013 (various planning applications including EPF0561/13).

Barnet Eruv (London Borough of Barnet) – planning permission granted in 2012 (B/03772/11).

Woodside Park Eruv (London Borough of Barnet) – planning permission granted in 2011 (B/03356/11).

Manchester Eruv (City of Manchester, Salford and Bury) – planning permission granted in 2011 (097227/FO/2011/N1: Manchester ref.).

Mill Hill Eruv (London Borough of Barnet) – planning permission was granted in 2010 (H/01834/10).

Stanmore / Canons Park Eruv (LB Barnet & Harrow) – planning permission granted in 2009 (H/921/09).

Elstree and Borehamwood Eruv (Hertsmere Borough) – planning permission granted in 2007 (TP/07/0204).

Edgware Eruv (London Borough of Barnet) - planning permission was granted in 2004 (W13797/04).

Northwest London Eruv (London Borough of Barnet) - There is only one known appeal decision: this was allowed by DoE (LB Barnet, 1994). This related to two separate applications. The eruv encloses an area of 6.5 square miles including Hendon, Golders Green and Hampstead Garden Suburb.

DoE decision 1994 key comments:

- Very unusual nature of the appeal proposals
- While the proposals would add to the street furniture, there is no location where the overall impact would seriously harm the character and appearance of that particular location.
- No evidence of adverse visual impact on the environment.
- Conservation area – arguments finely balanced but erection of poles would leave the area substantially unharmed.
- Does not find it necessary to decide whether social harmony is capable of amounting to a material consideration because the arguments relating to this matter are not of sufficient weight to amount to a planning objection.

Please consider how the proposed change will affect people with protected characteristics.

4a. Age (Census 2021)

Data

Borough Profile¹

¹ Source: State of the Borough

54,422: 0-17 (21%)
71,660: 18-34 (27%)
63,930: 35-49 (24%)
46,516: 50-64 (18%)
27,706: 65+ (11%)

Target Population Profile

0-17 (XX%)
18-34 (XX%)
35-49 (XX%)
50-64 (XX%)
65+ (XX%)

Potential Impacts

For the Orthodox Jewish community there would be a positive impact for pre-ambulant children who would be able to take a full part in the social and spiritual life of their community. The obligation for carers to remain at home to look after their children would be removed. Older residents reliant on mobility aids would be able to walk to the Synagogue to observe their faith. They would also be able to walk to friends' and families' homes. Users of medication would be able to carry their medication. This would potentially strengthen family bonds and community cohesion within the Orthodox Jewish community. Without the Eruv, these groups would be unable to leave their home and mix with others on their primary holy day.

4b. Disability²

Data

Borough Profile³

4,500 people have a serious physical disability in Haringey.
19,500 aged 16-64 have a physical disability this equates to approximately 10% of the population aged 16-64.
1,090 people living with a learning disability in Haringey.
4,400 people have been diagnosed with severe mental illness in Haringey.

Potential Impacts

Disabled people and people with reduced mobility (users of mobility aids) in parts of the Jewish community are affected by the prohibition on carrying. This includes wheelchair users. The Eruv would allow some of the most vulnerable people in the Orthodox Jewish community to be able to fully participate in the social and spiritual life of their community. The Eruv would also remove the reliance on carers where they are needed to support people in the home.

A common concern regarding the installation of street furniture/objects in the public realm is that they can cause an obstruction or safety hazard for disabled people. While this is a potential negative impact, through careful consideration of the siting of poles following detailed discussions with the Council's Highways Team the impact has been minimised. Each of the proposed sites is being considered and assessed with regards to highway safety and pedestrian comfort with Transport and Highways Council teams to ensure that they comply with the relevant standards and regulations. Some sites have been amended to improve siting as a result and overall the proposals do not significantly narrow the footway so the impact on people with disabilities is minimal. So the overall impact on people with disabilities is positive.

4c. Gender Reassignment⁴

² In the Equality Act a disability means a physical or a mental condition which has a substantial and long-term impact on your ability to do normal day to day activities.

³ Source: 2011 Census

⁴ Under the legal definition, a transgender person has the protected characteristic of gender reassignment if they are undergoing, have undergone, or are proposing to undergo gender reassignment. To be protected from gender reassignment discrimination, an individual does not need to have undergone any specific treatment or surgery to change from one's birth sex

Data

Borough Profile

The 2021 Census shows 1,377 people indicated that their gender identity was different from their sex registered at birth.

Potential Impacts

The proposal is not expected to have an impact on Transgender people.

4d. Marriage and Civil Partnership

Data

Borough Profile ⁵

Divorced or formerly in a same-sex civil partnership which is now legally dissolved: (8.2%)

Married or in a registered same-sex civil partnership: (33.7%)

Separated (but still legally married or still legally in a same-sex civil partnership): (2.8%)

Single (never married or never registered a same-sex civil partnership): (51.7)

Widowed or surviving partner from a same-sex civil partnership: (3.5%)

Target Population Profile

Potential Impacts

The Eruv would not confer any particular benefit for wedding ceremonies: Jewish weddings can occur any day of the week except the Sabbath and particular mourning periods in the Jewish calendar. There would be negative impact on Marriage and Civil Partnership. So overall there is expected to be no impact on Marriage and Civil Partnership.

4e. Pregnancy and Maternity

Data

Borough Profile ⁶

Live Births in Haringey 2021: 3,376

Potential Impacts

There would be a benefit for young Orthodox Jewish mothers who would be free to leave the home on the Sabbath. Parents would be able to use a pram or pushchair to carry a young child. Young mothers would be able to take a more active role in the social and spiritual life of their community. So there would be a positive impact in this respect.

4f. Race

In the Equality Act 2010, race can mean ethnic or national origins, which may or may not be the same as a person's current nationality.⁷

Data

Borough Profile ⁸

Arab: 0.9%

Any other ethnic group: 3.9%

Asian: 8.7%

Bangladeshi: 1.7%

Chinese: 1.5%

Indian: 2.3%

Pakistani: 0.8%

to ones preferred gender. This is because changing ones physiological or other gender attributes is a personal process rather than a medical one.

⁵ Source: 2021 Census

⁶ Births by Borough (ONS)

⁷ [Race discrimination | Equality and Human Rights Commission \(equalityhumanrights.com\)](https://www.equalityhumanrights.com/en/our-work/race-discrimination)

⁸ Source: 2021 Census

Other Asian: 3.2%

Black: 17.6%

African: 9.0%

Caribbean: 7.1%

Other Black: 2.6%

Mixed: 7.0%

White and Asian: 1.5%

White and Black African: 1.0%

White and Black Caribbean: 1.9%

Other Mixed: 2.1%

White: 57.0% in total

English/Welsh/Scottish/Norther Irish/British: 34.7%

Irish: 2.7%

Gypsy or Irish Traveller: 0.1%

Other White: 23%

Potential Impacts

There is expected to be a neutral impact on race, as there will not be any disproportionate negative or positive impacts on any racial or ethnic group as a result of this decision.**4g. Religion or belief**

Data

Borough Profile ⁹

Christian: 39.3%

Buddhist: 0.9%

Hindu: 1.3%

Jewish: 3.6%

Muslim: 12.6%

No religion: 25.2%

Other religion: 2.3%

Religion not stated: 8.0%

Sikh: 0.3%

Target Population Profile

There are 9,397 Jewish people in Haringey.

Potential Impacts

There would be benefits for the Jewish community in accessing their place of worship and support networks (as described under other protected characteristics for women, young children, older people and people with disabilities). Respect for and submission to Jewish law is a central and indispensable feature to traditionalist Jewish life and there would a benefit from the community being more cohesive as families would be able to attend the Synagogue together.

As such, the Jewish community would be able to practice its religion and include those with mobility constraints and children in prams and pushchairs. This would comply with the PSED requirement of 'advancing equality of opportunity'.

In terms of negatives there is potential for damage to community cohesion due to a perception of the imposition of religious values into public space creating a tension between the Orthodox Jewish community and the wider public. This could have a potential negative impact in terms of 'fostering good relations'.

⁹ Source: 2021 Census

Haringey is already a distinctly multi-cultural borough, where religious symbols are evident and visible in the public realm already across a number of faiths. The 2021 residents survey found that only 4% of residents disagree that “there are good relations between different ethnic and religious groups in my local area. The current presence of such symbols and buildings has not had a negative impact on relations between residents.

The structures proposed would be largely imperceptible and blend into the general street furniture of the public realm. They would not be identifiable as having a religious significance unless you are aware of their purpose.

In terms of the impact on community cohesion and fostering good relations, given the low level intrusion into a streetscene already proliferated by symbols and buildings from a range of religions the impact on community cohesion would be low.

Fostering good relations promotes “the growth of relations and structures that acknowledge the diversity of society, and that seek to promote respect, equity and trust, and embrace diversity in all its forms” and is intended to, increase integration, reduce the levels of admitted prejudice between people with different protected characteristics and increase understanding of, and reported respect for, difference. It would therefore be contrary to the intention of the law to interpret fostering good relations as requiring hiding visible signs of one religion in the public realm.

There is no evidence that the extant eruvs across London and elsewhere have damaged community relations.

Overall the Eruv would have benefits for and increase the integration of the Jewish community into wider society which is a positive impact on in terms of fostering good relations. There is no evidence it would have a negative impact on community cohesion or the fostering of good relations.

4h. Sex

Data

Borough profile ¹⁰

Females: (51.8%)

Males: (48.2%)

As women tend to undertake caring responsibilities within the Orthodox Jewish community, there would be positive impacts for them. Families would be able to attend the Synagogue together providing a social benefit and reducing isolation.

4i. Sexual Orientation

Data

Borough profile ¹¹

5.6% of Haringey residents aged 16 or over identified themselves as lesbian, gay or bisexual in 2021. This equates to 12,167 residents.

Potential Impacts

Acceptance of LGBT people and their rights varies across faith communities and denominations.

There is no evidence that the eruv would lead to any discriminatory effects in the public domain as the rights of LGBT people are protected under UK law. There is no evidence linking Orthodox Jews with hate crime. There may be benefits where LGBT people are unable to leave their home to attend the Synagogue, e.g. because of infirmity.

¹⁰ Source: 2021 Census

¹¹ 2021 Census data

Note: in the case of all the protected characteristics any effect arising from a particular impact will vary depending on an individual's level of observance. A particular reaction may be very personal to the individual and is not necessarily shaped or shared with any organised religion to which they may belong.

The EqIA deliberately focusses on commonalities drawing on the representations made to date on the proposal and desk-based analysis. The protected characteristics are themselves broad constructs. It is accepted this emphasis towards potential impacts shared by significant numbers of people could mask the true diversity of impacts.

4j. Socioeconomic Status (local)

Data

Borough profile

Income

6.6% of the population in Haringey were claiming unemployment benefit in March 2023.

20.8% of the population in Haringey were claiming Universal Credit on 9 December 2021.¹²

29% of employee jobs in the borough are paid less than the London Living Wage.¹³

Educational Attainment

While Haringey's proportion of students attaining grade 5 or above in English and Mathematics GCSEs is higher than the national average, it is below the London average.¹⁴

4.4% of Haringey's working age populations had no qualifications in 2020.¹⁵ 4.8% were qualified to level one only.¹⁶

Area Deprivation

Haringey is the 4th most deprived in London as measured by the IMD score 2019. The most deprived LSOAs (Lower Super Output Areas or small neighbourhood areas) are more heavily concentrated in the east of the borough where more than half of the LSOAs fall into the 20% most deprived in the country.¹⁷

Potential Impacts

Socio-economic status is recognised as a protected characteristic within the LB of Haringey.

There is no evidence that the eruv would lead to any discriminatory effects in the public domain with regards to this status. There is no evidence linking Orthodox Jews with lower socio-economic status. However, there can be situations where financial hardship can worsen if a longer route needs to be taken to arrive to a destination (via other established eruvins). The proposed eruv would facilitate shorter routes from Haringey to the Royal Free Hospital, for example.

5. Key Impacts Summary

5a. Outline the key findings of your data analysis.

5b. Intersectionality

The Eruv will potentially have a positive impact on people with several protected characteristics including; age, disability, maternity, race, religion, and sex.

5c. Data Gaps

One of the main deficiencies in the data is it is not possible to differentiate between different Jewish denominations. This information cannot be obtained from the census as no questions are asked about the nature of religious practice. However, it is noted that the applicant's supporting documents refer to the subject congregation including 2,000 people. This suggests the Orthodox Jewish population forms a significant number, and perhaps the majority, of Haringey's Jewish population.

¹² [LG Inform](#)

¹³ ONS

¹⁴ Source: Annual Population Survey 2019 (via nomis)

¹⁵ [LG Inform - qualifications](#)

¹⁶ [LG Inform – level one](#)

¹⁷ [State of the Borough](#) (p.21)

There is no data sample for the eruv boundary. There is much more limited information on some protected characteristics, e.g. the transgender population and LGBT communities. This to some degree reflects the preference for members of these communities to protect their privacy.

6. Overall impact of the policy for the Public Sector Equality Duty

This EqIA demonstrates that there will be a positive impact on protected characteristics of communities and individuals within the borough, such as on the basis of age, disability, maternity, race, religion, and sex.

7. Amendments and mitigations

7a. What changes, if any, do you plan to make to your proposal because of the Equality Impact Assessment?

No major change to the proposal: the EQIA demonstrates the proposal is robust and there is no potential for discrimination or adverse impact. All opportunities to promote equality have been taken.

7b. What specific actions do you plan to take to remove or mitigate any actual or potential negative impact and to further the aims of the Equality Duty?

Action:

Visibility and awareness of an eruv may be mitigated by careful design (including the placement of poles, the tapering of poles, the use of fine, translucent wire and the colour matching of equipment to its setting).

This reduces the presence of the eruv to a level akin to items of street furniture such as lighting columns or communications poles. Where the poles are located at the back of the pavement, they would be seen against existing buildings, hedges or trees. However, awareness of the eruv equipment is likely to be accentuated where it is close to people's homes (due to the greater time spent in this location). At any site, even with mitigation it is acknowledged the equipment would remain perceptible to a limited degree.

The perceptual impacts of the eruv will be harder to address. A pre-requisite of an eruv is the incorporation of public space as part of a symbolically private domain, with the intention that this space is 'contracted' for as long as it is required. This would alter the ethos behind shared, public space giving it a symbolic religious function, potentially lending it a close association with a single faith community. If the proposal obtained the necessary consents, there may need to be a programme of outreach to ensure the attachment of other denominations and communities to public space is not affected. This may, however, be insufficient to satisfy some of the objections being made to this proposal. If the planning application was refused, the Council would potentially need to re-engage with the Orthodox Jewish Community demonstrating that their needs are fully understood.

To minimise the likelihood of community tensions and misunderstanding, the applicant was encouraged to undertake a robust programme of publicity, engagement and education explaining the eruv's function to the wider community. If the eruv was implemented, it would also reduce the likelihood of residents objecting to its presence because they were unaware of its function.

Lead officer: **Matthew Gunning, Team Leader**

Timescale: **2023/24**

7. Ongoing monitoring

NA

Date of EQIA monitoring review:

NA

8. Authorisation

EQIA approved by Assistant Director **Rob Krzyszowski**

Date **14/04/23**

9. Publication

Please ensure the completed EQIA is published in accordance with the Council's policy.

Please contact the Policy & Strategy Team for any feedback on the EQIA process.