

## Diet And Ivorian's Conception of "Well Eating": Case of the Students of Felix Houphouët Boigny University

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**Abstract:** This article aims to analyze, on the one hand, the ideologies of the construction of "good eating" among students who constitute units of socio-cultural differential consumption and on the other hand, to appreciate their levels of sanitarian awareness. Given the nature of the information to be sought, the methodological approach favored the qualitative approach. Thus, the tools and techniques of data collection belong to this trend, in this case the bibliographical review, and the interview. From this methodological anchoring, we have produced the following results: The question of "well eating" among students is due to several factors, in particular; A social, cultural and structural component. These dimensions of "well eating" activity are often thought of as constraints that relate to eating behavior on campus especially at the "great restaurant" in its functioning.

**Keywords:** Food, Eating Well, Ideologies, Health Consciousness

### INTRODUCTION

The issue of nutrition and the construction of "good eating" is a fundamental concern around the issues of human well-being and food security. Thus, public authorities develop programs for a balanced diet for all. Indeed, PNNS [1] encourage consumers to diversify their diet, to respect meals at fixed times and to increase their physical expenditure.

The British model in the search for "well eating" indicates that the types of foods eaten are as important as the quantities. To regulate eating habits, recommendations are adopted. For example: eat at least one dark green vegetable and one orange vegetable each day; consume vegetables and fruits rather than juices; eat at least half of your grain products as whole grains, etc. As a result, these healthy eating practices converge with the practice of physical activity [2].

In France, the food model consists of taking regular structured meals consumed within the framework of certain conviviality. Under this model, the objective is to participate in the relative protection of France against the epidemic of "junk food" and obesity [3]. Thus, the PNNS recommends eating meals to avoid nibbling [4]. The first WHO [5] Food and Nutrition Action Plan 2000-2005 emphasizes food and nutrition policies that protect and promote health and reduce the burden of food socio-economic development and a sustainable environment.

In view of these nutrition policies, it is obvious to emphasize the identical objectives, since the 2012-2015 CPM [6] aligned with FAO's [7] priority objectives at sub-regional level in West Africa over the

period 2010-2015 proof of these major issues. Hence "support for market access and promotion of quality and food safety and agriculture" [7]. In addition, these objectives are intended to be a field of productivity, competitiveness and diversification in the agriculture and animal and fish production sector, generating a significant and sustainable increase in producer incomes and guaranteeing food and nutrition to the people.

At the end of these food programs that also integrate the issue of representations of "Well eating", studies on these different concerns were conducted.

In Côte d'Ivoire, the right to food can be defined as the possibility of having regular, permanent and free access, either directly or by means of monetary purchases to a quantitatively and qualitatively adequate and sufficient food, corresponding the cultural traditions of a population from which the consumer comes, and which ensures individual and collective health [8]. Indeed, the "good reasons" of the consumer to act are not built from personal beliefs alone, desires and preferences. The coherence between behaviors related to the choices of the places of restaurants and the types of foods and objectives defined according to the intentions and individual preferences is thus a relevant

cognition but neither necessary nor sufficient to define the rationality of the behaviors of the people in general and especially of the students in particular, as well as the way of representing the "good eating". (VONAN, A.C. and AGOBE, A.J. In addition, the cocody university area brings together a group of actors who find themselves around consumer spaces. Being a privileged place of academic concerns, students define several strategies in the quest for food. Those who reside in the cities are confronted with several ordeals. Feed the day at the same time as non-residents and eat at night sometimes with and without non-residents. This situation raises several questions related to students' appreciation of food consumption.

Since then, how do the UFHB students in Cocody represent themselves "eating well"? And, what explains their maintenance in a context considered unhealthy like that of the "big restaurant"?

The present article is intended as a singular note among many of the food issue and the students' perception of the concept of "well eating". It aims to highlight the representations of "eating well in a student context. As part of this study, the first part briefly outlines the implicit material and methodology of the results obtained from the field. The second part is relative to the analysis and the last part is based on the discussion of the basis of results obtained near the target population.

## METHODOLOGY

From a methodological point of view, the study ran from February 11, 2017 to March 15, 2017 at the Félix Houphouët-Boigny University. Data collection is done using interview guides administered to students residing in the city, who attend the campus restaurant, the palm restaurant and the cafeteria called Bacongo restaurant.

This qualitative method highlights the representations of "well eating" among students. Here, the relevance of the information is based on the sole criterion of the saturation of the information from the triangulation of the data. In addition, it should be remembered that the interviews are of an individual nature and this, around 20 students obtained by snowball. In addition, the content analysis and the comprehensive method were mobilized. Indeed, for Weber, social actions can take four forms (The author defines four types of actions according to the meaning of these actions). Indeed, the four orientations of the action are in fact, the traditional action; It is a behavior guided by custom or a long-standing belief (eg meeting around the meal with the head of household or household every night, as a symbol of cohesion and family integration); emotional action; they are instinctive reactions (example: Accompany your friend

to the restaurant to share a meal); rational action in "value"; it is an action based on values and does not take into account the advantages or disadvantages it could provide. (Example: Respect for the student's word given to his parents during his stay at the restaurant services campus) and rational action "in the end"; it is motivated by the cost / benefit calculation. The actor sets a goal and determines the most effective ways to achieve it. The means implemented are adapted to the desired goals. (Example: The student attends the campus restaurants according to his financial means allowing him to afford the dish of the campus restaurants). This sociological current of Weber through these different postulates allowed us to grasp the meaning of students' discourses in order to grasp the concept of "eating well" in another dimension that goes beyond health, economic and cultural approaches.

## RESULTS

### Culinary space and the "good eating"

Social condition in this study is defined as the situation or positioning of the student in an environment where food is difficult to obtain and to carry. Indeed, in their explanation, they say that to have food other than what restaurants offer, they are forced to travel long distances to fetch food. Also, they say that in addition to the scarcity of food, when they were able to find it, it was not easy to bring them home. The remarks of Mr K.K.L, a resident student in the campus illustrate this analysis. And we quote: *"Eat well is to allow that at least we can have food as in the old system. I remember very well, when we were in our first year on the faculty in 2008 before the University were closed, we could buy what we wanted to eat because it was everywhere and cheaper. Today all that does not exist, and few are those who do it, because even if you have the means to sell here, and help your fellow students, it is also the suffering, because the taxis do not enter anymore on campus."*

From what follows, we understand that the concept of "well eating" does not really imply the provision of financial means (economic) but the freedom and allegiance of the student to make purchases of his preferences whatever the cost and route them to the city. The purchase of food from non-university students also leads to the analysis of the system and the operation of the restaurants that are responsible for their food within the UFHB-COCODY to justify the refusal of some to consume the dishes of restaurants especially that of the "grand restaurant"

### The quest for food: conditions lived on the space of the "big restaurant"

To "eat well" the students living on campus have carried their interpretations on the operation of the restaurant that welcomes them, it is the "great restaurant". But, the analysis of the operation is done in

different stages. First, the capacity of the restaurant and the reduced number of staff. Then we have the maintenance of the cooking machines, the conservation of the fruits and the reuse of the dishes of the day before.

Naturally, for the students who frequent the "big restaurant", the man is programmed and he will say that "when he is also hungry, he is not a free being" (the words of FHB taken up by some students in the explanation of "eating well"). Thus, students surveyed say they do not use the refectory more than 3 times in the week because they feel they can not wait a long time in the row because of the plethoric number of students who frequent this restaurant. Moreover, lasting in the rank does not mean for them an abandonment to consumption, but especially the unexpected effect sought in the delay that is fatigue that causes vertigo and often forces them to abandon the "struggle for food" in order to buy donuts commonly called "gbozon" [9]. As the student TKS points out: *"My friends and I used to go to the "big restaurant", but we were forced to leave the rank because we are not favored as people with disabilities and women in general. If you do not, you may not have to eat when you see the length of the row. More than three times in the week we could not eat. And we had to take a few gbozons. He adds, "if we do it it's normal times on our part, because we do not arrive quickly in the refectories, we miss the good food."*

From the above, we also note that the fight for food is decisive in the search for the right dish. The good dish as raised by the respondents also allows analyzing the opinions of the students on the quality of the dishes. There are refusals to attend certain places. Indeed, the refusal to consume at the "big restaurant" is linked to psychological factors focused on the food hygiene sought by students. During the interviews it is noticed among students, especially women, that there is no proper maintenance of the machines that restaurant owners use for cooking dishes. And when this is discovered, they take the initiative to stop going to this place. This article could retain this quote from Mrs. B.L.J:

*"If I have to eat again, it would be difficult: we have to take the cooking as we African women have done. Often when you see the behavior of the staff, those who are responsible for making the machines they take to prepare clean, you are discouraged, no maintenance. On the occasion of our defense, we were at the place to order dishes of distinction (well made) but when we saw the machines that serve preparation, we just took a few dishes and we went out ... were not convenient. It did not make you want to eat there. "*

For this reason, to eat well at the women results from the preparation with the use of the machines in good state or impeccable. In addition, those who assimilate the "good eating" to this fact, link it to their way of preparing at home, that is to say take either kitchen utensils of sorts to attract customers. Among these students, another explains that the feminization of cooking responds to the craze in eating, the return of customers and the desire to claim a second dish even if the customer seems to be full.

*"I ate once at the restaurant and I have not eaten there anymore, because for me to eat well is when you always eat in a restaurant that responds to your taste and your health. This is not the case at the "restaurant", unlike the palmier that respects its menus. (A.P.C Student)*

As we see, these words of the student are also a kind of feminization of the kitchen and also refer to the explanation to the question of respect for the menus offered to students of the UFHB Cocody

Two other arguments raised by the students are also essential to understand the non respect of hygienic and sanitary standards for the nutritional balance of the students of the UFHB of Cocody. Indeed, the first concerns the "boycott of the menus". The students who often take part in the "big restaurant" say that the staffs of the "big restaurant" do not apply the proposed menu. This means that the staffs offer the students what they want and the number of times they want, without waiting for any advice from them. This is what tells us the student M.D: *"I eat at the restaurant if the menu is the "sauce feuille" because of my blood donor situation. Yesterday I was there and it was marked on the menu "sauce feuille-fish" and "sauce arachide – meat", etc. But, when I arrived in front of the waiter, I gave my dish to someone else, since I was not expecting what was offered to me. This menu is what I saw yesterday. It's telling you that there is too much lightness on the staff side. "*

The other argument relates to the reuse of food the day before, because are not able to understand that a meal made in Midi presents a taste that seems that the food dates from two days. And this is justified as follows: *"That marked me a lot; I can not understand that a meal that is hot at noon, that is to say that it comes out of the fire and you sit down to eat, you do not arrive, because it feels like sleeping ". Another student adds, "Not only is the fish put in your decomposed sauce, and sometimes there is no juice in the fruit that we are given for dessert. You, when you look at it, prove that it's been too long. Sweet banana also, often it is not formed and not even mature. "*

When reading the student's speech, a code that seems useful to us is the use of the fruits after each

meal. Admittedly, it is advisable to eat the fruits after each meal, but to hear these students of the UFHB of Cocody, the staff although it does, does it in vulgar conditions because the fruits are not in good condition.

This article also deals with the issues of keeping students in a restaurant they criticize, wants to highlight the logic that accompany these behaviors of students to better theorize the "good eating". However, we present a model of indicators collected from the respondents structuring the "good eating" and this, from some verbatim.

For some, eating well at the "big restaurant" is a temporal activity, that is to say, linked to the time factor and that allows resisting. For others, most students think that keeping them at the big restaurant is due to the fact that they always use the right dishes because they get up early at 9 o'clock to make the row. For them, the good dish is therefore the food of the "big restaurant" which does away with the "fall of vegetables" [10], bad fruits. Admittedly, it is the quantity food available at noon and in the evening, but a food that allows students to resist until the evening after it is taken at noon. In addition, to avoid feeling hungry, students prefer to frequent the restaurants that serve the dish in large quantities. This is what they call resistance, because once consumed, it also allows you to work for a long time.

In addition to this, the use of this restaurant sometimes deemed unhealthy, other students think that its attendance is in the investment of good results. Indeed, although some students have the money, they consume these dishes judged to be of poor quality in order to spend less. These categories of students summarize their representation of "good eating" to investment. There is no question for these actors to put the profile of quality issues, of luxury when it comes to "eating well", but to know how to make good calculations to overcome the problems of student life, that is academic success. This fact appears in the words of this medical student:

*"I am in my second year of medicine, and you agree with me that it is also 3 years that I eat in this restaurant, but I never got sick. This is important. I came to the city, not because we do not prepare at home, but here is self-study: we must have other eating habits; it is by eating new that we can know a lot of things. I do not complain like others do. The most essential for me is how from what I perceive as purse, I can pay my room and can pay the documents to train and succeed instead of being seen in the big corners. All this for what. "*

From this interview, it is noticed that some who eat at the "big restaurant" decline any

## DISCUSSION

The factors related to the interpretation of "eating well" are multiple. The analysis of these factors based on the triangulation of verbatim, revealed significant differences in the representations of "good eating" among UFHB students. However, this article takes up some dimensions of "eating well" such as the social, normative and economic dimensions, analyzed respectively by Salhims [11], Bourdieu [12], De Garine [13], Lalhoul [14], Florra [15] and Garnier [16].

Indeed, unlike the data of these authors (shalims (idem), Bourdieu (idem) and De Garine (idem) who often equate the "good eating" with the fact that individuals indulge in this or that food regardless of the fact exchanges between people and groups what Bourdieu calls social function (the fact of weaving links of community by the sharing of the food which rests on the large availability of this food), the social function of the "good eating" changes in the Ivorian context in the university environment Félix Houphouët-Boigny With Lalhoul (idem), the social function of "eating well" is to combine the family (especially maternal), friendly and festive, finally formal and gastronomic. The social well-being of Lalhoul (idem) often has psychological connotations, because eating in a family filled with other functions such as the affection of a mother for her children ternity and harmony around a well-made dish [17].

For us, the "good eating" is certainly in the food available but on site. Besides, the reasons that explain this difference are rooted in university habits. Before campus opening, students used to have easy access to food at the university. The food they had in large quantities was facilitated by its transport. The means of transportation of students' foodstuffs were not at this moment something fatal. But today, the institutionalization of food transport on the FAC no longer exists. This is what drives some students to talk about fatigue to find food and also to transport them.

Better, the unavailability of food on the spot is seen as a difficult activity that is not far from "badly puffed" because students with financial means can not be satisfied, that is to say, have the free choice to cook what his body claims. Thus, the "good eating" appears in Cocody's students as notions of desire, pleasure and envy. All of these social constraints are summarized in current academic standards as a relevant indicator of the foundation of academic institutions, including restaurants. The ban on the marketing of food by people not recognized by the university was only intended to support the feeding of students. But it seems that in fact there are questions of hygiene on the health of individuals. Like what, on health issues, studies

addressing food security in this context that focuses on the dietary balance necessarily based on three meals a day and taking fruits after each meal [18] is different from ours.

Health issues as recommended are other than what are observed in university restaurants including the "great restaurant". In our analysis, we note that restaurant owners do not provide quality food to students who take part in it. The explanatory elements are of an organizational nature. And also justify the divergence of representations of "good eating". The discontent around the dishes of the big restaurant is explained by the organizational constraints which are functions of the bad faith of the staff and their not followed in the culinary art. But, the attitude is certainly dependent on the number of students to be fed and the fact that there is only one state-subsidized restaurant. It is understandable then that there is a strong accumulation of those taking part in this place. Thus, this plethoric number of students forces staff not to give enough time for good food quality.

This process of saturation, that is to say the large number of student's also inductive processes on the construction of "good eating": we will often hear about the "Rwandatization of the restaurant" which incorporates the bad qualities of dishes, the "race for good food" and "two-course order" for college residents (that is, one morning, one evening).

Moreover, the "good eating" to an economic dimension among students of FHB university but this form of representation as our results show it is nothing but a kind of deprivation of prestige in food which sometimes compares to the restaurant of the "palm tree;

Baongo and that of economics ". In reality, the lack of attachment of these restaurants does not mean for these students the insufficiency of financial means; since sometimes they take part. In fact, we reject any class analysis as some theorists have done [16] and Taylor [19]. For them, particularly with Garnier (ditto), the "eat right" result that there is an economic constraint in the sense that everyone can enjoy with over a commode situation the same quality of foods like those that has enough.

It is clear to this author that the share of the budget devoted to food is quite relative. While Poulain [20] saw this economic situation as an important factor of variation for the composition of meals. In this study, unlike Garnier (ditto) and Colt (ditto) recurrent attendance of students certainly has an economic dimension but not in terms of economic constraints, but rather a self-determination process of the success or schooling .

Self-determination is the result of investing in schooling in order to be able to train and succeed: some students do not measure the extent of spending in food, but rather something to be operationalized for success. "Now you spend less on food and invest more in education. It is therefore obvious to show the relativity of the economic dimension of "good eating".

## CONCLUSION

On the basis of this study on the representations of "good eating" in the Ivorian context among UFHB students from Cocody, it is noticed that there is a multitude of dimensions around the construction of the concept of "well eating". Anyway, the study could note some dimensions of "good eating". Indeed, there is a kind of relativism in the construction of "good eating", it is sometimes perceived for students as a social, psychological, health and economic often hurtled by the actors involved (the staff in charge from the big restaurant and the administration staff). These are the constraints in terms of quality dishes and availability in a secure environment to which must be added the plethoric number of students who take part in the refectory.

Our analysis measures these factors thought of among Cocody students as elements that do not favor good food in the "big restaurant". It is a gateway to the reflection of other decisive factors that determine the improvement of the machines that go into the preparation of dishes, their quality and availability in real time for students of the university Felix Houphouet-Boigny de Cocody since these factors are binding. In addition, note that our study is limited to a qualitative study which does not give us an analysis of quantifiable data.

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