



SOCIOLOGY AND CONTEMPORARY EDUCATION SOCIAL OBSERVATION IN CULTURAL FABRIC AND GARMENT OVERSIGHT IN MAKENI, BOMBALI DISTRICT, NORTHERN SIERRA LEONE

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ABSTRACT: *Universal financial and social systems have radically transformed the essence of social commerce in addition to the commission of higher education. Executive pedagogical initiatives, comparatively cultural fabrics and garments, are eventually accountable for assembling students to be production-primed and, consequently, divergent syllabi have been established to direct this contemporary demand of the production (Abbaspour & Zare, 2023). Specifically, social observational education has been depicted to be effective at student education; foreign observation education has become renowned in the social learning composition. While greatly prior social research has enrapt on the procedures and results of contemporary syllabus, the social research probed students bulletins from a short-term social inquiry on-deck syllabus to represent how students comprehend, theorize, re-cogitate on and inquire with contemporary social observations downward a pedagogical social education theory structure (Csok, 2022). However, eight social threads appeared; two from each of the four social education modes. The findings are deliberated and the social research is analyzed with presentations, ramifications and future social research chances.*

KEYWORDS: Sociology, Contemporary, Education, Social Observation, Makeni.



INTRODUCTION

Universal financial and social systems have basically transformed the social essence of commerce engagements in the cultural fabric and garment production (Almahdi, 2022). The strength of worldwide integration has also made Makeni higher education embrace foreign elements in cultural fabric and garment businesses and oversight programmes. The trending of handbooks in the sphere of the universal fabric and garment production, such as fabrics and garments in the universal financial and social system (Rouch, 2021), universal transpose: modifying the universal financially rewarding plan in the 21st century (Yu, 2023), progress universal: the fabric and garment production (Keegan & Lu, 2023), and universal informed: understanding and departure (Smelik, 2023) obviously bolsters for this drift.

In the previous two decades in Makeni higher education, the shift from conventional, compliant instructing modes in classes utilizing handbooks to pedagogical, vital education in divergent social communities has been encouraged (Patoulioti & Nilholm, 2023). Cultural fabrics and garment programmes were not a departure to this drift. There has been an obvious agreement on the significance of internships among merchandising, retailing, and garment instructors (Wirawan & Supriyadi, 2018). Pedagogical education refers to an instructing mode that permits students to become vital participants in their own education through social observation (Schwab, 2021). Pedagogical education is trusted to complement classroom education by assisting augment the trainee's inspiration and continuing term control of mastery (Qvortrup, 2022). Administered social substantiality in pedagogical education also bolsters students' capability to practice and consolidate what they have acquired in the classroom (Kubik, 2021). ConsiderablMalafantis, 2022; Teo & Pua, 2021; Livingston-Galloway, 2021; Norwich, 2022; Madhesh, 2023; Kurowski et al., 2022; Izghar and Ilter, 2022; Simsek and Kilcan, 2019; Leijen et al., 2021; Roldan, 2021).

Most of the previous social research on pedagogical education was greatly fashioned to aid educators who wished to establish contemporary syllabi or programmes; hence, the findings tended to be process and outcome-oriented in pedagogical education (Asim, 2021; Patankar, 2019; Holmes, 2019; Menjia-Rodriguez & Kyriakides, 2022; Gurukkal et al., 2020). Whilst these researches gave significant perspectives, diminutive is familiar about how students socially observe and acquire contemporary education from that social observation. An immediate comprehension of student education is specifically pivotal in cultural fabric and garment social education in which foreign insight is crucial due to the exceptionally universal commerce social essence. To direct this social lacuna, the research focused to survey an affluent, profound comprehension of students' pedagogical education from a trainee's insight, through translating student journals from a short-term social research trip in a rural programme.

This social research initially introduces a social inquiry of Jong's (2022) pedagogical education theory, four education modes, and the concept of education social space, preceded by foreign pedagogical education in cultural fabric and garment academic programmes in Makeni, Bombali District, Northern Sierra Leone. Subsequently, the social research qualm and mode are debated, involving the elaborate data on the social research in Makeni curriculum and engaging students social characterisation. The research social findings follows and, lastly, the social research windup with the inputs and ramifications of the social research findings, and upcoming social research conveniences.



LITERATURE REVIEW

Urgency on pedagogical education is not contemporary. The proof of pedagogical, collaborative, dynamic education echoes back to Socrates who adopted instructing by posing qualms to his students (Ho, 2023). Albeit there have been several endeavors to systematically elucidate pedagogical education, Jong's (2022) pedagogical education theory has been universally embraced (Kapur, 2020; Corgi, 2021; Charman & Dixon, 2021). Pedagogical education concept is appraised a generalist theory of the education procedure integrating individual's divergent education techniques, that is, the approach in which the trainee receives, preserves, and recollect the data (Ampadu, 2023; Munna & Kalam, 2021; Mcfarland, 2021). In pedagogical education concept, Mcfarland (2021) elucidated pedagogical education as the procedure whereby learning is formulated through the transformation of social observation and discussed that learning is formulated by both understanding and changing social observation through data. Solid observations and speculative perception are the methods associated with understanding social observations, and contemplative experience and vigorous trials are those associated with changing social observation. Consequently, pedagogical education is an intricate procedure of establishing education through four divergent education methods that are innovatively assessed and determined to intersect particular requirements. When this process sets-off a pattern or twist with persistent report, it is reviewed as a perfect pedagogical education procedure in which the trainee would be able to interact with all the foundations of observing, remembering, cogitating, and stage crafting (Gore et al., 2023).

With the progress of direct to garment in the early 2000s, it became practicable to print straight onto cultural fabrics without the demand to print on a transfer paper before putting it on the fabric in a separate procedure utilizing a heat press (Premier, 2021). Most frequently, direct to garment utilizes a decreasing demand of traditional heat technology, where heat is applied that creates a pressure pulse in the fluid, which produces ink droplets from the tank. Many fabric designers who are prepared to adopt these technologies are registering extra trade percentage obtained by utilizing straight to garment. In 2023, the Africa Report reported some of the artists and designers who profited from adapting straight to garment. The article reported that, with low-cost tools obtainable for brief work, numerous in the ingenious environment can manage to embrace straight to garment fabric printing. With the actual printer, heat press, and a conveyor oven, small design homesteads could establish their own garment illustrations, evidence their designs gratis, and check the trade prior going to throng manufacture. The community designers reported extensive prerogative and augmented profit by utilizing this traditional technology to their interest (Gao, 2021).

Incorporation was another pivotal merit of straight to garment traditional technologies; for instance, Lilly, a wanted inkjet cultural fabric local business is taking merit of the incorporation competences of straight to garment. Their customers could download a guide, choose a fabric, establish their own design, and then submit the task, which would then be straightly printed by those folks. The local business made a lot of gain by printing divergent customers personalized patterns (Chandra et al., 2022). Many local businesses are adapting straight to garment, which attaches worth to their prevailing services, and upgrades the development of the production. Furthermore, many individuals seek to look divergent, acknowledging his or her distinctive perception of variety. Digital technology prospers in this detail, in connection to traditional fabric copy. Furthermore, the waste produced in variable data copy is also very less, compared to utilizing screen copy to do diverse tasks.



Nevertheless, like any other traditional technology, straight to garment also depicts some demerits. For instance, it is not a very gainful alternative when copying full-run bulks because it is pokey than screen-copying, and it can be a notable arrangement for a business to prompt a long-term task (Hoque et al., 2023). Technological growths in straight to garment technologies have passed to be a robust tool of financial development, paying not only the printers but also the ingenious social environment. The rapid production, finest production, dazzling, soggy shades, and vast tailoring are just some of the numerous gains of digitally printed fabrics (Hoque et al., 2021). Fabric inks printing on fabrics has further demands, comparable to printing on paper. The construction of cultural fabrics (woven or knitted) causes greater ink seepage than on paper; because of this, the shade power on the under-layer can gain accommodation. This is one of the elements that inks utilized for cultural fabrics demand to have a greater focus of dyes or pigments than inks utilized in the graphic production where under-layers are customarily sheet or plastic-based (Li et al., 2022).

Moreover, a succinct characterisation of the dual sorts of inks that are utilized in fabric printing expressly coloured inks and tinctures such as susceptible, scatter, and sharp dyes. Sharp tinctures are composed of essential sharps that have an affiliation for threads like pelt, taffeta, ilama, and fur. Sharp tinctures breed soggy shades that are liquid and ray defiant, which form an excellent preference for printing practices such as ties, national flags, and bandanas. The fabric demands a preliminary care and post-boiling, dip, and draining for improved form stability (Hoque et al., 2021). Susceptible tinctures are commonly utilized on threads like acetate and rayon. These tinctures afford balcer defiance and ray-speed, and have perfect liquid defiance abilities, due to which they are utilized in fabric and outfitting practices. When susceptible tinctures are utilized, the cultural fabrics utilized demand a preliminary care, a post-dip and drain care (Hoque et al., 2021).

Scatter tinctures are of dual sports: tincture vaporization and straight scatter. Tincture vaporization inks are less-intensity tinctures. In the tincture vaporization procedure, the ink or form is printed on to an agent shift sheet and then is shifted on to the fabric under the sight of hotness and tension. Straight scatter tinctures are a powerful-intensity variant of tincture vaporization inks. These tinctures print straightly on the under-layer, dissimilar tincture vaporization. Moreover, the fabric has to be pre-cleared prior to literally employing ink. This pre-care bolsters to maintain the ink in its position later being poured.

Coloured inks are colorants that are utilized in an impenetrable design and can be consumed by any material. These are elegant talcs that are dangled in a watery carrier in an inkjet printer. Binders present in the coloured assist to comply with the tincture with the threads of the fabric. While tinctures are generated in a liquid-premised observation, coloured inks are formed utilizing either liquid or scrubs. Moreover, liquid-premised coloured inks are further generally utilized in the fabric printing production than are scrub-premised inks (Karuppuchamy & Ramaya, 2022). This is because coloured inks do not demand the pre-care of fabrics, yet are still competent at generating excellent, soggy colors. Therefore there is no pre-care of cultural fabrics while utilizing coloured inks, it is significant to comprehend that the character of printing bank on exclusively on the fabric social pattern and the synergy of the ink with the fabric threads (Azman, 2021).



Quatrain Education Methods

According to social education tools, there are quatrain divergent education methods. Certain education methods can be further dominant than others, depending upon the trainee's education style and learning demands (Vlachopoulos & Jan, 2020; Kolb & Imran, 2023). The foremost education method, solid social observation, is a fundamental basis for contemporary education in pedagogical education. Solid social observation is understood by straightly observing or participating in specific social engagements events. Consequently, real social observation is a priority in any education. The second education method of pensive observation, occurs when the trainee steps back, cogitates, qualms, and appraises his or her own social observations. In pensive social observation, the trainee's passions, responses, and feelings are significant for education. The third education method, abstract conceptualisation, bolsters the trainee from temporary assumptions for abstractions utilizing germane and functioning social theories or concepts lodged on his or her own social observation. Consequently, it is significant for the trainee to be able to connect the social observation with the useful theories or concepts previously acquired. Lastly, active experimentation is the fourth education method, and it occurs when the trainee is able to try, practice, and engage on what has been acquired from social observation in contemporary circumstances. Therefore, effective examination outcomes in a contemporary social observation from the previous social observation, resulting in a contemporary education revolution.

Education Social Space

Furthermore to the procedure of pedagogical education, the significance of education social space has been discussed in the review. Education social space researchers believe that education is a social transaction between the trainer and the social community which he or she observes independently (Sun, 2022; Coles-Richie, 2019). Specifically, Raghupathi and Raghupathi (2020) explained quadrain divergent thresholds of education social space persuading individual's education. Micro-social structure alludes to the trainee's instant social community, similarly a programme or classroom, while meso-social structure is other concerted social spaces in the trainee's being, similarly other levels, the camp, or clan. The exo-social structure involves the formal and informal social structures colliding with micro- and meso-structures, similarly conventional courses and campus social civilisation. Lastly, the macro-structure alludes to the comprehensive conventional arrangements and appraisals of the broader civilisation impacting all other structures; similarly, the cultural values gracing quantitative outcomes to qualitative outcomes. With a unique concentration on the trainee's social community on the education procedure, positioned education concept lodges specific focus to the social attitudes of the social community, as described via these quatrain structures. Positioned education exponents intimate that circumstances in which the trainee allocated eventually persuade the upshot of his or her education; consequently, the traits of a social community are vital elements for an individual's education (Afzal & Hussain, 2020; Septiara, 2021).

Foreign Pedagogical Education in Makeni Fabrics and Garment Programmes

The pedagogical education concept has offered contemporary paths to advance instruction and has guaranteed extraordinary accomplishment in education and vocational growth; numerous educators and social researchers have administered pedagogical education concept in curricula (Diez, 2021; Riedy et al., 2023). Similarly, universal contest and collaboration have intensified;



commerce oversight schools across Sierra Leone have incorporated pedagogical education with foreign elements (Nicholson, 2023). Consequently, national research programmes or initiatives district pedagogical education curricula have been creative and productive. These initiatives or programmes have claimed that district pedagogical education chances gift a host of educational gains, involving further liberal attitudes, a wider component of reference, and a greater comprehension of social history, folks, cultural expressions, demography, exploration, and foreign commerce applications (Wang & Knobloch, 2022; Ashraf et al., 2022; Ross & Morison, 2020).

Regardless of the profusion of locality or region pedagogical education, social research in the business social review, complementary social research in the fabric and garment social review are not simple to spot. The paucity of research in foreign pedagogical education in fabric and garment academic programmes is astonishing when keeping in mind the stretch of universal features in the fabric and garment social construction. Undoubtedly, the fabric and garment trade is the highest universalised of any (Binh et al., 2020) and the preponderance of commerce social engagements of Makeni cultural fabric and garment businesses are symbolically reliant on foreign businesses (Calabrese & Baichin, 2022; Farhana et al., 2022; Akhtar et al., 2022). Consequently, locality or region constituents in fabric and garment academic programmes are integral and a profound recognition on how cultural fabrics and garment students grasp these locality or provincial connections is crucial to bolster students' understanding along with communal association qualified upon convocation. To negotiate this lacuna, utilizing Pedagogical Education Concept as an analytical social structure, the social research directed to acquire a cherished, profound comprehension of how students grasp and transform social observation in establishing contemporary learning in an unprecedented, provincial education social community from a student's social approach.

METHODOLOGY

To collect a prosperous, further comprehension of students pedagogical education, the social research assessed and expounded the handbooks of student practicals from a brief social research programme in Makeni, Bombali District, Northern Sierra Leone led by the social researcher, a faculty member of the Department of Sociology and Social Work at the University of Sierra Leone. Interpretive social research is specifically proper when the social researcher intends to unwarpage a richer amplitude of the social paths in which respondents independently observe their social sphere (Wiesner, 2022). An interpretative perspective also bolsters the social researcher's ability to comprehend respondents' social sphere by profound social descriptions of their social observations and reveals deep social realities that could be distantly divergent from surface appearances (Omari, 2023). These profound descriptions are communicated through language in human society; without these social descriptions, it is almost impossible for others to comprehend the essence and relevance of a social phenomenon in the path that individual observes them (Cacciattolo, 2022; Vazquez, 2022). Therefore, the written handbook is one of the commonly used data sets in interpretative social research to comprehend the value of a social phenomenon and unveil the interpretations of respondents' social observations (Lahmami, 2020; Prevodnik & Vehovar, 2020).



Social Research in Makeni

Makeni is situated in Bombali District, Northern Sierra Leone. The city is the capital of Bombali District, and is the commerce center of Northern Province. The city is currently undergoing both rapid industrialisation and population growth (Economic Report on Africa, 2017). The city is notorious for Gara-tie dying, a significant industrial social engagement of Makeni women. Specifically, in the previous few decades, Makeni has been one of the focal buyers and suppliers for the Freetown fabric and garment production, and the trade between Makeni and the metropolis Freetown has hastened under the Rural-Urban National Trade (Sakketa, 2023). Makeni has adopted the Freetown investor powered social system as its commerce hub since 2020, attracting foreign direct investment, specifically from the United States, United Kingdom, Germany and Holland (Larkoh et al, 2022). Consequently, Makeni is trusted to have formed and extended to produce beneficial and significant legacies to Sierra Leone's cultural fabric and garment production. The social research in Makeni took place in May 2023. It was an intensive, weekly schedule, categorically focused on the 'Makenian' (a resident of Makeni) and Garment production and social accomplishment. The programme gave three credit hours to participating students. To acquire the whole three credits, students were needed to fulfill various tasks. Foremost, students had to turn up at pre- transport workshops. It took two hours for each workshop; the foremost workshop took place in March and the second one in April 2023. The foremost workshop was planned to get to understand each other and to afford a social brief of the programme specifics. Specifics on National Identification Cards and general health and safety issues were deliberated. The moment workshop was to follow through the procedure of students' journey readiness, involving the social status of imperative travel documents and holistic health and safety affairs. Students were also asked to read Travel Guide, from Trip.com: Things to Do, What to Eat and General Tips by Trip.com (2023) before packing. The guide offered important insights into readiness for provincial trips, including packing, food and tips on sightseeing.

Second, students were needed to submit individual social research papers on the 'Makenian' culture, social history, chieftaincy, and economy. This social research had a restriction of two pages, single spaced, times roman and 12 font size. Furthermore to the pre-transport workshop and social research paper, individual social journals were needed. To integrate social journals, students had to note and report what they had observed, grabbed, detected, witnessed, and sensed during the trip. To integrate the journal task, this basic social observation was then utilized as a foundation for consideration and rethink of their social observation. The individual journals were expected two weeks after the trip concluded.

The social research in Makeni was hosted by Mr. Yusuf BagoBirie (Bombali District), that is, the Bago Investment Promotion of Makeni. Currently, Bombali is the only provincial northern district dedicated to promoting local fabric 'Batik' investment in Makeni ('DomKeni'). Programme social engagements involved narrations with a superior. Cultural Fabric investment manager at BIA, a superior cultural fabric business specialist at Bago Investment Promotion, and a representative of Sierra Leone Designers Association, a local garment production association. The programme also offered tours with the owners or senior managers from various fabric and garment businesses in Makeni, including African Design 'Makeni', Queen Investment, and Women's Cultural Fabric Makeni. Women's Cultural Fabric Makeni employs more than five hundred workers and its products have been acquired by Families Without Borders Technology Centre, which is headquartered in San Francisco, United States of



America established in 2010 (FWB, 2010). Bago Investment Promotion is a sewing plant whose main buyers are ‘Mahadians’ (Islamic College Graduates), ‘Freetonians’ (residents of Freetown, the capital city of Sierra Leone), and ‘Makenians’. African Design ‘Makeni’ brand with a complete vertical supply chain social system in the Netherlands; they conduct their own market research, product growth, assembly, commercialisation, and circulation. The programme also involved numerous visits to local places for cultural fascination, such as Makeni Clock Tower, Makeni Central Mosque, OutambaKilimi National Park, large shopping malls, local restaurants uptown and downtown market social spaces

Data Collection and Analysis

The social research’s central data, student journals, were acknowledged through email. Electronic copies of journals involving photos and handbooks. The journal task had no restriction on the dimension so as not to compel the extent of student social rethinks. On a regular basis, each journal was seven to eight-pages long in a single space. In total, 18 students engaged in the social research in Makeni and all of them concurred to propagate their journals for the social research. 17 out of 18 were certificate students, ranging from first to final year, and one was diploma student. All eighteen students were pursuing Cultural Fabric and Garment Oversight as their major or minor. Engaging students who recorded their Grade Point Average scores had an overall average of 2.4 or above. Half of the engaging students concurred that they had diminutive social ideas on Makeni. Only four students had had provincial trip social observation prior to this programme.

An analysis of student journals registered reiterating notions, implying data social plethora (Gladushyna & Strietholt, 2023). Numerous patterns of clarification were organized, utilizing a pedagogical education concept social structure. Foremost, the complete journal handbook was read comprehensively to acquire a holistic social conviction of the total handbook. Subsequently, each student’s handbook was correlated with the rest of the students handbooks for comparable and divergences. This process was reiterated, permitting rethinking on the previously elucidated handbook in ray of recently established comprehensions (Salazar, 2019; Idika, 2023). Consequently, a total of eight themes under the four education mode classifications emerged beyond the handbooks. To establish credibility of the analysis, the final analysis was shared with all engaging students. Each student was required to review and react to the theme of the analysis and validate whether the social inquiry accurately emulated their social observations. This involvement evidence strengthens the credibility of the interpretative social discourse (Huntington et al., 2023). None of the students verbalized any argument on the social summary.

FINDINGS

Students perceive, catch, detect, relish, and sense Makeni throughout the provincial trip. Multiple business blueprints were reported by several hosts from either shops or government agencies. Multiple sceneries and cultural artifacts were looked up and chronicles were read. Nonetheless, the social research data indicated that students appeared to grasp the greater social observation by culturally translating the community to which they succumbed. Put differently, this social community was contemporary, divergent from home, and esoteric to them, and students had to establish their own cultural translation of the community to grasp the condition



in which they were. Dual distinct notions surfaced in the students' contemporary social observations: Foremost, Makenians are unique and receptive; and second 'Finoh' (KaTherine- the native language of Makenians) means beautiful, 'Oh Bothi' means this is sweet.

For most students, social research in Makeni was the first provincial trip to non-metropolitan social systems or cultures. They almost never had been in the community in which young 'Freetonian' females stood out as a minority. Being in Makeni made 'Freetonian' female students actually awkward. Intensely, students deliberated that they sensed bizarre and out of place as civilized, modern, and lively as Freetown. Delightfully, this strangeness and social awkwardness was narrated with cynical vocables, such as oblivious, unpleasant, or unsavory. It is now understood why students concluded that being 'Freetonian' or being divergent or dissimilar was generating pessimistic social points in Makeni.

For instance, immediately at the Makeni Parking Ground, which is the only big township lorry park in Makeni, Binta's belongings were haphazardly singled out for security check by the Sierra Leone Police (SLP). Her belongings were selected not because she was a 'Freetonian', but because she happened to be standing where the haphazard choice was modeled. Notwithstanding having been instructed of this choice procedure prior to entry, getting her luggage inspected by the 'Makenian' Sierra Leone Police (SLP), while being gazed at by some locals.

The social research distinguishes 'Freetonians' from the vocable Metropolitan. 'Freetonians' consist of North, East, South and Western Area Sierra Leoneans. 'Freetonians' are Western Area Sierra Leonean Folks in the tropical, populated, muggy lorry park, made her feel like a unmindful Freetown:

Abubakarr: I was feeling especially sorry for myself at this point as the lorry park was tropical and it was annoying to attempt to converse in a province where 'Krio' is not the main language. I was feeling cultural alienation as my bags were inspected and I stood observing, plopping with perspiration, being gazed at by locals most probably because I was obviously an unobservant 'Freetonian'.

Juliana also thought her accent, braided hair, and the large Bronx trousers she was wearing represented Western Area 'Freetonians'. Even though gazing at others in some cultures could mean oddity, she concluded that local 'Makenians' were gazing at her because she was a member of the unsavory 'Freetonian' youths to which she associated. Correspondingly, Hawa also agreed that her peers were glaring in a position to which they did not associate.

Lucian: I felt like everyone was gazing at us and I couldn't consider because it was our dress code or because we were getting off a really crowded bus. I think we definitely looked like 'Freetonians' because we had really divergent social identities. I felt truly out of location being super freaky and funky.

Isatu: I have to admit that it was one of the strangest and most insecure emotions I have ever had. In upcountry Makeni, we trekked the streets and went to places in which all eyes were on us, the 'Freetonians'. 'Freetonians' post out glaring like a morning star.

'Obaykayi'(Kathemne) means danger. Next to the lorry park social observation in Makeni, students collectively consented that walking down the streets and markets in uptown Makeni



was the most awful, yet the Greater efficient path to grasp about the ‘Makenian’ culture. Uptown Makeni was full of engagements and packed with street shoppers, merchants, beggars, loud music, homeless folks, loud music, and overwhelming stench. Most of the music playing was in Kathemne, yet some ‘Krio’ Sierra Leonean music was also played. Numerous merchants were yelling and shouting to captivate local shoppers and to state notable agreements. Intellectually, all quintrain perceptions were revived and escalated. For students, the cacophony, peculiar stench, and massive host appeared disorganized, and disorganized meant absence of order, and conclusively, risk to their security. Even though John acknowledged that it was once-in-a-lifetime rural social observation, it was a very unnerving and intolerable engagement for her. Comparably, Anita immediately linked disorganization and reviews about her security upon entry in this provincial community or milieu.

Bomposseh: Perchance that greater comprehensive and interesting path of knowledge about the ‘Makenian’ rural culture was by strolling the markets and streets of Makeni. Even though I was very apprehensive, it was such a once in a span social observation. Our cohort attracted so much attention among the folks that it was diminutive frightening. Many of the traders were calling, directing, and gazing at us, which made a lot of folks (including myself) awkward.

Makiatu: When we arrived at the downtown social space, I began to get a little bit edgy about my security. There was a fish stench in the air and trash along the tracks of the marketplace. Music was blaring. Vendors were lined up on the left and right selling fresh produce, clothing, foot wears, snacks, Android mobile phones, and CD’s.

For Kutumi, it was more than an awkward or tiresome social observation. The instinctive social observation of strolling through the downtown Makeni literally made her groggy, tense, and detestable, and ultimately scared.

Issa: Today was my foremost day appreciating the true culture of Makeni. My head is hush twirling from everything I have observed. I am very edgy and even ill. The poverty is indescribable. Mass of street traders, folks sleeping in the streets. I will do my best to put into words all of the amazing, startling and sometimes scary things I observed today.

Grasping Social Observation Through Abstract Conceptualisation

Greater students on this programme had a favorable extent of cognition about the universal and provincial cultural fabrics and garment production. Prior to the trip, each student has taken, on average, seven courses in fabric and garment oversight, such as Fabrics, Universal Sourcing, Introduction to the Cultural Fabric and Garment Production, and Linens Trading. It was rational to summarize that students had enough understanding to compare what they had acquired in class and what they were observing in Makeni. Delightfully, according to students, concepts and theories from handbooks do not educate them much, nor become fresh until they literally observe it. Without this reside, fresh education, their education would be unchanged and related to other students who have not observed the concepts and theories in engagement. This appeared to impart fierce merits over others.

Dual subject matters surfaced on conceptualizing observation: Foremost, reside, fresh education that I cherish; and second reside, fresh education as fierce merit.

Reside, fresh education that I cherish. Right through the social research data, it was narrated that students' education from prior education lastly becomes flourishing when they literally



perceive it. Kathy admitted that handbooks and concepts had not been totally effective in her learning until she literally visited a fabric company and saw all the procedures.

Kadija: Meeting with Bago Investment Promotion (a cultural fabric plant) I felt like I acquired so much and lastly got to see firsthand what we acquire about and narrate in class and it is not just in books and concepts any further. Next, going to Women's Cultural Fabric Makeni (a cultural garment sewing plant) to see sewing and complete products was fresh to link the procedures we compile for our referencing projects and the authentic schemes when advancing a product such as the specimens and regulations essential by the businesses for assembling a certain garment.

Especially, in Mahawa's case, she enthusiastically sought the actual samples of tilt blueprint as accomplished in an actual business. It was an outstanding path for her to gel prior education by glimpsing and touching actual stuffs, comparatively the bleached docket of fabric spins depicting divergent standard thresholds, and the wall insignias of directory thresholds specifying the total of fresh stuffs that would be sustained into the following performance.

Mahawa: This was the most invigorating excursion I have ever been on! Or the one that I acquired the most on! I candidly benefitted hearing the Manger articulating about the business and how much they are concentrated on a tilt blueprint. This principally means they listen to the personal and collaborative goals of their employees to make everyone's banal simpler and more effective, all the while making the employees feel further associated and significant. The entirety from categorizing the spins of fabric with sacks of tintured fabric rather than just a diminutive slab of sheet that can be strayed effortlessly. The business utilized numerous of these tilt blueprints!

It seems that once education becomes resident and refreshed, students' concerns in education become further strengthened. For June, it was beyond refreshing to learn about the fabric manufacturing procedure. She cherished them; she even proposed a preferable path to master this topic and even desired to acquire further complicated fabrics procedures.

Tejan: Spotting the fabrics go through all the procedures we narrated about in fabrics class was so enormous. It was remarkable; I cherished how we got to see everything from commence to consummation. I actually loved that yarn spinning and dyeing the best. It would have been extremely significant to have taken fabrics after this excursion also, or have a further complicated fabrics class after this excursion.

Reside, Refresh Education as Fierce Merit

Students shared that their immediate social experience connecting the education from auditorium to authentic circumstance would furnish fierce merits to their profession. Kathy obviously embellished that not only was she able to connect her social observation with education, but she also was persuaded that this residual, refreshed education would make her a preferable applicant in a career market. Mark confirmed that in his current internship:

William: We saw tightening machines and dyeing machines that I had only seen in my Fabrics handbook prior. It was a great social observation to be able to connect the education that I have acquired in class from books and lectures to this actual life circumstance, and get a glimpse at the actual production. I considered this to be the best of my social observations in Makeni, and that by observing it I have a merit over other folks in both the production and



employment trade.

Idrissa: My social research excursion to Makeni was an immense exploit and I would suggest it to anyone. Multiple of the stuff I have acquired on that excursion have assisted me in my recent practicum.

Transforming Observation Through Contemplative Social Observation

Contemplation appeared to materialize at any point. Some students were persistently going through the whole pedagogical education pattern from obtaining contemporary social observation to transforming the observation during the excursion. Others appeared engulfed by contemporary social engagements and social observations during the excursion; they had further time for contemplation only after they arrived home. Some were happy to hit home where they felt secure and warm. Others were despondent and even gloomy to be back as they cherished Makeni extremely. Regardless of when they contemplated and how they sensed to be back, dual familiar themes surfaced in contemplating social observation. Foremost, culpability for all that an individual possessed; and Second, awareness of this whole provincial other social world.

Culpability for all that an Individual Possessed

Throughout the student digests, it was obvious that their social observation in Makeni gave a first, potent social significance experiencing a divergent provincial culture in a developing nation. While contemplating, students discerned how much they have and have taken it for granted in their beings. This compassion was collectively shared by all students even though the threshold of emotions of culpability appeared to differ from one to another. In Zainab's case, she commenced emotional culpability, guilty for all that she has from her private baggage to health treatment and public security. She finally grasped what education means to her.

Zainab: I also observed emotions of culpability for all that I have. I have more clothes than any one individual could ever require, and have an approach to greater well-being management, good healthy nourishment, and a pleasant home and a bed to recline in at dark. Of all the things I acquired from our excursion to Makeni, I acquired how much my education means and how fortunate I am to have these privileges and the opportunity to be in university and to have made it this far in my education.

Beyond emotional culpability, Jamilatu's piety was reinforced; she even asserted now that it would be extravagant and wrong if she does not utilize everything she has.

Mbomwara: I sense as if I have this numerous quota to fund a better education, commercial strength, and a desire to serve Allah or God through assisting other folks. If I stay in Freetown I feel as if I am misusing all of this, there are folks from all provinces who require it so much further.

Exurban Social Consciousness

It appeared that when students sat back and contemplated the complete social observation, Makeni did not appear factual. Even if students were in an actual social sphere, Makeni, and observed actual items, such as traversing contemporary eateries and spars, gathering and discussing to local folks, and strolling through business units stirring actual stuffs and sensing



unique aromas, Makeni became a complete other social sphere, as Mary puts it, when all was done. Despite the close and intimate education about Makeni that they acquired through this social observation, by other social spheres, Mary found that she is now prepared to move on to an actual being at home in her social sphere.

Ruth: As we left the city of Makeni on our bus, I contemplated back on how much I had acquired in my short week in the city. Throughout my time in Makeni, I gained the realization of how a lot of the rest of the nation exists. Even though I have seen it on television, and read about it in books and magazines, you don't realize how other rural folks exist until you see it personally. Seeing the rural folks, the homesteads they dwell in, and the way they pass their days unlock my eyes absolutely to this complete other rural social sphere.

Communal Observation

Throughout the excursion, there were enough facts that students acquired something contemporary, shared contemporary education, and experimented smoothly for their mandatory demands. Since this social experience was a one-off, distinctive social engagement in students' education, it was not probable to identify whether or not students enthusiastically experimented, functioned, and observed with learning in a contemporary circumstance in the distance further. Nonetheless, there were absolute insignias that some students commenced making further schemes to utilize what they acquired from this social observation. Dual subject matters that surfaced in student's social observation were: Foremost, trying contemporary easy items; and second getting out of the pack.

Testing Contemporary Easy Social Items

Anita acknowledged that she is an over-bagger. This issue was discernible from the beginning of the excursion. Her duet huge valises narrowly made it under the maximal load allowance at the PMB lorry park in Freetown. Yet, she bought further presents and tokens in Makeni; she acknowledged she was interested about the burden of her baggage. Swiftly, she acquired how to parcel effectively, endeavored it, and smoothly accomplished what she demanded. She was very pleased with her contemporary favorable outcome.

Juliana: I was extremely edgy about having to pay extra charges for my bag being overloaded but somehow I managed to get my bag from overloaded to a sizable measure. I acquired the mode of spinning your clothes to make further room in your valise!

Salamatu: I also wanted to try to see what it is like to shop at the flea shops at lorry parks. Even though students were intimidated of flea shops prior to departure, none of the students really tried such stores. Nevertheless, during the returning journey, at the Makeni lorry park, multiple students indeed bought products to try this contemporary shopping social familiarity, even if they did not require to shop. I bought something at the Flea so that I could see how that would be as a social observation. I thought that you would just be able to take it with you after buying but instead young boys called 'WoodWork' assist you to the bus with a small token.

Splintering out of the Social Case

While most students have tried to please prompt comfort or immediate interest, a few students appeared to commence gaining strides to transform their existence in the distant-further. Aminata is a final year student who was not quite sure about her future and vocation; yet, this



social observation, from the commencing to the end, appeared to essentially impact her being. She admitted that she would have to make radical survival transformations, recommending the intensity of her desire to transform. This transformation demands relevant resilience to think outside the social case and she recognised this extreme social evidence. She was one of the few students who appeared to sense all the foundations social observations, contemplating, brooding, and engaging.

Aminata: Makeni frankly unlocked my eyes to the social sphere, and made me perceive that I have so much more to exist for. I have been brooding a lot about what I am coming home to, and I perceive that I am going to have to make some equitably radical being strengthened transformations. My merits and optimisms have not absolutely transformed, but numerous have been strengthened like my want to assist others. I hope that one day I am able to make a difference in the lives of folks in Bombali District whether it be through my service in teaching social studies, working in the Fabric and Garment Production or business, or maybe even going as a community volunteer. I want to explore that social cultural sphere, and not enclose myself to what I have understood and what is so cozy.

CONCLUSIONS

A comprehension of a universal trade social community is essential for today's students vocation growth, principally in the fabric and garment business, the most universalised of all (Binh et al., 2020). Consequently, educators are anticipated to give significant learning and expose students to multiple aspects of the universalised industry. Developing students to be universal society prepared is obviously one of the great significant assignments of vocational academic programmes such as fabric and garment oversight (Asim, 2021; Patankar, 2019; Holmes, 2019; Menjia-Rodriguez & Kyriakides, 2022; Gurukkkal et al., 2020). To be further efficient in instructing foreign components, many educators have stressed the significance of foreign pedagogical education via foreign exchanges and internships, field excursions, or research abroad programmes (Nicholson, 2023). Thanks to these studies, much information is now available on how to develop contemporary pedagogical curricula and how to evaluate accomplishment in such programmes; nonetheless, diminutive is understood about how social observation is literally acquired and transformed by students to establish contemporary education.

To react to this lacuna, the research surveyed students handbooks from a brief social research provincial programme to apprehend how students understand, conceptualize, contemplate on, and test with contemporary social observations in a completely foreign education social space, utilizing pedagogical education theory as the research's conceptual social structure (Jong, 2022). The research findings suggested, first, in a predominantly non-urban society, students described being observant, amazed, and the 'Freetonian' looks was glaring. For the foremost time in their lives, they felt like a rural social minority, and it was an embarrassing moment. In a rural or provincial social community, which felt incomprehensible for most, disorganization meant the absence of organization, which in turn students translated as exposure to their security. This finding is consistent with (Nicholson, 2023) social discourse analysis from a provincial cultural social research or observation programme in Makeni. The social researcher reported that students were able to transform themselves by surviving many contemporary challenges involving being part of a rural social minority, the absence of reliable urban social



infrastructure services, and the interaction with divergent social cohorts and divergent social value systems. Moreover, students appeared to simply theorize what they acquired in class throughout the social programme. Interestingly, nonetheless, students expressed that education from class did not become engaged and refreshing until they really observed it. Perceiving, affecting, whiffing, and distinguishing what was in the social handbooks was completely divergent from reading about it in class; students were convinced that this first-hand social observation would gift further competitive merits over other students who had not journeyed. Notwithstanding, while reflecting on the whole social observation, the communal, financial and societal divergences between homestead and the other social local sphere became obvious; students expressed amazing culpability and, consequently, further recognition for all that they have at homestead. Conclusively, once observed, testing with prior education in a modest way for swift demands appeared absolutely simple, gentle, and fascinating for students. Lifelong strategies for trial on a massive also appeared; some students were able to anticipate themselves breaking immediately where their existence were firmly and agreeably composed.

Aforementioned social research makes various important contributions and applications. Foremost, the social research interpreted the exhaustive comprehension of the pedagogical education procedures of fabrics and garments students whose vocation growth is essentially reliant on their education of universal perspectives of commerce and social engagements. The comprehensive narrations contradict from the findings of quantitative paths in that they give confidential, convenient details of each learning mode as students grasp and transform their observation. Consequently, the social research findings bolster educators' benefit from a broader and further intimate comprehension of students' social observations. Second, under a pedagogical education social concept framework, the social research outcomes obviously demonstrated how students observe each of the quatrain education methods – observing, cogitating, contemplating, and engaging in a completely contemporary education social space which was miserable, confusing, and rural or provincial. Consequently, social research offers a significant implication to educators who wish to lead future social research in rural or provincial or other pedagogical social initiatives. Educators may be able to utilize these social findings to better comprehend how students assess themselves and the contemporary social community, which is distinctive for each social education method. This intimate comprehension or grasping, in turn, would bolster educators instruct students to go through a full course of pedagogical education which is considered to be the most efficient path of generating social comprehension (Asim, 2021; Patankar, 2019; Holmes, 2019; Menjia-Rodriguez & Kyriakides, 2022; Gurukkkal et al., 2020).

Nonetheless, the social research depicted how social education from handbooks transforms into actual, remarkable social education for students in provincial or rural pedagogical education. Educators may want to find further efficient paths to create universal elements of educational programmes further fascinating and essential for students, restrictively given that a considerable part of financial social engagements are in fact occurring in foreign nations from assembling, producing string oversight, to consumer social research. Conclusively, the social research findings enlightened students distinguish emotions of social confusion along with social culpability and guilt as 'Freetonian'. It cannot be understood in the gamut of this social research whether or not these emotions of confusion and social culpability are nationalized to all students in other social research rural or provincial programmes. The social research outcomes, nonetheless, give significant and fascinating social insights into how today's young 'Makenians' are presently conforming and constructing an image of Sierra Leone in a universal



bazaar.

Extensive social inquiry of the social analysis granted here should be done with prudence due to its foundation, a one-time social episode of a brief rural social research programme. With this prudence in skull, this social research submits various significant future research opportunities. Foremost, further research is required to apply social findings to a larger population or divergent formats or length of social research in rural or provincial programmes. It is anticipated that pedagogical education initiatives or programmes with a greater cohort of students would activate divergent social influences among the student cohort, resulting in divergent education social observations. The social research's programme was diminutive and adequately homogeneous in students' social polls so that there was no obvious social conflict among students. Furthermore, the social research outcomes would have been divergent if the programme lasted longer than a week or had a divergent social character of visitations with businesses or tasks daily. Similarly learning occurs divergently in divergent circumstances, further social research of the topic in divergent social circumstances would bolster a further comprehension of students' education and social observation. Moreover, it might be fascinating to examine the inception of social confusion as a 'Freetonian'. This could help clarify the image of 'Freetonians' in the rural district.

Nevertheless, it is also meaningful to investigate the social function of culpability for all that they have in the overall output and capacity in students' college lives. If the narrative of social culpability indeed improves student's academic output, social researchers might want to contemplate encouraging research in the rural districts' programmes throughout students' education. Lastly, it would be fruitful to examine the impact of provincial pedagogical education throughout the life-time span. A grasp of how this social observation bolsters students' vocations throughout their lives would make an integral social legacy to the pedagogy social review.

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