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Social Representations and Preferences of Users for Three Types of Taxi in Abidjan (Côte d'Ivoire): The Case of the Meter Taxi, the Yango and the Woro-Woro

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Abstract

This qualitative study attempts to understand the reasons for the preference of Abidjan residents for three types of taxis, based on the analysis of the central core of their social representations. It proceeds from the collection of data by evocation questionnaire from 120 public transport users, including 63 men and 57 women. These respondents are residents of the three largest municipalities in the city of Abidjan (Abobo, Cocody and Yopougon). The collected data are processed using Vergès prototypical analysis, applied by means of the EVOC 2005 software. The central kernel theory [1] and that of maximized utility [2] are used to explain the results. These reveal two teachings. On the one hand, the "Yango" is, by far, the most appreciated type of taxi: it is acclaimed by 70.00% of the participants. Then comes the taxi-meter, appreciated by 19.17% of the respondents, followed by the "woro-woro", chosen by only 10.83% of the participants. On the other hand, the common elements of the central nuclei of the social representations of the "Yango" and the "taxi-meter" indicate that they are both perceived as being means of transport that are both comfortable, secure and fast. However, the Yango is more appreciated than the taxi-meter due not only to its reliability, but also to the fact that the taxi-meter is considered expensive. Finally, the "woro-woro" is perceived as a public transport vehicle, although inexpensive, but is depreciated for reasons of insecurity (bad driving, indiscipline of the driver) and difficulties related to its use (currency problems). The results of this study could contribute to the improvement of public transport in Abidjan.

Keywords

Social Representation, Preference, Central Core, Types of Taxis, Abidjan

1. Introduction

Like the metropolises of sub-Saharan Africa, Abidjan is experiencing rapid urbanization supported by rapid population growth. The residents of this city represent about 21.5% of the Ivorian population [3]. The demographic growth and urban expansion that characterize Abidjan increase the needs of populations in mobility. Indeed, rapid urbanization has structurally increased the distances from home to work, making walking insufficient and increasing dependence on motorized public transport [4] [5]. Faced with this demand, the public transport offer in Abidjan has diversified. There is a global distinction between a formal public offer provided by SOTRA buses and bus boats for lagoon transport, as well as another informal offer which includes minibuses (gbaka), intra-communal collective taxis (woro-woro), intercommunal taxis, characterized by flexible routes, non-fixed stops and de facto regulation, carried out by unions and bus station managers [6]-[8].

Moreover, since the mid-2010s, an old offer (SOTRA buses, gbaka, taxi-meter, woro-woro, intercommunal taxis) and a recent offer introduced by digital platforms for booking cars with drivers (Yango, InDrive) coexist in the field of urban public transport in Abidjan. This segmentation is characteristic of sub-Saharan African cities, in which the insufficiency or failure of mass public transport has historically led to the emergence of flexible private offers that provide most of the mobility of the general public [5] [6].

The transportation needs are so important that individuals devote a considerable part of their budget to transportation. Moreover, the demand for mobility varies according to social groups. Thus, workers in peripheral neighborhoods, employees in the city center, merchants and workers do not move for the same reasons, with the same time constraints or the same financial resources. Therefore, public transport preferences vary from one individual to another. On this basis, we are tempted to ask the following question: how can we explain individual preferences in terms of public transport in Abidjan, in a context where old offers and new offers coexist?

The theory of maximized utility [2] and that of social representations [1]-[9] provide elements of an answer to this question. Indeed, according to the theory of maximized utility, the user is a rational agent who chooses between different modes of transport, the one that offers him the greatest utility, taking into account, on the one hand, the characteristics of the available modes of transport (cost, speed, comfort, reliability) and, on the other hand, the financial resources at his disposal.

The central core theory proposes another explanation for the individual preference for public transport modes in Abidjan. According to her, social representation is a process through which a group constructs an object cognitively and assigns a meaning to it. This cognitive reconstruction is organized into a central system around which peripheral elements gravitate. The central core consists of consensual, stable, resistant to change elements that give the representation its

meaning. On the other hand, the peripheral elements are numerous, varied and unstable. They protect the central elements of the core, on the one hand, and, on the other hand, concretize them by allowing them to adapt to the context according to individual experiences.

According to Doise, social representations are organizing principles for individual decision-making. In other words, the social representation of an object varies according to the place that the individual occupies in the group. However, social representations guide attitudes, behaviors and behaviors. Therefore, since social representations vary according to the position that one occupies in the group, then the preferences in terms of mode of transport which, for their part, depend on social representations will also vary according to the individual social status. The examination of previous work emphasizes that the representations of public transport modes can be summarized in six categories of beliefs that make it possible to understand their attractiveness.

The first category of beliefs concerns the waiting time, the walking time and the punctuality of the mode of transport. According to Owino *et al*. [10], Wong and Szeto [11], Alonso *et al*. [12], the taxis appreciated are the most punctual, those that make it possible to avoid traffic jams for which the waiting time as well as the walking time to borrow them are low.

The second category of beliefs is about the cost of the mode of transport. In this regard, the work of Madugu [13] and Ehebrecht *et al*. [14] reveals that the most attractive taxis offer the lowest fares, the best cost/benefit ratio and offer the possibility of negotiating the cost.

The third category of beliefs concerns comfort and quality of service. Here, the most attractive taxis are those in good condition, clean, comfortable whose driver behaves professionally [15].

The fourth category of beliefs concerns safety and security [16] [17]. By way of illustration, Azimi *et al*. [16] in the USA and Soltani *et al*. [17] in Australia show that the adoption of online taxis is slowed down by the fear of the risk of aggression and the lack of confidence in traveling with a stranger. These same fears fuel the stigmatization of motorcycle taxis [18].

The fifth category of beliefs is of an identity nature. It concerns the prestige, the image, the modernity of the Ride-hailing car (PHV). It organizes the differentiated use of taxis according to social groups [10] [17]-[19]. The most attractive taxis here are those that look prestigious and modern.

The sixth and final category of beliefs is normative and regulatory in nature. It deals with the legality or illegality of the mode of transport, its regulatory color, its affiliation to a trade union as well as its institutional future [13] [14]. Here, the most popular taxis are those that operate legally with regulatory colors by being affiliated to a union.

It emerges from the examination of the literature that individuals choose a public transport mode based both on objective criteria, in particular the cost of transport, travel time, comfort, reliability and safety, but also on subjective criteria

emanating from the belief system developed on the different modes of transport. These beliefs change depending on the social status of the individual.

Previous work has different limitations. Indeed, these studies generally adopt a quantitative approach to document transport practices, but they leave in the shadows the symbolic and representational aspects of the preferences of public transport modes. In addition, research on the social representations of public transport modes in Abidjan remains fragmentary. Some of them rely on the analysis of naive explanations of accidents among drivers [20]; others deal with the choices of modes of transport for certain categories of users such as mothers without offering an overview of the phenomenon. The works mobilizing the theory of the central nucleus, to analyze the social representations in the field of urban mobility are rare, if not non-existent in the Abidjan context. On the theoretical level, the literature on transport economics treats preferences as individual utilities and neglects their socially constructed dimension [10]-[13].

In short, the work that has analyzed individual preferences for modes of transport in Abidjan has examined the impact of objective criteria, but rarely analyzes the social representations that base the choice of public transport users. Therefore, what are the social representations that base the preferences for modes of transport.

It is to this question that the present study attempts to answer based on a qualitative approach examining the social representations of users of three types of collective taxis in Abidjan, in particular the woro-woro (medium-prestigious transport vehicle with four seats, generally circulating on the perimeter of a municipality in Abidjan), the meter taxi and the Yango (type of taxi controlled by internet application or e-hailing). Indeed, Abidjan was served by two types of taxis, in this case the meter taxi and the woro-woro. However, a third type of taxis has appeared recently. This advent has changed individual preferences when it comes to choosing taxis. It is to understand the reasons or beliefs that base these choices that the present study is conducted. It proposes to describe the content of the representation of the types of taxis that serve Abidjan, on the one hand, and, on the other hand, to highlight the central elements that guide the preference for each of the types of taxis available in Abidjan.

The scientific interest of this study lies in the fact that it articulates the theory of the central core and that of the maximized utility to better decipher and understand the reasons underlying the choice of each type of collective taxi on the Abidjan territory. It will also contribute to enriching the theoretical framework of social representations by adapting it to the choice of mode of transport. The fruitfulness of this research lies in the fact that it will open new perspectives for the study of the modes of displacement of populations in large urban areas, by showing the contribution of representational approaches to decipher the logics of appropriation of transport systems.

At the operational level, the results of the study could inform public transport policies by identifying the symbolic and social dimensions on which the modernization projects underway in Abidjan must be based in order to be accepted and

integrated by the various populations.

The achievement of the objectives assigned to this work requires the implementation of an adapted methodology that should be presented.

2. Methodology

The methodological approach used in this study is organized into three sections: participants, survey instrument and data exploitation.

2.1. Participants

All public transport users in Abidjan form the study population. Using the convenience sampling technique, 120 public transport users in Abidjan are selected to participate in the study. These are recruited in three municipalities, in particular Abobo, Cocody and Yopougon. These municipalities are, at the same time, the largest, the most populated and the most served by the different types of taxis in Abidjan.

The participants are met and interviewed at home at home. Three inclusion criteria presided over their selection: 1) reside in one of the three municipalities under study; 2) be a regular user of public transport; 3) have reached the age of majority in Côte d'Ivoire (18 years). The users interviewed gave their informed and voluntary consent to participate in the survey.

Initially, 185 questionnaires were administered. But, only 172 are correctly filled in and are therefore exploitable. The need to form three equivalent groups led to the withdrawal of 52 other questionnaires. The matching technique made it possible to form three equivalent groups of 40 users each according to gender, age, level of education and income.

In Table 1 below, the characteristics of the participants are recorded.

Table 1. Participants characteristics.

Variables	Modalities	Number	Percentage
Commune	Abobo	40	33.33%
	Cocody	40	33.33%
	Yopougon	40	33.33%
Sex	Men	63	52.50%
	Women	57	47.50%
Age	18 - 29 years old	62	51.67%
	30 - 39 years old	28	23.33%
	40 - 49 years old	17	14.17%
	50 - 59 years old	11	9.17%
	60 - 65 years old	2	1.67%

Continued

Education Level	Primary	28	23.33%
	Secondary	73	60.83%
	Superior	19	15.83%
Field of activity	Pupils and students	32	26.67%
	Health	21	17.50%
	Economy, Commerce, Services	18	15.00%
	Administration	17	14.17%
	Education	12	10.00%
	NICT	8	6.67%
	Security	5	4.17%
	Craft	3	2.50%
	Unemployed	2	1.67%
	Retired	2	1.67%
Income	Less than 100.000 F	31	25.83%
	[100.000 F - 300.000 F [	47	39.17%
	[300.000 F - 500.000 F [	29	24.17%
	500.000 F and more	13	10.83%
	Total	**120**	**100.00%**

Source: Our field surveys, 2026.

There are 120 participants in the study. They were distributed fairly in 3 municipalities (Abobo, Cocody, Yopougon) due to 40 surveyed per municipality. The sample is made up of 52.50% men and 47.50% women. It is dominated by young people aged 18 to 29 who represent 51.67%, followed by those whose age is between 30 and 39 estimated at 23.33% of participants. Respondents with a high school education level are in the majority, as they represent 60.83%. The participants come from various sectors of activity. Indeed, pupils and students represent about a quarter of the sample, *i.e.* 26.67%. They are followed by employees in the health, commerce and services, administration (public and private) and education sectors, which represent 17.50%, 15.00%, 14.17% and 10.00% respectively. The participants with an income of less than 300,000CFA francs are the most numerous. They are estimated at 65% of the respondents.

2.2. Survey Instrument

The tool used to collect the data is an evocation questionnaire similar to that suggested by Vergès [21]. The principle of this questionnaire consists, on the one

hand, in asking the participant to evoke the words that spontaneously come to mind from an inducing term. On the other hand, the participant is invited to highlight among the words that he has just mentioned the two most important to characterize the term inducer. Here, three inductive terms are used, in particular "woro-woro", "taxi-meter", "yango". However, a participant is subjected to only one inducing term, to avoid contagion related to the recall of words. Thus, 40 participants are subject to the term "woro-woro", 40 others to that of "taxi-meter" and the last 40 to the term "yango".

The surveys were conducted over two weeks, from May 04 to May 17, 2026, by six students in the second year of a Master's degree in Psychology at Félix Houphouët-Boigny University in Abidjan. Each investigator had to interview 20 public transport users, having given their consent by informed consent.

2.3. Use of Data

The data analysis was carried out using the EVOC 2005 software. This tool specializes in the processing of data collected by evocation questionnaire. It makes it possible to apply both the hierarchical evocation of Abric [1] and the prototypical analysis of Vergès [21].

Three parameters are taken into account in the data processing: the frequency of evocation of the word, its average rank of appearance and its underlining (reflecting its importance). The principle of this analysis is that the most frequent words, of a low average rank of appearance and considered important (underlined) are characteristic of the central core of the social representation studied.

It is only after quoting the words that come to mind from the term inductor that the respondent indicates his preference between the three types of taxis studied. The term "preference" designates, in this work, the type of taxi that the participant would choose to make his daily trips within the city of Abidjan if he had the choice between the "woro-woro", the "taxi-meter" and the "Yango". However, it does not necessarily correspond to the type of taxi most used.

The question asking the respondent to indicate his preference for taxis is as follows: Here are three types of taxis that circulate here in Abidjan: the "woro-woro", the "taxi-meter" and the "Yango". Which of these three taxis do you prefer, that is to say which one would you choose to make your daily trips if you had the choice?

3. Results

The results of the study are organized in two levels. The first deals with the preference of users regarding the three types of taxis studied. The second describes the social representations of these three modes of public transport.

3.1. Users' Preference for Taxis

The following table shows the preferred mode of transport among the participants among the three types of taxis studied.

The examination of the table below (Table 2) reveals that the "yango" is, by far, the most preferred mode of transport among the three types of taxis submitted to the assessment of the respondents. This taxi is chosen by 70.00% of the participants. The taxi meter comes in second place in the order of preference: it obtains the consent of 19.17% of the participants. The "woro-woro" is the least chosen among the three types of taxis submitted to the assessment of the respondents, because only 10.83% of the respondents preferred it.

Table 2. Preferred mode of transport among users among the types of taxis in Abidjan.

	Type of taxi	Number	Percentage
Preferred mode of transport	Woro-woro	13	10.83%
	Metered taxi	23	19.17%
	Yango	84	70.00%
	Total	**120**	**100.00%**

Source: Our field surveys, 2026.

How can we explain these preferential choices of users in terms of public transport? The analysis of the social representations of the three types of taxis studied can make it possible to answer this question.

The following tables summarize these social representations.

3.2. Social Representations of the Types of Taxis among Abidjan Users

The first painting depicts the social representation of the "woro-woro" among Abidjan public transport users.

The examination of Table 3 below reveals that the central core of the social representation of the "woro-woro" is composed of five elements, in particular "inexpensive", "currency problems", "bad behavior", "public transport vehicle" and "indiscipline". These elements are found in the first quadrant of the table, at the top left. They reflect consensual beliefs (frequent), obvious (low average evocation rank) and considered important by taxi users to characterize the "woro-woro". Thus, in popular beliefs, the "woro-woro" is a communal taxi appreciated for its low cost. However, Abidjan taxi users blame him for bad behavior as well as the indiscipline of his drivers. Indeed, the drivers of the woro-woro are blamed for their propensity to violate the rules of the road (3rd quadrant of Table 3: bottom, left), to make bad parking (3rd quadrant of Table 3: bottom, right); in a word, they are condemned for their tendency to put their passengers in insecurity (4th quadrant of Table 3: bottom right). In addition, Abidjan taxi users also deplore the fact that the drivers of this public transport mode require them to be in possession of small change before having access to their vehicle.

The following table summarizes the social representation of the taxi-meter.

Table 3. Result of the prototypical analysis of the social representation of the woro-woro.

		Mean rank of evocation					
		Average rank < 3			Average rank ≥ 3		
Frequency of appearance		Words	Frequency	Rank	Words	Frequency	Rank
	≥8	Inexpensive	26.00	2.73	Poorly maintained vehicles	18.00	3.56
		Change problems	18.00	2.61	Uncomfortable	15.00	3.60
		Bad driving	10.00	2.80	Rude drivers	15.00	3.60
		Public transport vehicles communal	8.00	1.38			
		Indiscipline	8.00	2.13			
		Words	Frequency	Rank	Words	Frequency	Rank
	<8	Speed	7.00	2.43	Cost variation depending on crowding	5.00	3.20
		Accessible	7.00	2.86	Unsafe	6.00	3.83
		Traffic violations	6.00	3.00	Old vehicles	4.00	3.25
		Public transport vehicles	3.00	1.00	Traffic Jams	4.00	3.50
		Heat	3.00	2.00	Poor Parking	3.00	3.33
		Safety	3.00	3.00			

Source: Our field surveys, 2026.

The analysis of Table 4 indicates that four elements make up the central core of the social representation of the taxi-meter. These are the terms "Expensive", "Speed", "Comfortable" and "Safety". These elements reveal that for the common sense the "taxi-meter" is an expensive mode of transport. Nevertheless, it is appreciated for its speed, comfort and the safety it provides to passengers.

The examination of the previous table (see Table 5) shows that the central core of the representation of the yango is composed of four elements: "Comfortable", "Safety", "Reliability" and "Speed" (1st quadrant of Table 5: top, left). These words indicate that in common sense beliefs, the yango is perceived as a comfortable, secure, reliable and fast mode of transport at the same time. Obviously, this mode of transport has only advantages in the eyes of users. It is then clear why it is so popular with the participants. In popular beliefs, the comfort of the yango refers to the fact that it is air-conditioned (3rd quadrant of Table 5: bottom, left) and clean (4th quadrant of Table 5: bottom, right). Likewise, the reliability of the yango is illustrated in the fact that it is perceived as and facilitates punctual movements (3rd quadrant of Table 5: bottom, left). Finally, in the knowledge of common sense, two elements concretize the idea of reliability attached to the yango. It is precisely about the fact that this taxi always respects its destination and delivers the goods to the homes of these customers as planned (4th quadrant: bottom, right).

Table 4. Result of the prototypical analysis of the social representation of the taxi-meter.

		Mean rank of evocation					
		Mean rank < 3			Mean rank ≥ 3		
Frequency of occurrence		Words	Frequency	Rank	Words	Frequency	Rank
	≥8	Expensive	25.00	2.40	Insecurity	8.00	3.13
		Speed	25.00	2.44	Negotiable fare	8.00	3.63
		Comfortable	19.00	2.95			
		Safety	11.00	2.73			
		Words	Frequency	Rank	Words	Frequency	Rank
	<8	Thieves	4.00	2.50	Accessible	6.00	3.33
		Bad driving	4.00	2.75	Courtesy of drivers	3.00	3.67
		Mean of transport	3.00	1.00	Rudeness	3.00	4.33
		Public transport	3.00	1.00	Failure to respect the code of the road	3.00	4.33
		Traffic jam	3.00	2.33			

Source: Our field surveys, 2026.

Table 5. Result of the prototypical analysis of the social representation of the Yango.

		Mean rank of evocation					
		Mean rank < 3			Mean rank ≥ 3		
Frequency of occurrence		Words	Frequency	Rank	Words	Frequency	Rank
	≥8	Comfortable	25.00	2.76	Expensive	20.00	3.05
		Safety	23.00	2.70			
		Reliability	21.00	2.62			
		Speed	15.00	2.80			
		Words	Frequency	Rank	Words	Frequency	Rank
	<8	Punctuality	4.00	1.50	Destination met	3.00	3.67
		Mean of transport	4.00	2.75	Delivery of goods to home	3.00	3.67
		Less expensive	3.00	2.33	Guaranteed safety	4.00	5.00
		Ease of travel	3.00	3.00	Cleanliness	3.00	4.00
		Air-conditioned vehicles	3.00	3.00			

Source: Our field surveys, 2026.

The comparative analysis of the representation of the Yango and the taxi-meter

highlights that these two social representations are very close, insofar as only two terms distinguish their central nuclei. The characteristic element of the social representation of the taxi-meter is the term "Expensive", while the distinctive one of yango is the term "Reliability".

4. Discussion

This study analyzes from the social representations of three types of taxis in Abidjan, the reasons for the preference of users for these modes of public transport. To achieve this, it proceeds from the collection of data by evocation questionnaire from 120 Abidjan users. The results are analyzed using the EVOC 2005 software. The objectives set at the outset have been achieved.

The evaluation of users' preferences reveals that the Yango is by far the most popular type of taxi. Indeed, it is chosen by 70.00% of users. Then comes the metered taxi, preferred by 19% of participants. Finally, the woro-woro is the least popular type of taxi; only 11% of participants choose it.

The fact that the yango, a type of taxi via application (e-hailing) is highly appreciated by Abidjan users corroborates the results of Wang *et al.* [15]. Indeed, these authors have observed that in China, precisely in Nanjing, 60% of people preferring traditional taxis end up choosing VTC in reality, because VTC enjoy a positive social representation with regard to their modernity and convenience. The same is true in Spain where VTC and e-hailing are preferred by 63.5%, because they are perceived as modern, practical and reliable [22]. However, our result does not point in the direction of what is observed in Latin America, insofar as VTC are preferred by 42.75% in Bogota, 44.04% in Medellin, and 43.77% in Mexico City, due to the fact that they are perceived as too slow compared to other motorized modes of travel [23].

Thus, the arrival of digital platforms such as taxi yango in Abidjan, reconfigures the expectations of users. The work carried out shows that security (identification of the driver, traceability, digital payment), price transparency and the perceived quality of the service become decisive criteria, revealing that the adoption of new offers is socially located.

Regarding the central core of the representation of the yango, we have come to the result that it is composed of four elements: "Comfortable", "Safety", "Reliability" and "Speed". As a result, the yango benefits from more comfort, quality of service, safety and time. These characteristic elements of the central core relating to the yango are also observed in Nanjing in China [15], in the sense that comfort weighs more than the cost for users. Alonso *et al.* [12] also emphasize punctuality in their study. Wong and Szeto [11] in Hong Kong SAR and Alonso *et al.* in Santander observe these same elements in their work.

In addition, our results reveal that the central core of the taxi-meter is declined in terms of "Expensive", "Speed", "Comfortable" and "Safety". The distinctive element of the social representation of the taxi-meter is the word "Expensive", while that of yango is the term "Reliability". On analysis, this cognitive evaluation of the

taxi-meter is likely to see this type of taxi with a depreciating eye, even if it enjoys a good image overall among users. This belief in cost is particularly salient for low-income users, in particular pupils, students, the unemployed and pensioners who represent 30.01% of the sample. This result is similar to those of Ehebrecht *et al*. [14] and Madugu [13]. However, Ehebrecht *et al*. [14] conducted their study on motorcycle taxis in sub-Saharan Africa: current knowledge, implications for the debate on informal transport and research needs. As for Madugu [13], his research aimed to fill the mobility gaps in the shared taxi sector in Kano, Nigeria. Apart from these shared or collective taxis, we also meet in Kano individual taxis (not shared) like the meter taxi in Abidjan. According to Madugu [13], these individual taxis, reserved at Kano Airport, retain a more prestigious image; they are in better condition, have higher regulated fares and they are perceived as a high-standard service for a wealthier clientele. It is the same for the taxi-meter in Abidjan.

As it concerns the central core of the social representation of the woro-woro, it is composed of five elements, in this case "Inexpensive", "Money problems", "Bad behavior", "Public transport vehicle", "Indiscipline". The woro-woro taxis in Abidjan seem to be like the shared collective taxis, called "kabu-kabu" in Kano, in the north of Nigeria [13]. This type of taxi plays a central role as it serves the main markets and commercial areas in Kano. In Abidjan, also the woro-woro serve the main markets, educational institutions, neighborhoods and shopping centers within a given municipality. These taxis are socially perceived as a popular transport solution born from the economic crisis of the 1980s and especially the difficulties of public bus services to absorb the displacement by car of populations. This is why the central core of their social representation is linked to an image of flexibility and financial accessibility, although the woro-woro often operate in the informal and are associated with precarious working conditions.

In reality, these various social representations of the three modes of taxis: taxi-meter, woro-woro and yango, find their explanations in the theory of the central core which makes it possible to identify the stable and non-negotiable elements [1]-[9]. The theory of maximized utility provides the instrumental and cognitive attributes that underlie the choice of the type of collective taxi [2].

Thus, popular African transport, in particular the types of taxis, carry strongly contrasting social images that concretely influence the choices of users. The arrival of digital platforms reconfigures expectations, and shows that security (driver identification, traceability, digital payment), pricing transparency and the perceived quality of service are becoming decisive criteria.

Despite the appreciable results obtained, it should also be emphasized that our study has limitations, in particular the small sample size which is not representative and the qualitative approach used which does not allow the results to be generalized to other African environments. This is why subsequent studies should proceed with a mixed or quantitative approach examining the link between preferential choices and the contents of the central core from a large sample size, representative of users in Abidjan.

5. Conclusion

The results obtained indicate that the Yango is the most popular type of taxi, followed by the meter taxi, then the woro-woro. The Yango and the metered taxi are perceived as means of transport that are both comfortable, secure and fast. However, the Yango is more appreciated than the taxi-meter because of its reliability and the expensive cost of the taxi-meter with regard to the perception of the participants. Finally, the woro-woro is depreciated for reasons of insecurity and difficulties related to its use. Nevertheless, it is considered inexpensive. Thus, users and potential customers of these modes of transport are informed about the extent and the reasons that base their preferences. In addition, economic operators wishing to do business in the environment of taxi types in Abidjan must be made aware of these elements before committing to it.

Author Contributions

Conceptualization: Djako Logon Albert Thierry and Kouadio Kouadio Antoine. Kouadio Kouadio Antoine, and Djako Logon Albert Thierry managed the literature searches Methodology: Djako Logon Albert Thierry and Kouadio Kouadio Antoine. Software: Djako Logon Albert Thierry. Validation: Djako Logon Albert Thierry, Kouadio Kouadio Antoine and Meite Zoumana. Writing- original draft preparation: Djako Logon Albert Thierry and Kouadio Kouadio Antoine. Writing-review and editing: Djako Logon Albert Thierry, Kouadio Kouadio Antoine and Meite Zoumana. Funding acquisition: Djako Logon Albert Thierry, Kouadio Kouadio Antoine and Meite Zoumana. All authors have read and agreed to the published version of the manuscript.

Conflicts of Interest

The authors declare no conflicts of interest.

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