



# WATER ENVIRONMENT ASSOCIATION OF SOUTH CAROLINA DISTRICT / COMMITTEE REPORT

**DISTRICT/COMMITTEE:** \_\_\_\_\_

**DATE PRESENTED:** \_\_\_\_\_ **PERIOD COVERED:** \_\_\_\_\_

**MEETINGS HELD SINCE LAST REPORT:**

(Include details - i.e., location, # of participants, sponsorship, etc.)

**TRAINING / EDUCATION OPPORTUNITIES PRESENTED:**

(Include topics, speakers, # of participants, contact hours, sponsorship, etc.)

**FUTURE MEETING DATES & LOCATIONS:**

**SUBMITTED BY:** \_\_\_\_\_ **PHONE:** \_\_\_\_\_

**EMAIL:** \_\_\_\_\_

**TWO COPIES OF THIS REPORT SHOULD BE SUBMITTED AT THE EXECUTIVE COMMITTEE MEETING.**