

Teachers Perception of Parable of the Sower for Promoting Positive Values among Senior Secondary School Students in Ekiti State, Nigeria

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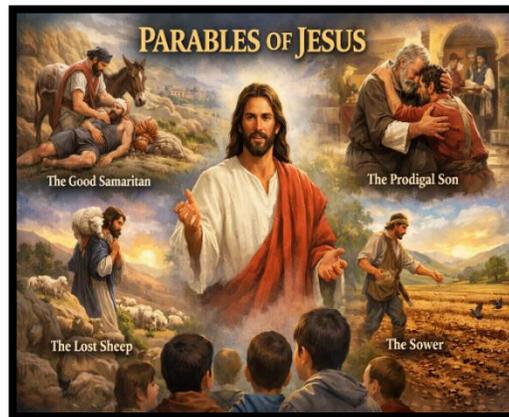
Abstract: The parabolic method of teaching was employed basically because it was an effective way of instruction; it also explains pictorially and concretely to convey spiritual or moral truth about God, which may not be readily understood by the hearers if rendered in abstract terms. Despite their relevance, there has been limited empirical investigation on how CRS teachers perceive and utilize these parables in classroom instruction, especially in addressing contemporary challenges such as dishonesty, bullying, intolerance, and indiscipline. Understanding teachers' perceptions and practices is essential for strengthening moral education in secondary schools. The objectives were to, find out the teachers' general perceptions on parable of the Sower for promoting positive values and investigate influence of teachers' gender, qualification and school type on their perceptions. The study employed a descriptive survey research type, targeting all Senior Secondary School CRS teachers in Ekiti State. A sample of 150 respondents was selected using multi-stage sampling techniques. Data were collected through a researcher-designed and validated questionnaire, with a reliability coefficient of 0.84 established via the test-retest method. Research questions were analyzed using mean scores and standard deviation, while three hypotheses were tested using t-test and ANOVA at the 0.05 significance level. Teachers' perceptions were measured on a five-point Likert scale ranging from Very Low Extent to Very Large Extent, later grouped into High, Moderate, and Low categories. Findings obtained from the study revealed that the majority of the CRS teachers' level perception indicated a Large Extent and Very Large Extent to the research questions. The study also showed that there was no significant difference in teachers' perception of positive values among senior secondary school students in Ekiti State based on gender and school type; however, there was a significant difference in teachers' qualifications. Based on the findings of this study, the researcher concluded that CRS teachers generally perceived parable of the Sower as effective instrument for instilling moral values among students in Ekiti State, Nigeria. It was recommended that teachers should deliberately integrate other parables into classroom teaching as moral guides and undergo regular training to contextualize them for modern challenges, while that parents should be up and doing in the discharge of their duties, and moral education should be emphasized in schools.

Keywords: Teachers, Parable, Perception, Positive Values, The Sower and Secondary School

Introduction

In the Synoptic Gospels, Jesus frequently employs parables as a pedagogical strategy to engage his audience and communicate profound theological truths. These narrative forms serve not merely as illustrative devices but as vehicles for conveying the realities of God's kingdom, the depth of divine love, and the ethical responsibilities of human relationships. Within contemporary educational contexts, religious educators occupy a pivotal role as curriculum implementers, functioning simultaneously as agents of socialization and exemplars of moral virtues for their students. Among the parables, the parable of the Sower recorded in Matthew 13:1-23, Mark 4:1-20, and Luke 8:1-15 stands out as a foundational text in Christian Religious Studies. It encapsulates themes of receptivity, growth, and transformation, offering enduring insights into positive values and personal development (Ogundele, 2026). The interpretation of this parable by teachers is particularly significant, as their perceptions shape how the narrative is contextualized and communicated to learners. Such interpretive engagement not only bridges the gap between ancient scriptural meaning and contemporary relevance but also enables educators to highlight the subversive and challenging dimensions embedded within the parable. Consequently, this paper seeks to explore Christian Religious Studies (CRS) teachers' perspectives on the Parable of the Sower, examining how their understanding informs pedagogical practice and contributes to the promotion of positive values among students. By situating the parable within both theological discourse and educational theory, the study underscores the importance of critical engagement with biblical texts as a means of fostering moral development and holistic learning in modern classrooms.

The Concept of Parables in Christian Religious Studies



The reality of God is revealed in the word pictures of a parable, simply because the physical reality of the parable reveals the natural affinity between the world in which we live and the spiritual dimension. In many ways, God is the ultimate reality, providing the substance for the unknown in the word pictures of a parable. The concept of parable in

Christian Religious Studies could be traced from the Old Testament to the New Testament perspectives. Oluro(2012) commented that the Hebrew word for parable in the Old Testament is MASHAL (משל), and it is used to refer to all kinds of figurative speeches. It signifies a placing of one thing beside the other with a view to comparison, which has a wide range of meaning. According to Onwuka (2020), the term “parable” is the English adaptation of the Greek word parabola, which means what is thrown or placed beside something. He further elaborated that a parable is an illustration or story that is familiar, used alongside another reality to clarify it. This is based on the principle of using the known and familiar to explain the unknown. Therefore, a parable is a simple narrative designed to convey a moral or spiritual lesson, as illustrated by Jesus Christ in the Synoptic gospels.

John (2014) described a parable as an earthly story with heavenly meaning. He explained that Jesus’ parables are brief narratives that teach moral or spiritual lessons through analogy or similarity. This implies that much of Jesus’ teaching was conveyed through parables, which serve dual purposes: revealing truths to those seeking them while concealing them from those who do not. In Scripture, parables are narratives drawn from nature or human situations that convey moral or spiritual truths, aiming to capture and maintain the audience's attention (Wole, 2021). However, the parabolic method of teaching was employed basically because it was an effective way of instruction, possibly because it explains pictorially and concretely a profound spiritual or moral truth about God, which may not be readily understood by the hearers if rendered in abstract terms.

Positive Values in the Parable of the Sower and its Implication

Values play crucial roles in shaping individuals' lives and their reasoning abilities. Okobia, Okafor, and Osajie (2016) define values as beliefs, standards, and ideals regarding desirable or undesirable behaviour. It is a set of principles, norms, or criteria that guide human conduct. Positive values the other hand are educational or moral values; they entail all activities that are good, beneficial, valuable, and socially acceptable within Nigerian society. Such values are humility, integrity, kindness, tolerance, and contentment, among others. Yunita (2021) posits that positive values guide individuals toward maturity and enhance human life. Positive values can assist students in developing their moral principles, thereby contributing to the transformation sought by the current government and the Nigerian populace. Even though the parable of the sower narrated by Jesus Christ has been taught for over 2,000 years, its teachings deal with timeless themes such as faithfulness, receptivity, humility, among others which remain relevant today because the parables are rooted in the biblical and historical context in the Bible (Sunday, 2020).

The parable of the sower is a well-known parable told by Jesus Christ, as recorded in the New Testament, the books of Matthew 13:1-23, Mark 4:1-20, and Luke 8:1-15. This parable is one of the most important and insightful teachings of Jesus, offering valuable lessons on spirituality and personal growth.



Jesus began to teach beside the sea. A large crowd gathered around him. He got into a boat and sat in it. Sitting was the usual position for Jewish teachers to teach. Jesus taught them many things in parables. He told them that a sower or farmer went out to sow. Some seeds fell along the path, and the birds came and devoured them. Other seed fell on rocky ground, where it was scorched, and since it had no root, it withered. Other seeds fell among the thorns, and the thorns grew up and choked them, and it yielded no grain. Other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirty-fold, and sixty-fold and a hundred-fold (Matt. 13:1-9).

Symbolism and Meaning:

Sower: represents Jesus, God's messengers, or Religious leaders

Seed: stands for the word of God or spiritual truth

Soil: represents the human heart or receptivity to God's message

Path soil: stands for those who hear the word but don't understand it, and Satan (negative thought) takes it away

Rocky soil: stands for those who receive the word with joy but lack roots and fall away in times of trouble.

Thorny soil: represents those who are distracted by worldly cares and choke out the word. Good soil represents those who hear, understand, put it into action, and produce fruit (a bountiful harvest).

Positive values that both the teachers and the students can derive from the parable of the sower are examined below:

1. Receptivity: The parable emphasizes the relevance of having a receptive heart and mind to receive the word of God.
2. Faithfulness: The parable teaches the importance of being faithful to the word of God and not allowing worldly concerns to distract us.
3. Self-reflection: Parable encourages self-reflection by asking us to examine our hearts and minds to see how we respond to the gospel message.
4. Humility: Parable of the Sower illustrates the importance of humility and recognizing that we are not the ones who make the seed grow, but God who gives the increase.
5. Discernment: Parable encourages discernment by helping us to distinguish between those who are truly receptive to the gospel and those who are not.
6. Patience: Parable of the Sower teaches the relevance of patience and reasoning to spiritual growth in God's vineyard.
7. Stewardship: The parable implies that we are stewards of the word of God and are responsible for using it wisely and productively.
8. Responsibility and Accountability: Parable implies that we are responsible for how we respond to the word of God and for the fruit that we produce in our lives. Also, it teaches the importance of accountability, recognizing that we will be held accountable for how we respond to the Gospel message.

Teachers' Perception of the Parable of the Sower

Within the synoptic gospel, the parable of the Sower offers profound insights that remain relevant to contemporary pedagogy. Just as the sower disperses seeds across different *types of soil*, religious educators impart knowledge to students who exhibit varying degrees of receptivity, responsiveness and recognizing this diversity is essential. Paulius (2025) notes that each student possesses unique capacities for absorbing and processing information, analogous to the differing responses of soils to seeds. This recognition underscores the need for religious educators to develop a comprehensive understanding of their learners, acknowledging that learning styles, cognitive abilities, and developmental paces differ. Such awareness enables teachers to adapt and customize their pedagogical approaches to meet the needs of diverse learners.



The parable of the Sower also serves as a reflective tool, encouraging learners to examine their resistance to new knowledge and underscoring the importance of cultivating openness to learning. Religious educators play a critical role in this process by offering guidance, structuring learning experiences, and affirming even incremental achievements, thereby fostering resilience and motivation. Within this framework, certain students may be identified as *Rocky Soil Learners*. These individuals often demonstrate initial enthusiasm and a capacity to grasp concepts quickly, yet they struggle with perseverance, depth, and long-term retention. Their challenges highlight the necessity of building a robust knowledge foundation capable of withstanding setbacks. Educators can support such learners by encouraging inquiry through insightful questioning, engaging them in project-based learning, and promoting reflective practices that deepen understanding and enhance application.

More so, *Thorny Soil Learners* encounter significant distractions, ranging from personal issues to the pervasive influence of social media and peer pressures. These external factors compromise focus and hinder the assimilation of knowledge, thereby limiting academic potential. The parable cautions against such impediments, urging learners to prioritize their educational goals to enable intellectual and moral growth. Teachers can mitigate these challenges by cultivating structured learning environments, setting clear expectations, and integrating mindfulness practices that strengthen focus, self-regulation, and resilience. Finally, *Good Soil Learners* exemplify receptivity, motivation, and engagement. They absorb knowledge deeply, retain it effectively, and apply it meaningfully, often demonstrating a growth mindset characterized by persistence, adaptability, and real-world application. However, the parable affirms their positive orientation toward learning, encouraging sustained engagement and fruitful outcomes. Religious educators can nurture these learners by fostering autonomy, promoting self-directed learning, and providing constructive feedback that guides continuous improvement and lifelong learning.

Influence of Teachers' Gender, Qualification, and School Types on Teachers' Perception of Values

The quality of education depends on the ability, hard work, and dedication of the teacher. If a teacher fails to keep himself in touch with the rapid scientific and educational development, then he will become inefficient and ineffective. Teacher perception is a process of assigning meaning to the situation around us, which also means how individuals explain or understand a particular concept. According to Ogundele (2026) teachers' are the implementers of the curriculum in any institutions of learning. The reason is that, they serves as a role model of positive values by setting good examples for their students to emulate. Teacher perception, strongly influences what content is

emphasized, the teaching strategies used, and how effectively moral lessons are conveyed. While students' perspectives are important, but it is teachers' perceptions that would provide the foundation for understanding classroom instruction and curriculum implementation. Teachers' perceptions of values reflect the cognitive, emotional, attitudinal perspectives and beliefs that teachers hold regarding values (Njoku, 2016). Various factors influence the perception of individuals, allowing for differences in how different people perceive situations. Factors that can influence teachers' perceptions in this study are teachers' gender, qualifications, and school type. According to Agboola and Okafor (2017), teachers' mode of training, gender, academic qualification, knowledge of the subject matter, competence, school type, and commitment of the teacher have an effective impact on the teaching-learning process.

Gender is a cultural construct that differentiates the behavior, functions, and mental and emotional characteristics between males and females as developed by society (Abdullahi, 2021). Teachers' perceptions of positive values can be influenced by their gender, with some research suggesting that male and female teachers may emphasize different aspects of moral education. Female teachers, for example, are often seen to prioritize values associated with care, empathy, and nurturing relationships in their classrooms (Hoffman, 2019). While, male teachers may be more inclined to emphasize values related to discipline, responsibility, and justice in their approach to moral education (Hoffman, 2019). Scholars suggested that male teachers often focus on enforcing rules and ensuring fairness, reflecting a more principle-based approach to morality that prioritizes adherence to established norms and standards. A study by Bibire (2025) showed that gender has no significant influence in Islamic Studies teachers' competence in the application of higher-order thinking skills for assessing senior school students in North-central, Nigeria. Conversely, there was disagreement on the study carried out by Baduru (2020), found that gender had a significant influence on the teachers' perception of the educational values of Yoruba oral literature. However, both male and female teachers play essential roles in shaping the positive value of students, often integrating aspects of care and justice depending on the specific context and needs of their students (Lamb, 2016).

Another factor that can influence teachers' perception in this study is academic qualifications which have a significant influence on instilling positive values in students' behavior. The success and effectiveness of any educational system are dependent on the quality of the teachers in the system and the training they acquire (Bamidele&Adekola, 2017). The Federal Republic of Nigeria (FRN, 2014) recommended the Nigeria Certificate in Education (NCE) as the minimum teaching qualification. Yakubu (2023) commented that teachers are expected to have the basic and minimum qualifications for teaching in their respective disciplines. Various research works have been carried out on the role of

teachers' qualifications toward students' positive values, character development, and academic performance in different disciplines. For instance, Gandonu, Ajayi, and Oridola (2020), submitted that teachers' academic qualification is significantly related to students' performance, this view also corroborates the work of Basse and Nya (2019), who confirmed that there is a positive and significant relationship between teachers' academic qualification and students' academic performance. Also, teachers with higher qualifications, such as master's or doctoral degrees, typically have a deeper theoretical understanding of moral development, which allows them to incorporate a broader range of moral principles into their teaching (Jones & Ryan, 2017). Similarly, teachers with lower qualifications, such as those holding a bachelor's degree or NCE holder, may rely more on practical experience or personal beliefs to guide their moral instruction (Walker & Sanderse, 2020). These educators can still provide moral guidance in the classroom; their approach may be more focused on managing student behaviour and enforcing rules, rather than fostering deep moral reflection (Thornberg, 2016). Therefore, the level of qualification can affect the depth and scope of moral education, with more qualified teachers tending to take a broader and more reflective approach.

The influence of school types on students' positive values is significant, as religious educators view schools as essential agents in the moral education of students. Osuji and Suleh (2021) noted that schools play a critical role in the moral development of learners, noting that teachers often fill the gap left by parents in students' lives. School types can be categorized into public and private secondary schools. Public schools in Nigeria are educational institutions managed by the government at the local, state, or federal level, while private secondary schools are operated by non-governmental entities, such as private individuals, faith-based organizations, and other voluntary agencies. The choice of school for children is largely influenced by their parents' socioeconomic status (Abang & Amalu, 2018). There are differences between public and private schools. For instance, teachers in private schools often experience a heavy workload due to the multiple subjects they are required to teach. And unqualified teachers may be asked to teach Christian Religious Studies, as long as they identify as Christian, which can result in insufficiently qualified and experienced teachers. The researcher posits that such situations are less common in public schools.

Theoretical Framework verse Conceptual Framework

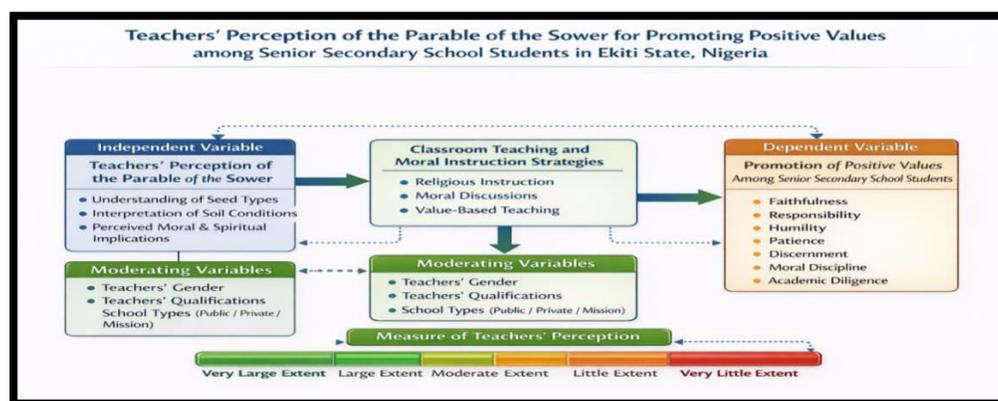
A theoretical framework provides the lens through which a study is analysed and interpreted. For this research, the study draws on Moral Development Theory (Lawrence Kohlberg, 1977). Kohlberg's Moral Development Theory illustrates that moral development is a gradual process influenced by social interaction and critical thinking. He believed that moral reasoning involves self-interest, through social conformity, to

principled ethics. Kohlberg explained that these stages represented the transformations that occur in a person's structure of thought regarding morality and moral thinking (Kohlberg & Hersh, 1977). He proposed three levels of moral reasoning, each with two stages:

1. Pre-Conventional Level
 - Stage 1: Morality judged by consequences (avoid punishment).
 - Stage 2: Right action serves personal needs; reciprocity is transactional.
2. Conventional Level
 - Stage 3: Good behaviour pleases others and conforms to expectations.
 - Stage 4: Morality means fulfilling duty, respecting authority, and maintaining social order.
3. Post-Conventional Level
 - Stage 5: Rightness based on social contracts and individual rights.
 - Stage 6: Guided by universal ethical principles chosen by conscience.

Incorporating the parable of the Sower into Kohlberg's Moral Development Theory provides a rich framework for understanding how moral narratives facilitate progression from self-centred morality to principled ethical reasoning. This indicates that parable of the Sower aligns with higher levels of moral reasoning where students internalize ethical principles rather than merely obeying rules. Teachers, as moral agent, perceive biblical parables as tools to move students from conventional to post-conventional moral reasoning.

A conceptual framework is the product of the theoretical framework and other critical aspects of the literature reviewed. It is also a research schema derived from relevant theories to explain how variables interact. A conceptual framework refers to the totality of the literature review to provide a roadmap or guiding framework on how the researcher conceptualizes the nature and dimensions of the variables. It shows how the variables connect and the connections that can be investigated (Lawal, 2024).



Conceptual Framework on Teachers' Perception of the Sower for Promoting Positive Values.

Source: Researchers' Designed, 2026.

To illustrate the above model presented, the researchers intrinsic interest in this study enables the development of a framework focused on teachers' perception of the parable of the Sower for promotive values among SSS students. This framework aims to assist future researchers exploring similar topics by highlighting areas already addressed in the current study, thereby facilitating the creation of new knowledge or the validation of existing insights. Similarly, this model can be adopted or adapted by subsequent researchers. The conceptual framework is developed by the researcher; it comprises two main components that illustrate the relationships between independent and dependent variables. The independent variable is the variable that can be manipulated, controlled or changed to predict the effects of the dependent variable, while the dependent variable is the variable that can be measured or observed to determine the impact of manipulation of independent variables. However, the conceptual framework for this study illustrates the teachers' perception and interpretation of parable of the Sower influence how effectively the parable is utilized in teaching moral lessons to promotes values such as faithfulness, responsibility, receptivity, humility, patience and discernment among senior secondary school students in Ekiti State. Teachers' personal (Moderating variables of gender, qualification & school type) may further influence their perception and pedagogical application of the parable by shaping teaching approaches, depth of interpretation and classroom implementation of moral lessons.

Statement of the Problem

The moral decadence and indiscipline in Nigerian secondary schools area worrisome issue, in which all educational stakeholders are seeking a possible solution. According to Muraino and Ugwumba (2014), moral decadence is a decline in moral principles. The level of moral decay in Nigeria is alarming, distorting the plans, programmers, and processes of moral education in various forms. This distortion negatively affects the dignity of individuals and manifests as social vices such as kidnapping, armed robbery, rape, incest, cultism, touting and cybercrime, disrespect, disobedience, lack of contentment, laziness, neglect of duties, among others. This indicates that moral decadence refers to a decline or breakdown in moral values, principles and standards leading to unethical behaviors that are destroying the progress of a country, including people's lives. The researcher contends that the parable of the sower is one of the effective teaching tools that religious educators can use to address students' moral decadence and promote positive values.

More so, several studies have been carried out by different researchers on the impact of parables on student moral or character development, and their findings vary. For instance, Emmanuel (2019) studied the effect of Jesus' parables for promoting moral

values among junior secondary school students in Oyo State, Nigeria. The researcher's study showed that Jesus' parables are effective tools for promoting moral values among the students. Also, Paulinus (2025) examined the parable of the sower: Educational lesson for teachers and students in Nigeria. The study found that the parable of the sower offers timeless wisdom for both the teachers and learners, possibly because the parable encourages them to consider dispositions and factors influencing learning, such as prior experiences, motivation, and environment. The researchers, therefore, concluded and recommended dynamic teaching strategies for teachers to create conducive learning environments and help learners to understand the dispositions they bring to the learning process, work on themselves, and improve their learning experiences.

Purpose of the Study

The purpose of this study is to examine 'Teachers' Perception on the Parable of Sower for Promoting Positive Values among Secondary School Students in Ekiti State, Nigeria'. Specifically, the study investigated the:

- a. The level of teachers' perception of the parables of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria
- b. Difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender
- c. Difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on qualifications
- d. Difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on school type

Research Questions

The following research questions were answered in the course of this study:

1. What level is the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria?
2. Is there any difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender?
3. Is there any difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on qualifications?

4. Is there any difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on school type?

Research Hypotheses

The following hypotheses were tested in this study:

- Ho₁:** There is no significant difference in the teachers' perception of the parables of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender
- Ho₂:** There is no significant difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on qualifications
- Ho₃:** There is no significant difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on school type.

Methodology

The study used a descriptive survey of research design. This descriptive survey involves the collection and interpretation of data at a point in time to answer the research questions on teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State. The population of this study was made up of all the Christian Religious Teachers' senior secondary schools in Ekiti State. All the CRS teachers (150) in the schools were purposively sampled. The researcher-designed questionnaire was prepared and administered to the respondents. The questionnaires were a closed-ended type, which was constructed about the topic of the investigation. The questionnaire contains a total of 10 items, five point Likert scale type was used to construct the questionnaire, which ranges from Very Large Extent (5points), Large Extent (4points), Moderate (3points), Very Low Extent (2points), and Low Extent (1point). An instrument is said to be valid when it measures adequately what it is supposed to measure. The instrument was given to two lecturers in the Department of Test and Measurement Education, Faculty of Education, University of Ekiti State ascertains its content and face validity, and the questionnaire satisfied both content and face validity. Cronbach's Alpha of internal consistency was used to determine the validity. The reliability value of the questionnaire was 0.84, which implies that the instrument is reliable. Mean, percentage, standard deviation and t-test were used to answer and test the research questions and research hypotheses at a 0.05 level of significance.

Results on the Demographic Characteristics of the Respondents

Table 1: Demographic Data of CRS Teachers		
Variables	Frequency	Percentages (%)
a. Gender		
Male	78	52.00
Female	72	48.00
Total	150	100.00
b. Qualification		
NCE CRS	71	47.30
B. A. (Ed.) CRS	21	14.00
B. A. CRS with PGDE	8	5.30
B. A. CRS without PGDE	43	28.70
M. Ed. CRS Studies	7	4.70
Total	150	100.00
c. School Type		
Private	84	56.00
Public	66	44.00
Total	150	100.00

Table 1 above shows the demographic data of the Christian Religious Studies teachers in Ekiti State based on gender. Out of 200 teachers sampled, 78 (52.00%) were males, while 72 (48.00%) were females. Thus, the majority, 78 (52.00%) of the participants were male CRS Secondary School teachers in Ekiti State. Also, 71 (47.30%), 21 (14.00%), 8 (5.30%), 43 (28.70%) and 7 (4.70%) were holders of the Nigeria Certificate in Education (Christian Religious Studies), B. A. (Ed.) CRS, B. A. CRS with PGDE, B. A. CRS without PGDE and M. Ed. CRS. Lastly, 84 (56.00%) and 66 (44.00%) were private and public school CRS teachers, respectively.

Results

Research Question 1: What is the level of teachers' perception of the parables of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria?

To answer Research Question 1, CRS teachers' responses on their levels of perception of the parables of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, are summed and subjected to frequency counts and percentages. The result is presented in Table 2

Table 2: CRS teachers' responses on their levels of perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria

S/N	ITEMS	VLE	LE	M	LGE	VLGE
	Items on Teachers' Perception of Parable of the Sower for Promoting Positive Values					
1.	To what extent do you believe the Parable of the Sower promotes values such as perseverance in your students?	04 (2.7)	05 (3.3)	38 (25.4)	56 (37.3)	47 (31.3)
2.	To what extent does the Parable of the Sower help students appreciate the importance of being receptive to knowledge and commitment in achieving success?	10 (6.7)	04 (2.7)	36 (24.0)	45 (30.0)	55 (36.6)
3.	In your view, to what extent does the Parable of the Sower encourage students to cultivate humility, patience, faithfulness and kindness toward others?	06 (4.0)	09 (6.0)	13 (8.7)	40 (26.7)	82 (54.6)
4.	To what extent do you think the Parable of the Sower encourages students to persevere through challenges and setbacks?	12 (8.0)	18 (12.0)	32 (21.3)	49 (32.7)	39 (26.0)
5.	To what extent do you feel the Parable of the Sower promotes a sense of hope and optimism in your students?	05 (3.3)	22 (14.7)	29 (19.3)	38 (25.3)	56 (37.4)
6.	How much do you think the Parable of the Sower influences students' understanding of the importance of nurturing positive character traits?	09 (6.0)	05 (3.3)	22 (14.7)	49 (32.7)	65 (43.3)
7.	How much do you agree that the	18	21	35	40	36

	Parable of the Sower contributes to students' understanding of responsibility and personal growth?	(12)	(14)	(23.3)	(26.7)	(24)
8	How much do you believe the Parable of the Sower helps students understand the impact of their choices on their future?	12 (8.0)	19 (12.7)	38 (25.3)	35 (23.3)	46 (30.7)
9.	How much does the Parable of the Sower inspire students to engage in self-reflection and strive for personal improvement?	22 (14.7)	10 (6.7)	17 (11.3)	52 (34.7)	49 (32.6)
10	How much do you think the Parable of the Sower helps students understand the concept of resilience in facing life's challenges?	16 (10.7)	20 (13.3)	29 (19.3)	41 (27.3)	44 (29.4)

Keys: Very Little Extent (VLE)

Little Extent (LE)

Moderate (M)

Large Extent (LGE)

Very Large Extent (VLGE)

Table 2 shows the result of CRS teachers' responses on their levels of perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria. The table indicates that 56 (37.3%) of the respondents indicated to a Large Extent (LGE) that the Parable of the Sower promotes value such as perseverance in students in item-1 as the highest frequency and percentage, 55 (36.6%) of the respondents indicated to a Very Large Extent (VLGE) that the Parable of the Sower help students appreciate the importance of receptive to knowledge and commitment in achieving success, 82 (54.6%) of the respondents indicated to a Very Large Extent (VLGE) that the Parable of the Sower encourage students to cultivate humility, patience, receptivity, faithfulness and kindness toward others, 49 (32.7%) of the respondents indicated to a Large Extent (LGE) that the Parable of the Sower encourages students to persevere through challenges and setbacks, while 56 (37.4%) of the respondents indicated that the Parable of the Sower promotes a sense of hope and optimism in your students, while 52 (34.7) of the respondents indicated to a Large Extent that the Parable of the

Sower inspire students to engage in self-reflection and strive for personal improvement among others. Since the teachers' responses to all the items fall within LGE and VLGE, this confirms that the Parable of the Sower promotes values such as perseverance, humility, receptivity, and guide to inspire students in their spiritual growth and character development. Also, the parable helps teachers to understand that students learn in different ways and at different rates, which will make them tailor their approach to meet their individual needs.

Hypotheses Testing

The t-test was used to test hypotheses 1, 2 and 3, all at a 0.05 level of significance. Hypotheses 1, 2 and 3 took care of Research Questions 2, 3 and 4

H₀₁: There is no significant difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender.

In order to test hypothesis 1, teachers' perceptions of the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender, are coded and analysed using an independent t-test statistical analysis. The result of the t-test is reported in Table 3.

Table 3: The t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria, based on gender

Variable	No	Mean	Std.	t-value	Df	p-value	Remark
Male	78	11.22	8.01	1.44	148	0.09	NS
Female	72	10.95	9.17				

Table 3 shows the result of the t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on gender. The table shows a t-value of 1.44 and a p-value of 0.09, which is greater than 0.05 ($0.09 > 0.05$). Since 0.09 is greater than the 0.05 alpha level of significance, the null hypothesis is not rejected. This implies that there is no significant difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on gender.

Ho₂: There is no significant difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification.

In order to test hypothesis 2, teachers' perceptions on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification, are coded and analyzed using an independent t-test statistical analysis. The result of the t-test is reported in Table 4.

Table 4: The t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification

Variable	No	Mean	Std.	t-value	Df	p-value	Remark
Qualified	107	8.17	9.02	1.02	148	0.04	S
Unqualified	43	8.75	9.56				

Table 4 shows the result of the t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification. The table shows a t-value of 1.02 and a p-value of 0.04, which is less than 0.05 ($0.04 < 0.05$). Since 0.04 is less than the 0.05 alpha level of significance, the null hypothesis is rejected. This implies that there is a significant difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification.

Ho₃: There is no significant difference in the teachers' perception of the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on school type.

To test hypothesis 3, teachers' perceptions on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on school type, are coded and analyzed using an independent t-test statistical analysis. The result of the t-test is reported in Table 5.

Table 5: The t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on school type

Variable	No	Mean	Std.	t-value	Df	p-value	Remark
Private	84	9.44	12.08	1.16	148	0.06	NS

Public 66 10.03 11.13

Table 5 shows the result of the t-test on the difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on school types. The table shows a t-value of 1.16 and a p-value of 0.06, which is greater than 0.05 ($0.06 > 0.05$). Since 0.06 is greater than 0.05 alpha level of significance, the null hypothesis is not rejected. This implies that there is no significant difference in the parable of the sower for promoting positive values among secondary school students in Ekiti State, Nigeria based on school type.

Discussion of Findings

The study sought to know how teachers perceived the parable of the sower for promoting positive values among secondary school students. The first findings of the study show that the majority of the level of the CRS teachers' perception indicated a Large Extent and Very Large Extent to the research questions. This revealed that CRS teachers are familiar with the parable of the sower, which promotes positive values, helps students to appreciate the importance of being receptive to knowledge and commitment to achieve success. The finding is consistent with the findings of Ugwu, Ogwu and Igbokwu (2017), who found that the parable of the sower forms the moral foundation and teaches students to cultivate perseverance and kindness toward others. Paulinus (2025) also agreed that the parable of the sower offers educational values and wisdom for both teachers and students. More so, the research hypotheses 1 and 3 revealed that there was no significant difference in teachers' perception of positive values among senior secondary school students in Ekiti State based on gender and school type. The finding is in agreement with the findings of Ojo and Adeboye (2023), who found that teachers' gender and school types don't have any significant influence on student moral character, while Ayeni (2024) study revealed a significant difference in teacher assessment based on gender and school types.

In addition, the research hypothesis 2 revealed that there was a significant difference in the parables of sower promoting positive values among secondary school students in Ekiti State, Nigeria based on qualification. This implies that teachers' qualifications had a significant influence on promoting students' positive values. The finding supports the finding of Ayeni (2024), who submitted that there was a significant difference in the teachers' assessment of the educational value based on teachers' qualification. The study concluded that qualified CRS teachers performed better than their unqualified counterparts. Also, Bibire (2025) study revealed that there was a significant difference in Islamic Studies teachers' competence in the application of higher-order thinking skills for assessing senior school students in North-central, Nigeria based on teachers' qualification.

Conclusion

Based on the findings of this study, the researcher concluded that Christian Religious Studies teachers in Ekiti State senior secondary schools are conscious of the parable of the sower, which offers valuable educational lessons that promote positive values among secondary school students. The majority of the level of the teachers' perception indicated a Large Extent and Very Large Extent to the research questions. This revealed that CRS teachers generally perceived parable of the sower as effective instruments for instilling moral values among students in Ekiti State, Nigeria, regardless of most demographic or professional variables. Also, the results of these findings showed that there was a significant difference in the teacher perception of the positive values based on teachers' qualifications. However, there was no significant difference in the teacher perception of the positive values based on teachers' gender and school types.

Recommendations

Based on the findings, the following recommendations were made

1. CRS teachers should explore other forms of Jesus' parables, such as the parable of the prodigal son, the Good Samaritan, and the Lost sheep, among others, to curb student decadence.
2. CRS students are encouraged to apply all lessons learned from the parable of the sower to foster their character development.
3. Parents/Guardians should know the importance of investing time with their children and sharing Bible stories, particularly Jesus' parables, to instil timeless lessons in order to promote their children's positive values.
4. Qualified teachers should be employed to teach the subject matter in both public and private schools.
5. Guidance and counselling centres should be utilised to the benefit of the students.
6. Lectures, seminars and workshops should be organised for both the teachers and students at regular intervals.

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