

ASSEMBLY AGENDA
COMMITTEE ON EDUCATION

Day Wednesday Date May 10, 2017 Start Time 3:15 p.m. Room 3142
Room 3142 of the Legislative Building, 401 S. Carson St., Carson City, NV.
Videoconferenced to Room 4406 of the Grant Sawyer State Office Building, 555 E. Washington Ave., Las Vegas, NV.

REVISED

- [S.B. 273](#) (R1) Revises provisions relating to the dismissal of a probationary employee of a school district. (BDR 34-582)
- [S.B. 386](#) (R1) Revises provisions relating to progressive discipline and on-site review of disciplinary decisions. (BDR 34-1137)

WORK SESSION

- [S.B. 19](#) (R1) Revises provisions relating to dual credit courses. (BDR 34-227)
- [S.B. 112](#) Requires a course of study in health provided to pupils in certain grade levels in public schools to include certain information on organ and tissue donation. (BDR 34-516)
- [S.B. 173](#) Revises provisions relating to facilities for achievement charter schools. (BDR 34-629)
- [S.B. 247](#) (R1) Revises provisions relating to education. (BDR 34-326)
- [S.B. 301](#) (R1) Revises provisions relating to education. (BDR 34-550)

Public comment.

Matters continued from a previous meeting.

Unless waived by the Chair, proposed amendments, handouts, and other exhibits for a hearing must be submitted electronically to the committee manager at AsmED@asm.state.nv.us no later than 12 p.m. (noon) on the business day before the meeting. Proposed amendments must include a statement of intent, the relevant bill and/or resolution number, and the amendment sponsor's name and contact information.

If you cannot attend the meeting, you can listen to it live over the Internet. The address for the legislative website is <http://www.leg.state.nv.us>. For audio broadcasts, click on the link "Calendar of Meetings."

Note: We are pleased to make reasonable accommodations for members of the public who are disabled and wish to attend the meeting. If special arrangements for the meeting are necessary, please notify the Assembly Committee on Education at (775) 684-6729.

(R#) Indicates the reprint number of the bill/resolution being considered.

PLEASE PROVIDE 20 COPIES OF YOUR DOCUMENTS.

