

E-LEARNING IN GLOBAL EDUCATION: CHALLENGES AND PROSPECTS FOR MUSIC AND RELIGIOUS EDUCATION IN NIGERIA

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ABSTRACT: The world becoming a global village has had an influence on everything, particularly the field of education. Education has a globalized outlook both in content and context through E-Learning exercises. The concern of global education is how global developments are integrated into educational curricula irrespective of forms of education at all levels. The current global innovation in education is through Information Communication Technology (ICT), which advocates creativity, knowledge transfer, and critical thinking. E-learning is an evolving development in Nigeria, which, despite the challenges being encountered, is breaking ground in all fields of learning. The outbreak of the COVID-19 pandemic lends voice to the silent campaign for developing an online presence in courses being facilitated in schools. Music and religious education courses are to be designed and facilitated online. However, the fear of how the practical and moral lessons will be imparted to learners is evident. The traditional transmission mode of knowledge needs to give way to the innovative mode propagated through global education. Nigeria, though having some challenges in this regard, is trying to brace up to the situation by registering her presence in

E-Learning activities, though it needs to do more. In Nigerian higher education institutions, computer-assisted instruction in music and religion is necessary to produce capable students who can hold their own against those in developed nations.. This paper will examine E-Learning in global education, the state of music and religious education in Nigeria, the challenges of teaching music and religious education online, and the prospects of E-Learning in the two identified courses.

Keywords: E-Learning, Global Education, Music and Religious Education, Challenges and Prospects, Nigeria.

1. Introduction

E-learning cannot operate without the Internet platform through which teachers and learners facilitate courses. The internet has been a tool through which diverse communications are made nationally and internationally. Afolaranmi (2009, p.25), citing F.F Tsubira and A. Kyeyune on the origin of the internet, states that the advancement in information and communication technologies birthed the internet. Information is shared globally through the internet faster than before, business transactions are made through the internet, and one can get employed in another country while in Nigeria. This conference has many international participants due to the Internet, which affords people the opportunity to contribute without leaving the shores of their countries. The implication is that the world has become a global village where information is at the bet and call of people who access it. Online learning has become a tool to facilitate inter-institutional research collaborations and relations with industries (Miller, 2009, p.40).

In a research by Olatoregun and Binuomote (2007, p.57). The Nigerian Internet Group introduced the Internet to Nigeria in late 1994. The group started the Internet initiative to promote and facilitate access to the Internet in Nigeria. Before this initiative, the Nigerian Telecommunications Limited (NITEL) provided the only access to the Internet. Due to the need for Nigerians to be part of global activities, NITEL provided Internet support for 2 Mbps bandwidth. However, by the end of the 90s, this monopoly was broken as many Internet Service Providers (ISPs) emerged,

such as Linkserve, Cyberspace, Hyperia, Infoweb, PINET, Skannt, Steineng (<https://www.thepeoplehistory.com/>).

2. Literature Review

Kohlberg and Mayer (1972) identified three approaches to moral issues about religious education: the inductive, romantic, and cognitive-structural. The inductive approach embraces teaching a prescribed set of values and morals that serve as the core of the Christian education curriculum. The romantic process does not encourage the provision of a prescribed set of morals and values and, as a result, advocates moral relativism. The cognitive-structural approach supports reasoning and decision-making to determine what is morally good or bad. These three approaches to moral education have their defaults. The inductive approach seems most appropriate for the Christian education censored advocate for specific content in the curriculum. The other methods are relativistic in nature. As a result, the inductive approach has been used in teaching moral education. It was observed by Nwonkwo (2006) that during the pre-colonial and colonial periods, there was a shift of focus from the inductive approach to the romantic approach and the cognitive-structural approach to teaching moral, religious education (Obodoegbulam, et al, 2021, p.3).

2.1. The Place of E-Learning in Christian Education

Citing Ogeri, Obodoegbulam, et al (2021, p.3) remarked that E-Learning is expected to improve pedagogy as the barrier between students and their teachers and remove paving the way for personal interaction in the comfort of their homes without face-to-face-physical-processes. However, Obodoegbulam, et al (p.4) lament that despite the various technological breakthrough in multiple fields, much have not been achieved in transforming the process of restructuring the Christian studies resources searching due to inaccessibility of ICT facilities Obodoegbulam, et al (2021), citing Resnick (2005) claimed that "in most places where new technologies are being used in education today technologies are used to play great roles in reinforcing modern approaches to learning. However, as scientific and technological advances are transforming agriculture, medicine, and other industries, ideas about teaching and

learning approaches remain primarily unchanged in developing countries" (Obodoegbulam, et al, p.3-4).

Some Christian teachers are not digitally knowledgeable even when these ICT facilities are readily available. When knowledgeable and skilled, power supply, which is regularly and frequently interrupted, is a significant setback to the performance of these ICT facilities. Many rural areas in Nigeria lack access to the National Grid coupled with incessant vandalization of cables and other materials whereby the large population of those interested in Christian education in the rural areas are forced to abandon such dreams unless they have the means of moving to the urban cities.

E-Learning and Christian education are interactive in that one can communicate with either one's professor or other students in one's class. Sometimes, it is delivered live where one can electronically raise one's hand and interact in real time, and sometimes it is a lecture that has been pre-recorded. In addition to grading students' participation, assignments, and tests, a teacher or professor engages in regular communication with the students. E-learning has shown to be an effective training tool, and for many Christian educators, online learning is quickly taking the place of traditional classroom instruction.

2.2. E-Learning and Global Education

Generally, learning occurs anywhere and through any means of disseminating information. It can be formal, informal or nonformal. E-Learning in this paper is a formalised teaching carried out through electronic resources. Facilitators and learners use computers and the Internet in teaching-learning processes. "E-learning is the transmission of education to multiple recipients simultaneously or at different times via a network-enabled transfer of skills and knowledge. (<https://economictimes.indiatimes.com/definition/E-Learning>).

Devices for E-Learning are desktop computers, laptops, smartphones, and tablets, though the most common is smartphones, as many students cannot afford computers. The irony is that students who were hitherto banned from bringing smartphones to schools are now encouraged to do so because they have an important place in the

classrooms. Pen drives and optical discs are two examples of electronic instructional resources gradually replacing books. The Internet, available around the clock, anywhere, at any time, can also be used to share knowledge (<https://economictimes.indiatimes.com/definition/E-Learning>).

The traditional learning mode had been a physical classroom where learners congregated before the teacher, and instructions were passed to learners. E-learning was not part of teaching-learning exercises until the computer was introduced and became part of human activities. E-learning was not wholeheartedly accepted at its inception due to several factors. Some people are still cold towards E-Learning, giving the same reasons others gave over fifteen years ago. Turoff (2009, p. xxxii) identified the following reasons why people are still recalcitrant about teaching their courses through E-Learning:

i). No one should be allowed to teach a regular college course online because it would shortchange the student, and this would not be ethical! ii). Computers were cold and impersonal, and no one wanted to use them for human communications. iii) They were a lot more expensive than using a 10-cent telephone call or even a physical letter. iv) They could not provide the entire college experience and the other necessary support services (libraries, tutoring). v) The courses would not provide acceptable learning for a degree program. vi). Campus students should not be allowed to take these courses. vii) They would not provide rewards for academics seeking Promotion and Tenure Credit. viii) They were more work for the instructor than face-to-face courses. ix) This will destroy colleges and replace them with commercial attempts at colleges and universities. x) Some students did not have their computers.

Although biases against E-Learning will keep surfacing, it is worth venturing into in order to contribute to global education and learn from seasoned and experienced facilitators on courses of interest, and in this case, music and religious education.

3. Statement of the Problem

It is observed that despite the opportunity provided by Information Communication Technology (ICT) to make teaching-learning exercises easier through E-Learning,

many teachers and students are hampered and are shying away from taking advantage of teaching music and religious education online due to held beliefs by some teachers that traditional form of teaching is preferred above online learning. Disadvantaged students preferred the traditional form of education, not because they could not be involved in E-Learning, but are disadvantaged by some factors.

4. Purpose of the Study

This study explores the challenges and prospects that music and religious education may have through E-Learning in global education. The objectives of the study are to:

- a. find out the perception of respondents on E-Learning in music and religious education
- b. study respondents' disposition toward teaching music and religious education online
- c. investigate the challenges associated with facilitating music and religious education through E-Learning
- d. discover the extent to which respondents are involved in using electronic devices for E-Learning.
- e. examine the prospects of music and religious education in E-Learning activities.

5. Research Questions

The following questions are answered through the study:

- a. What are the perceptions of respondents on E-Learning in music and religious education?
- b. How do respondents react to teaching music and religious education online?
- c. Are there challenges associated with facilitating music and religious education through E-Learning?
- d. To what extent are respondents involved in using electronic devices for E-Learning?
- e. What are the prospects of E-Learning for music and religious education in Nigeria?

6. Methodology

The design used was descriptive. Three hundred (300) respondents from three (3) schools where music and religious education are offered are purposively selected using a self-constructed questionnaire titled: "E-Learning in Global Education Questionnaire (ELGAQ). ELGAQ employed a four-point Likert scale, ranging from "strongly agree" to "strongly disagree," to gauge respondents' levels of agreement and disagreement with the questionnaire's components. Respondents' level of engagement with e-learning on electronic devices is graded from "very high" to "very low."

7. Data Analysis

Research Questions One: What are respondents' perceptions of E-Learning in music and religious education?

Table 1: Perceptions of E-Learning in Music and Religious Education

Statements	SA		A		D		SD		Mean	SD
	Fre q	%	Fre q	%	Fre q	%	Fre q	%		
Religious education and music skills are being taught online in our school	10	3	20	6	70	23.3	50	16.7	37.5	27.0887
Religious education and music are best-taught face-face	150	50	80	26.7	20	6.7	10	3	68.75	72.34
E-Learning is a new approach to music and religious education	50	16.7	70	23.3	150	50	60	20	80	45.96
I am involved in teaching and learning music and religious education online regularly	25	8.3	55	18.3	170	56.7	50	16.7	72.5	67.28

Source: Fieldwork 2022

Table 1 reveals that respondents are not ignorant of music and religious education being facilitated through E-Learning. Respondents with a Mean score of 80 are of the opinion that it is not a new phenomenon; rather, it has been in practice though they are not involved in taking any of the courses online as respondents with a Mean score of 72.5 disagree with the assertion of teaching or learning online. Respondents with a Mean score of 68.75 still prefer face-to-face instruction to online.

Research Question Two: How do respondents react to teaching music and religious education online?

Table 2: Reactions to teaching Music and Religious Education Online

Statements	SA		A		D		SD		Mean	SD
	Freq	%	Freq	%	Freq	%	Freq	%		
The use of E-Learning software has not adequately addressed the teaching of music and religious education in some Nigerian schools.	170	56.7	80	26.7	20	6.7	10	3	12.5	63.66
I do not have devices that allow or enable me to access courses online	20	6	30	10	170	56.7	80	26.7	74	71.31
Some musical skills and religious issues are best taught in a traditional classroom.	200	66.7	55	18.3	30	10	15	5	74	72.86
I learned at least one of the following music skills: conducting, keyboard, guitar, violin, trumpet, saxophone, recorder, piano, and organ online.	0	0	10	3	50	16	200	66.7	65	86.24

Source: Fieldwork 2022

The table above presents the data of respondents' reactions to facilitating music and religious education through E-Learning. Reactions range from not having devices to access courses online, with a Mean score of 74, to the held-on belief of preference for the traditional classroom, with a Mean score of 74. 66.7 per cent of respondents,

with a Mean score of 65, reacted that they did not learn any musical instrument via E-Learning. Software to facilitate the courses is not readily available in schools, as respondents with a Mean score of 12.5 reacted to this.

Research Question Three: Are there challenges to facilitating music and religious education through E-Learning?

Table 3: Challenges of Facilitating Music and Religious Education through E-Learning

Statements	SA		A		D		SD		Mean	SD
	Fre q	%	Fre q	%	Freq	%	Freq	%		
Some students develop lukewarm attitudes towards online music and religious education due to a lack of means to access it.	120	40	85	28.7	65	21.7	30	10	74	33.17
Lack of confidence to use technology to teach by some teachers.	97	32	79	26.3	60	20	63	21	74	17.23
Interruption of ICT facilities is caused by a lack of electricity and an absence of an internet network.	270	90	22	7.3	8	2.7	0	0	89	123.03
E-Choir rehearsal is sophisticated and challenging	100	33	150	50	35	11.7	15	5	70	50.35
There are no adequate facilities to enhance E-Learning in music and religious education in most schools in Nigeria.	140	46.7	77	25.7	64	21.3	20	6.7	74	42.26

Source: Fieldwork 2022

Table 3 presents the data on challenges associated with E-Learning in music and religious education. It ranges from lack of adequate facilities in most schools, with a Mean score of 74, lack of means to access the courses online, with a Mean score of

74 and lack of confidence to use technology to teach by some teachers, with a Mean score of 74. The interruption of ICT facilities through lack of electricity and the absence of a network is another challenge affecting the facilitation of music and religious education online, with 90 per cent of respondents with a mean score of 89 agreeing with the assertion.

Research Question Four: To what extent are respondents involved in using electronic devices for E-Learning?

Table 4: The extent to which Respondents are involved in electronic Devices for E-Learning

Statements	VH		H		L		VL		Mean	SD
	Freq	%	Fre q	%	Fre q	%	Freq	%		
I can use musical software effectively	10	3	27	9	78	26	180	60	74	71.17
I use webinars and Google Classroom for E-Learning in religious education	134	44.7	14	49	15	5	4	1.3	63.75	62.16
I can use the following software to access music education online: finale, Sibelius, iSpring, and Cubase.	5	1.7	10	3.3	30	10	255	85	74	104.08
I access religious instructions through podcasts and Zoom meetings	170	56.7	50	16.7	68	22.7	10	3.3	74	67.21

Source: Fieldwork 2022

Table 4 presents the data on the extent to which respondents use software for music and religious education online. Except for those who participated in religious education online who are favourably disposed to the use of software online, most respondents affirmed negatively to using software for music education. 60 per cent, with a Mean score of 74, very low in the use of music software.

Research Question Five: What are E-Learning prospects for music and religious education in Nigeria?

Table 5: Prospects of E-Learning for Music and Religious Education in Nigeria

Statements	SA		A		D		SD		Mean	SD
	Fre q	%	Fre q	%	Fre q	%	Fre q	%		
Through ICT, scholars share creative ways and innovative methods of research and other educational ideas.	100	33	97	32.3	3	1	0	0	46	57.79
E-Learning can boost students' performance in music and religious education.	206	68.7	92	30.7	2	0.67	0	0	74	83.17
It gives the opportunity to learn in different ways.	92	30.7	200	66.7	8	2.7	0	0	74	83.17
It promotes creativity on the part of learners and teachers.	75	25	225	75	0	0	0	0	75	96.59

Source: Fieldwork 2022

Table 5 is the result of the prospects of E-Learning for Music and religious education in Nigeria, where it is given proper attention. All respondents are in favour of these prospects. 75 per cent of respondents, with a Mean score of 75, consented to the view that E-Learning promotes creativity in the users. Relatedly, respondents with a Mean score of 74 opined that E-Learning is an avenue of learning in different ways, while 68.7 per cent of respondents with a Mean score of 74 obliged to the assertion that E-Learning can boost students' performance in music and religious education.

8. Discussion of Results

Since global education is at the forefront of advocating E-Learning, it is necessary for students and their facilitators to be informed and involved in the practice. From the results of research question one, it was observed that respondents are aware of

studying music and religious education online, though with some biases. Though E-Learning is an innovative way of learning which should be encouraged by teachers and learners in religious and music education, yet, respondents still agreed that the traditional classroom is preferable to E-Learning. This finding implies that there is enough awareness of E-Learning among respondents, as corroborated by Olasina (2012, p.10), who studied students' E-Learning experiences in a Nigerian University and reported high awareness of E-Learning research among the students. Anejo's research (2007) revealed that National Teachers' Institute students know emergent instructional technologies. Garry (p.40) suggested factors that are promoting E-Learning education which strengthen the awareness of E-Learning in music and religious education as (i) The variety and quantity of universities offering online distance education programs are growing.

(ii) the blurring of distinctions between distance education and campus-based instruction, and (iii) the growing importance of inter-institutional collaborations in online distance education.

The results for research question two reveal that despite the awareness of the students and teachers on E-Learning, 66.7 per cent of respondents with a Mean score of 74 reacted to applying the concept to music and religious education, showing the held-on belief that certain subjects are better taught in traditional classrooms to E-Learning due to the sacredness attached to them. This could mean respondents prefer face-to-face contact with a music instructor to learn musical instruments. At the same time, since it is difficult to measure the students' moral and spiritual formation through E-Learning, personal contact is still preferable by the respondents. This finding is supported by Kowino, Agak and Kochung (2012), who asserted that imparting religious education to school-age adolescents is essential to their development of morals by instilling the right attitudes towards social obligations and responsibilities in society. Musongole (2010) stated that Religious Education deals with emotions, values, and feelings and leaves room for learners to make concrete decisions.

From the result of research question three, it was discovered that respondents with a Mean score of 89 attested to the challenges of online music and religious education

largely because of economic and technical factors as well as Nigeria's factor of power and network failure. Baiyeri's (2019, p.5) study corroborated this when he discovered that an epileptic electricity supply, inadequate internet bandwidth, which negatively affected video conferencing, live streaming and downloading training video files and the high cost of internet service by Internet Service Providers are some challenges of E-Learning to confirm this finding. A peculiar factor in E-Learning, though not peculiar to Nigeria, is when the system is down. The common statement is "no network." Jewell (2004, p.162) considers this factor a terror to many internet users worldwide because it cuts off communication and vital information, opportunities and transactions are missed at that moment. Whenever there this occurs, teaching-learning activities are hampered. One can infer from the finding that if the barriers are removed, music and religious education stakeholders can embrace E-Learning in music and religious education.

Research question four tested the extent to which students and teachers use E-Learning technologies for study in music and religious education. Each E-Learning technology revealed a very low extent of using webinars, Google classrooms, podcasts, and zoom meetings for religious education and the use of Sibelius, Finale, iSpring, and Cubase for music education. This could result from the fact that some respondents do not have devices to access courses online, while those relying on Smartphones may be limited, particularly for music Apps. Though religious education does not have any particular Apps from the general online educative Apps used to facilitate learning, some find it difficult to get due to their financial status as students, and some teachers fall into this category. Ajadi, Salawu, and Adeoye (2008) supported the finding of software and license costs, stating that certain software is highly costly to purchase since they are not produced locally but developed in Europe and other developed countries to suit their system and make their living. The cost and even the software interpretation put off some students who showed interest. Inequality of access to the technology itself by all the National Open University of Nigeria (NOUN) students experience the so-called digital divide: The cost of a Personal Computer (PC) and In Nigeria, laptops remain highly costly when one considers the average worker's income. Most NOUN students who are

fortunate enough to own a PC or laptop are not online, which results in additional expenses they cannot afford.

The Prospects of E-Learning for music and religious education in Nigeria was the focus of research question five. Despite respondents' attitudes to teaching and learning religious and music education online, all respondents, with a Mean score of 75, 74, 74 and 46, were optimistic that learning or teaching the two disciplines has good prospects in Nigerian schools. Osuji & Awana (2019, 28) posited the benefits of E-Learning as helping students to construct spontaneous learning situations, discussing knowledge and implications through interface with the system, people, and technology as they progress through daily life using mobile devices to teach. Students will benefit at all levels of education by increasing enrollment and leading to an increased student population. Rogers (2008, p. xxxvi), citing Seely-Brown & Adler (2008, p. 30), reviews the need for E-Learning in the contemporary above the traditional mode of learning and summarizes that in place of the conventional supply-push pull method of helping students accumulate a knowledge inventory, we now require a new approach to learning that is defined by a demand-pull mechanism. The emphasis in demand-pull learning is on facilitating engagement in action flows, with a dual focus on collateral learning and "learning to be" through enculturation into practice.

9. Conclusion

From the findings, E-Learning in music and religious education is innovative and beneficial to secondary school students and teachers. The extent of involvement in E-Learning technologies for the study of music and religious education was very low. Many of the negative views encountered in the early days of this innovation are still prevalent. There are still important biases to overcome in carrying this technology to what should be the normative goals for efforts in this area. Some of the comments we faced in those early days. This demands that for global education's goal to be achieved, a change of attitude that embraces E-Learning should be encouraged.

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