

Agenda

NORTHERN AREA COMMITTEE

Salisbury District Council

The Council House, Bourne Hill, Salisbury, SP1 3UZ

Officer to contact: Sara Draper 01722 434345

Notice

A meeting of **The Northern Area Committee**
Will be held at **Antrobus House, Amesbury**
On **Thursday, 16th September 2004 commencing at 4.30 pm**

Richard Sheard
Chief Executive



7th September 2004

PART I

1. **Apologies:**
To receive any apologies for absence.
2. **Public Questions/Statement Time:**
15 Minutes will be set aside to allow members of the public to ask questions or make statements. Anyone wishing to ask a question or make a statement should contact Sara Draper, Area Co-ordinator, who will provide advice and a leaflet explaining how public questions/statement time works.

Contact Officer: Sara Draper, Salisbury District Council (01722) 434345

3. **Councillor Statement/Question Time**
15 Minutes will be set aside to allow Councillors to ask questions or to make statements relating to the Northern Area. A Councillor wishing to ask a question (or make a statement) under this Agenda Item is required to submit their question (or statement) to the relevant contact officer (see below) no less than 7 working days in advance of the Committee meeting date. A question may be asked (or a statement made) on any matter which falls within the terms of reference of the Northern Area Committee and the Member asking the question (or making the statement) is entitled to ask one supplementary question (or make one supplementary statement) without notice. The 7 working day advance submission requirement may be relaxed should the Chairman consider a question (or statement) to be of an urgent nature.

Contact Officer: Sara Draper, Salisbury District Council - (01722) 434345

4. **Minutes of the last Meeting:**
To approve the minutes of the Northern Area Committee meeting held on 19th August 2004 (previously circulated).
5. **Declarations of Interest:**
To receive declarations of interest from District Councillors, County Councillors, Parish Councillors and officers present.
6. **Chairman's Announcements:**

PART 2 - COMMUNITY MATTERS

7. **RURAL FLORAL ENHANCEMENT SCHEME**

To consider the attached report of the Parks Manager regarding the continuation of funding for the scheme from the Northern Area Committee.

Background Papers: None

Contact Officer: Reg Williams Tel 01722 434239

8. **SOUTH WILTSHIRE AREA GRANTS SCHEME PANEL RECOMMENDATIONS**

The Northern Area SWAG Review Panel met on 1st September 2004 to consider those applications received in the second tranche (2004/05) of the South Wiltshire Area Grants Scheme. The Review Panel has made recommendations to this Committee and a summary of applications and Panel recommendations is attached.

There is £23,110 remaining in the current financial year's SWAG budget and £1,455 in the discretionary budget. Recommendations for this tranche total £9,744.92.

The application forms will be available to Members both before and during the meeting.

Members of the Northern Area Committee are requested to approve the recommendations made by the Northern Area Committee SWAG Review Panel.

Background papers: Completed SWAG application forms

Contact Officer: Sara Draper, Salisbury District Council (01722 434345)

PART 3 – PLANNING ISSUES

Members of the public wishing to address the Committee upon any of the matters set out within this section of the Agenda should contact the Area Co-ordinator before the meeting (preferably two working days before) on 01722 434345, who can provide a guidance leaflet and answer queries you may have.

The lead officer at committee is there to advise on matters of policy and to present the overview. If members have a detailed question to ask, as a result of reading a report, they are requested to contact the relevant case officer, prior to the meeting, so unnecessary deferrals can be avoided.

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9. **Planning Issues:**

To consider the planning applications set out in the attached report of the Head of Development Services.

Background papers: (see reports for details)

Contact Officer: (see reports for details).

10. **Matters, if any, which the Chairman decides should be considered as a matter of urgency.**