



REGULAR
MALAGA COUNTY WATER DISTRICT
3580 SOUTH FRANK STREET
FRESNO, CALIFORNIA 93725
TUESDAY, JANUARY 22, 2008, 7:00 P.M.

In compliance with the Americans with Disabilities Act, if you need special assistance to participate in a District Board meeting, please contact the District Office (559) 485-7353 at least 48 hours prior to the meeting to ensure that reasonable arrangements can be made to provide accessibility to the meeting.

PLEASE SUBMIT ALL CORRESPONDENCE FOR THE DISTRICT BOARD OF DIRECTORS MEETING PRIOR TO THE MEETING WITH A COPY TO THE DISTRICT OFFICE

1. **CALL TO ORDER:**

2. **ROLL CALL:**

President Charles Garabedian, Jr., Vice President Salvador Cerrillo, Director Irma Castaneda, Director Frank Cerrillo, Jr., Director Frank Soto

3. **CERTIFICATION:**

Certification is made that the agenda was posted 72 hours before the meeting

4. **PUBLIC COMMUNICATIONS:**

Any member of the public may address the Malaga County Water District Board on any item(s) of interest within the jurisdiction of the Board, not appearing on the agenda. The Board will listen to all communications; however, in compliance with the Brown Act, the Board cannot take action on items that are not on the agenda. Public may also address the Board on agenda items at the time they are addressed by the Board. Anyone wishing to speak is requested to wait until recognized by the Board President. **Public Speaker Limitations:** Public speakers will be limited to five (5) minutes or less per individual/group per meeting.

5. **CORRESPONDENCE:**

No Correspondence for this Meeting

6. **REGULAR BUSINESS:**

6A **Minutes:**

Minutes of the Regular Board Meeting of January 8 and Special Meeting of January 15, 2008.

(Recommended Action: Approve Minutes as Presented or Modified)

Motion by _____, Seconded by _____

6B. **Bills Payable/Financial Statement:**

No Bills Payable/Financial Statement for this Meeting

6. **REGULAR BUSINESS CONTINUED:**

- 6C. **District Scholarship Program – Eric Bomgardner, Ad-Hoc Scholarship Committee Chair:** The proposed New District Scholarship Program will be presented by Mr. Bomgardner for your review and consideration.
(Recommended Action: Approve New District Scholarship Program as Presented or Modified)

Motion by _____, Seconded by _____

7. **ENGINEER’S REPORT:**

- 7A. **Water Supply Report:** Pursuant to AB 2523, the District is required to prepare a Water Supply Report every two years. The report is directed toward activities in the protection and augmentation of the water supplies of the District. A draft report is to be delivered to the Board on the second Tuesday in February. A public hearing shall be conducted on the second Tuesday of March. A notice of the public hearing shall be published prior to the public hearing. The report may be finalized upon consideration of information received by the District. Information Item – No Action Required at this time.

- 7B. **UV Disinfection Project SCWG-1002:** The District received the Preliminary Funding Commitment from the Small Community Wastewater Grant (SCWG) Program. The estimated Design Grant is approved for \$30,642. The Grant requires Final Plans and Specifications to be submitted to the State by March 7, 2008.
(Recommended Action: Authorize initiation of Design Phase)

Motion by _____, seconded by _____

- 7C. **DAF Clarifier & Sludge Bed Improvements Projects:** Progress Payment Estimate No. 2 has been submitted for review and approval in the amount of \$135,360.00, the total construction contract is \$264,715.00.

Contract Change Order No. 2 (CCO) has been prepared for review and action by the Board. The CCO addresses the changes in the Sludge Bed Contract. CCO No. 2 reduces the Contract by \$195; the revised Contract Amount is \$264,500.00.

(Recommended Action: Approve CCO No. 2 and Progress Payment No. 2 in the amount of \$135,360.00)

Motion by _____, seconded by _____

8. **RECREATION REPORT:**

Liz Tovar & Lupe Rios

9. **GENERAL MANAGER’S REPORT:**

- 9A. **Proposed Recreation Calendar of Events & Survey**

- 9B. **District Update**

10. **PRESIDENT'S REPORT:**

11. **DIRECTOR'S REPORT(S):**

12. **LEGAL COUNSEL'S REPORT:**

13. **CLOSED SESSION:**

Personnel

14. **ADJOURNMENT:**