



Health and Wellbeing Board

Date: FRIDAY, 16 SEPTEMBER 2016
Time: 11.30 am
Venue: COMMITTEE ROOMS, WEST WING, GUILDHALL.

Members: Deputy Joyce Nash (Chairman)
Gareth Moore (Deputy Chairman)
Ade Adetosoye
Jon Averbs
Dr Penny Bevan
Karina Dostalova
Glyn Kyle
Dr Gary Marlowe
Simon Murrells
Dhruv Patel
Jeremy Simons
Paul Clements
Nigel Challis

**Co-opted
Members:** Paul Haigh

Enquiries: Natasha Dogra tel.no.: 020 7332 1434
Natasha.Dogra@cityoflondon.gov.uk

Lunch will be served in the Guildhall Club at 1pm

John Barradell
Town Clerk and Chief Executive

AGENDA

Part 1 - Public Reports

1. **APOLOGIES OF ABSENCE**
2. **DECLARATIONS UNDER THE CODE OF CONDUCT IN RESPECT OF ITEMS ON THE AGENDA**
3. **MINUTES**
To agree the minutes of the previous meeting.

For Decision
(Pages 1 - 6)
4. **PRESENTATION: NOISE STRATEGY**
Presented by Steve Blake.

For Information
5. **HEALTHWATCH ANNUAL REPORT**
Presented by Glyn Kyle.
The report has been circulated separately to Committee Members.

For Information
(Pages 7 - 8)
6. **FUNDING FOR A LOW EMISSION NEIGHBOURHOOD**
Presented by Ruth Calderwood

For Information
(Pages 9 - 36)
7. **QUALITY PREMIUM 2016/17, NHS CITY AND HACKNEY CCG**
Presented by Jan Annan, CCG.

For Decision
(Pages 37 - 48)
8. **UPDATE ON NORTH EAST LONDON SUSTAINABILITY AND TRANSFORMATION PLAN**
Presented by Nichola Gardener.

For Information
(Pages 49 - 64)
9. **MAYOR'S VISION FOR CYCLING - QUIETWAYS**
Report of the Director of the Built Environment.

For Information
(Pages 65 - 92)

10. **INNER NORTH EAST LONDON TRANSFORMING CARE PARTNERSHIP PLAN**
Report of the Director of Community and Children's Services.

For Information
(Pages 93 - 106)
11. **SPORTS AND SOCIAL CLUBS AVAILABLE TO CITY OF LONDON CORPORATION STAFF TO ENCOURAGE PHYSICAL ACTIVITY**
Report of the Director of Human Resources.

For Information
(Pages 107 - 112)
12. **UPDATE REPORT**
Report of the Director of Community and Children's Services.

For Information
(Pages 113 - 120)
13. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE BOARD**
14. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**