Sociology of Management Evolution from Street to Displaced Settlement in Grafton, Western Rural, Sierra Leone

Mohamed Bangura
Lecturer One, Department of Sociology and Social Work, University of Sierra Leone, Fourah Bay College, Sierra Leone

Abstract

The sociology of management evolution from street to displaced settlement can be extremely overwhelming. It means ditching or quitting long-lived customs, conducts, affinities and establishing contemporary individualities. The stretch to which those that have been transferred to contemporary settlements conform and adapt and retire to contemporary social fashions of community existence would be resolved by the nature and stretch of social solidarity prevailing in that cultural community. An absence of social solidarity within settled cultural communities makes it susceptible to multiple shapes of social disintegration which evident fundamentally in a multiplicity of social predicaments. The sociological research was reasoned or apprized by 150 dialogues with respondents selected in the divergent domains of the social research spot utilizing a non-probability sampling strategy. In the case of Grafton, a legal human settlement it was more than two decades that residents from a multitude of slum settlements in the metropolis of Freetown have been resettled in this community. It emerges from the social research that steadily the residents of Grafton have settled humble to community and household existence and appreciate a robust impression of social solidarity not withstanding numerous challenges embracing social utility dispatch and the emergence of social predicaments. This sociological research highlights that a significant multitude of members of the community have a perception of kingship in the community and is ambitious regarding enhancing their standard of social existence.

Keywords: Sociological, Management, Evolution, Settlement, Freetown.


Introduction

The sociological management evolution from street to displaced settlement may be reasoned a buoyant direction concerning growth and welfare or health. Having languished in slum settlements for ages should perfectly be portrayed by invigorated dreams, ambitions and subjective contentment. Legal existing cultural communities require that there is transformation to a settlement by approach of social existence that is prominent by civilities and values. It necessitates tailoring ones social existence as survived in the ‘pan bodi, settlements against contesting social obligates that transform customary in the legal human encampment. These battling compels will resolve the constitution and intensity of social solidarity that will afford itself amongst occupants within the recently established vicinity.

The thought social solidarity is complicated to interpret as it traverses divergent disciplinary frontiers. Naively, it may be credited as the “affinity or fixative” that cradles a cultural community collectively. These affinity or fixative that cradles cultural communities collectively is reliant on the tenets, norms and values that associates of a cultural community apportion and nature progressively or gradually. Deficiency to nurture social solidarity may result in social disintegration which is futile and results in what French
sociologist Durkheim (1858-1917) dubbed as anomie (Faizi, 2023). Anomie is depicted by the collapse of precepts and social codes that grabs folks collectively within a cultural society.

In this sociological research multiple variables are inquired to determine the degree to which the cultural community of Grafton delights social solidarity since they have been relocated to this space more than two decades since. It pursues to determine how occupants in Grafton have made the evolution from surviving in slum settlements in the divergent sections of the Freetown Metropolis to a more legal uniquely. Distinctly, the social inquiry intents to illuminate how illegal residents emanating from multiple segments of the Metropolis have conformed themselves to legal coherent community. The sociological inquiry draws from social data collected from a methodic inquiry of 150 households in the diverse domains of Grafton in the western rural. The social inquiry initiated with the probing of the thought social solidarity and consequently countenances at human settlement policy that upgrades social solidarity in modern communal accommodation houses in the war and post-war period.

**Literature Review**

Social solidarity as a thought has been of prolonged concern in the fields of sociology, mental, public health and psychology (Mishra, 2020). It can be traced to the first works of French sociologist Emile Durkheim (1858-1917) who contemplated at how social solidarity bands folks collectively in cultural community (Khairulyadi, 2022). The thought has numerous interpretations since it traverse multiple disciplinary frontiers. Overtime the thought has been much explored and the review on social solidarity became progressively mystified owing to the augmentation of portrayals that transformed complex to associate or integrate. Modern deconstructions of social solidarity entertain it besides as a varied social phenomenon or as a dormant invents with collective pointers (Sayuti et al, 2023).

From a sociological standpoint, social solidarity may be reasoned as the alacrity of associates of a cultural community to collaborate with each and every one in order to exist and thrive. Enthusiasm or alacrity to collaborate interprets they designate voluntarily to establish social relationships and have a humane prospect of ascertaining objectives, because more are prepared to collaborate and apportion the outcomes of their ventures fairly (Tartutin, 2023).

Notwithstanding its diverse comprehension and relevance, social solidarity is reinforced by social assurance and common virtues imperative for a cohort to perceive itself as a cultural community and the occurrence of informal social authority that mirrors individual enthusiasm to implement social norms in the interests of the community growth (Cookson et al, 2023). The scale to which associates in a social structure distinguish with and realise compelled to sustain its tenets, values, and norms will resolve the stretch to which they delight the blessings of social solidarity. Likewise a functioning procedure of evolving a cultural community of apportioned challenges, common values, and just chance established on an impression of hope, assurance, and mutualism (Dunkley et al, 2020). Social solidarity also alludes to assured social associations (Burelli and Camboni, 2023) in which associates of a cultural community are ready to collaborate with each other in order to endure and succeed. It furnish to a socially symmetrical cultural community in which individuals work regarding the welfare of all its associates, challenges ostracism and tribalisation, establishes an impression of kinship, elevates conviction and submits its associates the chance for vertical social mobility (Iverson et al, 2021). Nworgu and Odenigbo (2021) affirms that cohorts are coordinated when cohort threshold requirements are yielding cheerful association postures and conducts and when cohort associates communal relations are managing to preserve these cohort threshold stipulations. Consequently, coordinated cohorts are identity preserving with regard to the social construction of robust association enticements and deviations or enthusiasms.

One can find manifest that social solidarity directs to augment welfare between underprivileged cultural communities Nurhadi et al (2023) proclaims dual paths in which the welfare between underprivileged households is enriched. The foremost is the explicit apportioning of resources between glued, socially coherent cohort associates. A subsequent implement is admittance to resources accessible via associates of the socially coherent cohort group despite cohort associates do not candidly grip these resources.
These resources are indirect wealth or riches that might be accessible to associates of the socially coherent cohort in the shape of social education, dossier or remission.

Oana (2023) remarks that vicinity solidarity feeds both forthright and subtle supports. For instance, augmented cordial relations can assist mitigate indigenous felony and destitution, deliver assistance and security, and augment estate distinctions. Furthermore, augmented cordial relations mitigates anguish, suicides and diseases, assists augment personal safety, permitting folks (specifically vulnerable occupants such as adults and folks with impairments) further security and privileges to train and absorb in entertaining socio-cultural engagements in the community and to trek to sections inside the vicinity freely.

In connection to settled cultural communities, there exists an hypothesis that they are removed from their direction of social existence that they delighted in the area of beginning and have to re-acustom themselves to surfacing contemporary values and norms in the recently established encampment. Constantly they have to forsake or depart the solace of an alright operational coherent cultural community despite their destitute existing circumstances. Yang et al (2023) in their inquiry on “How Social Solidarity Affects the Outcomes of Rural Residential Land Consolidation: Evidence from Yujiang County, South China” proclaim that the hostile upshots of quitting dignitary nativity may be underrated by the folks who are resettled. They have that topographical immediacy is one of the central considerations of social systems as resettled cultural community’s strict social bands from their location of cradle. Nonetheless, there exists a deterioration of bands to dignitary social systems, which make persons miss the social merits they formerly delighted prior encampment. Schneider (2021) also discern most significantly, political establishments and social systems require to be re-sustained at the current encampment in order for social norms to surface that administer solidarity, collaboration, assurance, and humanitarianism. It may be affirmed that the socio-cultural standard of a vicinity or community will be resolved to the stretch to which deviancy and disempowerment grow customary. This as demonstrated by Haltaufderheide (2023) if customary, is reflective of a dilemma in social solidarity, automation and the crippling of social contracts. The absence of or deficiency threshold of social solidarity can result in cultural community disintegration. Social disintegration is an attribute of cultural communities that can unsettle occupants health and conduct, and alludes to attributes that can make it complex for occupants to conserve command over their cultural community subsequent in lofty thresholds of social delinquencies (Mwangangi, 2019). In contradiction, cultural communities portrayed by social integration inclined to have lofty appraise of resources via bands and systems between cultural community individuals, permitting for social mutual.

Relocations Discourse

In the Sierra Leonean ambience relocations, settlements and compelled demolitions have a social history both prior and post war era. In the post-war era, in a sweat to clean up street, slums and refugee or displaced settlements within the urban centers, camp settlement residents do not have much alternative but are contemplate to consider transferring to government patronized housing estates in recently established human settlements. Despite they are not coerced to transfer and settle, they are influenced to transfer on the anticipation of securing an exclusive standard of social existence in these mass constructed government funded underprivileged houses. This sort of relocation based on Hu and Ubauru (2023) is linked to “willing relocation” that guarantees to tender subsequent relocates an excellent standard of social existence. Nonetheless the guarantee of an excellent standard of existence in the recently settled housing, the current occupants are debarred and marginalised in a diversity of divergent directions. Bangura (2022) affirms that occupants in the recently established human settlements prove inadequate of the guarantees made by the government in regard to essential facilities, transportation, market, employment, clinics, hospitals and access to schools which they had delighted in displaced, streets, slums settlement domains and alongside established residential metropolis. Occupants are coerced to relocate to recent housing projects that are distant on the outskirt of the metropolis inadequate economic and social resources. Greater recent housing growth happens on the perimeter of metropolises due to the obtainability of enormous trails of land for large human settlement projects that is considerably inexpensive (Zhao and Liu, 2023).
It is debated that via relocation and settlement from ‘pan bodi’ settlements, the social thread is torn, disentangled motifs of social association surface and it devastate complex social and kin connections that associate individual families with others in the vicinity. Youth residents of slum settlements differing to its critics established coherent cultural communities as a result of observing an impression of familiar marginalisation and familiar intent due to not having to secure lifetime and appropriate housing (Bah and Bangura, 2023). Alternatively, the legalisation of recent human settlements can generate social struggles and trepidations as the disappearance of a familiar impression of intent can result in mitigated fortitude of structurally lodged cultural community associations and the appearance of current ones symbolising specific concern cohorts in the vicinity (Cruz and Seo, 2023).

Legalization of human settlements also results in increased self-identity and social segregation (Anderson and Overlien, 2023). Occupants grow engrossed in individual growth now that they have been given an chance to advance in existence. For instance, the social relations that utilised to occur with folks in slum settlements within near vicinity of every one nevermore underscore. Consequently, dialogues amongst women around communal boreholes on community affairs when fetching water no longer blazes in the legal settlement. Kids are nevermore seen playing in the community under the watchful eye of members as was the observation in slum settlements as a form of rehabilitation growth (Lone et al, 2022). Considering that occupants emanate from divergent illegal encampments in the metropolis make individuals strangers when they transfer to the legal encampment. In slum settlements tribal associations and co-existence are maintained. In the recent human settlements, occupants have diminutive alternative over who their close occupants are going to be. Usually they are detached from constant social affinities, which they have established in slum settlements.

In the recent housing settlement there are also those that are legally employed and have a sustainable fountain of earnings to accomplishment transformations to their standard of social existence. They are in a station to upgrade on their habitations, purchase gadgets or equipments and carve social growths. In antithesis, there are those that cannot accomplish any transformations to their standard of existence resulting in a lacuna appearing between those that “rich” and those that “poor”. This results in social variation causing dissent between and amongst associates in the cultural community resulting in increased discrimination.

Post-war Human Social Settlement

The emergency of habitable and feasible underprivileged human settlements in Sierra Leone is an eminently disputed social affair which has drained into the post war democracy depicting vast challenges for policy stakeholders, social growth professionals and representatives. In details of Article 73 (1) of the constitution the government is required to hold humane legislative and distant evaluates, within its prevailing resources, to accomplish the avant-garde attainment of this right (The Sierra Leone 1991 Constitution Article 73. 1 of 1996). In reaching this constitutional entitlement the government has over the years grasped multiple paths to establish and reestablished policies to acknowledge its commitments to those shut out from appropriate housing privileges outstandingly in the underprivileged housing precinct.

An essential national policy framework established in 2015 is the National Land Policy. It is acclaimed as the foremost exhaustive policy in post war Sierra Leone to master the overpowering housing destruction collections bequeathed from the war epoch. Granting Sierra Leone’s political history, the National Land Policy acknowledges that the destructive settlement infrastructure of the previous imposes a broad compass of specialised, strategic and regime inhibitions that require to be overcome for habitable and worthwhile human settlements to induce reverently on the lives of those confronted by homelessness in the post-war era. To subdue the specialised, strategic and regime inhibitions in the intending and social evolution of underprivileged human settlements, it has been relinquished to the Local Government circle which requires to ensure dispatch via Interlaced Expansion Strategies (IES). The interlaced expansion strategies may be perceived as a groundwork across which social solidarity procedures are donated a privilege to surface within the recently advanced human settlement.
Considerable contention has gone into establishing policy for a consolidated and interlaced growth pattern of that essential services and structure are furnished at extents of retrenchment. Consequently, national policy regarding to urban growth, land, transportation and housing, obviously elevates compaction of urban vicinities and frustrates expansion in the interest of appropriate, impartial, feasible and interlaced growth. Notwithstanding this, there has been booming concern amongst housing beneficiaries and critics that indigent housing growth to an immense stretch was not transpiring on pleasantly situated land in detail of “compact growth” and “social synthesis” models, but was rather incessant to happen at urban areas on the peripheries of town expensive environs (Lynch et al 2020).

Following virtually eight years of trial with the National Land Policy and notwithstanding joint labours by the divergent class of government to facilitate underprivileged housing, the urging question of inadequate houses for the chronically homeless, unfitting housing settlements, and absence of enhancement on the standard of social existence of beneficiaries emit as top billing in the regime foyers of national government in 2012, igniting current social discourses on the state of housing dispatch. Multiple housing critics (Flanagan et al 2019; Rolfe et al, 2020; Flynn and Montalbano, 2022) substantiated that for numerous elements, such as: expensive location, lofty cost of home ownership in the form of taxes, rent charges, unemployment and increased access to indigent housing by the poor, has had a restricted impact on destitution reduction. National observation of underprivileged housing dispatch (for instance NASSIT Godrich Low Cost Housing, Freetown, Sierra Leone) also confirm to the location of housing in respect to other human engagements resulting in mitigated thresholds for sustainable employment, income earning and asset in housing enhancement (Marcal et al, 2023). The upshot of unsuitable location of underprivileged human encampments prompt ed in poor folks being marginalised in details of admittance to employments, municipal facilities and social systems, and having to disburse excessive expanse of duration and cash on transportation. The expenditure of infrastructure and services furnishing were also holistically greater for perimeter locations consequently augmenting the financial burden on government. For instance, locating subsidised housing near to employment chances would produce savings in commuter transport subsidies for the government and it would further than neutralise the lofty housing expenditures concerned (Shang et al, 2023). With such social deconstruction, the housing dispatch programme in this shape enticed much reprehension and was cited as a compelling element to augmenting thresholds of metropolitan expansion, sustaining the marginalisation of the destitute and for deficiency to play a vital role in the expansion, integration and restructuring of post-war established existing social spaces (Kisiala and Racka,2021).

Subsequently, an extraordinary inquiry was authorised by the National Minister of Lands, Housing and Country Planning in 2018 for a probe into the Support of Illegal settlements which completed that these encampments were results of unsuccessful policies, impotent administration, perversion, graft, ineffective precept, unsociable metropolitan (industrial) evolution or advancement directions Indigent metropolitan oversight approaches, dysfunctional and uneven land business, differential commercial networks and a deep democratic failure (Roberts and Okanya, 2022).

Nevertheless, the dispatch of underprivileged housing seized convinced paths resulting in the embracement of a contemporary Comprehensive Plan for the Sustainable Development of Human Settlements in 2019. Tagged as Breaking Recent Ground (BRG) this policy was all encompassing and involved not only indigent housing, but the whole gamut of the residential estate business. A vital goal of this policy was the breaking down of boundaries between the formal business (foremost thrift) where development was stationed, and the informal business (subsequent retrenchment) which had observed a collapse in advancement. It intended to overcome the “preeminent construction of single houses on eligible plots of land in distant locations” (Ministry of Lands, Housing and Country Planning 2019).

The Breaking New Ground advanced a current scheme to divert and bolster prevailing implements to shift concerning further reactive and effectual housing dispatch. The current human settlements scheme braced the vision of the Ministry of Lands, Housing and Country Planning to upgrade the accomplishment of a non-tribal, interlaced community via the growth of feasible human settlements and standard housing. Within this larger vision, the Ministry of Lands, Housing and Country Planning was
dedicated to reaching the ensuing particular intents:

a. Expediting the dispatch of housing as a vital approach strategy for poverty reduction;

b. Exploiting emergency of housing as a vast employment conception approach;

c. Assuring that property can be accessed by all as an asset for wealth conception and mandate;

d. Capitalizing progress in the retrenchment;

e. Thwarting land felony, furthering social solidarity and enhancing standard of social existence for the indigent;

f. Promoting the operation of the absolute single residential property business to mitigate polarity within the sector by breaking the boundaries between the foremost retrenchment residential property reverberation and the further retrenchment economy collapse; and

g. Utilizing housing as an apparatus for the growth of feasible human encampments, in assistance of geometric restoration (Department of Housing, 2019).

Traversing this current scheme, the Ministry of Lands, Housing and Country Planning lodged to shift attention towards an energised social contract with the folks and partner associations for the accomplishment of feasible human settlements. Feasible human settlements indicate to: effectively supervised entities in which fiscal advancement and social growth are in stability with the accomplishing competence of the inherent social networks on which they rely for their existence and result in feasible social growth, affluence innovation, destitution reduction and impartiality or justice (Ministry of Lands, Housing and Country Planning, 2019).

Socio-Economic Idiosyncrasy of Occupants

Grafton is born out of an experimental project by the Ministry of Housing and Country Planning to bolster habitable and feasible human settlements. It is a reaction to the war and post-war government’s deficit housing policy, programmes and projects to meet the demands of myriad displaced, refugees in the metropolitan Freetown. In preserving with the constitutional imperative to offer housing for all Sierra Leoneans. The Ministry of Lands, Housing and Country Planning revised its housing policy which it dubbed “We Are the Same Folks” in 2019. We Are the Same Folks is envisaged to be a comprehensive plan for the growth of feasible human settlements for indigent employees. It portrays a further revised narrative of the Restoration and Growth Scheme, or what is ordinarily come to be prominent as settlement housing.

Methodology

Chronically, Grafton was a slum clearance scheme established in 1998 to house multiple illegal settlements that had sprung up in and across the metropolis. It is stationed between the Jui and Regent hamlets and has simple access to Western urban Freetown. A total of 150 respondents were dialogued consisting 52% females and 48% males. The respondent’s age spanned from 20 to 70 years with the mean age being 41 years. Respondents committed in a broad span of employment engagements with 14.7% in untrained employments (office messengers, company guards, cleaners s), 16.5% were self-employed (kiosk owners, taxi owners, street vendors) and 40.1% committed in semi and trained employments. Joblessness was intensely soaring with 28.7% of the respondents jobless. Amongst those that were employed (54.8%), 16.4% of the respondents worked around the neighboring communities of Jui, AllenTong, KosohTong and Hasting. The remaining (38.4%) worked in distant communities such as Wilberforce, Number Two River, Lumley, Aberdeen, Godrich, Adonkia and Ogoo Farm. Educational thresholds diver or eclectic with 15.4% having a tertiary threshold education (degree and diploma), 11.2% have concluded condensed certificate courses post West African Senior School Certificate Examination (WASSCE), 2.8% with a WASSCE certificate, 3.9% with class 6- form 2 education and 38% with no education and vast divergence in earning thresholds.
A colossal preponderance (77.2%) of respondents disclosed that their standard of social existence before settlement was extremely indigent as contrasted to 22.8% perceived that it was exceptional. Post settlement almost a third (31.3%) of the respondents perceived that their standard of social existence did not advance as contrasted to 68.7% who disclosed observing growths. As far as relocating to the Slum settlement from which they emanted, 36.1% of the respondents felt if they were offered the chance, they will relocate as contrasted to almost two thirds (63.9%) perceived settled in Grafton. Some of the entitlements respondents delighted in their Slum settlement were divergent modes of transport, simple access to hospitals, and location of worship, markets and employments facilities. In regard to indigent transport network, sanitation, health care centres schools, absence of social welfare services and schools were the most referenced service delivery affairs upsetting the cultural community. Felony did feature as a grave case hence respondents did recognise a demand for reinforce rapid police unit in the community. Only 11.5% of the respondents perceived that felony was increasing within the cultural community.

Granting the absence of appropriate service delivery in the cultural community, 42.1% of the respondents perceived that the local Honourable and councilor should be tasked for the contingency of mercies whilst 57.9% perceived that it was the duty of the local municipality. On whether the cultural community immerses in the contingency of services, 80% of the respondents disclosed that they were immerse via cultural community gatherings, whilst 20% disclosed immersing in public demonstrations to underscore service delivery affairs. With respect to social affairs that respondents immersed with, 50% disclosed that service delivery affairs were managed at cultural community gatherings whilst the remaining disclosed social troubles such as teenage pregnancy, felony, drug abuse and joblessness being managed at these gatherings.

Prior settlement to Grafton, 98.9% of the respondents disclosed that they had formulated numerous and robust social networks with neighbours and colleagues in the slum settlement. Upright further than a quarter (26.7%) of the respondents were vehemently affected at the opinion to depart their Slum settlement. This vehement state was accredited to the verity that respondents had left their kith and kins behind at the Slum settlement. Despite the detachment, 74% of the respondent’s maintained contact with their relatives via mobile, approved meeting beyond days off, vacations and on significant events. Besides, 95.3% of the respondents disclosed that they have formulated robust, better and multiple social networks in Jui community.

A total of 16.1% disclosed that they had no cultural community head in their domain of origin, 7.5% perceived mitigated in abandoning their cultural community chief behind, 28.7% perceive nothing about abandoning their traditional chief afterwards and 47.7% perceived extremely despondent about abandoning their traditional chief afterwards. In Jui cultural community 31.4% of the respondents disclosed that they do not have any connection with cultural community chiefs as contrasted to 68.6% who do. The cultural community chiefs were renowned to handle with a broad span of social troubles, service delivery affairs and felony. A total of 6% perceived that there was fraud when the cultural community chiefs were elected, 8.1% did not comprehend how the chiefs were elected whilst 85.9% disclosed that the election were impartial, transparent and representiative. In as much as intimacy to cultural fraternities and sororities in the vicinity was uptight, 32.7% of the respondents did not participate in any. The remaining 67.3% pertained micro finance groups, funeral associations, Mosque, church, political associations and youth cohort. A total of 68% of the respondents were diligently embraced in these groupings.

**Emerging Social Solidarity Indicators**

Grafton community is relatively a recent human encampment with an extremely youthful demographic. Granting the youthful nature of the population it offers that the population will multiply itself sometime in the future thriving to a stretch that the encampment will be overpopulated and perhaps become unsustainable. It is further than probable to establish strain on prevailing services such as access to water, transport, overpopulated homes, health care services, electricity and access to water. During field visitations to the vicinity, it was detected that one bedroom house became overpopulated when other associates of the household arrive.
Unemployment thresholds between the occupants of Grafton cultural community stood at 5% which is 1% higher than the national norm (4.99%). Nonetheless the divergence, this drift offers that further than a quarter of the population is at peril of observing destitution and unevenness within the settlement. Furthermore, lofty thresholds of destitution and unevenness are probable to impact social solidarity attributable to the imparity in social prestige equally of discrepancy earnings.

Precisely of the central objective for selecting Grafton as a locality for the construction of a legal human settlement in retaining with the Breaking Recent Ground precept was to ensure that occupants were nearer to their workplace when relocated. In the inquiry it was viewed that only a diminutive percent (16.4%) of respondents were attached to job privilege nearer to the settlement as contrasted to further than a third (38.4%) who were located a distance from job facilities.

Respondents in the inquiry vicinity were approximately recent (average of 10.3 years) but have managed to establish connections with other relocates in the settlement. This is affirmed by the finding that a significant percent (63.9) of the respondents perceived encamped and would not prefer to return to their previous slum settlements. The fact that a wider percent of the respondents perceived encamped in the cultural community proposes that they have virtually settled down in their recently established homes. They have in addition, advanced a perception of intimacy in their recently settled vicinity which is an idiosyncratic of social solidarity, which tends collectively. Statistics Sierra Leone inked an internationally acknowledged strategy to destitution. The cost of basic demands strategy to formulate three destitution threads expressly the food destitution thread (FDT), the beneath compelled destitution thread (BCDT) and the maximum compelled destitution thread (MCDT). The FDT is the Leone appreciates beneath which indigenes are incapable to acquire or gobble sufficient eatables to furnish them with the minimal per-capita-per-day strength prerequisite for competent wellbeing. The BCDT and MCDT are emanated utilising the FDT as a foundation, but also involve a non-eatable component. Persons at the BCDT do not have control over sufficient resources to acquire or gobble both sufficient eatable and non-eatable stuffs and are consequently obligated to sacrifice eatables to acquire essential non-eatable stuffs. Concurrently, persons at the MCDT can acquire both sufficient thresholds of eatable and non-eatable stuffs (Statistics Sierra Leone 2017).

Albeit a remarkable figure of respondents felt that post settlement their standard of social existence has progressed, they continued to encounter challenges in regard of service delivery such as hospitals, divergent modes of transportation, location of worship, schools and so forth. Notwithstanding this, in as much as contingency of service dispatch was concerned it is fascinating to recognise that an intensely lofty (80%) per cent of the respondents did not resort to service delivery demonstrations.

This finding recommends that a remarkable figure of occupants considered in settling their social issues via other components. The actuality that 98.9% of the respondents disclosed that they had established robust social connects with their neighbors and established cordiality in the settlement also alludes to the actuality that they have encamped in the vicinity. The threshold of social association within the cultural community is also illuminated by the finding that further than a third (67.3%) of the respondents established connections in the vicinity and delighted associational lifestyles via micro finance associations, funeral associations, Mosque, church, political associations and youth cohort. It also suggests that the cultural community via associate of these cultural groupings delighted a perception of engagement in the indigenous structures of the cultural community which is an idiosyncratic of social solidarity.

One would envisage that relocation and settlement would result in the misplacing of contact with family and colleagues in the Slum settlement that respondents formerly associated with. The findings in this inquiry proposes to the contrary in that respondents approved contact with colleagues and family mobile numbers, approved visit over weekends, vacations and on extraordinary events. Nonetheless, at the moment of departing the ‘Pan Bodi’ settlement, respondents were gravely affected as they left behind colleagues, and consanguinity. They were also gravely perturbed (55.2%) leaving behind their cultural community chief in the previous settlement. In the recent settlement further than dual thirds (68.6%) have established recent connections with cultural community chiefs and overwhelming 85.9% of
respondents disclosed that their chiefs were democratically elected and embraced in the community. This suggests a perception of adaptation in the recent settlement.

The ubiquity of lofty thresholds of felony in communities is reminiscent of an absence of social solidarity originating from social disintegration. Fascinatingly, in this inquiry a wider percentage (88.5%) of the respondents enclosed that felony was not a grave predicament in the settlement. Nonetheless what was prevalent was the inception of social botherations in particular unemployment, teenage pregnancy and substance abuse. These social botherations were being managed unreservedly at cultural community town hall meetings and a collective solution was being sought. The reaction to social botherations is symbolic of collective social task that the cultural community grasps in rectifying these social malaises.

**Conclusion**

The sociological inquiry spotlights that pretty well relocation and settlement can have a cataclysmic effect on then economic, social and psychological health of relocates, over time they settled on their own to become a socially coherent cultural community. In the inquiry respondents from all segments of the metropolis ‘Pan Bodi, encampments were encamped at Grafton, an interval from their initial terrain.

In the lack of physical infrastructure and social structure one would have anticipated a lofty threshold of social disassociation and social predicaments prevalent due to an absence of social solidarity. Despite social troubles arecommencing to manifest itself in the vicinity; this is being managed as a cultural community affair which proposes the existence of social solidarity. The situate of social structures via multiple shapes of associational existence proposes a shift regarding social association via which numerous political, social, and economic affairs are confronted.

The actuality that practically preponderance of the respondents manages service dispatch affairs via multiple associations as contrasted formerly via public demonstrations is an indicator of trust lodged in communication and negotiation social politics. It at the similar moment proposes that the cultural community perceives the worth of negotiation social politics mirrored by dialogues on issues relating the settlement. The social detachment from household and colleagues from the initial terrain of residence as a result of relocation has been counterbalanced for via numerous evaluates neutralising the social ostracisation that racks from relocation. It is also compensated for via the establishment of contemporary social connections being constructed in the vicinity consequent in a perception of cultural community surfacing. Succinctly, it may be extrapolated that the cultural community of Grafton has settled cascading to a socially coherent cultural community and struggling regarding growth now that they have a perception of conviction via authority over their households. The sociological inquiry spotlights that the cultural communities of Grafton have outstrip the stagnation of destitution and are approaching almost individual preferment.

**References**


