

ASSEMBLY AGENDA  
COMMITTEE ON EDUCATION

Day Wednesday      Date March 22, 2017      Start Time 3:15 p.m.      Room 3142  
Room 3142 of the Legislative Building, 401 S. Carson St., Carson City, NV.  
*Videokonferenced to Room 4406 of the Grant Sawyer State Office Building, 555 E. Washington Ave., Las Vegas, NV.*

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**REVISED**

[A.B. 124](#)      Requires the Department of Education to establish a code of conduct governing interpersonal interactions and certain communications by teachers, administrators and other employees with pupils. (BDR 34-296)

[A.B. 186](#)      Revises provisions relating to education. (BDR 34-868)

**WORK SESSION**

[A.B. 78](#)      Revises provisions relating to the establishment of charter schools. (BDR 34-343)

[A.B. 139](#)      Provides for the voluntary establishment of a program of dual language immersion in certain public elementary schools. (BDR 34-442)

Public comment.

Possible Committee BDR introductions.

Matters continued from a previous meeting.

Possible work session on measures previously considered.

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](mailto: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.**

