

# AGENDA

**Meeting:** Cabinet

**Place:** Kennet Room - County Hall, Bythesea Road, Trowbridge, BA14 8JN

**Date:** Tuesday 14 November 2023

**Time:** 10.00 am

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Please direct any enquiries on this Agenda to Kieran Elliott of Democratic Services, County Hall, Trowbridge email [committee@wiltshire.gov.uk](mailto:committee@wiltshire.gov.uk)

Press enquiries to Communications on direct lines 01225 713114/713115.

All public reports referred to on this agenda are available on the Council's website at [www.wiltshire.gov.uk](http://www.wiltshire.gov.uk)

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## Membership:

Cllr Richard Clewer	Leader of the Council and Cabinet Member for Economic Development, Military-Civilian Integration, Heritage, Arts, Tourism, Health and Wellbeing
Cllr Laura Mayes	Deputy Leader and Cabinet Member for Children's Services, Education, and Skills
Cllr Phil Alford	Cabinet Member for Housing, Strategic Assets and Asset Transfer
Cllr Ian Blair-Pilling	Cabinet Member for Public Health, Leisure, Libraries, Facilities Management, and Operational Assets
Cllr Nick Botterill	Cabinet Member for Finance, Development Management and Strategic Planning
Cllr Jane Davies	Cabinet Member for Adult Social Care, SEND and Inclusion
Cllr Nick Holder	Cabinet Member for Environment and Climate Change
Cllr Ashley O'Neill	Cabinet Member for Governance, IT, Broadband, Digital, Licensing, Staffing, Communities, and Area Boards
Cllr Caroline Thomas	Cabinet Member for Transport, Street Scene, and Flooding

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By submitting a statement or question for a meeting you are consenting that you may be recorded presenting this and that in any case your name will be made available on the public record. The meeting may also be recorded by the press or members of the public.

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**County Hall, Trowbridge**  
**Bourne Hill, Salisbury**  
**Monkton Park, Chippenham**

County Hall and Monkton Park have some limited visitor parking. Please note for meetings at County Hall you will need to log your car's registration details upon your arrival in reception using the tablet provided. If you may be attending a meeting for more than 2 hours, please provide your registration details to the Democratic Services Officer, who will arrange for your stay to be extended.

## **Public Participation**

Please see the agenda list on following pages for details of deadlines for submission of questions and statements for this meeting.

For extended details on meeting procedure, submission and scope of questions and other matters, please consult [Part 4 of the council's constitution](#).


The full constitution can be found at [this link](#).

Our privacy policy is found [here](#).

For assistance on these and other matters please contact the officer named above for details

## Part I

*Items to be considered while the meeting is open to the public*

Key Decisions Matters defined as 'Key' Decisions and included in the Council's Forward Work Plan are shown as 

### 1 **Apologies**

To receive any apologies for absence.

### 2 **Minutes of the Previous Meeting** (Pages 5 - 16)

To confirm as a true and correct record and sign the minutes of the Cabinet meeting held on 10 October 2023.

### 3 **Declarations of Interest**

To receive any declarations of disclosable interests or dispensations granted by the Standards Committee.

### 4 **Leader's Announcements**

To receive any announcements from the Leader of the Council.

### 5 **Public Participation**

The Council welcomes contributions from members of the public.

Questions or notice of a wish to make a statement at the meeting should be submitted to Democratic Services at [committee@wiltshire.gov.uk](mailto:committee@wiltshire.gov.uk) 12.00 noon on Wednesday 8 November 2023.

### 6 **Financial Year 2023/24 - Quarter Two Revenue Budget Monitoring** (Pages 17 - 50)

To receive a report from the Chief Executive and Deputy Chief Executive.

### 7 **Financial Year 2023/24 - Quarter Two Capital Budget Monitoring** (Pages 51 - 94)

To receive a report from the Chief Executive and Deputy Chief Executive.

### 8 **Mid Year Treasury Management Review 2023/24** (Pages 95 - 112)

To receive a report from the Chief Executive, Deputy Chief Executive, and Director, Finance & Procurement (S.151 Officer).

### 9 **Corporate Performance and Risk Monitoring Report: Q2 2023/24** (Pages 113 - 144)

To receive a report from the Chief Executive.

### 10 **Strategic Operational Depot Strategy** (Pages 145 - 204)



To receive a report from the Chief Executive.

11 **Integrated Care Board Community Health Contract** (Pages 205 - 230)



To receive a report from the Chief Executive.

12 **A350 Chippenham Bypass (Phases 4 & 5) Contract Award** (Pages 231 - 258)



To receive a report from the Corporate Director, Place.

13 **Urgent Items**

Any other items which the Leader agrees to consider as a matter of urgency.

14 **Exclusion of the Press and Public**

This is to give further notice in accordance with paragraph 5 (4) and 5 (5) of the Local Authorities (Executive Arrangements) (Meetings and Access to Information) (England) Regulations 2012 of the intention to take the following item in private.

To consider passing the following resolution:

**To agree that in accordance with Section 100A(4) of the Local Government Act 1972 to exclude the public from the meeting for the business specified in Item Number 15 onwards because it is likely that if members of the public were present there would be disclosure to them of exempt information as defined in paragraph 3 of Part I of Schedule 12A to the Act and the public interest in withholding the information outweighs the public interest in disclosing the information to the public.**

*Reason for taking item in private:*

*Paragraph 3 - information relating to the financial or business affairs of any particular person (including the authority holding that information).*

**Part II**

*Items during consideration of which it is recommended that the public should be excluded because of the likelihood that exempt information would be disclosed*

15 **A350 Chippenham Bypass (Phase 4 & 5) Contract Award** (Pages 259 - 274)

To receive a report from the Corporate Director, Place.

16 **Waste Services Delivery Plan** (Pages 275 - 328)



To receive a report from the Chief Executive.