

# Licensing Panel AGENDA

**DATE:** Thursday 13 June 2013

**TIME:** 6.30 pm \*

**VENUE:** Committee Room 6,  
Harrow Civic Centre

\* THERE WILL BE A BRIEFING FOR MEMBERS AT 6.00PM IN COMMITTEE ROOM 6.

## **MEMBERSHIP** (Quorum 3)

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**Chairman:** (To be appointed)

**Councillors:**

John Nickolay

Kairul Kareema Marikar

Husain Akhtar

## **Reserve Members:**

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**Note:** There are no Reserve Members currently appointed to this Panel.

**Contact:** Daksha Ghelani, Senior Democratic Services Officer  
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## **AGENDA - PART I**

### **1. APPOINTMENT OF CHAIRMAN**

To appoint a Chairman for the purposes of this meeting.

### **2. DECLARATIONS OF INTEREST**

To receive declarations of disclosable pecuniary or non pecuniary interests, arising from business to be transacted at this meeting, from:

- (a) all Members of the Panel;
- (b) all other Members present.

### **3. MINUTES**

[Note: Licensing Panel minutes are:-

- (1) approved following each meeting by the Members serving on that particular occasion and signed as a correct record by the Chairman for that meeting;
- (2) not submitted to the next panel meeting for approval.

Reasons: The Licensing Panel is constituted from a pooled membership. Consequently, a subsequent Panel meeting is likely to comprise a different Chairman and Members who took no part in the previous meeting's proceedings. The process referred to at (1) above provides appropriate approval scrutiny].

### **4. PUBLIC QUESTIONS, PETITIONS AND DEPUTATIONS**

To receive any questions, petitions or deputations (if any), under the provisions of Committee Procedure Rules 17, 15 and 16 (Part 4B) of the Constitution respectively.

*[Note: These items are qualified by the requirements of the licensing legislation and will not be applicable to applications on the current agenda.]*

### **5. LICENSING PROCEDURES (Pages 1 - 2)**

Procedure to be followed at an oral hearing.

### **6. APPLICATION TO VARY A PREMISES LICENCE IN RESPECT OF 'SAINSBURY'S, 1-9 THE BROADWAY, STANMORE, MIDDLESEX, HA7 4DA' (Pages 3 - 40)**

Report of the Corporate Director of Environment and Enterprise.

### **7. ANY OTHER URGENT BUSINESS**

Which cannot otherwise be dealt with.

## **AGENDA - PART II - Nil**