



## **Finance, General Purposes and Estates Sub-Committee of the Board of Governors of the City of London Freeman's School**

**Date:** MONDAY, 19 JUNE 2017

**Time:** 11.30 am

**Venue:** CITY OF LONDON FREEMEN'S SCHOOL, ASHTEAD PARK, SURREY,  
KT21 1ET

<b>Members:</b>	Deputy Roger Chadwick (Chairman)	Nicholas Goddard
	Deputy Philip Woodhouse (Deputy Chairman)	Andrew McMillan
	Stuart Fraser	Alderman Dame Fiona Woolf

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**Lunch will be served at 12.30pm**

**John Barradell  
Town Clerk and Chief Executive**

# **AGENDA**

## **Part 1 - Public Agenda**

1. **APOLOGIES**

2. **MEMBERS' DECLARATIONS UNDER THE CODE OF CONDUCT IN RESPECT OF ITEMS ON THE AGENDA**

3. **TERMS OF REFERENCE**

To receive the terms of reference of the Sub Committee as set by the Board of Governors at its meeting on 8 June 2017.

**For Information**  
(Pages 1 - 2)

4. **MINUTES**

To receive the public note of the inquorate meeting held on 14 November 2016.

**For Information**  
(Pages 3 - 6)

5. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE SUB COMMITTEE**

6. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**

7. **EXCLUSION OF THE PUBLIC**

MOTION - That under Section 100A(4) of the Local Government Act 1972, the public be excluded from the meeting for the following items of business on the grounds that they involve the likely disclosure of exempt information as defined in Part I of Schedule 12A of the Local Government Act.

**For Decision**

## **Part 2 - Non Public Agenda**

8. **MINUTES**

To receive the non-public notes of the inquorate meeting held on 14 November 2016.

**For Information**  
(Pages 7 - 8)

9. **BURSARY APPLICATION AND CASH FLOW FORECAST**

Joint Report of the Chamberlain and the Headmaster (to follow).

**For Decision**

10. **STRATEGIC INTENT AND KPIS**

Report of the Headmaster.

The following reports will be attached to the agenda pack circulated by post:

1. Strategic intent - a five-year improvement plan
2. Action Plan framework

**For Decision**

(Pages 9 - 24)

11. **VERBAL REPORT - RISK ASSESSMENT**

The Headmaster to be heard.

**For Information**

12. **NON-PUBLIC QUESTIONS ON MATTERS RELATING TO THE WORK OF THE SUB COMMITTEE**

13. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT AND WHICH THE SUB COMMITTEE AGREES SHOULD BE CONSIDERED WHILST THE PUBLIC ARE EXCLUDED**