

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

548



**FROM:** Human Resources Department

**SUBMITTAL DATE:**  
November 21, 2008

**SUBJECT:** Exclusive Care - EPO Medical Contractor Agreement with Shumei Tong, M.D.

**RECOMMENDED MOTION:** 1) Approve the attached Medical Contractor Agreement from January 1, 2009 until December 31, 2013 with Shumei Tong, M.D., a Pediatrician located in Blythe; 2) authorize the Chairperson to sign four (4) copies of the attached Agreement and; 3) retain one (1) copy of the signed Agreement and return three (3) copies to Human Resources for distribution.

**BACKGROUND:** In 1999, the Board of Supervisors established the County's self-funded Exclusive Provider Option (EPO) health plan, Exclusive Care, to provide a value health plan option to the employees of Riverside County and their families. To provide services to its enrolled members, Exclusive Care has contracted with a variety of healthcare providers.

The Medical Board of California has been checked and no adverse actions were found. This Provider has completed the Exclusive Care credentialing process. This agreement continues participation in the Exclusive Care Provider Network under terms similar to other comparable providers under contract.

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Ronald W. Komers  
Asst. County Executive Officer/Human Resources Dir.

<b>FINANCIAL DATA</b>	Current F.Y. Total Cost:	\$ 0	In Current Year Budget:	N/A
	Current F.Y. Net County Cost:	\$ 0	Budget Adjustment:	None
	Annual Net County Cost:	\$ to be determined by claims	For Fiscal Year:	2008/09

<b>SOURCE OF FUNDS:</b> Premiums paid by members	<b>Positions To Be Deleted Per A-30</b>	<input type="checkbox"/>
	<b>Requires 4/5 Vote</b>	<input type="checkbox"/>

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

**County Executive Office Signature** BY:   
Elizabeth J. Olson

FORM APPROVED COUNTY COUNSEL  
 BY: LUCY FURUTA  
 DATE: 12/14/08  
 Departmental Concurrence

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

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

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

**3.33**