



STEREOTYPES AND YORÙBÁ LOCAL DELICACIES PREPARATION: A CASE STUDY OF MÓJNMÓJN/ÒDÌÈ

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Abstract

Local delicacies remain vital to the identity and heritage of many African societies, including the Yorùbá people of Southwestern, Nigeria. In the preparation of local delicacies, there are certain processes that must be followed strictly in order to have a good result. Recently, Modern consumers have started changing some of these processes by incorporating new recipe, because of the 'trending shift'. This study examines the new trend in the preparation of mójnmójn/òdìè and its socio-economic, health and cultural impacts on the society. For this research, quantitative technique was employed through in-depth interviews with twenty (20) respondents (3 mójnmójn/òdìè sellers, 2 caterers, 2 eatery managers, 3 mójnmójn/òdìè consumers, 3 housewives, 2 beans sellers, 2 leaves sellers, 1 feed-mill operator, 1 nutritionist, and 1 veterinary doctor). From the data gathered, the respondents provided different opinions and thoughts about preferred preservation methods for beans, availability of ewéeran (*Thaumatococcus daniellii*), and preparation of mójnmójn/òdìè, ranging from the selection of beans, the key ingredients to use in the cooking, and the processes that should be followed to achieve a good result. The respondents also gave their insights and recommendations based on personal and professional experience, especially the reason behind the adoption of local recipes, and improvisation of new recipes for new taste. The findings reveal lack of professionalism regarding food preservation; non availability of ewéeran (*Thaumatococcus daniellii*) throughout the season, and affordability of aluminum pouches. Thus, it is highly recommended that there should be community and religious meetings where nutritionists can give health talks frequently about healthy living and safe preservation methods. Also, governments should help the farmers in providing harmless chemicals for the preservation of their produce for a prolonged shelf-life.

Keywords: ewéeran, cultural impact, culinary heritage, local delicacies, mójnmójn/òdìè, trending shift

1. Introduction

The Yorùbá are a prominent ethno-linguistic group in West Africa, mainly found in southwestern Nigeria, with notable communities in Benin and Togo. They boast a rich cultural heritage, artistic excellence, and deep historical roots. Renowned for their craftsmanship in weaving, blacksmithing, and woodcarving, the Yorùbá have also left a lasting mark on global culture. Through the transatlantic slave trade, aspects of their religion, music, food, and traditions spread to Americas and the Caribbean.

In the cultural tapestry of Yorùbá, food is not just about filling the stomach when hungry, it is all about identity, connection, and cultural heritage. Based on that, in Yorùbá land, food is about cooking with the right recipe and methods, enjoying the deliciousness of food, connecting with family, recognizing and promoting the identity, and transmitting of cultural heritage. Because of the processes involved in the preparation of Yorùbá local delicacies, there is a popular notion that Yorùbá are very rigid in their cooking and do not entertain improvisation, food research, and introduction of new recipes; but, contrary to this opinion, Yorùbá are very accommodating and can work with new recipes; it is only that, some rules and regulations must be adhered to, in relation to cooking local delicacies so that, such delicacies will come out perfect with the right look and taste. There are many local delicacies in Yorùbá and some of them are enjoyed at weddings, house warmings, naming ceremonies, chieftaincy and coronation ceremonies, and family gatherings.

Yorùbá local delicacies are cooked and enjoyed all over the world because of their special taste but, to achieve the good results of deliciousness and richness of colour, the right recipes must be used, also, right steps must be followed strictly and accordingly. If this is done otherwise, the reverse will be the case; it will be a total chaos in terms of the colour, texture and, especially taste. Though some delicacies can be improvised and perfect results will still be achieved, some must not be tampered with so as not to affect the



delicacy and ruin the expected result. This is because, it will not only have a different taste, but also a different texture and colour.

Regarding the preparation of local delicacies, *móinmóin/òòlè* is a special Yorùbá local delicacy which is cooked and enjoyed by people from around the world at social and family events. It is also referred to as 'òòlè'. The name *móinmóin* is formed morphologically, by adopting nominalization in adding (*mó* (v) to *eyín* (n), which becomes *móyín* (n) by deleting a vowel at the boundary. This later changes to *móin* by deleting consonant /y/. After that, comes full reduplication of *móin* to become *móinmóin*, the meaning which is "something that sticks to the teeth". Also, the name *òòlè*, is a short form of the word *òlèlè*. The morphological process adopted is consonant deletion of the first /l/, which becomes *òòlè*. The *òòlè* also changes to *òòlè* by adopting morphological process of retrogressive assimilation. The name *òòlè* semantically, means "something that is fleecy". This name is also metaphoric in nature as it can be likened to a new bride in Yorùbá, often called *iyàwó òlèlè* metaphorically, because of the way the brides dress up in beautiful attires, wrapping themselves with a very big shawl to cover their face during the marriage ceremony. This dressing culture instilled in new brides is purposely adopted to portray innocence in the presence of their spouse. The semantic of *òlèlè* contextually, means something fresh and novel because of the way it is all wrapped up in *ewéeran* (*T. daniellii*) just like that of a new bride. *Òlèlè* is only unwrapped when it is about to be eaten, just like a new bride is unwrapped when she gets to her husband.

Móinmóin/òòlè is a Yorùbá steamed bean pudding. It is prepared by soaking beans (either white or brown, preferably), peeling the beans by removing the skins, adding peppers and onions and blending to a very smooth paste. After blending, some seasonings like crayfish, beef or fish stock, and salt will be added. The next process is adding some palm or vegetable oil (preferably). Sometimes, some fillings like fish, meat or boiled eggs can also be added to enhance the taste. The last process is wrapping the considerable amount of soaked, blended and seasoned beans in *ewéeran* (*T. daniellii*), and steaming for 25 to 30 minutes. After it is well steamed, it can be eaten without any accompaniment or served with *èkọ*, *gaàrí* or bread.

1. Statement of the Problems

Yorùbá local delicacies, once symbols of identity and cultural heritage, are increasingly subjected to social misconceptions that undermine their cultural value. Foods like *móinmóin/òòlè*, which is appreciated and enjoyed by people around the world, is going through a total change in its outlook, texture, and taste. *Móinmóin/òòlè* is going through a total phase out of the traditional methods, which have been passed down from generation to generation. The traditional methods of – peeling before blending and using *ewéeran* (*T. daniellii*) in wrapping it – are viewed as unhygienic and outdated. These perceptions, shaped by modernization and class distinctions, have contributed to the gradual neglect of indigenous cooking knowledge and techniques. Such popular beliefs not only distort cultural pride but also encourage the adoption of harmful materials like aluminum pouches and nylon wraps. They even smile at unhealthy food preservation preferred by farmers and food vendors. Consequently, health, environmental, and cultural sustainability are at risk. Understanding these misconceptions and their effects is essential to preserving Yorùbá culinary traditions and restoring respect for local food preparations.

2. Aim and Objectives of the Study

The aim of this study is to:

Investigate cultural perceptions and practises that have sustained or altered the traditional recipes and methods of preparing *móinmóin/òòlè* among the Yorùbá people.

The objectives are to:

- Identify and document the traditional processes involved in the preparation of *móinmóin/òòlè* in ancient and modern times;
- Analyze how stereotypes (misconceptions) – the right method and right recipes affect the continuity of traditional practises;
- Evaluate the new trends and health implications surrounding the preparation of *móinmóin/òòlè* in the modern world; and
- Investigate the preservation methods adopted by farmers and local vendors in preservation of farm produce, especially beans and *ewéeran* (*T. daniellii*).
- Examine how the preparation and the hereafter taste of *móinmóin/òòlè* resonate with the cultural values of the people.



3 Discussion of Research Objectives

To give direction to the study, each objective is discussed below in relation to the major issues surrounding Stereotypes and Yorùbá Local Delicacy Preparation: A Case Study of Mójnmójn/òòlè.

3.1 Preparation of the Delicacy

In the preparation of mójnmójn/òòlè, the first step is soaking the beans for some minutes. After it is well soaked, the beans will be peeled to perfection. The next step is removing the skin, which is done by adding some water to clean the peeled beans thoroughly and ensure the beans skin is removed totally. Ingredients like capsicum, scotch bonnet and onions, will be added and the beans will be blended to a smooth paste. Originally, this aspect was usually done manually with the use of a grinding stone but, now that technology has evolved, blending machine is used to blend it to paste and in the absence of blending machine, it can be blended at the roadside mill. After blending to a smooth paste, salt and palm oil or vegetable oil will be added and mixed thoroughly. Right after, it will be wrapped with ewéeran (*T. daniellii*). The wrapping requires dexterity because if it is not properly wrapped, as soon as the wrapped mójnmójn/òòlè paste is arranged in a pot, the content will start dripping, and this will thwart the result at the end after steaming it for 25 to 30 minutes. Another important fact about the whole menu is the new addition to the blended beans before wrapping with ewéeran (*T. daniellii*). This is about the advent of food research and improvisation for new taste and recipes. This invention is the addition of fillings like fish, cutlets or diced meat and boiled eggs, into the blended beans paste before wrapping.

3.2 Changes and Trending Shift

However, there are some trending shifts in the misconceptions which have been practised over the years. These are various methods and recipes different from the norms in the preparation of mójnmójn/òòlè. Modern consumers now prefer blending the soaked beans with the skin intact. This new innovation, though, comes with some plus and minus. After some inquiries into the reasons behind the new trend, it was stated that beans skin provides additional nutritional value that the body requires, and at the same time, it is cost and time efficient. Regardless of the positive side of this trend, some changes have occurred in the nostalgic moment that people use to have as regards mójnmójn/òòlè. This is because, the new trend has not only changed its colour, texture and delicacy quality, but also devalued its cultural heritage by rejecting the traditionally accepted ewéeran (*T. daniellii*), while adopting a new method of preparation and wrapping.

3.3 Health Implications

Based on the affordability and availability of food items, modern consumers fail to consider the healthful methods and recipes when it comes to food preparation and consumption. This is exactly the reason behind their preferred method of mójnmójn/òòlè preparation, and especially the adoption of cellophane, nylons, aluminum pouches and even empty cans to hold the beans paste. Modern consumers now prefer these options because, they claim the method is time efficient and the materials are readily available and affordable. As regards aluminum pouches, aluminum bowls and empty cans, some users claim they prefer them because of their longevity as against ewéeran (*T. daniellii*), which is not reusable and readily available to those living in the urban area. Then again, this process does not only pose a lot of risks to human health, as consumption of food that are steamed or cooked in these containers are dangerous to human health, but also degenerate the cultural heritage of Yorùbá.

3.4 The Preservation Methods

Originally, the preservation of farm produce such as beans and ewéeran (*T. daniellii*) relied solely on indigenous knowledge systems passed down through generations. These methods emphasize natural materials, sustainability, and safety rather than synthetic or chemical-based solutions.

In recent years, some farmers and local food vendors have adopted the use of chemical preservatives to protect beans from insect infestation and spoilage. These preservatives are often applied during storage or transportation to deter pests. This method not only endangers human health but also contaminates the environment, thereby contradicting the traditional Yorùbá food philosophy that values purity.

3.5 How the Menu Resonates the Cultural Values of the People

The preparation and hereafter taste of mójnmójn/òòlè go beyond mere culinary experience; they express the Yorùbá people's sense of order, patience, and communal identity. Preparing mójnmójn/òòlè demands



deliberate care – from peeling and grinding beans to seasoning and wrapping it in ewéeran (*T. daniellii*) before steaming. This slow, attentive process mirrors the Yorùbá value of ifarabalè (calmness) and sùúrù (patience), emphasizing that good outcomes require time and diligence. The use of ewéeran (*T. daniellii*), to wrap the pudding symbolizes the practical preservation of culture – since the leaves add both fragrance and natural essence while avoiding chemical harm. This practise aligns with the Yorùbá belief in customs and traditions which promote harmony between humans and nature.

3. Methodology

For this research, quantitative technique was employed through in-depth interviews with twenty (20) respondents. Participants were purposely selected to represent the diversity within the mójnmójn/òòlè preparation and consumption chain. As shown in **Table 1**, the respondents comprised 3 mójnmójn/òòlè sellers, 2 caterers, 2 eatery managers, 3 mójnmójn/òòlè consumers, 3 housewives, 2 beans sellers, 2 leaves sellers, 1 feed-mill operator, 1 nutritionist, and 1 veterinary doctor, all in Abéokúta, Ògùn State.

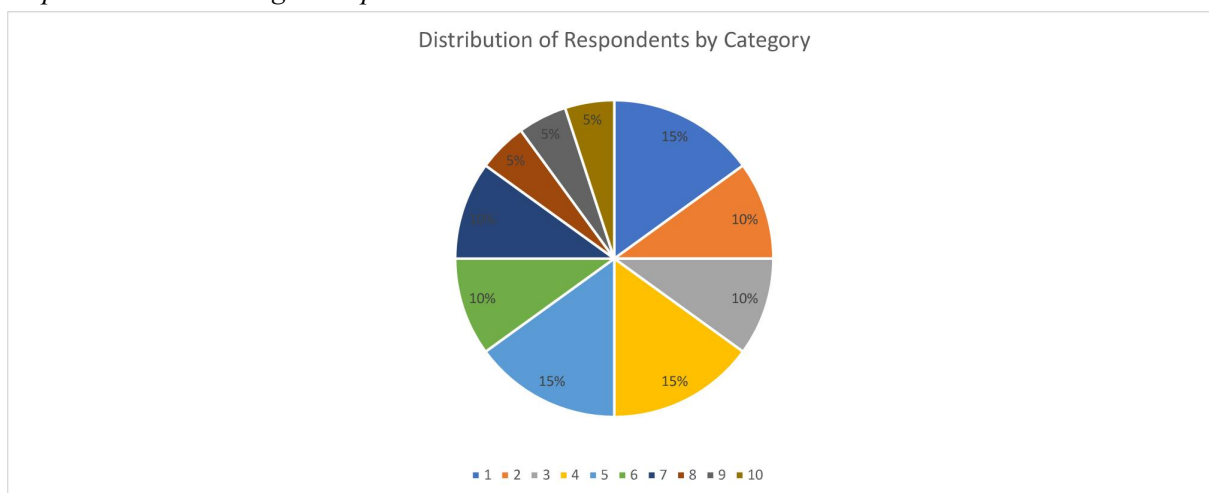
This selection ensured that the perspectives of producers, consumers, and experts were adequately represented, thus enriching the validity of the study's findings.

Table 1
Distribution of Respondents by Category

Respondent Category	Frequency	Percentage
Mójnmójn/òòlè sellers	3	15
Caterers	2	10
Eatery managers	2	10
Mójnmójn/òòlè consumers	3	15
Housewives	3	15
Beans sellers	2	10
Leaves sellers	2	10
Feed-mill operator	1	5
Nutritionist	1	5
Veterinary doctor	1	5
Total	20	100

Figure 1

Respondents' Percentage Composition





Interpretation

The quantitative distribution (*see Figure 1*) reveals that the majority of respondents (55%) were directly involved in the preparation and processing chain, including sellers, caterers, eatery managers and raw material vendors. End-users – consumers and housewives – accounted for 30%, while technical experts such as a feed-mill operator, nutritionist and veterinary doctor represented 15% of the total. This balanced respondent structure provides a holistic view that integrates practical, domestic, and scientific perspectives on Moinmoin/òòlè preparation and food preservation practises.

4. Literature Review

Many journals have been published by notable scholars about local delicacies preparation, food packaging and marketing, transmission of cultural heritage and the effects of cooking with aluminum foil, pouches and cellophane bowls and bags. From these researches, researchers have come with observations and findings about the core areas mentioned above. On the preparation of moinmoin/òòlè, Agbara et al. (2018, as cited in Emelike et al., 2020) noted that, it is a gel which is made by steaming cowpea paste containing vegetables, oil, spices and other condiments. There are some dishes which can be served as its accompaniment; typical examples are rice and pap. (Nwosu, 2011, as cited in Emelike et al., 2020).

Moreover, food packaging and marketing was explicitly explored to clarify how it relates to the usage of ewéeran (*T. daniellii*) in wrapping moinmoin/òòlè and the reasons why sellers and makers of moinmoin/òòlè prefer the specie. According to Gladys & Joshua (2019), ewéeran (*T. daniellii*) leaves were most preferred for wrapping. Women dominated the harvesting, products utilization, haulage and marketing of this species. In addition, women were familiar with the habitat and ecology of the species because it has a market value.

In addition, the promotion and elevation of cultural values were given credence as regards food heritage. Basically, some of the local foods are passed down by the old generations, giving such foods a platform to be showcased, preserved and enjoyed by the new generations. Chukwura et al. (2025) suggest that promoting and preserving local food heritage can be crucial in fostering sustainable cultural value and contributing to sustainable regional development.

Also, aside the confirmation that chemicals used in plastics (including monomers, polymers and additives) are hazardous to health, the effects of cooking with aluminum foil was also analysed by Agency for Toxic Substances Disease Registry (2008). In spite of this, in another journal, discussions were made about health risks of using chemicals as preservatives and the safe methods to adopt in food preservations. (World Health Organization [WHO], 2024).

In furtherance to this discourse, studies by the World Health Organization (2023), have highlighted the dangers of using non-food-grade plastics and aluminum pouches, and chemical preservatives in food preparation, which can be linked with diseases like cancer, hormonal disruption, and digestive complications. Moreover, while ascertaining the impact of preparing food in aluminum cookware on human health, it was stated that there is a neurodegenerative effect of aluminum, which hinders the functions of the nervous system. Another chronic disease resulting from the ingesting excess of aluminum by human is aluminosis.

It was also noted according to these researchers that as a result of long employment of cookware, the internal coating deteriorates, which causes increasing leaching of metals into cooked products and poses a risk to human health. (Bartosz et al., 2024). It was also discovered that meals that are prepared in aluminum foil may carry a health risk in addition to other aluminum sources. (Fatia Mohammed et al., 2012).

5. Data Analysis

After the interview, the roadside moinmoin/òòlè sellers confirmed that they usually practised the old method of peeling the beans before blending it, and wrapping it in ewéeran (*T. daniellii*). This is because their customers have never asked for different options. Thus, since they started the business, ewéeran (*T. daniellii*) has always being the only wrapping leaves they prefer.

In addition, the professional caterers said they have never used aluminum pouches, nylon or cellophane bowls for moinmoin/òòlè because, aside the cost of the items, cleaning them after use may be time constraint. Also, their customers have never asked otherwise, and preserving the delicacy may be cumbersome as it will require a large food warmer and may even lose its deliciousness, if kept for very long; unlike moinmoin/òòlè wrapped with ewéeran (*T. daniellii*), which only requires heating.

Moreover, one of the eatery managers confirmed the use of ewéeran (*T. daniellii*) to wrap moinmoin/òòlè but the other stated that they use various containers ranging from ewéeran (*T. daniellii*), aluminum pouches and cellophane bowls, which will serve as many options and easy pickups for their customers when they place an order.



In furtherance to the analysis, two of the *móinmóin/òòlè* consumers interviewed, stated that, they preferred *móinmóin/òòlè* made from peeled beans and wrapped with *ewéeran (T. daniellii)* because, the *móinmóin/òòlè* from this type is usually soft and smooth in texture, also, the colour is very rich and if left over, it does not change its taste and colour unlike the one made without peeling which turns stale and coarse with very dull colour. The additional nutrient is in the use of *ewéeran (T. daniellii)* to wrap it. It adds to its taste and nutrients, thus, the consumers prefer the old recipe. However, the third consumer preferred the one in aluminum pouches or cellophane bowls because these types are not as messy as the one wrapped with *ewéeran (T. daniellii)*.

Moreover, out of the 3 housewives interviewed, one of them preferred soaking and peeling the beans before blending, like the old recipe, and wrapping with *ewéeran (T. daniellii)*, while the second preferred making *móinmóin/òòlè* without peeling the beans but wrapping with *ewéeran (T. daniellii)*. This is considered because unpeeled beans contain a lot of nutrients which are, traditionally and usually passed to animals as food. The third housewife said she would rather make *móinmóin/òòlè* without peeling the beans still, for the nutritional benefits, and hold the paste with nylon, cellophane bowl or aluminum pouches, for availability, time and cost efficiency, depending on whichever comes handy at the time of prepping the meal. Similarly, the beans sellers contacted about the preferred preservation methods used in prolonging the shelf life of their products confirmed that they use chemicals. According to them, adding chemicals prolongs the shelf life as weevil will not come in contact with the beans for a long time. This, according to them, will enrich the colour of the products and entice customers to patronize them quickly. Therefore, two *ewéeran (T. daniellii)* sellers were interviewed to learn about their experience in the planting, harvesting and marketing of *ewéeran (T. daniellii)*. They confirmed that the planting aspect can be handled by them but for division of labour, they only usually help in the harvest and bring the products to the market to sell. Based on the excuse of some respondents about non-availability of *ewéeran (T. daniellii)* throughout the season, which facilitates their choosing from items like aluminum pouches, empty cans, cellophane bowls and sometimes nylon; the leaves sellers said they always try to preserve the leaves in the best way they can, by wrapping them in a very big wrapper so as to retain the freshness, and make it available for customers, but, they still need a lasting solution as this method is always short-lived.

The nutritionist was also professionally affirmative that beans add more nutrients to the body if consumed in large proportion and that is the reason it is highly recommended for those with lack or inadequacy of protein in their diet. So, if beans is not peeled before consumption, the level of protein will be relatively higher than expected. Similarly, the veterinary doctor was also of the opinion that beans is very high in protein and a good supplement for animals, but for the high price, the shaft or chaff of beans is more preferable. Apparently, if it could be beneficial to animals, it could be to humans, concluded the veterinary doctor.

Furthermore, the feed mill operator corroborated the statement of the veterinary doctor about the value of feeding animals with bean skin, chaff and shaft. Some of the herders and sellers of animals like goats, sheep and rams usually feed their animals with this combination to make a perfect fodder. It is for this reason that feed mill operators add lots of bean skin, chaff and shaft to their products to satisfy their customers and maximize profits.

6. Theoretical Framework

The study adopts Anthropological framework of food culture as defined by Counihan & Van (2012, as cited in Chukwura et al., 2025). They both emphasize food's role as both a cultural artifact and social mediator. According to them, food is not only a means of sustenance but also a medium through which people and communities express identity, negotiate relationships, and transmit traditions. This anthropological perspective positions food within broader cultural and social structures, making a lens through, which values, practises, and societal changes can be understood. In the understanding of the theoretical framework, the anthropological framework focuses on the relationship that exists between food, cultural heritage, and identity. It brings about the preservation of cultural heritage towards the acceptance of local delicacies especially *móinmóin/òòlè*. It also acts as a bridge between cultural cohesion and attention given to local delicacies preparation and promotion. It is the link between cultural cohesion which facilitates acceptance of local delicacies preparation and advancement, particularly in the eating of *móinmóin/òòlè*. As it is one of the local delicacies of Yorùbá, other tribes are ready to accept, try and even incorporate it in their menu. At social events, *móinmóin/òòlè* is usually served as an accompaniment to various rice recipes and party guests enjoy it with relish. Looking at this critically, *móinmóin/òòlè* serves as a means of connecting many tribes



through the acceptance of its colour, texture and deliciousness. Through this act, the cultural heritage is practised, elevated and preserved by the indigenous and non-indigenous individuals.

7. Findings

After the completion of this research, some findings which are crucial to this study were realized. Thus, the findings reveal that some *móinmóin/òòlè* sellers and housewives do not bother about the source of beans and the preservation method adopted by the vendors when they buy in the market. All they care about is the species of beans that are clean and rid of weevil and pebbles so that they will only spend little time in getting the beans ready for food prepping, but, unknown to them, such beans will have been preserved by chemicals; first, by the farmers, when the beans undergo sun drying after the harvest, and second, by the vendors in the market, who will keep the produce in the shop for a long period before the last sale. Apparently, the cleaner the beans, the higher the amount of chemicals used in the preservation process.

Some housewives also prefer beans flour, to save time and cost but unknown to them, most of these products are not safe for consumption. The manufacturers just blend some beans and pack them for sale without checking if it was preserved naturally or with chemicals, and buyers just go to the market and purchase the product without the knowledge of its preservation.

Also, some housewives do not research about basic diets the body needs so they can plan the right menu in the right proportion for the family. They do not understand that some cooking utensils and equipment are not right for cooking so they only focus on whatever they can get as far as they save time and cost. In addition, some claim they only opt for nylon, cellophane bowls, aluminum pouches, and the likes because, aside being relatively available and affordable, they do not go out of season, unlike *ewéeran (T. daniellii)*, which is a seasonal plant. Apparently, the items listed can be gotten at the nearest store, throughout the season and, at a cheap price, while *ewéeran (T. daniellii)*, though cheaper, are not always available throughout the season. By the time they are out of season, the proposed buyers would have to consent to other means of packing *móinmóin/òòlè* paste before steaming.

Accordingly, a finding shows that *ewéeran (T. daniellii)* sellers always do their best in ensuring their products are available to customers by adopting the natural method of preservation. So, the excuse that their products are not always available may not be true, it is only that the cost of getting the products may vary, depending on the season, but consumers can always get it in the local market and even now that the advent of technology has improved the living standard of everyone, people living in urban centers can also enjoy its naturalness as traders come to the local areas to buy them for onward transit to the city.

Moreover, it was realized that while some roadside *móinmóin/òòlè* sellers adopt the age-long tradition of the preparation; soak the beans, peel the beans, add peppers and onions, blend and add palm oil or vegetable oil before wrapping with *ewéeran (T. daniellii)*, some now add some new ingredients here and there to change the taste of the local delicacy. They try to improvise by adding fish, diced meat or boiled eggs for taste enhancement. This is just for customer retainership because many of their customers are of different social backgrounds and tastes.

Besides, another finding states that, while *móinmóin/òòlè* made with bean skin and wrapped in *ewéeran (T. daniellii)* has a lot of nutritional values and is time efficient, as the time needed to peel the beans will be removed, the one made without bean skin and still wrapped in *ewéeran (T. daniellii)*, maintains the right texture, culinary quality and colour and tastes more delicious. More so, finding shows the importance of beans skin consumption in relation to rearing of animals. It was realized that animals prefer beans skin, shaft and chaff for its deliciousness and not only that, there is a high nutrient in these products so, animal breeders feed their animals with them.

Additional one x-rays that, though some people prefer the use of nylon, cellophane bowls, aluminum pouches to hold *móinmóin/òòlè* before steaming, for time and cost saving, the steaming of *móinmóin/òòlè* in these items, pose a lot of health risks to consumers, and of course, the use of harmful chemicals as a preservation method preferred by some farmers and vendors, is equally injurious to health.

Last but not least, based on its popularity amongst rural women who are into farming, sales, marketing and haulage, *ewéeran (T. daniellii)* offers an opportunity to rural women, as regards refining their economic status. Even some urban women are easily leveraging into the business. This is as a result of its high demand in the city as the professional urban caterers patronize the sellers because of its preference, when there is the need to cater to their clients at social events.



8. Recommendations

In recommendations for this study, it will be beneficial if community and religious meetings can be organized from time to time, to advise household leaders on safe and healthy living. The leaders should lead their family members into knowing the importance of learning and adopting the cleanest and safest source of food, methods of cooking, and cooking skills. It will be an immense benefit if nutritionists can give health talks frequently about the basic nutrients the body needs for healthy living and this should not be prioritized. Also, safest methods of preservation should be emphasized for farmers and food vendors. To ensure this goes to the right channel, a media programme should be organized regularly, to showcase this on both radio and television channels. As the world is being showcased on social media, many online media channels can also be patronized to regularly inform and educate consumers about healthy living. It will also be great if government can help the farmers in providing harmless chemicals for the preservation of their produce so they will have a prolonged shelf-life. World Health Organization and other health agencies should habitually organize talks on safety tips about use of harmful chemicals and the risk it can pose to health if consumed or abused.

9. Conclusion

In conclusion, improvisation of new recipes like fish, diced meat or boiled egg, into the moinmoin/òòlè paste before wrapping, will serve as an adoption of new method and merging into the old method to make a balance. Also, as much as it is recommended to consider the nutritional benefits of bean skins, provided all stakeholders practise safe and harmless preservation methods, it is pertinent to readopt the age long tradition of the basic recipes, especially the use of ewéran (*T. daniellii*), as this will not only give more nutritional benefits but also serve as a sustainable development in promoting the culture and tradition, and it will be an opportunity for rural women to improve their economic status.

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