



**CITY OF HENDERSON  
BLUE RIBBON COMMISSION ON  
EDUCATIONAL EXCELLENCE AND  
YOUTH OPPORTUNITY  
AGENDA**

**Wednesday, November 14, 2012  
4:00 P.M.  
Meeting Inquiries: (702) 267-4016**

**Recreation Conference Room  
City Hall Annex  
280 S. Water Street  
Henderson, NV 89015**

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**Notice to persons with special needs:** Those requiring special assistance or accommodation at the meeting, please contact Laura Nelson, (702) 267-4016 at least 72 hours in advance. "Relay Nevada", a service provider for hearing or speech impaired persons, may be contacted by dialing 7-1-1.

The Chairman reserves the right to hear agenda items out of order, combine two or more agenda items for consideration, remove an item from the agenda, or delay discussion relating to an item on the agenda at any time. All items are action items unless otherwise noted.

Individuals speaking on an item will be limited to three (3) minutes and spokespersons for a group will be limited to ten (10) minutes.

Electronic agendas can be found at: <http://ecalendar.cityofhenderson.com>.

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**I. CALL TO ORDER**

**II. CONFIRMATION OF POSTING AND ROLL CALL**

**III. ACCEPTANCE OF AGENDA (For Possible Action)**

**IV. PUBLIC COMMENT**

Note: Items discussed under Public Comment cannot be acted upon at this meeting, but may be referred to a future agenda for consideration (NRS 241.020). Individuals speaking on an item will be limited to three (3) minutes and spokespersons for a group will be limited to ten (10) minutes.

**V. UNFINISHED BUSINESS**

**VI. NEW BUSINESS**

- a. Approval of Minutes: Oct. 17, 2012 (Regular Meeting) (For Possible Action)
- b. Report on Proposed Living Clean Lifestyle Program  
(Johnnie Williams/Alec Rogers/Mercedes Seyedin) (For Possible Action)
  - i. Update commission members regarding the Action Plan
- c. Leadership Day 2013 (For Possible Action)
  - i. Topics
  - ii. Speakers and costs
  - iii. Logo and slogan
  - iv. T-shirts, canned goods, and goodie bags
- d. College Night Survey Results
- e. Binders and Budget (Information Only)
- f. Chairman/Commission Member Report (Information Only)

- g. Staff Report (Information Only)

**VII. PUBLIC COMMENT**

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**VIII. SET NEXT MEETING**

**IX. ADJOURNMENT**

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Posted prior to 9:00 a.m., Thursday, November 8, 2012, at the following locations:  
City Hall, 240 Water Street, 1<sup>st</sup> Floor Lobbies  
Multigenerational Center, 250 South Green Valley Parkway  
Whitney Ranch Recreation Center, 1575 Galleria Drive  
Fire Station No. 86, 96 Via Antincendio  
City Hall Annex, 280 S. Water Street