

STATE OF ALASKA  
DEPARTMENT OF COMMERCE, COMMUNITY & ECONOMIC DEVELOPMENT  
DIVISION OF CORPORATIONS, BUSINESS AND PROFESSIONAL LICENSING

*Meeting Agenda*  
**December 5, 2016**

**REAL ESTATE COMMISSION**  
**Atwood Building**  
**550 W. 7<sup>th</sup> Ave. Ste. 1270,**  
**Anchorage, AK**

**Monday, December 5, 2016**

- |            |  |              |
|------------|--|--------------|
| 9:00 a.m.  | 1. Call to Order                                     | Bushnell     |
|            | a) Roll Call   |              |
|            | b) Approval of Agenda                                |              |
| 9:15 a.m.  | 2. Approval of Minutes                               |              |
|            | a) September 21, 2016                                |              |
|            | b) October 4, 2016 Teleconference                    |              |
| 9:30 a.m.  | 3. Public Comments:                                  |              |
|            | a) Comments from Dept. of Environmental Conservation |              |
|            | b) Comments from L. Carroway on Cons. Discl. Form    |              |
| 10:00 a.m. | 4. OAH Case #2015-001037                             | ALJ Pederson |
| 10:15 a.m. | 5. Executive Administrator's Report                  | Walsh        |
|            | a) Recovery Fund Balance Report                      |              |
|            | b) Licensing Statistics                              |              |
| 10:30 a.m. | 6. Education Report                                  | Harris       |
|            | a) Education Statistics                              |              |
|            | b) Regulation Tracker                                |              |
|            | c) Clarification on Guideline topics-DCE             |              |
| 11:00 a.m. | 7. OAH Case #2016-0716 REC                           | ALJ Kennedy  |

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***Lunch***

- 12:30 p.m. 8. Old Business
- a) Team Information Consideration Bushnell/McConnochie
  - b) Regulation Project-12AAC 64.063(b) & .064(b) Bushnell
  - c) Signing of Consumer Disclosure-Best Practice Walsh/Harris
- 1:00 p.m. 9. Investigative Report Paff
- a) Statistical Report
  - b) Probation Report Aykers
  - c) Consideration of Case #2015-000590
  - d) COA
- 2:00 p.m. 10. Division Paralegal
- a) COA Case#2016-000653 Zimmerman
- 2:30 p.m. 11. Division Update Hovenden/Hewlett
- a) Revenue & Expenditure Report-4<sup>th</sup> qtr (FY16)
  - b) Update on E & O
- 3:00 p.m. 12. New Business Walsh
- a) Need Advisory Stmt. on Upgrading to AB/B by 1/1/2017

*\*Travel Authorization Receipts & Ethics Form – Give to Nancy Harris  
Please report any Ethics violations to Sharon or Nancy Harris*

**ADJOURN**

**Next Meeting is March 8, 2017 in Anchorage, AK**

Location: Atwood Building, 550 W. 7<sup>th</sup> Ave. *Suite to be determined*