

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

313



**FROM:** Community Health Agency/ Department of Public Health

**SUBMITTAL DATE:**  
September 23, 2005

**SUBJECT:** Approval of the Fourth Amendment to the Agreement #DPH02K.071 between Riverside County Community Health Agency and John F. Kennedy Memorial Hospital.

**RECOMMENDED MOTION:** That the Board of Supervisors;

- 1) Approve the fourth Amendment to the Agreement between Riverside County Community Health Agency and John F. Kennedy Memorial Hospital in the amount of \$35,000 for the performance period of July 1, 2005 through June 30, 2006; and
- 2) Authorize the Chairman of the Board to sign four (4) copies of the Amendment on behalf of the County.

**BACKGROUND:** The Riverside County Community Health Agency, Department of Public Health has been awarded funding from the Riverside County Children and Families Commission to improve the management of asthma in children 0-5 years living in the County of Riverside. The Department of Public Health has sub-contracted with John F. Kennedy Memorial Hospital to provide asthma education and case management services in East Riverside County. Additionally, persistent asthma will be treated at the hospital, surrounding clinics, and doctor's offices with no cost for uninsured children. Treatment interventions are intended to reduce hospitalizations and emergency treatment, to increase family knowledge of the disease and its implications, and to develop written management plans for use by parents and school/caregivers.

Departmental Concurrence

*Susan D. Harrington*  
\_\_\_\_\_  
Susan Harrington, Director of Public Health

FN:CE:ma

<b>FINANCIAL DATA</b>	Current F.Y. Total Cost:	\$ 35,000	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

<b>SOURCE OF FUNDS:</b> 100% Grant funding (Riverside County Children & 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 Martin*  
\_\_\_\_\_

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

**Prev. Agn. Ref.:** 11/23/04, 3.12    **District:** 4th    **Agenda Number:**

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

3.6