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The Effectiveness of Home Night as a Supplement to LDS Seminary instruction

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THE EFFECTIVENESS OF HOME NIGHT AS A SUPPLEMENT TO
L.D.S. SEMINARY INSTRUCTION

A Thesis
Presented to the
Department of Graduate Education
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Joseph L. Allen
August 1963
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J.L.A.
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Chapter I

Introduction

**Background of Problem**

Since the turn of the century the United States has been in the process of making a transfer from a rural type community to that of an urban type community. A typical situation is one in which children, as they grow older, move away from the farm to find jobs in the city. A possible result of this transference is that family influence weakens in the training of children.

Many churches, as well as the schools and the government, have recognized the need to emphasize the role of the family in the education of children. (Cully, 1960, pp. 152-161).

The churches and their education bodies have advocated various plans with regard to family education. These plans include parents and children studying together one night a week, discussing both family and religious affairs at the table during meal time, playing together, holding of family prayers, and parents acting as teachers to their children, both by example and verbal expressions. Some churches expect parents to go to Sunday School classes with their children, as well as teaching them at home. A recent study (Fallaw, 1960, pp. 143-151) advocates family unity and at the same time outlines a typical family night plan.

**Delineation of Problem Area**

The leaders of the Church of Jesus Christ of Latter-day Saints have recognized and discussed the importance of the home as a religious educational institution. David O. McKay, (1958, p. 486)
President of the L.D.S. Church, suggests that the home is the best social agency to bring out the ideals in young people.

A certain amount of research has been done in the area of character education and the conclusions have been that very little positive attitude-change takes place unless the home is involved. (Ligon, 1939, pp. 110-129). Another writer mentions that it is in the home where the child's attitude toward life and his religious insights take place. (Int. J. of Rel. Ed., 1960).

Statement of the Problem

The purpose of this study was to compare the effectiveness of teaching the Book of Mormon to ninth grade Seminary students in a control group as compared to an experimental group in which a home program was included. The control group wrote one-page weekly summaries on the area of discussion instead of holding home nights. The comparisons were made on the basis of gaining greater knowledge and testimonies of the Book of Mormon. A secondary purpose was to determine the merit that those participating in the home program would place upon it.

Hypotheses

The following hypotheses were tested:

(1) There would be more factual knowledge gained of the Book of Mormon by the experimental group with the home night supplementation as compared to the control group who were assigned to write weekly summaries instead of holding home nights.
(2) The manifestations of testimonies concerning the authenticity of the Book of Mormon and other related areas would be more apparent in the experimental group than the control group.

(3) There would be no significant difference between boys and girls, or between parents and children who held home nights, in terms of their feeling toward the merit of the program. There would be a positive attitude towards the home night manifested by a two-thirds majority of those who participated in the program.

**Definition of Terms**

**Home night:** A night set aside by the family for discussion of a gospel subject. For the present study this was to be a meeting one night a week with the whole family where the Book of Mormon student took charge and conducted the lesson centered around the Book of Mormon. The meeting was to be at least one-half hour in length and opened and closed with prayer.

**Testimony:** A solemn declaration or affirmation made to establish some fact. In this study "testimony" refers to the positive attitude that the students may have manifested toward the authenticity of the Book of Mormon.

**Experimental group:** In this study the experimental group was the group of students selected to present gospel lessons in the home.

**Control group:** In this study the control group was the group of students selected to write weekly summaries of material discussed in class instead of presenting gospel lessons in the home.
The students included in this experimental study were only those students in the ninth grade during the school year 1961-62 in the Rexburg Seminary at Rexburg, Idaho. Only the experimental group held home nights in the home.

**Research Design**

This experimental study was conducted with the whole population of the ninth grade enrolled in Seminary at Rexburg. It involved approximately 160 students who were matched into two groups of approximately 80 each. This study was made to make inferences on populations the same size and makeup as Rexburg. The groups were matched in terms of sex, chronological age, and mental age. The Otis Self-Administering Tests of Mental Ability, Higher Examination: Form A, was given to all ninth grade students enrolled in Seminary at Rexburg to determine their mental age.

To test hypothesis number one, the students were taught the Book of Mormon one school year. The experimental group presented Seminary-oriented lessons in the home, whereas the control group wrote weekly summaries on the same subjects. All students were given a comprehensive examination of the Book of Mormon at the beginning of the school year and again at the end of the school year. Raw scores were recorded from the examinations and a comparison of the two groups was made concerning their achievement. They were then tested by the t-ratio after the difference of gain of knowledge in each group had been determined.

To test hypothesis number two a Seminary questionnaire, "The
Seminary Students Inventory" (see appendix I) which includes questions pertaining to the students' attitude toward the Book of Mormon, was given to the students at the beginning and at the end of the school year. Ranks were assigned to the questions which dealt with this area and the groups were compared on the difference in the responses. This hypothesis was tested by the use of chi-square after the difference in the gain in attitude had been determined in each group.

To test hypothesis number three a questionnaire was administered at the end of the school year to those students and their parents who participated in the home night program. The questionnaire included questions pertaining to their feelings of the merit in the program. Boys were compared with girls, and parents were compared with the students to determine if there was any significant difference in their feeling toward the home night program. The questions in the questionnaire were divided into positive and negative responses. This hypothesis was tested by the use of chi-square after the difference of ratio between boys and girls, and parents and students of those who held home study nights was determined.

The writer taught both groups during the school year. The experimental group presented lessons one night a week in the home and the control group wrote one page weekly summaries on the areas of discussion. Both groups were graded on that phase of their work.

**Summary**

There is a desire among many educators, both religious and secular, to promote the role of the family in the education of their
children. One way in which the family can possibly accept this role is by means of the family night.

It was the purpose of this study to determine if there is a difference between a Latter-day Saint Seminary group who held family night and a Latter-day Saint Seminary group who did not, in terms of knowledge of the Book of Mormon and a testimony of its authenticity. An additional purpose was to determine the merit that those who participated in the home study program would place upon it. A total of approximately 160 students participated in the study, with approximately 80 students in each group. The parents of the students who held family nights were asked to respond to a questionnaire related to their feelings concerning the merit of the program.

The statistical methods employed were the t-ratio and chi-square.

The remainder of this thesis is organized under the following chapter headings: Chapter II, Review of Literature; Chapter III, Research Design; Chapter IV, Research Results; Chapter V, Summary and Conclusions. Additional miscellaneous data appears in the appendix at the end of the thesis.
Chapter II

Review of Literature

The family nurtures infants through the dependent years. It passes on the cultural heritage of the family, community and nation. It defines what is right and wrong for its members. New members receive basic training for the various roles they will play as adults. How well the family is performing its functions as a basic nurture group is reflected in the strength of each nation and its citizens. (Mitchell, 1961).

Within the Judeo-Christian tradition the home is expected to nurture the young in the faith. Since Old Testament times parents have been responsible for both religious activity and direct teaching, but in modern society religious nurture has been neglected. Religious heritage tends to be undermined, partially due to the scientific era and the hurried pace at which people live. In the past two decades, however, a great deal of effort has been put forth by certain religious groups to restore religious training in the home. Many things are being done in this area so as to aid the parents to help their children because it must be recognized that the parents are the first and foremost teachers of religion. (Fallaw, 1960, p. 143).

Research

There has been only limited research in the area of religious education. (Clark, 1960, p. 78). The history of religious education has been written by various authors. One such is Moehlman (1944) who gives a detailed account of religion and the schools in the United
States and expresses his opinion concerning future developments, but he fails to mention any real research in the area.

Clark (1960, pp. 78-86) mentions that there have only been two major studies in the whole field of religious education. The first was the Character Education Inquiry which was carried out in the 1920's under the direction of Hartshorne and May. Their study dealt with the traits that churches put forth an effort to cultivate. Even though the study initiated a great amount of thinking, it leaves much to be desired and the results have been criticized. However, according to Clark, the studies of Hartshorne and May provided two important functions: First, they motivated various lesser, but still important studies; Second, they directed the attention of religious educators to the importance of real character development as opposed to merely verbal cultivation of character.

The second important research study in this field was instigated at Union College, Schenectady, New York, under the direction of Ernest Ligon, and it carried the title of Character Research Project, hereafter known as C.R.P. Major emphasis on this project has been with youth character education.

Other less extensive studies include the work of Havighurst and Taba, Harms, and recently the Board of Christian Education of the United Presbyterian Church in the U.S.A. Havighurst and Taba wrote a book entitled "Adolescent Character and Personality". Harms worked with preschool children and religion, while the Presbyterian groups have been working closely with family education. (Clark, 1960,
pp. 82-83).

The work is being inaugurated in the field of religious education and particularly with family education. Ziegler (1960, p. 43) in discussing the psychology of religion and religious education says the following:

There are several areas in which future research in the psychology of religion may be centered with profit. Little is currently known about the manner in which the spirit part of man is related to conscience, intellect, or the primitive urges of the id. Havighurst's educational theories pose the interesting possibility that there may be similar developmental tasks of the spirit. If study should confirm this, then techniques for their definition, identification, and utilization in religious education are urgently needed. Further, additional understanding of the nature of the God-man encounter is required to aid in the development of conditions which are more favorable for the nurturing of religious experience. As a final suggestion, continuing study on the nature of the psychology of religious education is needed to discover whether it differs from the psychology of general education. These are among the more pressing problems of our day.

In an article about public education and the teaching of religion Hunt (1960, pp. 87-98) summarized the public school and religious education issues and concluded by stating three questions which he considers areas of future research. These questions were: (1) What is the difference between the graduate of the American public elementary and secondary school and the graduate of other kinds of schools? (2) What are the effects of religious exercises frequently practiced in the public school? (3) How many children are currently enrolled in programs of released time? How do children who have had such instruction differ from those who have not?

There are many areas in which research can be undertaken in the
field of religious education. There have been very few major studies made in this area. Surveys of progress in the field of religion and the psychology of religion, in the author's opinion, are worthy of research.

Ligon and Character Education

Since Ligon has made significant contributions in character research a few specific words will be mentioned about the work he has done in this area.

Ligon (1944) considers Christian character and religious knowledge as the two aims of religious education, but says that neither can be achieved by the same course. He accepted and verified the research of others, such as Hartshorne and May, in their assertion that character development has no correlation to intelligence, academic achievement, age, factual knowledge, grade level, or the status of parents.

Ligon (1956, p. 162 ff.) believes that there is an optimum age level for each attitude to be developed. Working with the generalized trait theory, the staff at C.R.P. has developed an explanation for the behavior of people. A review of the whole program as outlined by Ligon (1954, pp. 249-254) is placed in the following categories: the infinity principle, Christian hypothesis, positive potential, dynamic concept of personality, the con-scientist concept, and the home as the central institution in character education. In relation to this latter part Ligon has written two books (1939, 1948) which emphasize that character education cannot take place without
he help of the home. He says that without parent cooperation the
best efforts of the best church school teacher will have been can-
celled out before Sunday dinner is over. Again in the Religious
Education Journal (1954) Ligon wrote as follows:

The home is the central institution in effective character
education. The home climate seems to be the most impor-
tant element in achieving such education. We believe that
effective character education takes place only in homes
where there is effective parent cooperation.

At a C.R.P. workshop (C.R.P., 1958) the leaders emphasized that
when persons stated their adapted goals in terms of helping their
child to learn, helping him to grow, talking or planning with him,
they were generally successful. Their goals were action centered;
they gave the child something to do. The lesson seemed to have less
influence on the child when parents tended just to teach, show,
explain, or discuss the material.

At the same time it has been pointed out that there are limita-
tions of the home for religious training. (Ligon, 1954, pp. 140-142).
These limitations are, (1) parents do not have an adequate knowledge
of religion or religious education, (2) there tend to be too many
irreligious or non-religious homes, (3) there are many mixed
marriages which tend to interfere with religious compatibility, (4)
comfort and luxury supersedes everything else, (5) there are cultural
and educational differences of parents and teachers, (6) there is a
lack of true understanding of marriage, and (7) there is a decentral-
ization of the home.
The Home Night

There are a substantial number of references which indicate the importance of the home in teaching religion to the youth. One article (Int. J. Relig. Ed., 1960) points out that the home provides experiences of love and trust more than anywhere else, and it is this which makes it possible for an understanding of God and his love. It is in the home that the child realizes his position in relationship to others and it is there where his attitude toward life and his religious insights take place. Cully (1960, pp. 152-161) says that the role of the family in worship is extremely important. A great deal of emphasis should be placed upon the home as an educational institution for the youth.

As noted in Chapter I, the President of the Church of Jesus Christ of Latter-day Saints (McKay, 1958, p. 486) states that, "the home is the best place in the world to teach the highest ideal in the social and political life of man...."

The churches should also become aware of their duty in the education of the youth and should become aware of what their members are doing during the weekdays when they are not in church. It is impossible to live in a family of growing children without discussing religion occasionally. One author (Hunter, 1957, pp. 94-96) has this to say about developing new curricula in this area:

Above all there is a deep conviction on the part of those that have had a part in developing these new curricula that the church school can do no more than highlight the religious values that the family ideally are emphasizing in the home day in and day out.
Just because certain leaders advocate close home association in the education of the youth does not imply that it is being done. There is, however, a certain amount of literature that discusses what some churches and individuals are trying to do. Genne (1958, pp. 10-11) brings out the fact that Christian education has discovered that families of several denominations have prepared new curricula based on home-church cooperation, namely, family nights, using a variety of patterns which have been offered by local churches. Streng (1960, pp. 12-13) states that in 1952 the Lutheran Church in Iowa instigated family classes for the entire family. These classes included discussions at dinner tables. In order to stimulate these discussions assignments were given to the entire family.

One family night, as reported by Cox (1955, pp. 29-30) started when a daughter asked her mother when she would have time to play with her. The mother found time and for the past few years the family has been setting aside Saturday of every week to meet together. They dress up, play games, eat by candlelight, study, have programs, and each member in the family takes his or her turn at being host or hostess. The mother's remark was that, "A family that plays together, stays together." A typical family night program as suggested by Fallaw (1960, p. 145) consists of supper, fun songs, hymns, special entertainment, and worship service.

The home night is important if the youth are going to grow up with purposeful attitudes. Streng (1960, pp. 12-13) makes the following comment: "The important thing about the family study
plan is that it involves both the home and the church. In the past there has been a tendency to shift responsibility from one to the other."

The home program provides growth for both parent and child in a religious setting.

The Home Night and the L.D.S. Church

The Church of Jesus Christ of Latter-day Saints has fostered home nights for a number of years. In 1915 the First Presidency of the L.D.S. Church issued the following declaration: (First Presidency, 1915, 18:733).

To the Presidents of Stakes, Bishops and parents in Zion:

Dear Brethren and Sisters:

We counsel the Latter-day Saints to observe more closely the commandment of the Lord given in the 68th section of the Doctrine and Covenants.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

The children of Zion should also observe more fully the commandment of the Lord given to ancient Israel, and reiterated to the Latter-day Saints: "Honor thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee."

These revelations apply with great force to the Latter-day Saints, and it is required of fathers and mothers in this Church that these commandments be taught and applied in their homes.

To this end we advise and urge the inauguration of a
"Home Evening" throughout the Church, at which times fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. They may thus learn more fully the needs and requirements of their families; at the same time familiarizing themselves and their children more thoroughly with the principles of the Gospel of Jesus Christ. This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instructions on the principles of the Gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society and the nation. For the smaller children appropriate recitations, songs, stories, and games may be introduced. Light refreshments of such a nature as may be largely prepared in the home might be served.

Formality and stiffness should be studiously avoided, and all the family should participate in the exercises.

These gatherings will furnish opportunities for mutual confidence between parents and children, between brothers and sisters, as well as give opportunity for words of warning, counsel and advice by parents to their boys and girls. They will provide opportunity for the boys and girls to honor father and mother, and to show their appreciation of the blessings of the home so that the promise of the Lord to them may be literally fulfilled and their lives be prolonged and made happy.

We request that the presidents of Stakes and bishops throughout the Church set aside at least one evening each month for this purpose: and that upon such evenings no other church duties shall be required of the people.

We further request that all the officers of the auxiliary organizations throughout the Church support this movement and encourage the young people to remain at home that evening, and use their energies in making it instructive, profitable, and interesting.

If the Saints obey this counsel, we promise that greater blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.

Your brethren,
Joseph F. Smith
Anthon H. Lund
Charles W. Penrose

Salt Lake City, Utah, April 27, 1915 - First Presidency
In a Quarterly Stake Conference at Granite Stake, (Merrill, 1917, 21:203) Dr. Joseph F. Merrill of the Presidency of that Stake quoting President John Taylor, a former President of the Church of Jesus Christ, promised that if the saints would observe Home Evenings faithfully and diligently, that no member of the family would ever be lost. Dr. Merrill continued, "My brothers and sisters, in every home in this stake of Zion we should like to have Monday evening observed as Home Evening."

In October, 1947, at the 118th semi-annual General Conference of the L.D.S. Church, Ezra Taft Benson (50:718) encouraged the holding of Home Evenings, bringing out the fact that some years after the inauguration of the Home Evening the Mutual Improvement Association developed a slogan titled, "we stand for a home evening". Elder Benson, a member of the Council of Twelve Apostles of the Church, also quoted a statement issued by the First Presidency of the Church in 1936 wherein it is recommended that because of living in a day when socials, parties, dinners, business interests, etc., tend to lead away from home associations, a home evening is highly advisable. Benson continues by pointing out that under the direction of the General Authorities, George F. Richards sent a letter to Stakes and Wards asking help from the presiding Bishoprics and the auxiliary organizations of the Church, with special charge to the Relief Society to prepare home night material to be taken into the homes by visiting teachers.

In April of 1948, President George Albert Smith, (51:201)
encouraging the holding of family hours, said the following:

In every home children should be encouraged to read the word of the Lord as it has been revealed to us in all dispensations. We should read the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price; not only read it in our homes, but also explain it to our children that they may understand the hand dealings of God with the peoples of the earth.

In 1952 Dr. Rex Skidmore (55:976) in an article entitled, "How Important is the Family Hour", said, "Yes, youth needs the family hour just as the family hour needs youth. As you join together with your loved ones, you will bring joy and happiness to yourself as well as to them."

In January, 1961 (First Presidency, No. 60) the First Presidency of the Church of Jesus Christ of Latter-day Saints issued the following letter to Presidents of Stakes and Bishops of Wards:

Dear Brethren,

It has been the practice of the Church for some years past to assign the various auxiliary organizations the evening of the first Sunday of the month, or Fast Day, for the presentation in the Wards of a program emphasizing the nature of work that is being carried forward by the particular organization having the assignment.

In a recent consideration of this matter it was the decision of the First Presidency and the Quorum of the Twelve that, except in the case of the Primary Association, these Sunday evening auxiliary meetings should be discontinued — —

We urge the solidarity of the family be emphasized in the Stakes and Wards, and we suggest that other than on evenings when Primary meetings are held, it would be appropriate and highly desirable for families to meet together on these evenings that would otherwise be free, in the capacity of a Sunday home evening.

Many L.D.S. families (Borge, 53:788), (Riggs, 55:223), (Millet, 51:98), (Dew, 52:15), (Paxman, 1960) have followed the counsel of
their leaders, and bear testimony to the success and enjoyment they receive from family association through the Home Evening.

Summary

The family potentially is the first and foremost teacher of religion. There has been only limited research in the field of religious education despite the importance of the area. Two studies that have received a great deal of recognition, however, are the Character Education Inquiry by Hartshorn and May, and Character Research Project by Ligon. There have been various lesser studies but there is room for development in the area of psychology of religion and surveys in the field of religious education. Ernest Ligon has been a leader in character research and his work is closely related to the home. It is his opinion that no character education takes place without the cooperation of the home. The home night is very important in the eyes of many writers and encouragement is given to instigate home nights in any home and religious setting.
Chapter III
Research Design

This experimental study was conducted during the 1961-62 school year in the Rexburg Seminary at Rexburg, Idaho. Only those students in the ninth grade who were enrolled in the Seminary Book of Mormon course were included in the study. The age range was from fourteen to fifteen years.

Matching

There were 164 students enrolled in the ninth grade Book of Mormon course, and they were matched into two groups according to chronological age, mental age, and sex. Their mental ages were determined by their results on the Otis Self-Administering Test of Mental Ability, Higher Examination: Form A. The test was administered in September of 1961 by the writer speaking over a microphone in the junior high school principal's office which reached all ninth grade students. The ninth grade home room teachers served as proctors during the examination. From the results of the test, and according to age and sex, the students were matched as closely as possible and were then assigned to either hold weekly home nights with their parents, or write weekly one page summaries on the areas of discussion which were centered around the Book of Mormon. As the year progressed there were some students who desired to change from one group to the other. As they were permitted to do so they were dropped from the study. A few of the students failed to take some of the required tests or questionnaires, and as a result their
position became invalid and they were also dropped from the study. A total of 98 students, or 49 in each group, constituted the final number of students from which this study was conducted. There were 26 girls in each group as compared to 23 boys. The two groups were distributed in five school periods during the day with the class sizes ranging from 23 to 36.

**Instruments**

A different instrument was used to test each one of the three hypotheses. A comprehensive Book of Mormon examination constructed and copyrighted by Stanley and Elizabeth Schoenfeld was administered to all students in September of 1961 and again in May of 1962. The test included true-false, multiple choice, completion, and short answer exercises. There was a total of 97 questions which allowed for 115 answers. A time limit of 30 minutes was placed in which to complete the test.

The "Seminary Student Inventory", which is an attitude scale developed by a committee of seminary teachers and distributed for use in the seminaries, was used to obtain gains in attitude concerning the Book of Mormon. The writer added one more question to the scale which related specifically to the Book of Mormon. The scale included a total of 60 items relating to the students' feelings toward church, school, parents, himself, and life in general. The items of concern in this study were numbers 24, 32, and 42. They are as follows:
(24) Concerning the Book of Mormon:
   a. I don't think it's true
   b. I think it's true
   c. I know it's true
   d. I don't care if it's true

(32) Concerning my testimony of the Gospel:
   a. I do not have one
   b. I think the Church is true
   c. I am certain the Church is true
   d. I do not care if I have one or not

(42) Concerning Joseph Smith:
   a. I think he is a prophet
   b. I don't think he is a prophet
   c. I know he is a prophet
   d. I'm undecided

The "Inventory" was administered in September of 1961 and again in May of 1962. The responses were divided in positive and less positive responses. The answer 'c' in all three items were considered positive responses and all other answers were considered less positive.

A questionnaire was derived for the purpose of determining the attitudes of parents and children who held home nights toward the effectiveness of the program. The questionnaire contained a total of eight items and five of the items were tested directly to determine the effectiveness the home night holders attributed to the program. These five questions ranged from no merit to much merit. The questions dealt with the enjoyableness of the program, the degree to which it was felt the students gain a knowledge of the Book of Mormon, the degree to which it improved positive family relationships, the degree to which the principles
discussed were applied in the students' lives, and the degree to which both students and parents would be interested in such a program another year. The questionnaire was administered to the experimental group of students during class time and then these same students took a questionnaire blank home for their parents to fill out. The blanks, in addition to asking the family night holders to rate the program, called for the percentage of times they held family nights throughout the year and how well prepared the students were with the material they discussed. A total of 80 usable returns was received from the students and a total of 53 usable returns was received from the parents. The questionnaire was administered in May of 1962.

Treatment of Data

A t-ratio was used to determine if there was a significant difference between the control and experimental groups in relation to knowledge gained of the Book of Mormon throughout the school year. The differences between the first and second scores obtained on the test were used as raw scores.

A chi-square was applied to the gain in attitude toward the Book of Mormon in each group from the beginning to the end of the year. A third and fourth application of the chi-square was applied to determine if there was a significant difference between the gains of attitude between the experimental and control group at the beginning and at the end of the school year. This procedure was applied to all three questions used from the "Seminary Student
Inventory", making a total of 12 applications of the chi-square test in relation to hypothesis number two.

A chi-square test was also applied to each of the five questions in the questionnaire concerning feelings toward the merit of the home program. A comparison was made between boys and girls who held home nights on each item, making a total of five applications of the chi-square test. A comparison was also made between parents and their children who held home nights. In all cases the null hypothesis was tested.

Summary

This chapter deals with the continuation of the problem of the effectiveness of L.D.S. Seminary-oriented home nights. This experimental study was conducted during the 1961-62 school year with 98 ninth grade students at the Rexburg Seminary in Rexburg, Idaho. There were 26 girls and 23 boys in each group and the students were scattered over a five period day with class sizes ranging from 23 to 36. The students were matched according to chronological age, sex, and mental age. The Otis test was used to match them according to mental age.

The first hypothesis was tested from the gain scores derived from a comprehensive Book of Mormon examination given at the beginning and end of the year to both groups. The second hypothesis was tested by use of the chi-square after gains in attitudes toward the Book of Mormon had been derived by the administration of an attitude scale at the beginning and end of the year. The third
hypothesis was also tested by using the chi-square after the parents and students who held home nights had filled out a questionnaire concerning their feelings of the merit of the home night program.
Chapter IV
Research Results

This experimental study initially involved 164 students, but through elimination procedures a total of 98 students constituted the actual study. The 49 students in each the experimental and the control group produced gain scores in connection with gaining knowledge of the Book of Mormon as well as gains in expressing their attitudes toward the authenticity of the Book of Mormon. The 49 students in the experimental group and their parents also answered a questionnaire in relation to their feelings about the home night program.

Comparison of Knowledge Gained of the Book of Mormon

A t-ratio was run on the two groups to determine if there was a difference in terms of gaining knowledge of the Book of Mormon. The gain scores were determined by subtracting each individual score at the beginning of the year from his score derived from the same test at the end of the year.

Table 1

<table>
<thead>
<tr>
<th></th>
<th>X</th>
<th>X^2</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E. of Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>1466</td>
<td>52,807</td>
<td>29.92</td>
<td>13.51</td>
<td>1.95</td>
</tr>
<tr>
<td>Control</td>
<td>1476</td>
<td>55,414</td>
<td>30.12</td>
<td>14.96</td>
<td>2.16</td>
</tr>
</tbody>
</table>

There is not enough evidence to reject the null hypothesis. In other words there was not a statistical significance of difference between the experimental and the control group in terms of gaining
Knowledge of the Book of Mormon. It is possible that this is due to the
parents non-ability to teach factual knowledge of the Book of Mormon.
Another reason may be that a student gains as much factual material
writing weekly summaries about a subject as parents may give discussing
the material in the home.

Comparison of Testimony Gains of the Authenticity of the Book of Mormon

On each of the three questions used from the "Student Seminary
Inventory" four applications of the chi-square test were run. (1) To
determine the difference between responses from the beginning to the
end of the year in the experimental group, (2) to determine the dif-
ference between responses from the beginning to the end of the year in
the control group, (3) to determine if there was a difference at the
beginning of the year between the experimental and control group, and
(4) to determine if there was a difference between the experimental
and control group at the end of the year. This makes a total of 12
applications of the chi-square used for hypothesis number two. The
responses were divided into "know" and "other three" which were "I
believe", "undecided", and "I don't believe".
Table 2

Question 24: Concerning the Book of Mormon: (a) I don't think it's true, (b) I think it's true, (c) I know it's true, (d) I don't care if it's true. Table 2 shows the difference in the responses a, b, c, as compared to d in the control group at the beginning and the end of the year.

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>O</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>((O-E)^2/n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>19</td>
<td>22.8</td>
<td>-3.8</td>
<td>14.4</td>
<td>.60</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>30</td>
<td>26.0</td>
<td>4.0</td>
<td>16.0</td>
<td>.62</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>27</td>
<td>23.2</td>
<td>3.8</td>
<td>14.4</td>
<td>.60</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>22</td>
<td>26.0</td>
<td>-4.0</td>
<td>16.0</td>
<td>.62</td>
</tr>
</tbody>
</table>

\[ X^2 = 2.44 \]

In this category 19 students in the control group said they knew the Book of Mormon was true at the beginning of the year and 27 said they knew it was true at the end of the year, thus making a gain of eight students. At the beginning of the year 28 students said they thought the Book of Mormon was true, one checked the statement "I don't think it's true", and one checked the statement "I don't care if it's true". At the end of the year 21 students checked the statement, "I think it's true", and one student checked the statement "I don't think it's true."

There was not enough evidence which would indicate that those students who did not hold home nights would gain a more positive attitude of the authenticity of the Book of Mormon.
Table 3

Question 24: See Table 2 for responses. Table 3 shows the difference in responses of the experimental group at the beginning and end of the year.

<table>
<thead>
<tr>
<th>Experimental Group</th>
<th>Response</th>
<th>Observed (O)</th>
<th>Expected (E)</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>( \frac{(O-E)^2}{E} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>14</td>
<td>25.8</td>
<td>-11.8</td>
<td>139.24</td>
<td>5.40</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>35</td>
<td>23.5</td>
<td>11.5</td>
<td>132.25</td>
<td>5.62</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>37</td>
<td>25.2</td>
<td>11.8</td>
<td>139.24</td>
<td>5.52</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>12</td>
<td>23.5</td>
<td>-11.5</td>
<td>132.25</td>
<td>5.62</td>
</tr>
</tbody>
</table>

\[ x^2 = 22.16 \]

In this category 14 students in the experimental group indicated that the Book of Mormon was true at the beginning of the year and 37 indicated so at the end of the year, making a positive difference of 23. At the beginning of the year 33 students in the experimental group indicated that they thought the Book of Mormon was true and two students didn't think it was true. At the end of the year nine students indicated that they thought the Book of Mormon was true, whereas two students said they didn't think it was true and one student said he didn't care if it was true.

There was a significant difference at the .001% level which would indicate that chances are only one out of 1000 that there would not be a difference. This difference would result in those students holding weekly home nights with their parents moving toward the response of "I know" that the Book of Mormon is true.
Table 4

<table>
<thead>
<tr>
<th>Attitudes at beginning of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>19</td>
<td>16.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.38</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>30</td>
<td>32.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.19</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>14</td>
<td>16.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.38</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>35</td>
<td>32.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.19</td>
</tr>
</tbody>
</table>

$X^2 = 1.12$

Table 5

<table>
<thead>
<tr>
<th>Attitudes at end of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>37</td>
<td>31.3</td>
<td>5.7</td>
<td>32.5</td>
<td>2.12</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>12</td>
<td>17.0</td>
<td>-5.0</td>
<td>25.0</td>
<td>1.47</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>27</td>
<td>32.7</td>
<td>-5.7</td>
<td>32.5</td>
<td>2.12</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>22</td>
<td>17.0</td>
<td>5.0</td>
<td>25.0</td>
<td>1.47</td>
</tr>
</tbody>
</table>

$X^2 = 7.18$

It is observed from the results of Table 4 that there was not a difference at the beginning of the school year between the experimental and control group in terms of the students' responses of the authen-
ticity of the Book of Mormon. However, as shown in Table 5 there was a significant difference at the .01% level at the end of the year in favor of the experimental group. This would indicate that chances are only one out of 100 that there would not be a difference between a group which holds Seminary-oriented home nights as compared to students who do not in response to question 24 which deals with attitude of the authenticity of the Book of Mormon.

Table 6

<table>
<thead>
<tr>
<th>Control Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>12</td>
<td>17</td>
<td>-5.0</td>
<td>25</td>
<td>1.47</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>37</td>
<td>32</td>
<td>5.0</td>
<td>25</td>
<td>.78</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>22</td>
<td>17</td>
<td>5.0</td>
<td>25</td>
<td>1.47</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>27</td>
<td>32</td>
<td>-5.0</td>
<td>25</td>
<td>.78</td>
</tr>
</tbody>
</table>

\( X^2 = 4.50 \)

In connection with question number 32 which relates to feelings concerning the truthfulness of the Gospel 12 students in the control group said they knew the Gospel was true at the beginning of the year and 22 said they knew the Gospel was true at the end of the year, showing a gain of ten. At the beginning of the year 34 students said they believed the Gospel was true, two said they didn't have a testi-
mony and one said he didn't care if he had a testimony or not. At the end of the year 24 said they believed, two said they didn't have a testimony of the Gospel and one said he didn't care. There was a significant difference at the .05% level from the beginning of the school year to the end in the control group. This infers that chances are only one out of 100 that there is not a difference towards moving to "I am certain" in response to this question.

Table 7

<table>
<thead>
<tr>
<th>Experimental Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>17</td>
<td>24.5</td>
<td>-7.5</td>
<td>56.25</td>
<td>2.3</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>32</td>
<td>24.5</td>
<td>7.5</td>
<td>56.25</td>
<td>2.3</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>32</td>
<td>24.5</td>
<td>7.5</td>
<td>56.25</td>
<td>2.3</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>17</td>
<td>24.5</td>
<td>-7.5</td>
<td>56.25</td>
<td>2.3</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 9.2 \]

In response to question 32 the experimental group contained 17 "I am certain" statements at the beginning of the year and 32 at the end of the year. The remainder of responses were "I think the church is true", with the exception of one student who at the end of the year stated that he did not have a testimony of the Gospel. This was significant at the .01% level of confidence which would indicate that chances are only one out of 100 that there is not a difference. This
infers that a home night group may progress significantly towards a feeling that the Gospel is true.

Table 8

Question 32: See Table 6 for possible responses. Table 8 shows the differences in responses between the experimental and control group at the beginning of the school year.

<table>
<thead>
<tr>
<th>Attitudes at beginning of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2 / E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>17</td>
<td>14.50</td>
<td>2.50</td>
<td>6.25</td>
<td>.43</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>32</td>
<td>34.50</td>
<td>-2.50</td>
<td>6.25</td>
<td>.18</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>12</td>
<td>14.50</td>
<td>-2.50</td>
<td>6.25</td>
<td>.43</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>37</td>
<td>34.50</td>
<td>2.50</td>
<td>6.25</td>
<td>.18</td>
</tr>
</tbody>
</table>

\[ X^2 = 1.22 \]

Table 9

Question 32: See Table 6 for possible responses. Table 9 shows the differences in responses between the experimental and control group at the end of the school year.

<table>
<thead>
<tr>
<th>Attitudes at end of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2 / E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>32</td>
<td>27.0</td>
<td>5</td>
<td>25</td>
<td>.92</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>17</td>
<td>22.0</td>
<td>-5</td>
<td>25</td>
<td>1.14</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>22</td>
<td>27.0</td>
<td>-5</td>
<td>25</td>
<td>.92</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>27</td>
<td>22.0</td>
<td>5</td>
<td>25</td>
<td>1.14</td>
</tr>
</tbody>
</table>

\[ X^2 = 4.12 \]

It is observed from the results of Table 8 that there was not a
difference at the beginning of the school year between the experimental and control group in terms of the students' responses toward the truthfulness of the Gospel. However, as shown in Table 9 there was a significant difference at the .05% level at the end of the year favoring the experimental group. This would indicate that chances are only five out of 100 that there would not be a difference in expressing a certainty of knowledge of the Gospel in favor of the home night group.

Table 10

<table>
<thead>
<tr>
<th>Control Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>( \frac{(0-E)^2}{E} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>34</td>
<td>35.5</td>
<td>-1.5</td>
<td>2.25</td>
<td>.06</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>15</td>
<td>13.5</td>
<td>1.5</td>
<td>2.25</td>
<td>.17</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>37</td>
<td>35.5</td>
<td>1.5</td>
<td>2.25</td>
<td>.06</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>12</td>
<td>13.5</td>
<td>-1.5</td>
<td>2.25</td>
<td>.17</td>
</tr>
</tbody>
</table>

\[ \chi^2 = .46 \]

At the beginning of the school year there were 34 students in the control group who checked the response that they knew Joseph Smith was a prophet. There were 14 who stated they thought he was a prophet and one said he didn't think he was a prophet.

At the end of the school year there was very little change as 37...
checked they knew Joseph Smith was a prophet, eight said they thought so and four said they were undecided. In essence there is not enough
evidence that would cause one to reject the null hypothesis. Therefore,
there is no difference statistically in response to the above question among the control group at the beginning and end of the school year.

Table 11

<table>
<thead>
<tr>
<th>Experimental Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2 / E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of year</td>
<td>Know</td>
<td>26</td>
<td>34</td>
<td>-8</td>
<td>64</td>
<td>1.88</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>23</td>
<td>15</td>
<td>8</td>
<td>64</td>
<td>4.27</td>
</tr>
<tr>
<td>End of year</td>
<td>Know</td>
<td>42</td>
<td>34</td>
<td>8</td>
<td>64</td>
<td>1.88</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>7</td>
<td>15</td>
<td>-8</td>
<td>64</td>
<td>4.27</td>
</tr>
</tbody>
</table>

X^2 = 12.30

In response to question 42 the experimental group contained 26 "I know" statements at the beginning of the year and 42 at the end of the year. At the beginning of the year 21 said they thought Joseph Smith was a prophet, one checked "undecided" and another checked the "I don't think he was a prophet" statement. At the end of the year other than the 42 "I know" statements the remainder were "I think he is a prophet", which numbered seven. This is a total of 16 students moving toward the "I know" statement which makes it significant at the .01% level. This indicates that chances are only one out of 100 that there
would not be a difference from the beginning to the end of the year with a group of similar makeup holding home nights over a period of a school year. This difference would be that of gaining a testimony or feeling that Joseph Smith was a prophet of God.

Table 12

Question 42: See Table 10 for responses. Table 12 shows differences in responses between the experimental and control group at the beginning of the school year.

<table>
<thead>
<tr>
<th>Attitudes at beginning of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>26</td>
<td>30</td>
<td>-4</td>
<td>16</td>
<td>.53</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>23</td>
<td>19</td>
<td>4</td>
<td>16</td>
<td>.84</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>34</td>
<td>30</td>
<td>4</td>
<td>16</td>
<td>.53</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>15</td>
<td>19</td>
<td>-4</td>
<td>16</td>
<td>.84</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 2.74 \]

Table 13

Question 42: See Table 10 for responses. Table 13 shows the differences in responses between the experimental and control group at the end of the school year.

<table>
<thead>
<tr>
<th>Attitudes at end of year</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental group</td>
<td>Know</td>
<td>42</td>
<td>39.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.16</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>7</td>
<td>9.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.66</td>
</tr>
<tr>
<td>Control group</td>
<td>Know</td>
<td>37</td>
<td>39.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.16</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>12</td>
<td>9.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.66</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 1.64 \]
It is manifested in Tables 12 and 13 that there was neither a significance of difference at the beginning or at the end of the year between the experimental and the control groups. The element that may well be brought out here, however, is the fact that the overall increase of the experimental group to the "I know that Joseph Smith is a prophet" area was significant. This, as well as the two previous questions, point toward the idea that those students who held Seminary supervised home nights increased their positive feelings towards the Book of Mormon, the Gospel, and Joseph Smith in contrast to a less favorable movement of progress by the control group.

Comparison of Feelings of Merit Toward Home Night Program

The responses of the parents were tested against the responses of their children and the responses of the boys and girls in the experimental group were tested against each other. These responses were taken from the five questions on the questionnaire and were tested for significance of difference by the use of the chi-square test.

The boys and girls who participated in the home night program throughout the year were issued their questionnaires in class, whereas the questionnaires for the parents were sent home to them. This accounts for the difference in number. It is possible that the parents who were less favorable towards the program did not return their forms. There were approximately 40 usable returns from both boys and girls, for a total of approximately 80 students responding. This varied in number with regard to one or two questions. The number of usable returns from the parents were 53 on the first three questions and 52
on the last two. The five questions in the questionnaire that were
used to determine the data are as follows:

(1) How enjoyable were the home nights?
(2) How did the home nights help in gaining knowledge of
the Book of Mormon?
(3) Did the home nights help instill positive family
relationship?
(4) Were the principles discussed in the home applied?
(5) Would there be any interest in another year for home
night programs?

Following is a break down of these comparisons between parents
and children:

Table 14

<table>
<thead>
<tr>
<th>Questionnaire No. 4 from questionnaire. To what degree were the home nights enjoyable?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>Parents</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Children</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

\[ x^2 = 5.77 \]
Table 15

Question #5 from questionnaire. To what degree did the home nights help in gaining knowledge of the Book of Mormon?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>+</td>
<td>46</td>
<td>41.90</td>
<td>4.10</td>
<td>16.81</td>
<td>.40</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>7</td>
<td>11.07</td>
<td>-5.93</td>
<td>35.17</td>
<td>3.18</td>
</tr>
<tr>
<td>Children</td>
<td>+</td>
<td>60</td>
<td>64.10</td>
<td>-4.10</td>
<td>16.81</td>
<td>.27</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>21</td>
<td>16.93</td>
<td>4.07</td>
<td>16.57</td>
<td>.98</td>
</tr>
</tbody>
</table>

x^2 = 4.83

Table 16

Question #6 from questionnaire. To what degree did the home night program help to instill positive family relations:

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>+</td>
<td>46</td>
<td>38.02</td>
<td>7.98</td>
<td>63.68</td>
<td>1.67</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>7</td>
<td>14.98</td>
<td>-7.98</td>
<td>63.68</td>
<td>4.25</td>
</tr>
<tr>
<td>Children</td>
<td>+</td>
<td>53</td>
<td>60.98</td>
<td>-7.98</td>
<td>63.68</td>
<td>1.04</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>32</td>
<td>24.02</td>
<td>7.98</td>
<td>63.68</td>
<td>2.65</td>
</tr>
</tbody>
</table>

x^2 = 9.61
Table 17

Question #7 from questionnaire. To what degree were the principles that were discussed applied in the home?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>O</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>( (O-E)^2 ) / E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>+</td>
<td>47</td>
<td>42.20</td>
<td>4.80</td>
<td>23.04</td>
<td>.55</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>5</td>
<td>9.80</td>
<td>-4.80</td>
<td>23.04</td>
<td>2.35</td>
</tr>
<tr>
<td>Children</td>
<td>+</td>
<td>65</td>
<td>69.80</td>
<td>4.80</td>
<td>23.04</td>
<td>.33</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>21</td>
<td>16.20</td>
<td>-4.80</td>
<td>23.04</td>
<td>1.42</td>
</tr>
</tbody>
</table>

\[ X^2 = 4.65 \]

Table 18

Question #8 from questionnaire. To what degree would there be interest for such a program another year?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>O</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>( (O-E)^2 ) / E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>+</td>
<td>47</td>
<td>36.55</td>
<td>10.45</td>
<td>109.20</td>
<td>2.99</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>5</td>
<td>15.45</td>
<td>-10.45</td>
<td>109.20</td>
<td>7.06</td>
</tr>
<tr>
<td>Children</td>
<td>+</td>
<td>50</td>
<td>60.45</td>
<td>10.45</td>
<td>109.20</td>
<td>1.81</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>36</td>
<td>25.55</td>
<td>10.45</td>
<td>109.20</td>
<td>4.27</td>
</tr>
</tbody>
</table>

\[ X^2 = 16.13 \]

In tables 14, 15, 16, 17 and 18 there is manifested a significant difference depicting that parents, under similar conditions, would express a more favorable attitude toward the home night program.

However, it may well be brought out that even though there was a statistical difference between parents and children in their responses,
both groups scored high on the positive side, as shown in the tables.

Tables 19, 20, 21, 22 and 23 make known the responses of the boys compared against the girls of those who held home nights.

Table 19

Question #4 from questionnaire. To what degree were the home nights enjoyable?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>$O$</th>
<th>$E$</th>
<th>$O-E$</th>
<th>$(O-E)^2$</th>
<th>$\frac{(O-E)^2}{E}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>+</td>
<td>27</td>
<td>29.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.21</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>13</td>
<td>10.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.60</td>
</tr>
<tr>
<td>Girls</td>
<td>+</td>
<td>32</td>
<td>29.5</td>
<td>2.5</td>
<td>6.25</td>
<td>.21</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>8</td>
<td>10.5</td>
<td>-2.5</td>
<td>6.25</td>
<td>.60</td>
</tr>
</tbody>
</table>

$X^2 = 1.62$

Table 20

Question #5 from questionnaire. To what degree did the home nights help in gaining knowledge of the Book of Mormon?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>$O$</th>
<th>$E$</th>
<th>$O-E$</th>
<th>$(O-E)^2$</th>
<th>$\frac{(O-E)^2}{E}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>+</td>
<td>25</td>
<td>29.79</td>
<td>-4.21</td>
<td>17.72</td>
<td>.61</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>16</td>
<td>11.79</td>
<td>4.21</td>
<td>17.72</td>
<td>1.50</td>
</tr>
<tr>
<td>Girls</td>
<td>+</td>
<td>32</td>
<td>27.79</td>
<td>4.21</td>
<td>17.72</td>
<td>.64</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>7</td>
<td>11.21</td>
<td>-4.21</td>
<td>17.72</td>
<td>1.58</td>
</tr>
</tbody>
</table>

$X^2 = 4.33$
Table 21

Question #6 from questionnaire. To what degree did the home night program help to instill positive family relations?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>(O-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>+</td>
<td>24</td>
<td>26</td>
<td>-2</td>
<td>4</td>
<td>.15</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>16</td>
<td>14</td>
<td>2</td>
<td>4</td>
<td>.29</td>
</tr>
<tr>
<td>Girls</td>
<td>+</td>
<td>28</td>
<td>26</td>
<td>2</td>
<td>4</td>
<td>.15</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>12</td>
<td>14</td>
<td>-2</td>
<td>4</td>
<td>.29</td>
</tr>
</tbody>
</table>

X^2 = .88

Table 22

Question #7 from questionnaire. To what degree were the principles that were discussed applied in the home?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>O-E</th>
<th>(O-E)^2</th>
<th>(O-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>+</td>
<td>30</td>
<td>32.21</td>
<td>-2.21</td>
<td>4.88</td>
<td>.15</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>10</td>
<td>7.79</td>
<td>2.21</td>
<td>4.88</td>
<td>.63</td>
</tr>
<tr>
<td>Girls</td>
<td>+</td>
<td>32</td>
<td>29.79</td>
<td>2.21</td>
<td>4.88</td>
<td>.16</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>5</td>
<td>7.21</td>
<td>-2.21</td>
<td>4.88</td>
<td>.68</td>
</tr>
</tbody>
</table>

X^2 = 1.62
Table 23

Question #8 from questionnaire. To what degree would there be interest for such a program another year?

<table>
<thead>
<tr>
<th>Group</th>
<th>Response</th>
<th>0</th>
<th>E</th>
<th>0-E</th>
<th>(0-E)^2</th>
<th>(0-E)^2/E</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>+</td>
<td>24</td>
<td>25.5</td>
<td>-1.5</td>
<td>2.25</td>
<td>.08</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>16</td>
<td>14.5</td>
<td>1.5</td>
<td>2.25</td>
<td>.16</td>
</tr>
<tr>
<td>Girls</td>
<td>+</td>
<td>27</td>
<td>25.5</td>
<td>1.5</td>
<td>2.25</td>
<td>.08</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>13</td>
<td>14.5</td>
<td>-1.5</td>
<td>2.25</td>
<td>.16</td>
</tr>
</tbody>
</table>

\[ X^2 = .48 \]

In tables 19, 21, 22 and 23 there was no significant difference between the responses of the boys and the girls. In every case the girls expressed themselves more positive towards the program than did the boys. It should be noted also that in all cases the positive responses far outnumbered the negative responses in both groups.

In table 20 there was a significant difference at the 5% level. It is not known why it should appear this way. This question dealt with how the students felt the home nights had helped them gain knowledge of the Book of Mormon. There were 25 boys who rated this positive as compared to 32 girls, and on the negative side there were 16 boys and seven girls.

Summary

There was no difference statistically between the two groups who were tested in terms of gaining knowledge of the Book of Mormon. The total in gain scores numerically was amazingly close. The total gain
score of the control group was 1476 whereas the total for the experimental group was 1466. This is a difference of ten numerically and certainly allows for no difference between the two groups statistically. The t-ratio was employed to determine if there was any statistical difference.

The progression of the two groups of students towards a positive feeling of knowing the authenticity of the Book of Mormon, the Gospel in general, and Joseph Smith as a prophet, was tested by the use of chi-square. The null hypothesis was rejected on the first two statements, knowing the Book of Mormon and the Gospel to be true, as there was a significant difference favoring the home night group. The third question, which pertained to being able to give testimony of Joseph Smith as a prophet, showed no difference at the end of the year between the two groups but showed a great increase statistically, from the beginning to the end of the year in the experimental group. This was not evident in the control group.

There was an overall positive feeling manifested by the parents and the students of the merit of family nights. However, in comparing the parents with the students it was determined by use of the chi-square that the parents expressed a significant difference of positiveness toward the program. In comparing the boys against the girls there was no difference except as to how the students felt the home nights helped them gain knowledge of the Book of Mormon. Here the girls expressed themselves more positively and the difference was significant at the 5% level of confidence.
Chapter V

Summary and Conclusions

The purpose of this chapter is to summarize the study concerning the effectiveness of home night in teaching L.D.S. Seminary. The ninth grade Book of Mormon students at the Rexburg, Idaho Seminary were chosen as subjects for this experimental study. The home night has been recognized by various "authorities" as being very beneficial towards strengthening the family and educating the child. The areas of study were: (1) the degree to which Seminary-oriented home nights would help students gain a knowledge of subject matter, (2) a feeling of veracity of specific areas, and (3) the degree to which the home nights appealed to the participants. A total of 53 parents and 98 students constituted the final study.

Chapter One dealt with the statement of the problem and introduction to the research thereof.

Chapter Two was a review of literature with emphasis being placed upon the importance of family and home nights. The development of religious centered family nights was also discussed.

Chapter Three dealt with the research design which included the reasons for using the t-ratio and chi-square. A Seminary constructed "Inventory" and a questionnaire devised specifically for the purpose of this study were explained as the instruments. The technique of testing the students and matching them for the study was discussed.

Chapter Four involved the research design wherein a total of 23 tables were presented and analyzed. One table was a t-ratio table
which involved the first hypothesis. The results of the second hypothesis were shown in 12 chi-square tables. The results of the third hypothesis were tested by ten chi-square tables.

Results Summary

The first hypothesis was stated as follows: "There will be more factual knowledge gained of the Book of Mormon by the experimental group with home night supplementation as compared to the control group who will be assigned to write weekly summaries instead of holding home nights." The final comparison between the two groups resulted in having 49 in each. These were matched according to age, I.Q., and sex. After the administration of a pre-test at the beginning of the school year and a post-test at the end of the year, gain scores were produced and the two groups were tested for a significance of difference in gaining knowledge of the Book of Mormon. It was discovered that there was no difference in this area, hence there was not enough evidence to reject the null hypothesis.

The second hypothesis was: "The manifestation of testimonies of the authenticity of the Book of Mormon will be more apparent in the experimental group with the home night supplementation as compared to the control group who will be assigned to write weekly summaries instead of holding home study nights." As with the first hypothesis there were also 49 students in each of the groups which were used to test hypothesis number two. In order to reach a more substantial picture of the students' feelings, a testimony towards the Book of Mormon was aimed at in three areas: (1) The Book of Mormon, (2) the
Gospel, and (3) Joseph Smith. It was discovered by testing each group with itself at the beginning and end of the year and then testing each group against each other at the beginning and end of the year that in almost every instance there proved to be a significance of difference either at the .05%, .01%, or .001% level of confidence in favor of the experimental group. Therefore, it may be stated that hypothesis two was proved to be true in this study. This would indicate that chances are only one time out of 1000 or one to five out of 100 that there would not be a difference between groups of similar make up as the ones in this study. This difference would encourage the holding of seminary-oriented home nights for the purpose of gaining a testimony of the items mentioned above.

The third hypothesis was: "There will be no significant difference between boys and girls, or parents and children who hold home nights, in terms of their feeling toward the merit of the program, but there will be a positive attitude manifested by a two-thirds majority of those who participate in the program."

This hypothesis was tested only with the experimental group. It involved all of those students who followed through with any degree of accuracy the home night program. There were approximately 40 boys and 40 girls tested against each other, depending on the question involved. There were 53 parents who participated in giving information for this hypothesis. Only the results of the parents of those students who followed the program with any degree of accuracy were used. Thus, about 53 parents were tested against approximately 80 students.
The results of the comparison on five questions between the parents and the students manifested a significance of difference favoring the parents. The significance level of confidence was from .05% to .001% depicting that overall, the parents rated the program more favorably than did the students. This part of hypothesis three was, therefore, proven untrue. The boys and girls showed no real difference in their rating of the merit of the program with the exception of question number five. The girls rated the item that home nights were helpful in gaining knowledge of the Book of Mormon higher than did the boys. This was significant at the .05% level. There was an average of 47 parents who expressed themselves favorably and six unfavorably, or making 89% of the parents expressing themselves in the positive. Considering the students collectively, without any indication of sex, there was an average of 58 positive and 26 less positive, or 69% of the group expressing themselves positively. A few questionnaires of the boys and girls had to be discarded because of failure to list their sex on the form. At any rate 26 boys and 32 girls expressed themselves on the positive side. Fifteen boys and nine girls marked the less positive items. This accounts for 63% of the boys and 73% of the girls expressing themselves positively. In all instances a two-thirds majority expressed themselves favorably towards the program.

**Conclusion**

It is concluded from this study that Seminary-oriented home nights are of no real value in terms of teaching factual material. It may be inferred that subject or factual matter is taught more adequately in
the schools, whereas parents may not be qualified in their knowledge of the subject matter or method of presentation. It may well be brought out that due to the fact that the control group students wrote weekly summaries in connection with the content of the Book of Mormon they were being exposed through another medium to the content that the experimental group was not exposed to. It is possible that there is some degree of efficiency in a home night program for gaining knowledge when one considers that the experimental group maintained the same standard as the control group who wrote summaries.

It is also concluded from this study that Seminary-oriented home nights may be of value in helping students gain a testimony of some or many of the gospel truths.

Another conclusion is that Seminary-oriented home nights bring about a favorable response from the participants of the program. Perhaps the difference between the parents and students in rating the program is that parents generally might want to see such a program in effect. It is suggested that perhaps those participants who put forth the most effort in the program reacted more positively towards it.

Limitations

The following factors may have played a role in the results of the thesis:

The "Seminary Student Inventory" required the names of the students to be on them. This lack of anonymity may or may not have influenced the students' responses.

The control group wrote weekly summaries whereas the experimental
group did not. This was necessary to compensate for the home nights the experimental group held.

**Recommendations**

On the basis of this study the following recommendations seem warranted:

The Seminary might consider adopting such a program in their curriculum.

A follow-up cross sectional study might be conducted to determine the effectiveness of such a program in communities of various personalities.

More work might be done in the area of developing home night lessons to be presented in the home under the direction of the students.
Bibliography


First Presidency, The Messenger, Number 60, June, 1960.


APPENDIX
APPENDIX I

SEMINARY STUDENT INVENTORY

Name__________________________

Date____ Age____ Sex____ Of what church are you a member____

If LDS give your: Ward_____________Stake______________

Check past Seminary grade average: A to B____ B to C____ C or below____

*********

Instructions

The only purpose of this inventory is to give your Seminary teacher a better understanding of how you feel on different matters so that he can make your work in Seminary more helpful and interesting.

There are no right or wrong answers. First, go through the inventory and underline each statement which applies to you. If the opportunity for expressing how you feel is not adequate in a particular area, do not hesitate to write your feelings.

This paper will be held strictly confidential by your Seminary teacher. It will be identifiable to him along. He will destroy it after he is through with it.

________________________________________________________________________

1. In physical size I am:
   a. too small
   b. about right
   c. too large
   d. too tall
   e. too short
   f. have other physical handicaps

2. My rate of physical growth with students my age is:
   a. ahead
   b. behind
   c. about even

3. My health is:
   a. fair
   b. good
   c. poor

4. I generally feel:
   a. nervous
   b. tired
   c. tired sometimes
   d. energetic

5. I feel as follows about my:
   a. house (happy) (unhappy)
     (not concerned)
   b. clothes (happy) (unhappy)
     (not concerned)
   c. father (happy) (unhappy)
     (not concerned)
   d. mother (happy) (unhappy)
     (not concerned)
   e. brother(s), sister(s) (happy)
     (unhappy) (not concerned)
6. I feel my family:
   a. argues too much
   b. shows little consideration
      for each other
   c. gets along well
   d. gets along very well

7. My parents:
   a. love me
   b. put up with me
   c. reject me
   d. despise me
   e. I don't know how they feel

8. My parents:
   a. I love them
   b. I put up with them
   c. I can't get along with them
   d. I reject them
   e. I don't know how I feel

9. My parents:
   a. make decisions for me
   b. let me make own decisions
   c. give advice but allow me to
      make my own decisions
   d. neither help nor hinder

10. My parents are:
    a. separated
    b. father deceased
    c. mother deceased
    d. mother works full time
    e. living together

11. My family and Word of Wisdom:
    a. father smokes, drinks
    b. mother smokes, drinks
    c. other members of the family
       smoke, drink
    d. family lives Word of Wisdom

12. My father, guardian, relative
    (male), stepfather is: (Circle
    the one with whom you live)
    a. active in the Church
    b. inactive in the Church
    c. non-member of the Church
    d. moderately active

13. My mother, relative (female),
    stepmother is: (Circle the one
    with whom you live)
    a. active in the Church
    b. inactive in the Church
    c. non-member of the Church
    d. moderately active

14. I feel that those of my own sex:
    a. have a more satisfying life
       than the opposite sex.
    b. have fewer breaks in life than
       the opposite sex
    c. are about equal in opportunity
       to the opposite sex

15. I feel that I have:
    a. an important purpose or
       mission in life
    b. no purpose or mission in life
    c. some purpose or mission in
       life
    d. haven't thought of it

16. My interest in a member of the
    opposite sex is:
    a. almost nil
    b. a little interest
    c. a strong interest
    d. a desire to get married

17. I would like:
    a. to stay where I am
    b. to move to a town
    c. to move to a small rural area
    d. to move to a large city

18. In the past few years we have
    moved:
    a. several times
    b. once
    c. never

19. I think most students at this
    school:
    a. leave me out of their
       activities
    b. are fairly friendly
    c. act stuck up
    d. are really fine people
20. What I really like about this school:
   a. are the classes
   b. are the athletics
   c. are social activities
   d. are the friends I have
   e. I don't like it

21. I have:
   a. some friends
   b. a lot of friends
   c. very few friends
   d. one or two friends

22. Concerning my school work I:
   a. feel I am above average and get good grades
   b. feel capable but don't get good grades
   c. have a hard time learning and get poor grades
   d. get along satisfactorily

23. I watch television and movies:
   a. every chance I get
   b. only good programs
   c. once in awhile
   d. hardly ever
   e. quite a bit

24. Concerning the Book of Mormon:
   a. I don't think it is true
   b. I think it is true
   c. I know it is true
   d. I don't care if it is true

25. I attend MIA:
   a. often
   b. occasionally
   c. never

26. I attend Priesthood Meeting:
   a. often
   b. occasionally
   c. never

27. I attend Sacrament Meeting:
   a. often
   b. occasionally
   c. never

28. I attend Sunday School:
   a. often
   b. occasionally
   c. never

29. I:
   a. enjoy going to Church
   b. go as an obligation
   c. would rather not have to attend
   d. go to Church from habit
   e. go to Church because parents force me

30. I feel:
   a. not too close to God
   b. all mixed up about God
   c. close to God as a rule
   d. very close to God
   e. my concept of God is not too clear

31. I pray individually:
   a. often
   b. occasionally
   c. never

32. Concerning my testimony of the Gospel:
   a. I do not have one
   b. I think the Church is true
   c. I am certain the Church is true
   d. I do not care if I have one or not

33. We have family prayer:
   a. daily
   b. never
   c. occasionally
34. Around most people I feel:
   a. a strong lack of confidence
   b. confident
   c. equal to them
   d. better than they in some things

35. I feel life is:
   a. good
   b. difficult
   c. O.K. I guess
   d. so bad I don't care to face adulthood
   e. a great privilege and opportunity

36. Concerning tithing:
   a. I believe it is very important to pay it
   b. it is all right if you want to
   c. you should do it if you can afford it
   d. it is not important

37. Concerning family prayer I feel:
   a. it is important to have it
   b. alright if you can find the time
   c. it is not important in family life

38. Concerning my emotions (fear, nervousness, anger):
   a. I have a hard time controlling my emotions
   b. I generally control myself
   c. I get upset once in awhile
   d. I feel upset most of the time about something

39. Concerning the Word of Wisdom
   a. I have a hard time living it
   b. I have some trouble living it
   c. I am getting along very well
   d. I don't think it is important to live it.

40. I feel that I keep the Sabbath Day:
   a. rather well
   b. break it sometimes
   c. don't worry much whether I do or not.

41. Concerning unclean thoughts I:
   a. have a great deal of trouble
   b. have some trouble
   c. have no trouble at all
   d. generally have clean thoughts

42. Concerning Joseph Smith:
   a. I think he is a prophet.
   b. I don't think he is a prophet
   c. I know he is a prophet
   d. I'm undecided

43. Concerning necking I:
   a. do it a great deal
   b. do it occasionally
   c. never do it

44. Concerning petting:
   a. immoral
   b. not exactly right
   c. O.K. sometimes
   d. O.K. if you like the person
   e. O.K. most anytime

45. I feel that petting is:
   a. immoral
   b. not exactly right
   c. O.K. sometimes
   d. O.K. if you like the person
   e. O.K. most anytime

46. Sometimes:
   a. I am surprised how easily I forgive people
   b. I just can't help hating certain people
   c. I want to kill certain people
   d. I can forgive after a struggle
47. I am taking Seminary because:
   a. I want to
   b. my parents made me
   c. my friends do
   d. I want to graduate

48. To be different and live the Gospel when other people do not:
   a. embarrasses me
   b. I feel good about living the Gospel
   c. I don’t feel we need to live differently than the world
   d. I want to help those who are not living the Gospel

49. Underline one:
   a. I (like) (dislike) Sunday School. Why?
   b. I (like) (dislike) Sacrament Meeting. Why?
   c. I (like) (dislike) Mutual. Why?
   d. I (like) (dislike) Priesthood Quorum work. Why?

50. Concerning a mission:
   a. I want to go on a mission
   b. I haven’t thought about going very much
   c. I would probably go if they put pressure on me
   d. I’m definitely not interested in a mission
   e. It is one of the really important goals of my life

51. Concerning money:
   a. I never have enough money
   b. I don’t have all I want, but I get along
   c. I have all I want and should have
   d. I really would like to earn my own money.
   e. I have more than is good for me.

52. I have: (give number)
   a. ______brothers______sisters

53. I have: (give number)
   a. older brothers______
   b. older sisters______
   c. younger brothers______
   d. younger sisters______
   e. Half-brother or sister______

54. About my brothers and sisters:
   a. I get along O.K. with my brothers and sisters
   b. I really love my brothers and sisters
   c. We don’t get along well at all
   d. I wish I had more (brothers) (sisters)

55. My attitude about going steady:
   a. it’s O.K. if everybody else does
   b. should wait until a senior in high school
   c. should wait until old enough to think about getting married
   d. it’s O.K. if you like a person
   e. it’s dangerous to go steady too young

56. Study of the Book of Mormon:
   a. I want to learn more about the Book of Mormon even though I know it’s true
   b. I want to study the Book of Mormon to find out if it is true
   c. I don’t care to study the Book of Mormon
   d. I want to study the Book of Mormon to graduate from Seminary
57. I feel hostile towards:
   a. school teachers
   b. police officials
   c. parents
   d. Church authorities
   e. school administrators
   f. anyone with authority
   g. no one

58. About cars:
   a. I have my own
   b. I can have my folk's car when I want it
   c. I don't have the use of a car
   d. Our family car is too old
   e. I have to depend on my friends for a car
   f. Our family car is O.K.

59. What influences or situations make it most difficult for you to live the Gospel? Describe in some detail.

   ____________________________________________
   ____________________________________________
   ____________________________________________

60. Some of the greatest problems I feel I need to overcome are:

   ____________________________________________
   ____________________________________________
   ____________________________________________

61. If you had the opportunity to ask the Prophet Joseph Smith any questions you wanted, what would you ask him?

   ____________________________________________
APPENDIX II

HOME NIGHT QUESTIONNAIRE

I appreciate your cooperation in connection with the "Home Night" programs. As a follow up as to the merit of them, I would like to ask you some questions in relation to your opinion of the program.

All of the questions require only a check mark, and the entire questionnaire can be completed in less than five minutes. All statistics will be treated on a group basis and no names will be used. Please give your honest appraisal of each item.


2. Weekly Seminary-oriented "Home Nights" were held in our home approximately:
   1. 25%       2. 50%       3. 75%       4. 100%       of the time.

3. Student preparation of the "Home Nights" were:
   1. Very well prepared
   2. Prepared
   3. Poorly prepared
   4. Unprepared

4. The "Home Nights" were:
   1. Highly enjoyable
   2. Enjoyable
   3. Fairly enjoyable
   4. Not enjoyable

5. To what degree did "Home Nights" help students in gaining knowledge of the Book of Mormon?:
   1. Very high
   2. High
   3. Little
   4. None

6. Because of "Home Nights" positive family relationships have been:
   1. Much better
   2. Better
   3. Improved slightly
   4. No change
7. Student application of the principles discussed in the "Home Night" programs show:

1. Much improvement
2. Improvement
3. Little improvement
4. No improvement

8. Another year would you be interested in such a program?

1. Highly interested
2. Interested
3. Fairly interested
4. Not at all interested
THE EFFECTIVENESS OF HOME NIGHT AS A SUPPLEMENT TO
L.D.S. SEMINARY INSTRUCTION

An Abstract of a Thesis Submitted to the
Department of Graduate Education
Brigham Young University

In Partial Fulfillment of the Requirements
for the Degree Master of Arts

by
Joseph L. Allen
August 1963
Abstract

This study was undertaken for the purpose of determining the effectiveness of an L.D.S. Seminary-oriented home night program. The home night program consisted of an experimental group of students holding weekly home nights with their parents, following discussion of gospel principles in Seminary during the school hours. A control group was established which supplemented its program by writing weekly summaries instead of directing a home night.

The following hypotheses were tested:

1. There would be more factual knowledge gained of the Book of Mormon by the experimental group as compared to the control group.

2. The manifestations of testimonies concerning the authenticity of the Book of Mormon and other related areas would be more apparent in the experimental group than the control group.

3. There would be no significant difference between boys and girls, or between parents and children who held home nights, in terms of their feeling toward the merit of the program. There would be a positive attitude towards the home night manifested by a two-thirds majority of those who participated in the program.

In reviewing the literature it was discovered that very few research undertakings have been initiated relative to the church and the home. The Church of Jesus Christ of Latter-day Saints strongly encourages observance of family nights. The First Presidency of the L.D.S. Church announced the first home night declaration in 1915, and another proclamation has come out within the past few years.
The experimental and control groups were pre-tested at the beginning of the school year to determine their knowledge of the Book of Mormon. The same test was administered to them at the end of the year and their gain scores were tested by means of the t-ratio. The results indicated that the first hypothesis is to be rejected inasmuch as there was no statistical difference between the two groups in terms of gaining knowledge of the Book of Mormon.

The experimental and control groups were administered a "Student Seminary Inventory" at the beginning and again at the end of the school year. This inventory aimed towards determining the students' convictions towards certain aspects of the church. The difference was tested by chi-square and was found to be significantly different favoring the home night group. It is therefore to be concluded that under similar circumstances a home night program is to be highly recommended.

The parents expressed themselves more favorably toward the program than did the children. There was very little difference between the reactions of the boys and girls. A two-thirds majority of both parents and students who participated expressed themselves favorably towards the program.

In reviewing the findings of this study the following conclusions were reached:

1. The conducting of the home nights manifested no difference in terms of gaining knowledge of the Book of Mormon.

2. The conducting of the home nights manifested a difference in gaining a testimony of the Book of Mormon as well as other related areas.
3. The parents expressed themselves more favorably towards the program than did their children.

4. There was very little difference in expression between the boys and girls about their feelings towards the merit of the program.

5. In all cases at least a two-thirds majority expressed themselves favorably towards the program.

On the basis of this study the following recommendations seem warranted:

1. The Seminary might consider adopting such a program in their curriculum.

2. A follow-up cross sectional study might be conducted to determine the effectiveness of such a program in communities of various personalities.

3. More work might be done in the area of developing home night lessons to be presented in the home under the direction of the students.

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