



Laughlin Town Advisory Board
REGIONAL GOVERNMENT CENTER
101 CIVIC WAY
LAUGHLIN, NEVADA 89029
(702) 298-0828
FAX (702) 298-6132

AGENDA

LAUGHLIN TOWN ADVISORY BOARD

**Tuesday, December 14, 2010
1:30 P.M.**

**REGIONAL GOVERNMENT CENTER
101 CIVIC WAY, LAUGHLIN, NEVADA**

This meeting has been properly noticed and posted at the following locations or on-line at
www.accessclarkcounty.com/laughlin

<u>Regional Government Center</u> 101 Civic Way Laughlin, Nevada	<u>Spirit Mountain Activity Center</u> 1975 Arie Avenue Laughlin, Nevada
<u>Laughlin Library</u> 2840 South Needles Highway Laughlin, Nevada	<u>Southern Nevada Health District</u> 3080 Needles Highway, Suite 1800 Laughlin, Nevada

1. CALL TO ORDER

Please *turn off* all cell phones, pagers & other electronic devices.

Please take all private conversations outside the room.

- A. Conformance with the Nevada Open Meeting Law.
- B. Invocation led by **Reverend Doug Wesley** and Pledge of Allegiance.
- C. Agenda items may be taken out of order if deemed necessary.

2. ORGANIZATIONAL ITEMS

- A. Approval of the December 14, 2010, Agenda. **Action**
- B. Approval of November 9, 2020, Minutes. **Action**
- C. Approval of November 30, 2010, Minutes. **Action**

3. PUBLIC SAFETY AGENCY REPORTS

- A. LV Metro Police, Laughlin Substation Report: **Lt. Brian Evans, Commander**
- B. Nevada Highway Patrol, Department of Public Safety Report: **Sgt. Novelt Mack**
- C. Clark County Fire Department: **Roy Session, Battalion Chief**

4. PREVIOUS ZONING ACTIONS:

Previous Zoning Actions. (For additional information see Clark County web site on the Internet at <http://dsnet.co.clark.nv.us/dsnetapps/AgendaWeb/nofa.aspx>, then go to NOFA (Notice of Final Action) on the month and date the item was heard and look for the item number (i.e. UC-0000-10).

- A. **UC-1052-07 (ET-0161-10) – SOUTHPOINTE PROPERTIES, INC:**
USE PERMIT SECOND EXTENSION OF TIME to commence on-premise consumption of alcohol (tavern).
WAIVERS OF DEVELOPMENT STANDARDS for the following: 1) off-sites (including paving); 2) attached sidewalk; and 3) exterior materials.
DESIGN REVIEW for a tavern on 3.0 acres in an H-1 (Limited Resort and Apartment) Zone in the MUD-1 Overlay District. Generally located on the north side of Casino Drive and the east side of South Bay Parkway (alignment) within Laughlin. To the Board of County Commissioners 11/17/10. **HELD PER THE APPLICANT TO 12/22/10 BCC.**
- B. **UC-0323-10 – NEVADA GROUP, LLC:**
HOLDOVER APPEAL USE PERMIT for a massage business in conjunction with an existing shopping center on a portion of 0.6 acres in a C-2 (General Commercial) Zone in the MUD-1 Overlay District. Generally located on the west side of Casino Drive, 2,000 feet south of Bruce Woodbury Drive within Laughlin. To the Board of County Commissioners 11/17/10. **DENIED.**

5. CURRENT ZONING ACTIONS:

- A. **None**

Zoning Appeal Process : Planning Commission and Board of County Commission meetings are both held at the Clark County Government Center, Commission Chambers, 500 S. Grand Central Parkway, Las Vegas, NV 89155-1841. Planning Commission Meetings are scheduled on the first & third Tuesdays of each month and the following Thursdays at 7:00 PM. Board of County Commissioners Zoning Meetings are scheduled on Wednesdays at 9:00 AM following the first & third Tuesdays of each month. ***If you appeal a Planning Commission action, you must be present at the Board of County Commissioners meeting to present your appeal.*** Appeals are made by filling out a "Filing An Appeal" form, available from the Department of Comprehensive Planning, Current Planning Division. You may call Current Planning at (702) 455-4314 to request the form. Once in the automated phone system, press Option #2, listen closely to the options and press Option #2 again. This will connect you to a person who can help you with the appeal form. Once you have filled out the appeal form, fax it to (702) 455-3271, then call (702) 455-4314 to verify the appeal form was received and ask when it will be heard by the Board of County Commissioners. ***Appeals must be done within five (5) judicial (business) days from the time the item was heard by the Planning Commission.***

6. COMMUNITY PROJECTS AND CONCERNS:

- A. Receive a report from **Clark County Sheriff Douglas C. Gillespie** and **Detention Center Chief Jim Dixon** regarding the results of the Laughlin Tucker Holding Facility six-month trial operation and future operational plans for the facility, and take any action deemed

appropriate.

Action

- B.** Receive a report from **Michael P. Logan**, Chief Executive Officer, River City Shuttle (Greyhound), consider a request for a letter of support for a transit project “Southern Mohave Area Rural Transit – SMART”, and take any action deemed appropriate. **Action**
- C.** Announcement that applications are now available at the Laughlin Town Manager’s Office or on the Clark County website at www.accessclarkcounty.com/laughlin for appointment to the ***Laughlin Town Advisory Board Standing Committees for 2011***. Applications will be accepted through Friday, January 21, 2011, at the Laughlin Town Manager’s Office, 101 Civic Way, Laughlin, NV.
- D.** Review and approve the 2011 Laughlin Town Advisory Board meeting dates, and take any action deemed appropriate. **Action**

7. COMMUNITY REPORTS:

- A.** Laughlin Town Manager’s Report: **Jackie Brady, Town Manager**
- B.** Clark County Water Reclamation Dist. Report: **Jake Jacobson, Assistant Manager
Laughlin Services**
- C.** Big Bend Water District Report: **Jordan Bunker, Public Services**
- D.** Bullhead City Report: **Brenda Richardson, Senior Administrative Analyst**
- E.** Clark County Laughlin Senior Center Report: **Richard Declercq, Recreation Director**
- F.** HopeLink Family Resource Center: **Robyn Kelley, Program Director**
- G.** Laughlin Chamber of Commerce: **Connie Davis, Director of Operations**
- H.** Laughlin Tourism Commission: **Jena Morga, Executive Director**
- I.** Laughlin Library: **Karen Lassen, Branch Manager**
- J.** Bennett Elementary School: **Dawn Estes, Principal**

8. COMMITTEE REPORTS:

- A.** Community Development: **Janet Barela,**
- Co-Chair B.** Parks & Recreation: **James Vincent,**
- Co-Chair C.** Public Safety: **Candice FitzGerald, Co-Chair**
- D.** Public Works: **Michael Bekoff, Co-Chair**
- E.** Social Services: **Ted Pamperin, Co-Chair**

9. COMMUNITY INPUT/PUBLIC COMMENTS (No action may be taken on a matter raised

under this item of the agenda until the matter itself has been specifically included on an agenda as an item upon which action will be taken).

- 10. NEXT POSSIBLE MEETING DATE:** The next possible meeting date is Tuesday, December 28, 2010, and the next regular meeting is Tuesday, January 11, 2010, at 1:30 P.M., Regional Government Center, 101 Civic Way, Laughlin, Nevada. Agenda items due no later than December 17, 2010, and December 31, 2010, respectively.

11. ADJOURNMENT

- I. THE REGULAR MEETINGS OF THE LAUGHLIN TOWN ADVISORY BOARD OF CLARK COUNTY, NEVADA, SHALL GENERALLY BE HELD ON THE SECOND TUESDAY OF EACH MONTH. ADDITIONALLY A MEETING NORMALLY SHALL OCCUR ON THE LAST TUESDAY OF EACH MONTH UNLESS FORMALLY CHANGED TO ANOTHER DAY OF THE WEEK.
WHEN THERE ARE LAND USE ITEMS TO BE DISCUSSED. THE MEETINGS ARE VIDEO-TAPED BY THE LAUGHLIN TOWN MANAGER'S OFFICE AND SHOWN ON CHANNEL 14. FOR PROGRAMMING INFORMATION, CALL THE LAUGHLIN TOWN MANAGER'S OFFICE AT (702) 298-0828. THE LAUGHLIN TOWN MANAGER'S OFFICE KEEPS THE OFFICIAL RECORD OF ALL PROCEEDINGS OF THE LAUGHLIN TOWN ADVISORY BOARD.
- II. IN ORDER TO MAINTAIN A COMPLETE AND ACCURATE RECORD OF ALL PROCEEDINGS, ANY PHOTOGRAPH, MAP, CHART, OR ANY OTHER DOCUMENT USED IN ANY PRESENTATION TO THE BOARD SHOULD BE SUBMITTED TO THE LAUGHLIN TOWN MANAGER'S OFFICE. IF MATERIALS ARE TO BE DISTRIBUTED TO THE LAUGHLIN TOWN ADVISORY BOARD, PLEASE PROVIDE SEVEN (7) COPIES FOR DISTRIBUTION TO THE LAUGHLIN TOWN ADVISORY BOARD (FIVE COPIES), AND THE LAUGHLIN STAFF TABLE (TWO COPIES).
- III. THE TOWN HALL IS ACCESSIBLE TO INDIVIDUALS WITH DISABILITIES.
- IV. **COMMENTS BY THE GENERAL PUBLIC:** A PERIOD DEVOTED TO COMMENTS BY THE GENERAL PUBLIC ABOUT MATTERS RELEVANT TO THE BOARD'S JURISDICTION WILL BE HELD. NO VOTE MAY BE TAKEN ON A MATTER NOT LISTED ON THE POSTED AGENDA. COMMENTS WILL BE *LIMITED TO THREE MINUTES*. PLEASE STEP UP TO THE SPEAKER'S PODIUM, CLEARLY STATE YOUR NAME AND ADDRESS AND PLEASE SPELL YOUR LAST NAME FOR THE RECORD. IF ANY MEMBER OF THE BOARD WISHES TO EXTEND THE LENGTH OF A PRESENTATION, THIS WILL BE DONE BY THE CHAIRMAN, OR BY THE BOARD BY A MAJORITY VOTE. *ALL COMMENTS BY SPEAKERS SHOULD BE RELEVANT TO BOARD ACTION AND JU*