

Chapter 100

Social Media Integration in Educational Administration as Information and Smart Systems: Digital Literacy for Economic, Social, and Political Engagement in Namibia

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ABSTRACT

The proliferation and access to social media platforms that allow easy access to information systems and services, content creation, and sharing, in a convenient form, has taken education administration and management by storm. Facebook is one of the many online media that can let education administrators and managers interact with each other or their subordinates by sharing information about themselves or any topical community issue via personal profiles or institutional profiles. Furthermore, it is noted that social media applications by their nature have the capabilities of educating, informing, entertaining (leisure), and socializing the audience. The research revealed that there are various groups on Facebook where youthful education administrators can use to post educational information and discuss pertinent issues concerning their institutions. Indeed, social media are being used as channels to foster economic, social, and political development education among Namibian educational administrators.

DOI: 10.4018/978-1-6684-7123-4.ch100

INTRODUCTION

In recent years, the education systems have been facing alternatives in learning and teaching activities with new and multi-use of technologies in which they transformed learning environments (Durnalı, Orakcı, & Aktan, 2019). School administration and management experts (e.g. Erçetin, Akbaşlı and Durnalı, 2018; Durnalı, 2013;2019) have been debating on the adverse effect of digitalisation and how it can enhance administrative services of schools, tertiary institutions and relevant departments from primary to tertiary educational level. This led to discussions and academic conversations among educational administration researchers around the globe. Several studies (Raja, 2018; Raut & Patil, 2016) revealed that the emergence of social media platforms brought positive changes to administration and management as school leaders, Heads of Departments, inspectors, Directors of education both in urban and rural areas can now virtually manage their functional units with easy. It came to light that some educational managers created Facebook pages for their schools or institutions of higher learning; departments, classes or probably staff members. In other cases, they have created WhatsApp groups to enhance and fasten their communications with their subordinates. This did not only economically benefit the institution as it is now spending less money on organising offline meetings, but it is accelerating the decision making processes at that institution.

Though this was supposed to be a good opportunity for e-governance in educational administration, there are some individuals that have created their own social media platforms and pages depicting institutional names. However, these platforms to certain extend are not used wisely and are mostly accused of spreading Fake News and misinformation about policies, incidences and overall management of educational systems in developing world. We are currently facing numerals challenges in this and as educational administrators, we need to be vigilant and become digital literate to ensure that our digital actions, space and efforts are not compromised by the most digital literate members of the society aimed at causing chaos in education. These technological advancements such as education 4.0, society 5.0 calls for greater efforts from us as educational administrators to upgrade our digital competencies on social and cultural ethics of these platforms. Additionally, this also require our systems, policies and systems to be reformed, revisited and re-engineered to be digitally ready for all the good and bad effects of virtual administration. The arrival of these digital platforms serve as an extension that can make education as a lifelong learning opportunities for administrators for continuous acquisition of knowledge and skills. Our local educational legislations as well as school policies are also demanding contemporary soft and technical skills that we all need to have to make sure that activities are digitised to the benefits of our learners and students. During the integration process we should also not forget that the digital divide is partly claimed to be a crippling factor the integration and utilisation of various technologies in the administration of educational institutions be it at primary, secondary or tertiary levels. Namibia is one of those countries that is trying by all means to narrow this gap through public private partnership agreements. Therefore, utilisation of social media as a virtual public, where social, economic and political education takes place became now a pressing issue for all educational administrators and managers.

BACKGROUND

Facebook is one of the emerging technological advancement tool for social, economic and political debates. Due to the mushrooming of affordable smartphones from various Indian and Chinese shops, the

majority of Namibians have access to social media (Shihomeka & Arora, 2018). Additionally, the free and pre-loaded data given by various telecommunications providers such as Mobile Telecommunication (MTC), also increases the number of Facebook users in Namibia. Currently we have over 570 000 Facebook users in Namibia. The arrival of Information and Communication Technologies which allows for easy access to information systems and services in a convenient form, have taken the globe in a storm fashion. Facebook also have a group of applications which can allow users to share their common interests by providing a common space where users can meet others that are interested in a specific topic, disseminate information about that topic, and have public discussions relevant to that topic (Conroy, Feezell & Guerrero, 2012). The use of these technologies enables easier accessibility and retrieval of information from anywhere and anytime. Social media technologies have become a conventional, modified personal relationship enabled individuals to contribute and engage in a number of issues and open up new avenues and encounters for economic, social and political development education among Namibian people. Furthermore, it is noted that social media technologies by their nature have the capabilities of educating, informing, entertaining and socialising the audience if used ethically.

The proliferation of internet access and an increase in mobile phone subscriptions in Namibia and globally, necessitated assumptions, debates and enabled greater digital participation of youth and adults in the political sphere. Social media can be defined as interactive computer-mediated technologies or websites and applications that enable users to create and share content or to participate in social networking and virtual communities, share information, ideas, personal messages and other contents such as videos and audios. Some of the popular social media platforms are Facebook, Twitter, WhatsApp, Instagram and LinkedIn. All these platforms can be accessed via mobile phones. Some studies reported that over 500,000 Namibians are on these platforms. The presence of youth on social media platforms is said to be higher than the elders' online presence. Although Namibia is characterised by a high national unemployment rate at 34% especially among the youth, which stands at 43%, the majority of the youth in Namibia own mobile phones for easy communication purposes (NSA, 2017). There are reportedly more mobile phones than the size of our population. It is said that more males own mobile phones than their female counterparts. It is very interesting that, even the youth from marginalised communities have access and own mobile phones. There are two groups of mobile phone owners in Namibia: those that own smart phones that can enable them to have access to internet services including mobile social media such as Facebook, Twitter, Instagram, WhatsApp and others and non-smart phone owners. This can be attributed to affordable phones available at Indian and various Chinese shops around the country. Interestingly, Social Media are currently praised for creating digital publics whereby citizens from different corners can meet at their convenience to debate, discuss, share and educate each other on various issues that affect their lives regardless of their political affiliation, social class, ethnicity, age, education level or employment status.

Our latest observation on various platforms in Namibia is that, citizens create social media pages on Facebook or other platforms to serve as meeting and discussion points of various political, social, economic and technological issues. This can best be described by the increasing and mushrooming of various Facebook pages and WhatsApp groups joined by citizens especially the youth depicting names of various school institutions. Fascinatingly, University graduates, youth from well-off families and grade 12 school leavers tend to dominate these digital platforms than any other group. Mostly youthful educational administrators in urban and semi-urban areas are more on social media than others due to the digital divide that cripples the democratic digital sphere. Therefore, these platforms can be a source of information retrieval, political conversation and economic development education for our country.

Problem Statement

Most people adapt easily to social media and like to interact with their friends and other people this way. Many Namibians are seeing a great deal of success by using social media in particular Facebook as a means of communicating, educating and sharing information with other Namibians. In the process, digital literacy is now a common issue on various public platforms. School managers and administrators are not an exception in this as they are looking for digital avenues to manage their schools and other relevant institutions digitally. Digitalisation brought a number of great benefits to school administrators as they can manage their schools and educate the society from the comfort of their offices or homes. It is observed that, there is still lack of Social media into economic, social and political education. Additionally, many schools and educational institutions have advanced technological systems and facilities, but the digital readiness of school administrators and other staff members is believed to be an obstacle to their full integration in e-administration of schools or tertiary institutions in Namibia. Therefore, this chapter explored the use and integration of Social Media (SM) as Information and smart systems for economic, social and political education in Namibia. Additionally, how social media can be integrated in the Namibian educational curriculum to offer cross-curricular issues to the society. The aim is to have an empowered society which does not only rely on education that takes place inside the classroom. Social Media are becoming complementary lifelong learning platforms for a digital economy.

Research Questions

The study was designed to address three questions which were central to exploring social media as information systems and services for economic, social and political development education in Namibia. The study was guided by the following questions:

- In what ways do young administrators and managers in the education system use Facebook as a social tool in Namibia?
- How can Facebook be used as an information system and services economically by the youthful school administrators and managers?
- To what extent does Facebook can be regarded as a political information system for educational administration and development?

SOCIAL MEDIA AS AN E-DEMOCRACY TOOL FOR YOUTH ENGAGEMENT IN NAMIBIA

Lately, there has been a decline of youth presence and attendance in offline political and non-political activities in Namibia (The Namibian Newspaper, November 2017, p.14). This came to light as the youth view traditional political gatherings as not addressing their unique problems and situations. Although youth participation in national elections such as the national assembly and presidential elections is reported to be relatively high in the previous elections, there is a grave concern of youth participation in regional and local authority elections. Some studies reported that youth are not taking part in elections, disengaged, not members of political parties and find it difficult to communicate with their fellows in various political organisations (Archambault, 2013; Asgarkhani, 2005; Chadwick & May, 2003). We

observed that during election campaign rallies, the presence of youth at these gatherings tend to be lower than that of adults and children. Apart from party politics, youth are also not seen at community meetings/gatherings such as constituency councillors'/village headmen's meetings. This trend of less engagement of youth in regional, local politics and civic duties in Africa, particularly in Namibia is associated and linked to a number of challenges, including old guards (ageing politicians) across the political spectrum clinging to power, and the lack of youth representation in political leadership positions. It is believed that youth feel that the current politics in Namibia is for older politicians that are not inclusive, self-centred and not accommodative when it comes to youth empowerment and capacity building. Youth also claim that going to those offline meetings or gatherings is only a waste of time rather than staying at home and do some other constructive activities. They have cited a number of reasons such that at those meetings, speakers tend to focus more on political history and liberation struggle issues which are less important to nowadays youth. Youth further stated that offline community meetings and gatherings are highly politicised, characterised by restrictive political protocols that need to be followed and youth do not feel free to express themselves in front of the elders as they may be seem to be violating cultural norms and values (Gökçe-Kızılkaya & Onursal-Besgül, 2017; Kruikemeier & Shehata, 2016; Papacharissi, 2016). They also said they are more interested in socio-political discussions that can pave way for improved standard of living for the youth in Namibia, especially addressing the high unemployment rate, land distribution, youth empowerment projects, do away with political favouritism, tribalism and politics of the belly.

Political participation in the eyes of old politicians, especially those that participated in the liberation struggle of the Namibian independence has been regarded as active attendance and presence of citizens at political rallies, meetings, conferences, and other gatherings like that. This has been declining as citizens particularly the youth opt not to attend these meetings as they can also participate digitally. In recent years, reports have surfaced on the political engagement practices among civic and political leaders in regional and local authorities in Sub-Saharan Africa, particularly in Namibia (Kruikemeier & Shehata, 2016; Papacharissi, 2016). They are accused by the youth of not involving their citizens actively in public debates, political activities and community projects. Citizens have complained that their government representatives are not easily accessible and available to listen to their needs, aspirations and the wants of their community members. This has led to some of the youth to find politics less engaging and interesting. This prevails, despite the Namibian government's efforts to construct regional councillors' offices in all the constituencies around the country, in addition to the provision of mobile phones, phone allowances, internet connectivity and a car to reach communities, regardless of the geographic location of the villages. It became clear that youth and political leaders rarely use these facilities as provided by the government to interact in order to strengthen inclusive digital democracy.

With an increase in mobile phone subscriptions in Namibia, civic and political leaders' engagement practices are expected to leverage the newly created public sphere by these media to be as inclusive as possible to provide equal opportunities for all the citizens to debate matters concerning their regions or constituencies. A recent research that we conducted recently reveals that, although, mobile phone numbers for regional politicians were made available publicly, the youth still found it difficult to talk directly to the politicians as their calls were either not being answered or they were instructed by the assistants in the councillors' offices, who usually answered the politicians' phones when they were in meetings, to make appointments. Given that, leaders are not reachable on their mobiles and most of the youth own mobile phones that enables them to use social media platforms, they came up with various e-democracy initiatives that serve as their digital platforms to discuss issues that affect their lives (Gökçe-Kızılkaya

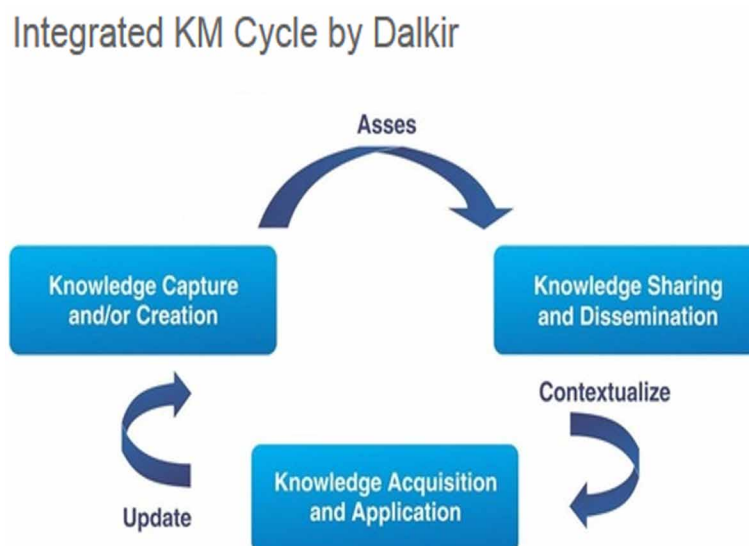
& Onursal-Besğül, 2017). They created various social media pages and account that make it easier for them to meet anytime. Not only the youth created digital platforms, but some regional politicians also created social media accounts as engagement platforms. Therefore, the implementation of a social media policy and implementation plan by the Namibian government may address some of these digital engagement practices. However, we are cautioning that the government really need to provide effective training on social media ethics and practices to the employees and the community at large. Failure to do this, this policy will not yield the intended outcomes as majority of the people, including some political leaders are digital illiterate and have a negative attitude towards the use of social media platforms as engagement platforms. Based on findings there is less inclusivity as anticipated with the mobile phone emergence and social media in the political sphere especially at regional and local authority level. We are recommending that, proper and continuous social media trainings should be conducted throughout the country, regional councils should appoint a trained and qualified digital media/social media officer for effective implementation and interaction with local citizens. We are also suggesting that, the appointed social media officer should be political neutral and free from political hallucination. Finally, we of the opinion that each region should have a social media center/department. At the end we need to enhance digital participatory democracy and promote digital inclusiveness among our citizens.

Integrated Knowledge Management Cycle

The chapter used the Integrated Knowledge Management Cycle (IKMC) to explain how individuals are being developed economically, socially and politically through social media technologies. Dalkir (2005) proposed the integrated knowledge management cycle comprising of three major stages:

- Knowledge capture and /or creation.
- Knowledge sharing and dissemination.
- Knowledge acquisition and application.

Figure 1. Integrated Knowledge Model (Source: Dalkir, 2005)



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In the transition from knowledge capture/ creation to knowledge sharing and dissemination, creation of knowledge is critical to provide lifelong learning opportunities for educational administrators. Knowledge is then contextualised in order to be understood (acquisition) and used (application) by the users. This stage feeds back into the first one in order to update the knowledge content. The application of the IKMC to the study at hand is that through Facebook groups' knowledge is being captured, shared, disseminated and assessed. Knowledge is further contextualised to national and local situations, understood and used to develop an individual economically, socially and politically. These stages further used to update the initial knowledge content.

Facebook is an online medium that lets users interact with each other by sharing information about various topics of interests and concerns. Although initially focused on sharing information via personal profiles, Facebook introduced the “group” application in September 2004 as additional basic features. Users share their information by creating public and closed groups and allow others to join the groups to be able to post and comment on what others have posted, which made it to be one of the biggest educational platforms globally. Groups also have the ability to connect individuals who are not friends, yet share common political, social and economic interests. Individuals who would not be normally connected to on Facebook are networked together in these groups based on their shared interests. Groups are unique in the sense that they have a powerful networking ability. Groups also allow members to directly converse with each other over one-on-one private messages, which signifies the powerful potential of groups to facilitate political and social communication. Social media in general, and Facebook in particular, provided new sources of information the regime could not easily control and were crucial in shaping how citizens made individual decisions about participating.

MATERIALS AND METHODS

The chapter employed qualitative content analysis to analyse information shared on six Facebook groups for economic, social and political development. This comprised of two public groups and four closed groups. Digital ethnography was done over a period of 3 weeks (24 July 2017 to 13 August 2017). Qualitative content analysis provided a better understanding of the type of information and discourse to be found among these Facebook groups. See the table that follow:

Table 1. Facebook groups/pages

Group name	Type of group	Members	Admin	Link
Affirmative Repositioning AR- we want land	Public group	134,642	7	https://www.facebook.com/groups/1495977557293810/
Youth in politics	Closed group	33,087	5	https://www.facebook.com/groups/youthsinpolitics/
Political Watch Namibia	Closed group	73,043	6	https://www.facebook.com/groups/politicswatch/
Namibian Entrepreneurs	Closed group	10,370	1	https://www.facebook.com/groups/426930034018693/
Property Namibia- Buy/sell and rentals	Public group	35 620	5	https://www.facebook.com/groups/249455075182569/
Namibians in democracy	Closed group	12 783	5	https://www.facebook.com/groups/415856851838689/

Source: Facebook pages (Online)

In order to understand how the youth, use mobile social media platforms, such as: Facebook and WhatsApp for political and civic participatory education in Namibia, we have conducted a three weeks online ethnographic work on two public groups and four closed groups. We participated in the discussions on different FB pages and WhatsApp groups in the region, especially, those one that are targeting the youth and under the regional youth forum. We kept on asking follow up questions on issues raised on these pages and groups but we kept it minimal to avoid driving members to the intended type of responses. Fieldwork was undertaken from 24 July 2017 to 13 August 2017. One particular advantage of ethnographic research on media, is that it enables scholars to place media forms and practices in context, and consider the human tensions, negotiations and beliefs that are embedded in the everyday interaction with media technologies.

As we subsequently reveal, ethnographic research can provide many important insights that can enable a deeper understanding of social media and of their political potential, and encourage scholars to distance themselves from techno-deterministic assumptions of their effects. The ethnographic analysis was also enriched with qualitative textual analysis of online discussions. Every status update provided by each member was scraped using the *netvizz* software system, along with every comment made by any Facebook or WhatsApp friend or member on these pages. Once texts were scraped, they were exported to a database and entered into the text-based sentiment software, WordStat. This program made it possible to track the most common key words, terms, and phrases. After that, we used ATLAS-ti software to code the data and we used an inductive analyses of qualitative data where the main purpose is to allow themes to emerge from constant comparison, dominant or significant themes inherent in raw data, without the restraints imposed by a more structured theoretical orientation. Each interview, Facebook and WhatsApp group word document was constantly compared with other group or page document to see if there are themes emerging until all themes are exhausted. To protect the identity of participants, the names of participants and those of Constituencies they represent were changed. Where Constituency names are mentioned, then it is based on the researcher's observation or Census results.

FINDINGS AND DISCUSSIONS OF THE RESULTS

This study represents one of the first studies that explored Social Media and Technologies as Information Systems and Services for Economic, Social and Political Development in Namibia. The results are categorised in various categories to provide a clear understanding of social media technologies usage among young Namibians.

Facebook As An Economic Generating Tool

Namibians use Facebook to buy, sell or rent properties in Namibia. A public group called Property Namibia-buy/sell and rentals are created for advertising products, properties, services and events in Namibia. The research revealed that there are various groups on Facebook where people can post their goods on sale in search of customers, economic advancement and other information aimed at educating and awakening citizens to be more informed and aware of things hindering their economic freedom and emancipation.

The posts below talks to the statement above.

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YOUNG FRIENDS, from Friday to yesterday, we registered at total of 385 Delegates, visitors and observers for the #GenerationalAssembly on the National Youth MANIFESTO. All these delegates received documentation pack containing the Discussion Guide providing Clarity of Objectives. They also got identification and all other material they can take home for further mobilization. As expected, the Assembly was a success and exceeded our expectations. While the detailed statements will be released, it is necessary to be informed that the Generational Assembly RESOLVED that in September, a NATIONAL CONSULTATIVE MEETING ON WHAT IS TO BE DONE REGARDING THE SME BANK CORRUPTION be convened. All delegates from 14 Regions and majority of the constituency endorse and acknowledge AR as an Organic Organizational tool for Economic Freedom in general and our Generational in particular. We are building a consciousness from bellow - full of Rhythm and SPIRIT. When the National Youth MANIFESTO is eventually released, it will become clear that Elite Rhetorics, POSTPONEMENT and CONTAINMENT of the Youth as FUTURE leaders is nothing but narratives and tales of Greedy and Self-Glorifying Elites, full of sound and furry Signifying FOKOL. There is no YOUTH organization that is as well organized as the AR MOVEMENT. AR is, therefore, the Zeigists Movement of Revolutionary Change in Namibia. OUR YOUTH Will awaken! (Facebook Member 11, 2017.Affirmative Repositioning).

This post proved to be liked by many Namibians with a total likes of 352 and 6 love. However, the group targeted in this research – Property Namibia-buy/sell and rentals was rarely used despite the group being a public group with 35 620 members and 5 admin.

The research also found out that another group called Namibian Entrepreneurs is not actively in use despite boasting 10 370 members and 1 admin. For the 3 weeks digital ethnography only one post was posted in the group and attracted on like only.

The post read as follow:

Hi everybody. I am looking for long term business partners who can be interested in working with me on a Media project that will operate in the following SADC countries, Botswana, Namibia, Zambia, Swaziland, Mozambique, South Africa and Malawi.

Interested parties should be able to commit financially as well as ready to come down to Gaborone to meet and discuss the operation. Character and integrity counts.

Inbox me for further details and arrangements.

One would expect a post of nature to attract more likes, sharing and comments seeing that there is a high number of unemployment in Namibia.

Facebook as a Social and Communication Advancement Tool

Social media is praised to be the largest pool of applications that enable thousands of people in the world to communicate, meet friends, share problems and ideas, and advice each other. It is also a very nice platform where the youth usually meet to discuss political matters that affect their daily lives in the constituencies, villages or regions. Based on our ethnographic research in Namibia recently, most of the people in rural areas do not have access to social media daily, however, they all indicated that, they

occasionally access social media in one way or the other once they go to towns. However, this supports the findings of some studies which claim that despite the digital divide and network access in some countries, young people are actively using mobile internet to access social media for political and civic participation (Dawson, 2014; García-Albacete, 2014). It is concluded that social media is a good platform educational administrators to interact in politics. The findings for our study additionally informed us that social media platforms are used by the youth, politicians, non-politicians, and others in the region as information sharing and debating places. It can be seen that both youth and political leaders interact with one another without any time limit on these platforms. This is a good sign of political intimacy between the citizens and government representatives as citizens feel ownership of the region (García-Albacete, 2014). This engagement alerts the political leadership of the concerns of the youth and how the youth would like to have certain challenges addressed in the region. This is part of the direct democracy. It is also concluded that mostly the discussions are taking place after working hours or during weekends. This shows that both youth and politicians are using their free time to access, share and discuss topical issues in the region. Additionally, this means that private time is used constructively by both the youth and political leaders for the benefit of the region to ensure that there is change and growth. With this, we can conclude that there is leisure-oriented political will among the citizens (García-Albacete, 2014).

Another major lesson is the capitalisation of digital resources and digital literacy. Youth are using Facebook and WhatsApp to provide advice to others or to ask questions that they do not have answers to since they have a lot of professionals online. The explored social media platforms show that, participants mainly share pictures of documents, either vacancies in the public sector from the newspapers or take pictures of the advertised posts at the constituency offices and share them. A very interesting point is the issue of some of the political leaders who are actively sharing vacancies and other important messages on these platforms. It should be noted that not all the political leaders in Namibia are on these platforms and also not all the youth are on these platforms. While research data reveal that primarily urban and educated males have usurped these online forums, the efforts by the leaders of the forums at using their phone plans, free vouchers, sending SMS's and calling their rural members make for a more complex narrative. It makes the case of how we need to assess digital participation not just through direct means as online participation and presence but also through indirect measures as we have seen above that involves traditional and old technologies. This pushes us to expand what constitutes as digital inclusion and helps evaluate strategies to reduce the digital divide gap through the bridging of the old and new media (García-Albacete, 2014). We are suggesting that political advocacy groups and lifelong learning opportunities for marginalised communities on mobile social media should be initiated and get funded by the state and private sector to ensure that digital democracy is a reality in Namibia.

Digital Political Education and Development

Additionally, they also post on various groups for them to advance their political development, share their political knowledge and contribute to democracy in the country. Recently there have been political unrest in the country which saw some politicians losing their political home and ground. Namibian citizens took to social media technologies to air their views. One notable post stated that:

KUKU IS MORE THAN TRIBALISM

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I have nothing much to say about this Kuku VS Swapo sopa opera cos I've been enjoying watching from afar (because tribalism will take us nowhere), but I want to add sauce by reminding my fellow Owambos that Menas Kame is the same one who insulted us directly as "aafyoona";

Also, Kuku has absolutely nothing to lose, neither is his voice and freedom of speech cut, for he can be voted back into that National Assembly with his own political party.

This is the scatteredization of SWAPO votes!

The contradiction is measured when the Party says they hadn't expelled the Honourable from the Party, yet the judged statements would automatically cause a resignation: "If they recall me from Swapo, immediately, 30 seconds later I'll resign from Swapo"

Kuku's remarks are brutal truth, and a matter of fact that must be analyzed by every individual in their own tribal capacity and thirst for ownership of land; they'll realise that this is more than tribalism, and all tribes shall come to salute Hon.Kuku in unity;

This is about having a vibrant and young political party in the National Assembly with a few seats, voted and representing not only Namas, Damaras, San or Khoisan, but also Kavangos, Hereroes, Himbas and Owambos in the Memberships of Parliament wearing orange overalls.

This is going to be a crucial point of debates, discussions and overlooks on this land issue at Parly level, being once Deputy Minister of Land Resettlements, Hon. Kuku has the right paperwork to thrive in this intellectual war.

Stay tuned to the sopa opera, we might just have a youtube channel on Namibian Parliamentary debates, Come 2019(Facebook Member 12, 2017, Politics Watch Namibia).

Although some view this as bad others are supporting the posts as one member said: Viva Kuku well educated u loose nothing walk the talk bra (Facebook Member 13, 2017).

Dehumanisation of Political Leaders

The analysis shows that some Facebook members are mocking political leaders based on what they heard via social media technologies. Few comments made are

Gossiping mongers...normally it's women on the forefront now is men overtaking women. In the picture on the right stand miss Uutapi "Governor Tuka" and his second run up Ms "Partner Peka" on his left.

Just like we know that, the house of the loud talker, leaks.

1. Great minds discuss ideas.
2. Average minds discuss events.
3. Small minds discuss people

And on number three: Governor Tuka and Partner Peka (Facebook Member 1, 2017 Affirmative Repositioning –we want land group)

This post had 89 comments most of them mocking and belittling the governor in various areas such as intellectual, manhood and insults. The post has 198 likes, 48 ha ha, 6 wow, 2 loves and 2 angry:

Honourable gossip (Facebook Member 2, 2017)

Useless guy (Facebook Member 3, 2017)

Shameless Gay ... argh I mean guy (Facebook Member 4, 2017)

Tuka must take his ARVs on time and leave the Ndongas and Kwanyamas alone. Facebook Member 5, 2017)

Some Namibians felt that there were some individuals who are pressing too much Tuka and one posted like *Kani Kuni leave Tuka alone. We also don't know what you use to discuss with your friends behind doors. Omunanufu ino yola mukweni a nya, ngula ongwee... continue to fight for land access. We want land and I suppose that's the reason you were kicked out from SPYL. So watch what you say, why you say it, to whom that matters. Please stick to good use. Stick to AR. Fight for the landless.... I rest my case Facebook Member, 2017).*

This status has 53 comments with 173 likes, 14 ha ha, 11 love, 2 wow and 1 sad

Digital Counselling and Sympathetic Educational Platform

The findings show that Namibian citizens care about each other in times of trouble. This is shown by digital counselling and sympathy shown and given to those perceived to be offenders.

I think at MTC there is a spy placed there... I doubt whether she is really the one. We all gossip and the Hon Governor is also human please. There audio isn't sensitive either...Those mentioned should forgive and forget the honourable remarks. This post was liked by nine people.

You people,, its fine now ooo... (Facebook Member 6, 2017.)

The Governor is right in his observation of this so-called Peka. I've listen to the recording and I have come to the very same conclusion. She was the lead actor in that conversation and the Governor simply played along (Facebook Member 7, 2017).

Political Remorseful /Apologetic

Our study reveals that, most of the citizens are using social media for political remorsefulness. For instance, the following:

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Accept apology or leave it.... we were once called peasants clap hand at a packed stadium and it was live on TV...

But now this personal little thing is being followed..go beat up him for your anger to go away (Facebook Member 8, 2017). This posts generated 117 likes, 6 ha ha, 5 love and 2 sad. further, the posts received 48 comments and was shared for 63 times. Other members went on to say: Well-done governor. For me its just good (Facebook Member 9, 2017). I like the way our Governor responded to the media, that shows that he is a great leader (Facebook Member 10, 2017).

Omusati governor Tuka on the morning of 24 July 2017 apologised to the nation for private remarks he made regarding the Aandonga people, among others. The governor has been under fire on social media for reportedly making tribal utterances against the Aandonga people and some politicians. He denied being a tribalist, saying he was trapped. "Towards the end of June2017, I received a telephone call from Peka, whereby we had a private conversation. During this conversation, Peka had probing questions, with ulterior motives, whereby she specifically tried to lead me into that particular discussion, with her questions as set, which led to me innocently answering without knowing that I was being trapped for a specific reason, to portray me as a tribalist, which I am not," said Tuka. "At some point during the conversation I intended to stop the conversation but she continued with her probing questions"(Facebook Member 10, 2017).

The posts attracted 106 likes, 9 haha, 4 loves 2 angry and 1 sad. 102 comments were made and 2 people shared the posts. This shows that people liked the apology. The posts was shared twice and generated 102 comments.

SOLUTIONS AND RECOMMENDATIONS

Solutions

Analysis of few social media pages in Namibia revealed that political parties, government agencies, youth and ministries have created these platforms, however there is less engagement and interactions with the grassroots level. These are commendable e-democracy initiatives by citizens to create political and social networks for inclusivity and social coherence. While others gain and benefit through digital literacy and information sharing, others go so low by discrediting others, calling others different names, vilifying and blackmailing others, destroying their personal identities and that of their relatives/families, revealing private and confidential issues, recording personal and private mobile conversations and share them on social media, share their half-naked or sexual revealing pictures on social media, expressing their anger and frustration on these platforms rather than seeking clarifications and advises from appropriate and relevant offices or experts; judging and crucifying elders publicly which is against our cultural norms as Africans. All these issues led to societal morality being questioned.

RECOMMENDATIONS

We are recommending that, proper and continuous social media trainings should be conducted throughout the country, regional councils should appoint a trained and qualified digital media/social media officer for effective implementation and interaction with local citizens. We are also suggesting that, the appointed social media officer should be political neutral and free from political hallucination. Finally, we of the opinion that each region should have a social media center/department. At the end we need to enhance digital participatory democracy and promote digital inclusiveness among our citizens.

Observations and analysis also revealed that, social media is slowly taking over traditional media's role as media platforms that inform and notify the public in a timely manner about any issue in the country. It has become clear that we have different categories of people on social media: self-proclaimed experts and defenders, such as digital political evangelists, political hallucinators, affective and displaced lovers, social entertainers and I do not care type of people, the lost and found digitizers. Therefore, it is very important for you to categorize your friends based on their social closeness and digital behavior on social media. Many a time, digital political evangelists and political hallucinators tend to dominate these platforms as they are seeking support, comfort, votes, and sympathizers for their ill-gotten behaviors. Although, social media was initially seen as a platform that citizens in any economy could use for leisure and socialization, lately, these platforms have become avenues for political infighting and struggles, vilification, blackmailing and character assassination. This can be better understood in the latest incidents whereby, citizens' insults, discredit, shame and vigilantism others. Incidents such as the Aandonga issue, sex video circulation, photos and SMSs sharing, political shaming and circulation of private and confidential documents. Other examples include information, sharing of learners' papers or recorded videos by teachers for learners that are not fluent in the official language or not well taken care of, sharing unofficial confirmed accident pictures and videos. These incidents do not only destroy the characters of those mentioned in those videos or messages. But also show the level of education, maturity and literacy of the one who shares and posts the messages on these platforms. All this leads to social disorder and social disharmony. Equally, these actions by some citizens can lead to provocations and marriage break-downs. There is a misunderstanding of these platforms as many youth look at them as unregulated platforms where they can say or write anything they feel like writing. As a social media researcher, we have to caution that, posting insulting, vilifying and character assassinating messages on digital platforms raises ethical concerns and also moral obligations as a digital citizen in that country or village or constituency. We also end up sending the wrong message to our fellow citizens that are not yet on social media platforms as they only look at them as avenues for gossip, sex scandals, vigilantism and others. However, there are laws and regulations that control this, ranging from the constitution, and other parliamentary laws. As a dutiful citizen, you need to familiarize yourself with these country and international laws to avoid committing serious digital offences. One of the ethical dilemma that we have is the leakage of very confidential conversations and documents from very private and public offices. Our citizens tend to ignore our traditions, culture, values and norms that shape our well-being and existence on earth. Many of the young people are using these platforms as money making schemes where they blackmail others and threaten to expose them if they do not give them certain amounts. This defeats the purpose of these platforms.

Our advice to those that fall victim to these type of digital crimes and offences is to report these issues to the nearest police station or CRAN. Being attacked, insulted or discussed on social media has some of the following effects: it discourages and labels people and leads to moral decay. Spiritual questioning

Social Media Integration in Educational Administration as Information and Smart Systems

and tradition and may lead to suicides or contribute to gender-based violence, which is growing at an alarmingly high rate now in Namibia. Below we are offering the do's and don't's of social media from my personal experience as a regular social media user and researcher:

The do's of social media:

- *Share social constructive news, information or ideas.*
- *Share scholarships, vacancies, educational videos, any other pertinent information.*
- *Ask the online community to assist you with explanations on assignments or projects that you are working on.*
- *Share and post pictures that are relevant and deemed fit to be on the public platform.*
- *Share successes (but be extra careful that not everybody is happy about your success).*
- *Protect your pictures, statuses, and any other documents on your social media page.*
- *Accept friend requests from people that you have a lot of mutual friends with.*
- *Block those that irritate or remove yourself from some groups on social media.*
- *Always update your location when you are no longer in that location or town.*
- *Have a purpose driven aim of posting messages or sharing ideas on social media.*
- *Aim at digitally educating others and advise and warn others when they are abusing or misbehaving on social media.*
- *Stand by what you believe in when posting or commenting.*
- *Be sensitive and put yourself in the shoes of others.*

The don'ts of social media:

- *Do not share private issues such as having problems with your partner or family or boss/supervisor at work on social media.*
- *Do not share sensitive and pornographic videos BUT rather report them to Facebook or any other authority as sharing them means you are promoting the act.*
- *Do not accept friend requests from unknown people that you do not have mutual friends with (though you have mutual friends, check which ones and how close you are).*
- *Do not forget where you come from, your culture, profession, industry, norms and values. Always log out.*
- *Do not use your work PC or time for your own private social networking activities.*
- *Do not share your password.*

Consequently, our behaviour and attitude on Social Media makes many people to hate us and deactivate their accounts from social media. Be as friendly as possible; be an observer, read and understand posts and statuses before commenting and liking; use emotions correctly and appropriately to avoid offending others and be sensitive. We are suggesting that, we need to have a national education program focusing on Social Media Ethics and Practices country-wide urgently. Our people, be it the educated or less educated are now becoming a public shame by displaying and showing their digital illiteracy skills and knowledge on social media platforms. Many of them became laughing stocks in their communities while they thought they were becoming public figures and increasing their popularity. Additionally, we need to establish a state funded Institute of Digital Literacy to promote digital literacy and social media literacy among our citizens. So, while social media rises our opportunities to interact digitally increase

it is equally leading to a fall in social and cultural morals. Above all, take note that today it is you that exposes and insults others on social media, and the following day it will be you or your relative who will be crucified. Let's build a responsible, digitally inclusive house.

FUTURE RESEARCH DIRECTIONS

We strongly believe that, future research and policy directions should focus on digital literacy as well as digital divide in the Global South. Additionally, more focus should be given to the following:

Digital Literacy: Lies, Fake News, Misinformation, Digital Footprint and digital ethics on Mobile Phones and Social Media

Though Mobile phones were expensive in the early 2000's, there are now different manufacturers and suppliers of various mobiles and data access in the country. There are Smart Phones and Non-smart phones and their prices differs from the type of specifications in that phone. Some mobiles can be as affordable as NAD120.00 especially in the Chinese and Indian Shops country wide. This made it easier and affordable for the unemployed and employed citizens to acquire mobile phones. The smart phones can allow citizens to have access to various social media applications such as Facebook, Instagram, WhatsApp, Twitter and LinkedIn. These applications are now more popular than ever, and some citizens spend more time on these platforms viewing, reading, posting and sharing various contents and networking with their friends outside the country (*Mobile Phones and Social Media Addiction*). In as much as these platforms have advantages, there has been a societal outcry necessitated by the way citizens conduct themselves digitally. Most of the time citizens are using these platforms to insults, gossip, vilify, dehumanise and call each other names. Additionally, there has been reports of confidential documents that were shared on these platforms as most of the smartphones have those features that can enable a user to record or take a picture and share it on any social media platform or their friends. This raised a social concern with regards to moral obligations of citizens. This is one of the issues to be explored in this era, *on digital lies, fake news, misinformation and digital ethics*.

Mobile Phones and Social Media Deception: Culture, Religion and Political Values

Another issue that came with the increased mobile phones acquisition is that, businesses and other individuals, especially entrepreneurs are now using these platforms as advertising platforms to access more potential clients or customers for their products or services. However, there are grave concerns by which these business oriented people deceive their customers or individuals deceive each other as they share unrealistic pictures of products or themselves. Many people fell victims of digital romance just by viewing pictures of their digital friends and end up having affairs with the people that they do not know. However, the end results are always not in good faith for our society. Therefore, *Mobile phones and Social Media Deception* is another issues to be explored further.

Digital Evangelism: Leadership and Membership Literacy-Phase 3

Similarly, some churches also owned mobile phones and created social media accounts where they share posts/status about meetings, Sunday services or any testimonies from their churches. However, it is reported that, some people are only watching these digital videos and do not go to offline services. The project will also focus on *Digital evangelism* and contemporary phenomenon and how mobile phones as well as social media are used during church services.

Social Media: Use of Indigenous Languages

Most of mobile phones applications are in different languages other than our indigenous languages in Namibia. But you can see that users even those that cannot read and write English can make use these platforms and participate in digital discussions. A project that will do assessment on the use of indigenous languages on social media and how digital literacy (mobile phones, social media) can contribute to effective digital engagement for the benefit of the society is needed.

Digital Romance and Counselling

Though citizens buy mobile phones and access social media platforms for communication and interactions, it is also used for romantic relationships where citizens meet their new lovers and romantise each other. There are reports that some couples are already in marriages and they only met on these platforms until they meet face to face. Additionally, for those that have problems such as marriage up and downs, family break downs and disappointed ones, they access these platforms to get what they call *digital counselling*. To some extend they either get what they want to they get more disappointed than before. Hence, further research should look at these issues try to come up with *digital literacy program* for all the citizens.

CONCLUSION

Analysis of few social media pages in Namibia revealed that political parties, government agencies and ministries have created these platforms, however there is less engagement and interactions with the grassroots level. Many of these sites are not updated regularly. These are commendable e-democracy initiatives by citizens to create political and social networks for inclusivity and social coherence. While others gain and benefit through digital literacy and information sharing, others go so low by discrediting others, calling others different names, vilifying and blackmailing others, destroying their personal identities and that of their relatives/families, revealing private and confidential issues, recording personal and private mobile conversations and share them on social media, share their half-naked or sexual revealing pictures on social media, expressing their anger and frustration on these platforms rather than seeking clarifications and advises from appropriate and relevant offices or experts; judging and crucifying elders publicly which is against our cultural norms as Africans. All these issues led to societal morality being questioned.

ACKNOWLEDGMENT

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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KEY TERMS AND DEFINITIONS

Digital Evangelism: A situation whereby citizens access or use digital devices to spread convincing news among their fellows or attracting more likes and comments for their own benefits.

Digital Literacy: Ability of an individual to use digital devices at his/her disposal constructively and for the good benefit of the society.

Digital Romance: A situation whereby an individual falls in love with a person that met on digital platform without them meeting face to face.

E-Democracy: Initiatives by local citizens created using digital devices with the main aim of making sure that all people in their community are taking part in social, economic and political processes without any favour.

Political Participation: Refers to actions of citizens to take part in election campaigns rallies, decision making processes, town hall meetings/public meetings using their digital devices.

Social Media Deception: A situation whereby citizens use social media platforms to sell or advertise unrealistic products or services.

This research was previously published in Utilizing Technology, Knowledge, and Smart Systems in Educational Administration and Leadership; pages 203-223, copyright year 2020 by Information Science Reference (an imprint of IGI Global).