

**SUBMITTAL TO THE BOARD OF SUPERVISORS
COUNTY OF RIVERSIDE, STATE OF CALIFORNIA**

112



FROM: Community Health Agency/Department of Public Health

SUBMITTAL DATE:
September 23, 2005

SUBJECT: Approval of the Agreement with the Riverside County Children and Families Commission (First 5) and the Riverside County, Community Health Agency – Injury Prevention Services.

RECOMMENDED MOTION: That the Board of Supervisors:

- 1) Approve the Agreement with the Riverside County Children and Families Commission (First 5) and the Riverside County, Community Health Agency – Injury Prevention Services for the period of July 1, 2005 through June 30, 2006 in the amount of \$520,308; and
- 2) Authorize the Chairperson of the Board to sign three (3) originals of the Agreement on behalf of the County.

BACKGROUND: The Riverside County, Community Health Agency has received funding from the Riverside County Children and Families Commission for projects that support their mission of providing support for all children 0-5 years, and their families to improve early childhood development. The third year funding allocation of \$520,308 will focus on expanding the Riverside County Children’s Injury Prevention Network (RCCIPN) program with programs that include Home Safety Assessments, Drowning Prevention, Child Passenger Safety, Car Seat Safety and education for Special Needs Children.

OB:gp

Susan D. Harrington

Susan Harrington, Director
Department of Public Health

FINANCIAL DATA	Current F.Y. Total Cost:	\$ 520,308	In Current Year Budget:	Yes
	Current F.Y. Net County Cost:	\$ 0	Budget Adjustment:	No
	Annual Net County Cost:	\$ 0	For Fiscal Year:	05/06

SOURCE OF FUNDS: 100% funded by First Five Riverside, Riverside County Children and Families Commission	Positions To Be Deleted Per A-30	<input type="checkbox"/>
	Requires 4/5 Vote	<input type="checkbox"/>

C.E.O. RECOMMENDATION: **APPROVE**

County Executive Office Signature *Dan Martinez*

Dept't Recomm.: Policy
Per Exec. Ofc.: Policy
 Consent
 Consent

Prev. Agn. Ref.: **District:** All **Agenda Number:**

**ATTACHMENTS FILED
WITH THE CLERK OF THE BOARD**

3.6