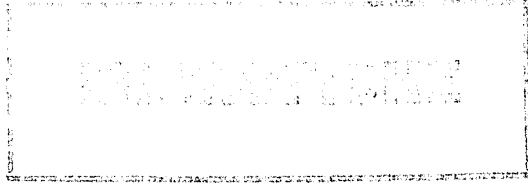


Utah Council on Criminal Justice Administration
Project on Criminal Justice
Standards and Goals



**COMMUNITY CRIME
PREVENTION**

**COMMUNITY
ORGANIZATIONS AND
PROGRAMS FOR
RECREATION**

Approved by
Community Crime Prevention Task Force and
Utah Council on Criminal Justice Administration
Room 304 State Office Building
Salt Lake City, Utah 84114

Pamphlet #4 and 5

40698



STATE OF UTAH
OFFICE OF THE GOVERNOR
SALT LAKE CITY

GALVIN L. RAMPTON
GOVERNOR

NCJRS

APR 25 1977

Dear Citizens:

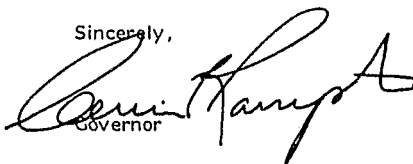
ACQUISITIONS
This pamphlet is one of a series of reports of the Utah Council on Criminal Justice Administration. The Council's five Task Forces: Police, Corrections, Judicial Systems, Community Crime Prevention, and Information Systems, were appointed on October 16, 1973 to formulate standards and goals for crime reduction and prevention at the state and local levels. Membership in the Task Forces was drawn from state and local government, industry, citizen groups, and the criminal justice profession.

The recommendations and standards contained in these reports are based largely on the work of the National Advisory Commission on Criminal Justice Standards and Goals established on October 20, 1971 by the Law Enforcement Assistance Administration. The Task Forces have sought to expand their work and build upon it to develop a unique methodology to reduce crime in Utah.

With the completion of the Council's work and the submission of its reports, it is hoped that the standards and recommendations will influence the shape of our state's criminal justice system for many years to come. Although these standards are not mandatory upon anyone, they are recommendations for reshaping the criminal justice system.

I would like to extend sincere gratitude to the Task Force members, staff, and advisors who contributed something unknown before--a comprehensive, inter-related, long-range set of operating standards and recommendations for all aspects of criminal justice in Utah.

Sincerely,


Governor

COMMUNITY ORGANIZATIONS AND PROGRAMS FOR RECREATION

This report was published by the Utah Council on Criminal Justice Administration with the aid of Law Enforcement Assistance Administration Funds.

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What is the Utah Council on Criminal Justice Administration (UCCJA)?

In 1968 the Omnibus Crime Control and Safe Streets Act was passed resulting in the creation of the Law Enforcement Assistance Administration (LEAA) in the U.S. Department of Justice. The act required the establishment of a planning mechanism for block grants for the reduction of crime and delinquency.

This precipitated the establishment of the Utah Law Enforcement Planning Council (ULEPC). The council was created by Executive Order of Governor Calvin Rampton in 1968. On October 1, 1975, the council was expanded in size and redesignated the Utah Council on Criminal Justice Administration (UCCJA).

The principle behind the council is based on the premise that comprehensive planning, focused on state and local evaluation of law enforcement and criminal-justice problems, can result in preventing and controlling crime, increasing public safety, and effectively using federal and local funds.

The 27-member council directs the planning and funding activities of the LEAA program in Utah. Members are appointed by the governor to represent all interests and geographical areas of the state. The four major duties of the council are:

1. To develop a comprehensive, long-range plan for strengthening and improving law enforcement and the administration of justice...
2. To coordinate programs and projects for state and local governments for improvement in law enforcement.
3. To apply for and accept grants from the Law Enforcement Assistance Administration...and other government or private agencies, and to approve expenditure...of such funds...consistent with...the statewide comprehensive plan.
4. To establish goals and standards for Utah's criminal-justice system, and to relate these standards to a timetable for implementation.

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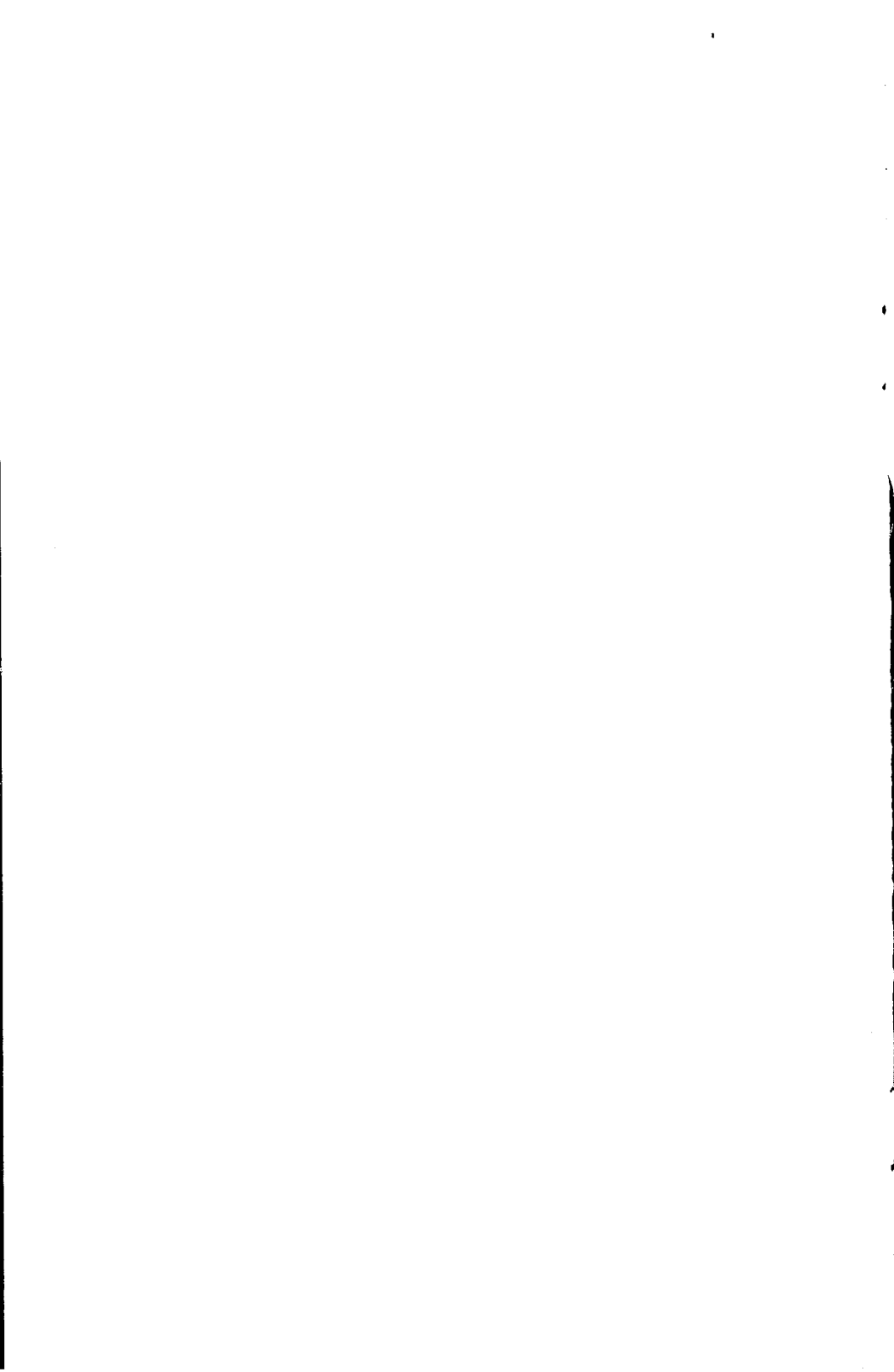
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4.1 SUPPORTING AND PROMOTING CITIZEN INVOLVEMENT

RECOMMENDATION

The Task Force recommends that community organizations support and promote private and public efforts to recruit and screen citizens who are concerned about crime for volunteer work in criminal justice programs.

UTAH STATUS AND COMMENTS

There are many programs throughout Utah churches to involve the community in the criminal justice system. For six years the Utah State Prison has had the Church of Jesus Christ of Latter-day Saints and other churches functioning inside the prison. The LDS church program is as follows:

1. **New Inmate Personal Involvement** — There are LDS Church volunteers and inmate representatives who make personal contact with each inmate when he first arrives in prison. The purpose of these contacts is to get acquainted, give information about religious services available, including Protestant and Catholic, and to extend an invitation to the inmates to participate.

2. **Religious Services In Prison.**

a. **Purpose of Religious Services** — The religious services in prison represent a strange but appropriate paradox. As a general rule, religious services alone are not effective means of helping inmates make significant changes in their lives. However, when combined with the family program and other educational programs, they become pertinent. The religious services, then, constitute the bridge between the inmate population as a whole and other church programs offered to inmates, i.e. family.

b. **Weekday Services** — The first step in church involvement by the inmate is usually formed by the weekday services. Here church doctrine and religious teachings are not stressed. The meetings are concerned with social, cultural, educational, and entertainment aspects of the world in general. These meetings are generally acceptable to the inmate population as a whole, and men with indifferent or even bitter feelings often attend. At each weekday service the invitation is

extended (by announcement) to attend Sunday Services. Because of positive experiences at weekday services, some men accept the invitation and are able to attend Sunday Services with open minds and a desire to find the acceptance and contentment they have felt in the weekday services participation

c. **Sunday Services** — The first “real” exposure to religious teachings takes place in Sunday services. Every effort is made to keep these meetings spiritual and uplifting, as well as interesting. Christ’s teachings are represented to the inmates as the means to growth, joy, and happiness rather than as restricting rules. The essential message conveyed is Gospel of the Lord Jesus Christ, his life, his love; not the formal, technical aspects of church government.

d. **The Role of Inmate Leadership in Religious Services** — No distinction concerning church activities or participation is made on the basis of prior church activity, or membership in the church. All inmates regardless of race or religion are afforded equal opportunities and responsibilities in the church programs as a means of rehabilitation. Proselything efforts are not a part of this program. Inmates are encouraged to give talks, offer prayers, present musical numbers, direct and accompany congregational singing, conduct meetings, and to participate in all meetings, services, and activities. Inmate leaders are expected to make arrangements for the “inmate portions” of all services. Inmate leaders are given as much responsibility as they are willing to accept and able to effectively manage.

e. **The Institute of Religion** — The Church of Jesus Christ of Latter-day Saints has a department known as the Educational Department. Within the Educational Department is the LDS Institute of Religion functioning on many college campuses in the nation and throughout the world. A home or self-study program is also available. This department of the church has made available professional instructors to teach religious classes to the men and women at the prison. These classes are held for an hour, four days a week, and an invitation is extended to those who desire to participate. These courses are an in-depth study of the religious principle of the Church of

Jesus Christ of Latter-day Saints. Also offered are classes which deal with preparing the men for release in areas such as employment, becoming responsible for their own lives, financial planning, family and personal relationships, and the importance of spirituality in their lives. They also learn that many avenues of help are personally available to them after release.

3. The Family Program — The family program is designed to give the men at the prison a one-to-one relationship with a "family" on the outside. These families are selected, where possible, from the area in which the inmate will, in all probability, live when he is released. This "family relationship" is most successful when they live in the same neighborhood as the inmate's family (parental or wife and children). It is essential for an inmate to have someone with whom he can relate in his own neighborhood and in the same church congregation. Membership in the Church of Jesus Christ of Latter-day Saints is not a prerequisite for inmates to become a participant in the family program. If an inmate is not a member of the church and desires to join, he is encouraged to wait at least six months after his release before he decides whether or not to become a member of the church. This is not a missionary program; this is a rehabilitation program. Below is additional information on the family program.

a. The Family Evening Program consists of: the inmates, their natural families, sponsoring families and, when possible, the bishop (ecclesiastical leaders) in the area of the prisoner's home, meeting together monthly.

Program Outline or Agenda: (1) Introduction and announcements; (2) opening hymn; (3) opening prayer; and (4) individual "family groups" meeting independently. They can form a circle in one part of the room if only one room is available. If facilities allow, each family group could meet in a separate room, and (5) the discussion subject and material is decided on and prepared by each "family unit". Generally, there is a discussion on matters pertinent to the inmate family unit. Frequently there is time for games where there are teenagers or younger children in the family. Appropriate stories and games are part of the family home evening activities. A Family Home Evening manual is published by the Church of Jesus Christ of Latter-day Saints, with subjects relevant to each family; communication, family councils,

stories and games geared to all ages. It is available to everyone regardless of religious affiliation.

b. Responsibilities of Sponsoring Families (Outside): (1) Visit the inmate at least monthly, more often where possible; (2) transport the inmate's family to the prison and participate in the family evening program; (3) where appropriate, assist the inmate's family in conducting family evenings in their own home until they are able to do so independently; (4) give special attention to the needs of the inmate's wife and children and/or parents; (5) when unable to attend the family evening at the prison, furnish qualified and approved substitutes to ensure participation for the inmate and his family; (6) offer counsel and assistance to the inmate to aid him in resolving financial, marital, spiritual, and other problems. (If the inmate's home requires additional support, the family home teachers may, through appropriate church channels, call upon all resources of the church).

c. Principles Applied When Working With a Prisoner: (1) Reflect genuine interest, respect, and concern for the inmate; (2) accept him as a human being with a right to his feelings and ideas, but don't condone inappropriate behavior, (3) convey the concern and interest of the church for his future; (4) project a realistic yet optimistic hope for his future happiness, based upon his constructive achievement; (5) help him accept responsibility for himself and his family.

d. Home Teaching and Family Evening Were Introduced to LDS Members in Prison to: (1) strengthen the relationship between the inmate, his spouse, children, brothers, sisters, and parents; (2) to assist the inmate and his family in establishing a positive relationship with the church through fellowshipping from his bishop and ward members prior to his release from prison; (3) to aid the inmate and his family in solving personal problems such as financial, health, marital, family relationship and responsibilities, employment, education, and church attendance.

e. Description of Qualifications Needed by Sponsoring Families: Each family must: (1) be strong, show a united love,

respect, and appreciation for each other; (2) desire to perform this type of service; (3) possess a great amount of love, concern, compassion, and charity for others; (4) acceptance of the inmate in working with him as he grows and develops in his positive association with them, other church members, and people in the community on a continuing basis.

4. **Community Follow-Up Program:** As part of the community follow-up services, the families appointed to the inmates are requested to remain involved with the men after their release. The relationship established while the man is in prison is preliminary preparation for an on-going relationship based on trust and confidence after his release. The families are instructed to be prepared to give intensive follow-up services when a man is first released. (The program is successful only when the family and the inmate develop a reciprocal friendship relationship.)

Each family is interviewed once a month to see how they are progressing with their inmate and receive assistance and support.

Each inmate is interviewed on a monthly basis to mutually assess his progress and to find out how the church can be of assistance to him.

There are former inmates who have made good adjustments on the outside who are leaders of the follow-up program. They can often relate to newly released inmates better than someone who has always been straight.

To make the services function properly, outstanding leaders who are all volunteers participate in these services. There are about 35 individuals and 150 families assigned to the prison services at the Utah State Prison.

In the Utah agency of the LDS Social Services, twenty service areas are staffed by volunteers. This makes it possible for them to be highly selective in assignment to areas of service. They are able to match volunteers according to their desires, talents, abilities, and training to work in the specialized areas. Some of the services are prison, alcohol and drug, adult courts, juvenile courts,

detention centers, group homes, the handicapped, aging, crisis line.

The LDS Church also maintains youth programs with the Utah Boys' Ranch, the Utah State Industrial School, Salt Lake County Shelter Care, and the Salt Lake County Detention Center. The Detention Center has created a clergy phone service, in which the LDS Church is participating. The phone service notifies clergy of all denominations when their services are needed.

The **Catholic Church** has several programs which demonstrate organized Catholic concern with the problems of crime prevention and rehabilitation. Programs under Catholic auspices are located at the Utah State Industrial School. The overall goal of their program is to make the presence of the church felt on campus, especially in the lives of the students in order to increase their self-respect and to enable them to better live as Christians.

A part-time chaplain is assigned to the Utah State Prison along with two parishioners that visit the prison weekly for services, instructions and friendship. Chaplains are assigned, at least part-time, to each criminal and juvenile institution. This includes the Salt Lake City/County Jail, Moweda Detention Center, Pine Canyon Boys Ranch, Camp Paul Bunyan, Guadalupe Center, Early-Learning Center, etc.

The **Council of Churches** is composed of seven denominations; United Presbyterian, Methodist, Episcopal, Lutheran, Church of Christ, Baptist, and the Christian Church Disciples. Activities of the Council are not controlled at the state level. Their programs include the receiving of funds for Odyssey House; the 1972-73 "Outsider's Program", which used volunteers to help families of prisoners; the use of volunteers to assist at the Industrial School in Ogden; and Sunday activities at the Detention Center. The Council is planning on developing a coalition on corrections in the near future.

The **Unitarian Church** has only one congregation in Utah. It is a small, isolated church that shows more concern for situations leading to the crime problem than the crime problem itself. The church encourages individual action, and is actively involved in providing space for their community programs. The Unitarian Church has provided space for one of the first drug programs (Drug Crisis Center). They have also provided space on occasion for

Planned Parenthood. The church is particularly concerned with juvenile problems; however, they could use an ecumenical type of organization to provide the opportunity to come together to create community programs.

The Unitarian Church has an extended family program, which is set up to provide an artificial family to anyone in or out of the Unitarian Church. Families are arranged on the basis of age and marital status; between 12 and 15 people compose the group, which is usually a good cross-section of individuals. The family groups meet once a week to plan activities, get to know one another, and discover each other's needs. Each family evolves differently — many are composed of homosexuals and the aged who have no one else to turn to. These social action groups provide concern for teenage problems and the problems of all individuals in our society. It is their hope that by dropping the barriers between individuals, their needs will be better met.

METHOD OF IMPLEMENTATION

One direction which might be meaningful for community organizations and the criminal justice system would be the development and implementation of what might be called a "Metro Plan". Such a plan could be created by the leaders of the community organizations.

Community organizations would include service clubs, churches, recreation centers, social service organizations, and youth organizations. More specific examples of organizations that might become involved in volunteer work are the Kiwanis-Felt Boys Club, Catholic Charities, Community Action Programs, Community Services Council, Boy Scouts, Girl Scouts, Salt Lake County Recreation, League of Women Voters, Jewish Community Center, Utah Alcoholism Foundation, Salt Lake Council of Women, Salt Lake Council of Churches, Neighborhood House, Newcomer's Clubs, the LDS Relief Society, and the Junior League.

4.2 INFORMED CONSTITUENCIES

RECOMMENDATION

The Task Force recommends that community organizations educate their constituencies about the crime problem, so that citizens can respond more effectively.

METHOD OF IMPLEMENTATION

Utah community organizations should become fully informed about the functional problems in the criminal justice system. Utah organizations should be encouraged to inquire, specifically in their own cities and towns, about the organization and administration of the law enforcement, correctional, and courts agencies. Community organizations should make a more concerted effort to identify and utilize their criminal justice professionals.

4.3 CREATING A CLIMATE OF TRUST

RECOMMENDATION

The Task Force recommends that community organizations use their influence and credibility in the larger community to create a climate of objectivity and furnish a positive setting for expanded communication on crime and criminal justice.

METHOD OF IMPLEMENTATION

Utah community organizations should become fully informed about the functional problems in the criminal justice system. Utah organizations should be encouraged to inquire, specifically in their own cities and towns, about the organization and administration of the law enforcement, correctional, and courts agencies. Community organizations should make a more concerted effort to identify and utilize their criminal justice professionals.

4.4 USE OF FACILITIES FOR COMMUNITY ACTIVITIES

RECOMMENDATION

The Task Force recommends that community organizations

use their buildings, facilities, and equipment for wisely supervised community programs, especially those for children and youth.

METHOD OF IMPLEMENTATION

The newly formed community planning group mentioned in Recommendation 4.1 could make this recommendation one of their areas of concern. Hopefully they will promote the use of facilities for community action.

4.5 SUPPORTING CRIMINAL JUSTICE REFORM

RECOMMENDATION

The Task Force recommends that community organizations actively participate in and support the operation of the local criminal justice system. Assisting probation services, voluntary participation in programs designed to promote better police and community relations, and periodic visits to correctional facilities are practical examples of the type of community involvement that results in more accountability and better performance by the system.

METHOD OF IMPLEMENTATION

One direction which might be meaningful for community organizations and the criminal justice system would be the development and implementation of what might be called a "Metro Plan". Such a plan could be created by the leaders of the community organizations.

Community organizations would include service clubs, churches, recreation centers, social service organizations, and youth organizations. More specific examples of organizations that might become involved in volunteer work are the Kiwanis-Felt Boys Club, Catholic Charities, Community Action Programs, Community Services Council, Boy Scouts, Girl Scouts, Salt Lake County Recreation, League of Women Voters, Jewish Community Center, Utah Alcoholism Foundation, Salt Lake Council of Women, Salt Lake Council of Churches, Neighborhood House, Newcomer's Clubs, the LDS Relief Society, and the Junior League.

5.1 USE OF RECREATION TO PREVENT DELINQUENCY

RECOMMENDATION

The Task Force recommends that recreation and character building organizations be recognized as an integral part of an intervention strategy aimed at preventing delinquency; they should be given a high priority.

Services to Total Community

1. Recreation programs should be created or expanded to serve the total youth community, with particular attention devoted to special needs arising from poor family relationships, school failure, limited opportunities, and strong social pressures to participate in gang behavior.

2. Municipal recreation programs should assume responsibility for all youth in the community, emphasizing outreach services involving roving recreation workers in order to recruit youths who might otherwise not be reached and for whom recreation opportunities may provide a deterrent to delinquency.

3. New mechanisms for tolerance of disruptive behavior should be added to existing recreation programs and activities so as not to exclude and label youths who exhibit disruptive behavior.

4. Communities should be encouraged, through special funding, to develop their own recreation programs with appropriate guidance from recreational advisors.

Type of Programming

1. Individual needs rather than mass group programs should be considered in recreation planning.

2. Recreation as a prevention strategy should involve more than giving youth something to do; it should provide job training and placement, education, and other services.

3. Counseling services should be made available, either as part of the recreation program or on a referral basis to allied agencies in the community, for youths who require additional attention.

4. Activities that involve risk-taking and excitement and have particular appeal to youth should be a recognized part of any program that attempts to reach and involve young people.

Participant Input

1. Recreation programs should allow participants to decide what type of recreation they desire.
2. Decision-making, planning, and organization for recreation services should be shared with those for whom the programs are intended.

Personnel

1. Personnel selected as recreation leaders should have intelligent and realistic points of view concerning the goals of recreation and its potential to help socialize youth and prevent delinquency.
2. Recreation leaders should be required to learn preventative and constructive methods of dealing with disruptive behavior, and they should recognize that an individual can satisfy his recreational needs in many environments. Leaders should assume responsibility for mobilizing resources and helping people find personally satisfying experiences suited to their individual needs.
3. Parents should be encouraged to participate in leisure activities with their children.

Coordination and Evaluation

1. Maximum use should be made of existing recreational personnel and facilities — in the afternoon and evenings, on weekends, and throughout the summer. Where existing personnel or facilities are inadequate, other community agencies should be encouraged to provide resources at minimal cost, or at no cost where feasible.
2. Continual evaluation to determine whether youth are being diverted from delinquent acts should be a part of all recreation programs.

UTAH STATUS AND COMMENTS

Generally, recreational programs within the state are not an integral part of the delinquency prevention effort. While all programs see themselves as helping to prevent delinquency, only a few are actively involved in this effort. Others offer their facilities and accept referrals, but do not have a specific program designed for these referrals.

There is a large variety of recreational programs and youth centers (particularly in the Wasatch Front area) with a number located in high crime and low-income areas. However, in the more rural areas, recreational programs are usually limited to church and school sponsored activities.

Recreational programs within the state fall into three main groups:

a. Private organizations, including religious organizations, the Boy Scouts, Girl Scouts, Campfire Girls, 4-H Clubs, YMCA, and some boys clubs.

b. County programs of which Salt Lake County Recreation and Parks Department is the most extensive. Programs funded by Salt Lake County include the Kiwanis-Felt Boys and Girls Clubs, the Elks Club, the Northwest Multipurpose and Central City Centers, two suburban youth centers, ski schools, and an extensive summer program.

c. Local programs which include the Salt Lake City Public Safety Athletic Program, the Community School Program, and the City Recreational Department.

Private Organizations:

In Utah, religious organizations have an extensive recreational and athletic program. However, such programs are limited to the extent that they attract only members of a particular denomination. Besides, children associated with a church group are generally from stable families and are generally not pre-delinquent. One exception is the Jewish Community Center, which accepts referrals of pre-delinquent youth from Granite Mental Health and the Division of Family Services. The Center has a recreational-cultural-educational

tional orientation, although it does have a sectarian purpose. Of the Center's members, 60 percent are non-Jewish.

The degree to which these programs meet the rest of the standard varies and is difficult to determine.

Utah Boy Scouts are closely associated with the LDS Church, and therefore, have many of the same limitations as a religious youth group. The Girl Scouts and Campfire Girls programs are quite separate from any religious affiliations and are building their programs in the inner city. The scouting program is tailored to meet the individual's needs and complies with Sections II, III, IV, and V, except for a lack of available counseling services and formal evaluation. The scouting organizations do not see their purpose including referral services and believe that such services as delineated in the standard should be provided by the community. However, in the area of narcotics, the Boy Scouts have initiated "Operation Reach" to facilitate communication among young people and adults on the underlying causes of drug abuse.

The only YMCA in Utah is located in Salt Lake City. Besides a regular athletic program, the "Y" has a youth center which is open during the day. The "Y" also has two programs which are specifically designed as tools to prevent delinquency. One is the National Youth Project Using Minibikes (NYPUM). This program utilizes minibikes as a means of reaching pre-delinquent and delinquent boys between the ages of 12 and 14. The group meets twice weekly, but only 20 percent of their time is spent riding bikes. The boys play basketball, swim, and hike, as well as learn bike safety and maintenance. In order to stay in the program, the boys must meet certain behavioral criteria, such as attending school and staying out of trouble with the law. The Juvenile Court refers 75% of the participants, while the remaining 25% are referred to the program from school or social service agencies. There are presently 48 boys in the program. The program meets every criteria in the standard, including formal evaluation. According to a national evaluation conducted by the Youth Study Center at the University of Southern California, there is a recidivism rate of only 3.7% among participants.

The second program involved the Salt Lake City Police Department Juvenile Division giving out special two-month YMCA passes to youths they came in contact with. The juvenile was not forced to use the pass; however, if the child failed to come, the

YMCA would call and invite him to visit. This program is presently inactive due to personnel changes and some program problems. However, there is interest in reviving the project.

The Sugarhouse Boys Club, established in 1970, is a small organization funded through the United Way and private contributions. Despite its small scale and low income budget, the club basically meets all the recommendations. Although open to all boys, the club works mostly with elementary school age children. No one is ever kicked out. The few rules that exist are made by the boys themselves. The club receives special referrals from the schools and the mental health units, while the director works closely with school social workers, juvenile probation, vocational rehabilitation, and mental health personnel. Weekly meetings are held with local mental health units. The club has two special programs. One is a behavior modification program, in which children earn points at school in order to participate in a supervised program at the boys club, for which he is allowed to leave school early. Presently, there is only one session a day. Future plans call for an extended program to be conducted throughout the day. The other program consists of several small groups of pre-delinquent boys who have also been referred to the club. This group has various get-togethers and activities. A special calling list of recommended children is maintained and used to invite children for special activities.

County Programs:

Very few counties have any type of unified recreational programs. Salt Lake County Recreation and Parks Department is the largest program. In 1955, Salt Lake County took over the responsibilities of the Salt Lake City Recreation Department, while the city still retained authority over the city park system. This division of authority began to crumble in the 1960's, with the county becoming interested in creating parks and preserving open spaces, and the city becoming more involved in recreation programs for the inner city youth.

The county program consists of a summer program and youth centers. In the past, the department had 80-90 play centers offering a variety of activities at local schools throughout the county. As a result of a recent budget cut, this school-based program has been dropped and a whole new plan is being devised. This new plan retains the baseball, swimming, and tennis programs and some of

the school-based programs such as dance, music, and creative dramatics. However, the remaining plan consists of special events run by roving recreational leaders. A special "Gypsy Staff" has been organized to go into neighborhoods and parks to present street corner dramas and to organize games and sing-a-long programs. An old bus converted into a movie theatre will also visit neighborhoods. This summer will be the first time the department has utilized the concept of roving recreational workers. The department's summer program is an effort to keep large numbers of out-of-school youngsters busy.

Although the Youth Center programs are more individualized, they do not have the strong guidance orientation outlined in the recommendation. The clubs themselves rarely provide counseling or referral services. However, neighborhood probation and local mental health units occasionally refer youths to the centers. Probationers can work at the Northwest Multipurpose center to pay restitution. The University of Utah utilizes the Kiwanis-Felt Boys Club for a behavior modification program with Webster Elementary School. Primary Childrens Hospital uses this club for their psychiatric patients.

Also, the youth clubs offer classes in such skills as photography, wood shop, cooking, and personal appearance. The Recreation Department plans to provide bus tours of the available parks for elementary school classes to show the destruction vandalism causes.

The overall Salt Lake County Recreation program offers little opportunity for participant input, although the Kiwanis-Felt Girls Club is planning to experiment in this area. Qualified personnel are employed, although all programs are understaffed. Coordination is good. In light of the recent budget cut, the program administration is currently evaluating programs.

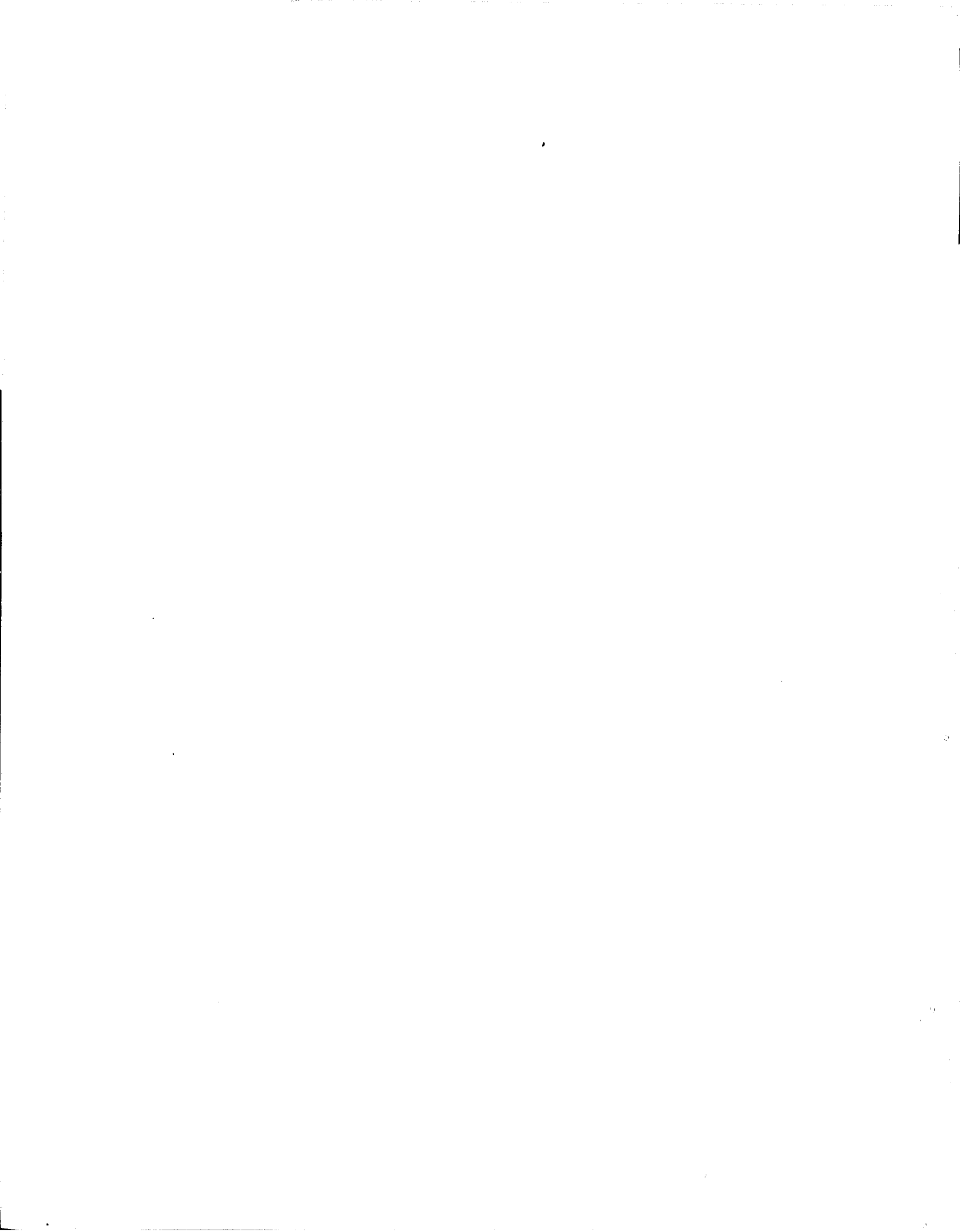
In many areas of the state, the community school program provides the only municipal recreation program. In two of the school districts in Salt Lake County, the county recreation department is represented on the community school advisory boards. However, the county recreation department is presently not so involved in the Salt Lake City School District program. Nevertheless, the county department has a recreational board composed of a representative from each school district board and one commissioner.

In Price the youth service bureau sometimes utilizes the community school recreation program. Those cities with their own departments work closely with the schools in planning their program.

In summary, recreation programs need to be developed and expanded among the target group. The outreach service concept has received limited use. Personnel orientation toward the potential of recreation in preventing delinquency varies with the program. Most personnel are enthused people who work with youth and believe recreational and athletic programs help build a child's character. However, a smaller segment viewed their role to include special help to the pre-delinquent or delinquent youth. The weak spots in most recreational programs are the lack of training and counseling services available (Section II), the lack of participant input (Section III), and the lack of formal evaluation

METHOD OF IMPLEMENTATION

State law (Section 11-2-2,3,4,UCA) gives local authorities (city, town, school district or county) the power to "organize and conduct" all types of recreational programs. A five-member board with at least one school board representative is given the authority to supervise and maintain these recreational facilities and activities. Implementation of the recommendation could be achieved by fully activating this statute and charging the board with the responsibility of coordinating referral services and all community recreation programs.



END