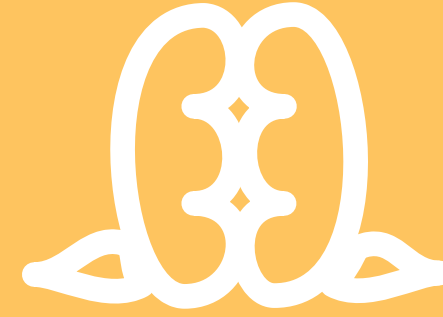




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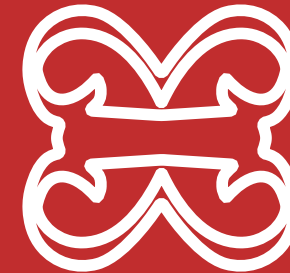
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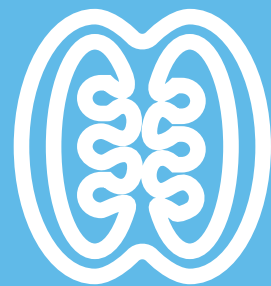
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Introduction



Our Vision

This section includes Enidaso Cafe's vision statement of how short-term and long-term goals for the future and letter to potential investors.





Vision Statement

Enidaso Cafe's vision is to establish more locations in America to express and share our love and joy of homemade coffee beans freshly picked, harvested, and shipped from our homeland, Ghana.

We want to continue educating potential customers of our cocoa beans grown from our family's cocoa farms in Ghana. Along with the excitement of showcasing our culture, traditions, and customers to share a connection of familiarity between Ghana and American customs.



Letter to Potential Investor



Dear

Thank you for deciding to read this book as Enidaso Cafe humbly appreciates the gesture. We venture out to investors to journey through our life-time goal of opening proposed locations in urban America to better service those interested in Ghanaian Robusta Coffee along with great service.

We hope to gain your interest as we inform and educate you of our history and background to emphasize how excited we are to showcase our culture and the meaning behind Enidaso Cafe.

Sincerely,

Owner and Founder

Chapter 1



Our History

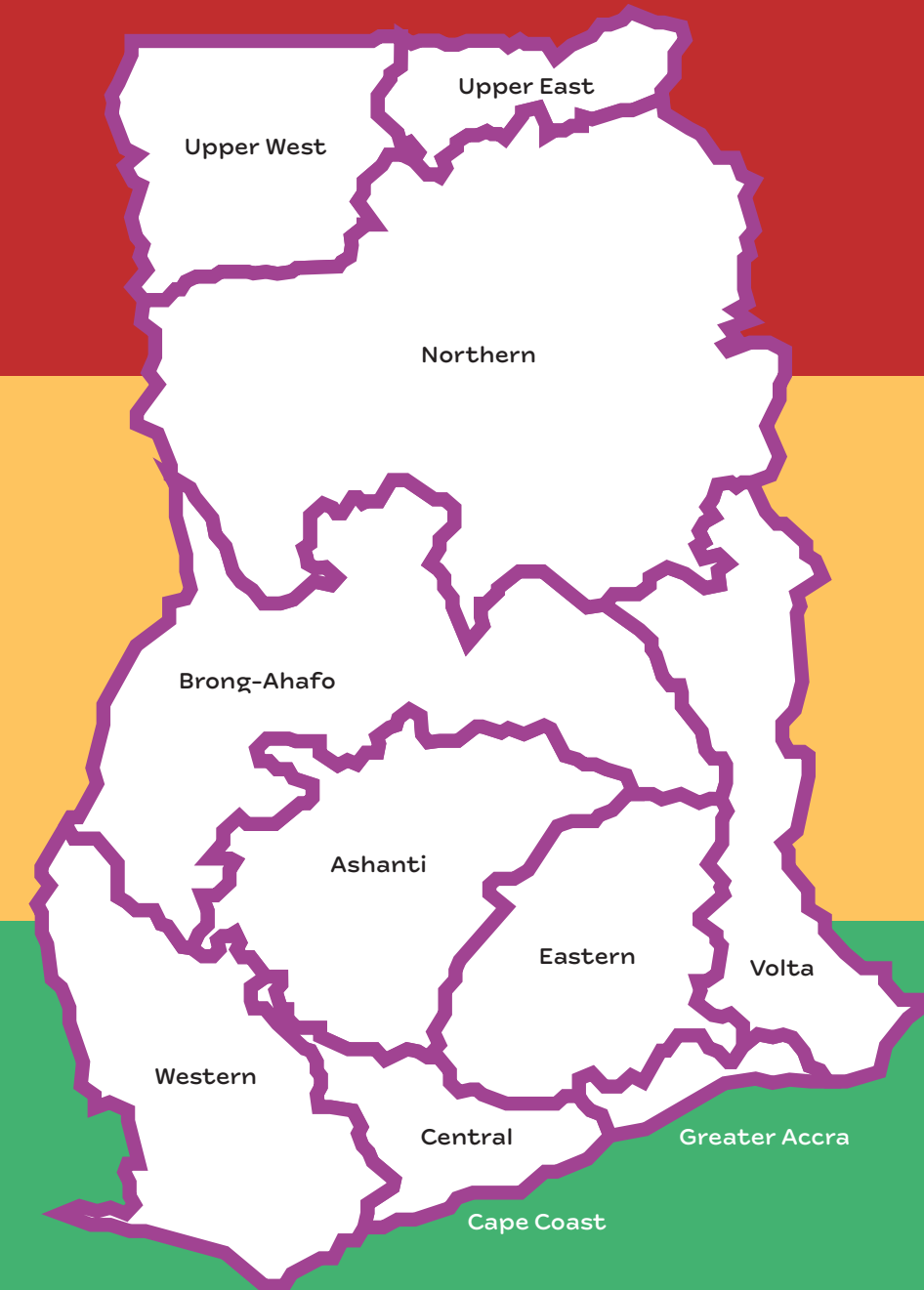
This chapter informs you about the rich historic background of Ghana and what the country is majorly known for. Along with the historic Adinkra Symbols that relate to its use in the book and Enidaso Cafe.





Ghana takes its name from the medieval trading empire that was located northwest of the modern-day state until its demise in the 13th century. Direct sea trade with Europe, established in the 15th century, had much impact on the area's inhabitants, many of whom actively traded with the Portuguese, Dutch, British, and other Europeans. Forts and castles, many of which still dot the Ghanaian coast today, were constructed by Europeans to protect their trade interests.

Although trading was originally centered on the gold that was readily available in the area (and from which the future British colony the Gold Coast would take its name), the focus shifted to the lucrative slave trade in the 17th century. The area later became known for growing cacao, the source of cocoa beans. Introduced there in the late 19th century, cacao continues to provide an important export for Ghana.





Modern-day Ghana, which gained its independence on March 6, 1957, consists primarily of the former Gold Coast. The colony's drive for independence was led by nationalist and Pan-African leader Kwame Nkrumah, who viewed Ghana's sovereignty as being important not only for the Ghanaian people but for all of Africa, saying "Our independence is meaningless unless it is linked up with the total liberation of the African continent." Indeed, more than 30 other African countries, spurred by Ghana's example, followed suit and declared their own independence within the next decade.



Nkrumah quickly laid the groundwork for fiscal independence within the new country as well, embarking on many economic development projects. Unfortunately, decades of corruption, mismanagement, and military rule stymied growth and achievement.

By the 1990s, though, the country's state of affairs began showing signs of improvement, and Ghana is now held up as an example of successful economic recovery and political reform in Africa.



Ghana's administrative capital is the coastal city of Accra. Originally founded on the site of several Ga settlements, Accra developed into a prosperous trading hub; today it serves as the commercial and educational centre of the county. Kumasi, another prominent commercial centre, is located in the south-central part of the country. Known as the "Garden City of West Africa," Kumasi is also the seat of the king of the Asante people, the vestige of an empire (see Asante empire) that existed in the 18th and 19th centuries.

Ghana is the world's second largest cocoa producer behind Ivory Coast, and Africa's biggest gold miner after South Africa. It is one of the continent's fastest growing economies and has made major progress in the attainment and consolidation of growth. Significant progress has been made in poverty reduction. In fact, Ghana is the first country in Sub-Saharan Africa to achieve the Millenium Development Goal 1, which is the target and long-term goal of halving extreme poverty.

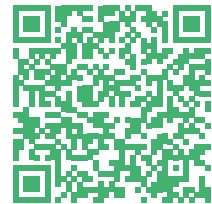


Ghana has recently become a middle income country. The discovery of major offshore oil reserves was announced in June 2007, encouraging expectations of a major economic boost. Production officially began at the end of 2010, but some analysts expressed concern over the country's ability to manage its new industry, as laws governing the oil sector had not yet been passed.





Kwame Nkrumah statue at Kwame Nkrumah Memorial Park and Mausoleum. This park was dedicated to the inspirational leader who led Ghana to Independence with pride.





“ Ghana will again serve as an inspiration and beacon for the rising tide of democracy throughout the Commonwealth.”

A well-administered country compared to other African countries, Ghana is on record for its good governance and respect for human rights, which are key pillars of democracy. This makes it a model for political, and to a great extent, economic reform – not just in West Africa, but across the African continent at large.

Besides being the first nation in sub-Saharan Africa to achieve independence from a colonial power, the country has become a torch-bearer in terms of consolidating democracy and good governance following years of political upheavals. It is now ranked highly in Africa based on most of the fundamental measures of democracy and good governance.



Democracy and good governance are not absolute concepts, because they refer to ideal situations, which many nations are aspiring to achieve. Among other variants of democracy, the conceptual framework for this paper defines democracy as a system of governance which is based on majority rule and the

consent of the governed, the constitutional protection of and respect for human rights and civil liberties, the existence of free and fair elections, and political pluralism. Focusing on relative internal peace, this brief starts by analyzing key aspects of the Ghanaian constitution, which is the anchor of the country’s democracy.





Adinkra Symbols

Adinkra are small symbols from West Africa, originally created by the Gyaman people, in what is now the present day country of the Republic of Côte d'Ivoire in western Africa. The term Adinkra came from the legendary king of the Gyaman, Nani kofi Adinkra, who wore clothes with colorful patterns made up of symbols with special meanings.

King Adinkra was defeated and captured in battle by the ancient Asante people for having copied the "Golden Stool". The Golden Stool is the Asante royal throne which was said to have descended from the heavens and landed on the lap of the first Asante king, and represents absolute power and tribal cohesion. King Adinkra was killed, his territory annexed by the neighboring Asante kingdom, and the patterns on his clothes were taken by the Asante as their own.

Adinkra symbols express various themes that relate to the history and beliefs of the Asante, and usually have a rich proverbial meaning since proverbs play an important role in their culture. Designs were originally made by cutting a pattern in a calabash gourd, and then stamping the print on a piece of colorful fabric. The deep brown ink originally used, adinkra aduru, is created by boiling the bark of the Badie tree with scraps of iron. Adinkra symbols continue to evolve to this day depicting historical events, technological improvements, and changes to Ghanaian culture.

Nowadays, Adinkra is not exclusively worn by the Asante people, and is worn at a variety of social gatherings and special occasions, such as weddings, festivals, and naming ceremonies. The symbols have been used to decorate accessories other than cloth by artists, carpenters and architects. Throughout Ghana and elsewhere, Adinkra can be seen on fabrics, walls, pottery, and even corporate logos.



Mekyia Wo
Respect



Asase Ye Duru
Divinity of Mother Earth



Nyame Biribi Wo Soro
Hope / God is in the Heavens



Akoma
Patience & Tolerance



Ananse Ntontan
Wisdom & Creativity



Owuo Atwedee
Ladder of Death / Mortality



Adwo
Peace



Obohemmaa
Precious Treasure



Ese Ne Tekrema
Friendship & Interdependence



Nkyinkyim
Dynamism & Versatility



Boafo Ye Na
Support or Help



Woforo Dua Pa A
Cooperation



Nea Onnim No Sua A, Ohu
Knowledge & Education



Nkotimsefo Mpua
Service & Loyalty



Donno
Bell Drum



Agyin Dawuru
Loyalty



Pempamise
Readiness



Mrammuo
Life of Challenges



Tabono
Courage & Hard-work



Adinkrahene
Greatness & Leadership

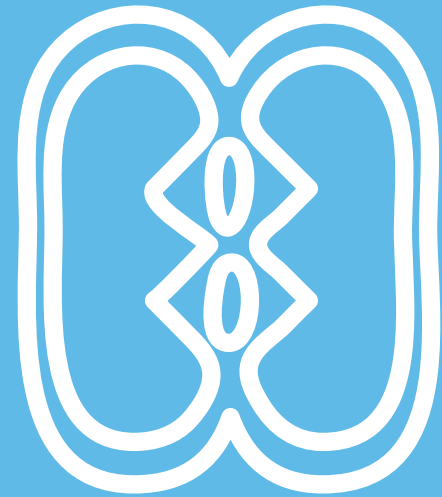


Figure 1.
Adwo Peace Symbol

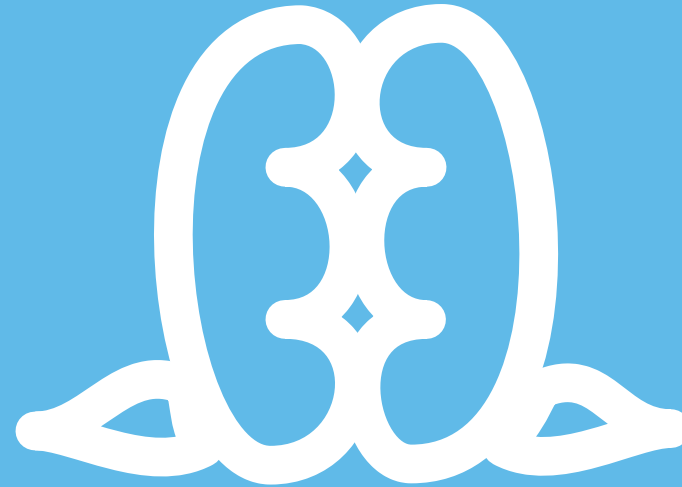


Figure 2.
Enidaso's Cafe Logo



Enidaso Cafe's Logo Development

On the right, F2., is our official logo of Enidaso Cafe's Coffee Shop. For the development of the cafe, we wanted to educate our customers about the important subjects Ghana appreciate and take pride in.

Ghana's citizens take major pride in being the beacon of hope and democracy of Africa. So much so that other countries in Africa look up to Ghana as the beacon of hope.

In creating the logo, the design team has debated on how to express these characteristics of Ghana with our culture. Mentioned before, corporations had started including Adinkra symbols as their logos to give a deep meaning and symbolism in their brand. The Enidaso team decided to do the same. Taking inspiration from the Adwo symbol (F1.) that means peace, we decided to innovate this symbol to appear more as a coffee bean for the general audience. A symmetrical logo to represent safe and security, "Enidaso" meaning hope, and the symbol meaning peace, are the key factors we wanted to express for future customers in this cafe.

We want you to feel safe, calm, welcomed, secured, and relaxed at our establishment!



Vodafone is an example of a current modern corporation who has incorporated Adinkra symbols into their brand. They included the symbols in their building, on sim cards, recharge cards, etc. Vodafone's branding gave Enidaso Cafe the inspiration of having the specific style in our logo in a heavy weight stroke of our Adwo coffee bean symbol with a colored background.



These are other examples of companies located in Ghana who had taken the form of Adinkra symbols to express their company with the symbolism and meaning through imagery. PROFIN uses the Ese Ne Tekrema, meaning friendship, interdependence, and strength in unity.



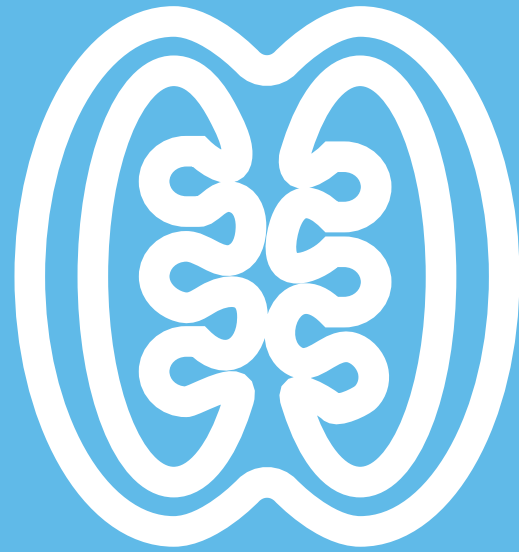
Hfc Bank uses the Eban symbol of the literal meaning being a fence for safety, love, and security. In addition, CAL Bank uses NSAA and it means excellence, genuineness, and authenticity.



The similarities of these companies are the use of historic symbols along with how they want to express a sense of security and safety for their company. The other logo treatment to express that is by having their logomark being symmetrical and geometric, emphasizing static and stability. These are another key factor to Enidaso creating a symmetrical logomark.



Chapter 2



Ghana's Culture

This chapter informs you about Ghana's rich culture in three sections of our customs of community, food, festivals and events, fashion towards kente cloth and color symbolism, and imagery of landscapes of our beautiful homeland. Enjoy!





Ghana's Customs

Ghana is a populous ethnically diverse country with over 100 ethnic groups living in Ghana. Ghanians come from six main ethnic groups: the Akan (Ashanti and Fanti), the Ewe, the Ga-Adangbe, the Mole-Dagbani, the Guan, and the Gurma. The culture of Ghana differs from one ethnic group to another. Ghana Cultural emphasis is given to individual conduct and behavior which has a direct impact on the society and family.

Thus everyone tries to be hospitable, kind hearted and respectful in public gatherings and in other walks of life. The major decisions regarding any custom and other tribal matters are taken by leaders and chiefs. Factors like formal education, membership in professional associations, and ethnic affiliation decides the importance of a person in the society.

Ghanaians are very cheerful people and love to celebrate all the major festivals and events round the year. The place has the highest number of Christians in West Africa. Seasonal celebrations like Christmas are celebrated in a grand scale and bring a whole tribe or a clan together.

Naming ceremonies, puberty initiations, marriage and death are all marked by family ceremonies. Everyone participates in the major ceremonies, the most frequent of which are funeral celebrations typically lasting several days.





Ghanaian society is hierarchical. People are respected because of their age, experience, wealth and or position. Older people are viewed as wise and are granted respect. In a group one can always see preferential treatment for the eldest member present. With respect comes responsibility and people expect the most senior person to make decisions that are in the best interest of the group. Customs are often passed on through the extended family, and the customary leaders or chiefs, are given historical authority over social, family, and land-related matters.

Relationships within traditional society are based on family membership, inherited status, and ancestral beliefs. In modern society, relationships are determined by achieved status, formalized education, membership in professional associations, and ethnic affiliation. The result is that, even those who live primarily in the modern urban settings remain bound to traditional society through the kinship system and are held to the responsibilities that such associations entail.







Ghanaians emphasize values such as the importance of family, respect for the elderly and honor for traditional rulers.

Family is a very strong bond in Ghana and is the primary source of identity, loyalty and responsibility. Ghanaians emphasize communal values such as family, respect for the elderly, honoring traditional rulers, and the importance of dignity and proper social conduct. Individual conduct is seen as having impact on an entire family, social group and community; family obligations take precedence over everything else in life. Individuals achieve recognition and social standing through their extended family. The entire family shares any loss of honor, which makes the culture a collective one. In order to protect this sense of face there is a need to maintain a sense of harmony; people will act with decorum at all times to ensure they do not cause anyone embarrassment.



Most families in Ghana are typically large, with several generations living in the same home or compound. By nature, Ghanaians are warm, friendly and hospitable. Although Ghanaians tend to be laid-back, families may be quite strict and protective of their children. In most Ghanaian families, household chores are normally gender specific, except homes where all the children are of one gender, thus girls are expected to help with cooking and sweeping outside the house and boys sweep the living room and wash the family car.

In Ghana's culture, it is common to find a strong sense of community and great respect for the elderly. Young people refer to adults as "auntie" and "uncle" (or "grandma" and "grandpa" for older people). Outdoor dining is popular, with families cooking meals and socializing in the courtyard. In most families, it is considered rude to spend a lot of time in one's bedroom alone. Family members usually spend time together by watching TV during the evenings or attend church, funerals or weddings during the weekends.



Ghana's Food

There are differences between the urban and rural populations in eating habits, with the urban dwellers being distinctly more Westernized and sophisticated. Ghana possesses a rich indigenous cuisine. Reflecting the country's agricultural wealth and varied historical connections, it includes fufu (starchy foods—such as cassava, yams, or plantains—that are boiled, pounded, and rolled into balls), kenke (fermented cornmeal wrapped in plantain leaves or corn husks), groundnut (peanut) soup, palm nut soup, fish, and snails.



Ghana's Festivals

Festivals in Ghana are annual or biannual event celebrated by different tribes, towns in various parts of the country in commemoration of a past event or in recognition of some personalities. A notable feature of the Ghanaian society, and one that is of great interest to travellers, is the enormous number of traditional festivals that take place in various parts of the country throughout the year. This makes for an all year round celebration of festivals which are different from each other in their meanings, history and activities undertaken. These festivals make known some common qualities and beliefs of the Ghanaian society.

There are over two hundred festivals, which is celebrated each year in Ghana. Among them are Adaye and Akwasidae, Dzwuwu, Apoo, Ngmayem, Dipo, Aboakyer Antelope, Kundum, Fetu Afahye, Kobine, Odwira, and Sasabobrim and many others. Many festivals include thrilling durbars of chiefs, when tribal leaders and Queen Mothers process in decorated palanquins, shaded by the traditional umbrellas, and supported by drummers and warriors discharging ancient muskets.



However, one of the most interesting festivals is Akwasidae Festival of the Ashantis. The Akwasidae festival is celebrated every 42 days in Ghana. The Ashantis believe in the dead. Each time that a king dies, his stool ("chair") is sent to a special place where it is kept. It is the duty of the Asantehene, the Ashanti

King to purify at every 42 days the stools of the dead kings. The festival starts on Friday and it is called Adayefofie. It continues on Saturday and this is called Memeneda Dapaa. Both Friday and Saturday celebrations are performed behind close doors and the public cannot participate.





Ghana is a country that celebrates festivals. There are several rites and rituals that are performed throughout the year in various parts of the country. They cover the right of passage child-birth, puberty, marriage and death. To the majority of people, these celebrations provide all that is satisfying to their communities and families.

At any time of the year, a tourist will encounter a festival in one of the country's ten regions. Each region has its own major festivals and the way people respond to them is dependent entirely upon their mood. During periods of economic prosperity, for example, the celebrations are naturally quite colorful.

Homowo Festival

The Homowo Festival is one of the most largest harvesting festival in all Ghana regions. The word "Homowo" actually means 'making fun of hunger.' Our traditional oral history describes a time long ago when the rains stopped and the sea closed its gates. A deadly famine spread throughout the southern Accra Plains, the home of the Ga people. When the harvest finally arrived and food became plentiful, the people were so happy that they celebrated with a festival that ridiculed hunger.

Homowo is greatly celebrated in all the towns in the Ga state with celebrations climaxing in Gamashie. The celebration begins with the planting of maize, which will be used in preparing the food for the festival named Kpokpoi or Kpekple. During this period, noise making is prohibited or banned since it is believed that it disturbs the gods.

The meal is eaten with Palm Nut Soup and it is also sprinkled within the town. This is normally done by traditional leaders and family heads. Celebration includes marching down roads and streets beating drums, chanting, face painting, singing and traditional dances. Even though the celebration of Homowo is a Ga tradition, many other ethnic groups are welcomed to also join in the celebration. The homowo festival of the Ga tribe is believed to have a lineage from the Jewish tribe and its ancestral tradition of the Jewish Passover feast.







Ghana Independence Day is celebrated every year on March 6. It is a public holiday for the citizens of Ghana and also widely celebrated among Ghanaians living abroad.

If March 6 falls on a weekend, the following Monday will also be observed as a holiday. Ghana Independence Day is also known as Ghana National Day. The celebrations commemorate Ghana's independence from the United Kingdom in 1957.

The day is celebrated in public office with carnivals, parades, and other events. Private citizens celebrate the day with music and food, and some may even hoist the national flag at home.







Fashion: Kente Clothe

Kente is a local cloth made in Ghana by weaving strips of cotton and silk. This type of cloth is made particularly by two ethnic groups (a tribe of people who trace their ancestry to one particular place of origin from the past and personality) which are the Ashanti and Ewe kingdoms. Cities famous in Ghana for producing the best quality of Kente are Tsiamé, Bonwire, Agot-sime-Kpetoe and Ntonso among other notable ones. The word Kente in Ghana has two meanings. Firstly in the Ashanti language, it is referred to as “ken-ten” which means Basket, while The Ewe people of Ghana call it ke-te which means to “open and press’ which symbolically refers to the opening and closing of the loom as the weaver weaves.



In its cultural context of use, Kente is more than just a cloth. Like most of Africa’s visual art forms, Kente is a visual representation of history, philosophy, ethics, oral literature, religious belief, social values and political thought. Originally, its use was reserved for their royalty and limited to special social and sacred functions. When its production increased, it became more accessible to those who could afford to buy it.

However, its prestigious status was maintained, and it has continued to be associated with wealth, high social status and cultural sophistication. Today, in spite of the proliferation of both the handwoven and machine printed Kente, the authentic forms of the cloth are still regarded as a symbol of social prestige and cultural nobility.



The true origin of Kente however is not fully appreciated to any one tribe or place, as there are many stories of how it was invented. There are many myths surrounding its invention without any solid proof. The Ashanti Akan people of Ghana believe it originated from Bonoman, where they migrated to Ghana. People of Bonwire as in the first paragraph, claim a spider taught their fellow clansmen in a forest. While the Ewe people claim it came along with them from across their journeys of migration. So the origin of the symbolic cloth is still debate but one thing assured is that it came without any outside influence.

A popular myth is told of two friends Ota and Ameyaw who went into a forest one night to inspect their traps and were intrigued by the intricate designs of a spider web. The Spider known in Ghanaian folklore as Ananse offered to teach these two friends how to weave in exchange for some favours. After completing the favours, they were taught how to weave. They later went home to Bonwire (their hometown) and started weaving what they were taught into silk and cotton fabrics. This they say became the birth of the to-be famous artefact, the Kente.

The Kente cloth is mostly very brightly colored or dark depending on the occasion it will be used for, originally the Ashanti's only used it for highly sacred ceremonies but due to modernity, the Kente cloth is now used globally on any occasion. It is also worn by African-Americans as a show of ethnic pride.





Kente Cloth: Colors

The general design of Kente is made with abstract ideas and at times based on the nature of the occasion it will be worn to. Some famous designs are the Emaa Da design which symbolizes creativity and knowledge gained from experience. Another famous design is “Sika fre Mogya” which symbolizes wealth gained from hard work. The designs, if not based on ideas will then be based on colors. In Ghana, colors are a very important aspect of the culture. The colors a person wears to a type of ceremony can be used to assume the quality of home training that person has received.

For the experienced Kente weavers, colors have meanings and will be woven for you with that specific intention. Below are a list of colors woven into Kente in Ghana and their meaning to the indigenous people.

White Kente symbolizes Joy, happiness, and holiness and can be used in marriage and purification ceremonies. Red Kente symbolizes death, sacrifice, and mourning and they can be used at death, mourning and grievous ceremonies.



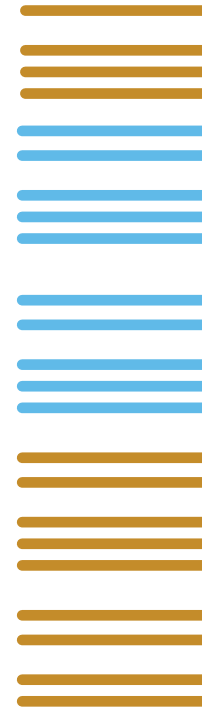


The wise elderly men in kente clothe attire seated in the Ghana Independence Arc during Independence Day.



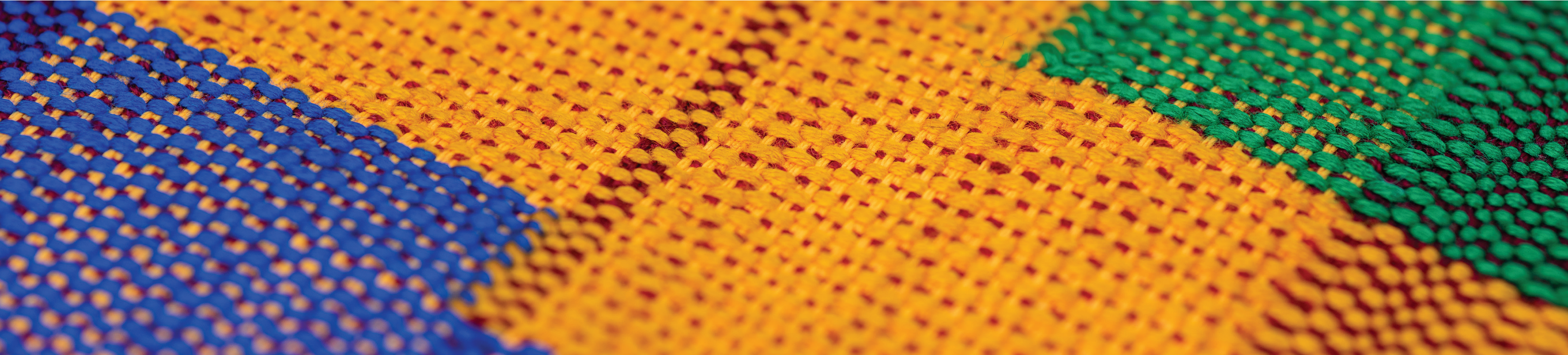
Gold Kente symbolizes wealth, happiness, high status and can be worn at crowning ceremonies, marriages and joyous occasions. (Gold Kente are usually worn by rulers of the community). Green Kente represents growth, harvesting and vegetation; they can be worn to any joyous celebrations.

Black Kente symbolizes mourning, grieving and maturity; this can be worn to funerals and traditional religious meetings. Among many other colors, Kente is mostly woven by men. They weave on horizontal looms that produce bands of Kente which is mostly four inches wide. The horizontal loom is constructed with wood which consists of at most 6 heddles that are used to separate and guide the warp threads.



This is then attached to foot pedals called Treadles which are used to divide the threads apart. During the weaving, the Weaver uses a shuttle-like wooden device carrying a spool of thread to insert the weft threads between the warp threads. This is what is used to create fascinating designs. The Kente weavers are accorded a great deal of respect because all their works are hand-made and making the design requires a great deal of experience.

One fun fact is all the original Kente cloths around the world are hand-made by people with no technological efforts. In the past years, some countries tried to imitate these designs with technological tools but theirs could not compete with the Ghanaian made originals.







Color is very important to Ghanaian culture. White is associated with purity, virtue, joy, and the “spiritual entities (such) as God and the deified spirits of the ancestors,” while black is related to deep feelings of melancholy, the devil, death, and old age. Green symbolizes “newness, fertility, vitality, and primeness in growth” while gray is related to ashes and used to personify “blame and various degrees of degradation and shame.”

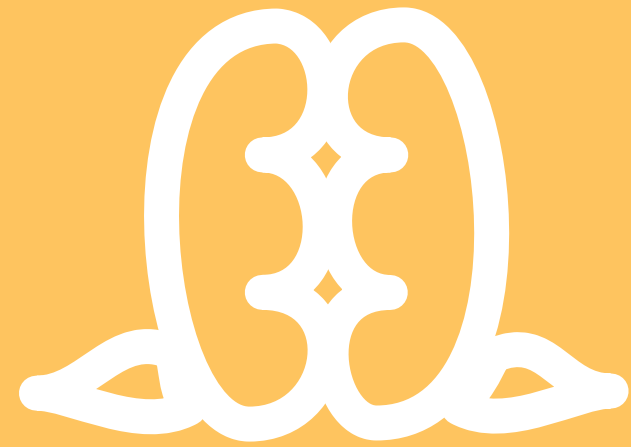
Blue, especially indigo, is related to “love (and) womanly tenderness” and calls to mind “early dawn (and) the crescent moon.” Gold in Ghana, above all, “stands for royalty ... the presence and influence of God in society, and the rule of the king”; it also symbolizes “continuous life ... warmth, and controlled fire.”



Differences in Ghanaian and Western color associations are most apparent in the uses of red “to symbolize occasions of melancholy such as ... any loss through death of a close relative, an act of war, national anger, sudden calamity, boisterousness, violence, and a show of dissatisfaction.

“Color symbolism, extensive in Ghana, is reflected in Adinkra cloth usage. While the full range of color associations in Ashanti life is too extensive to be noted in detail, it is interesting to realize that many of the Ghanaian concepts of color relate directly to Western associations; others differ radically.

Chapter 3



Enidaso's Cafe

This chapter informs you about Enidaso Cafe with our background history, our type of Coffee beans, first products, and a nice imagery selection of our production process in our homeland!





Enidaso's Reasons

Enidaso Cafe is a coffee shop produced and developed by Ghanaians established in Accra, Ghana and America with the mindset of branching out in more locations in America. Our reason behind opening our own coffee shop is to express the love we have for our cocoa beans and chocolate produced in our own cocoa farms in Ghana. Instead of receiving coffee manufactured from unknown places, our ingredients are family-owned, harvested, produced, and shipped from our relatives in Ghana to America. We enjoy experimenting with our fresh products to create all types of refreshing and flavorful coffee with our Robusta Coffee beans.





History of Coffee in Ghana

The **Robusta coffee** plant is an indigenous coffee plant in West Africa, a coffee plant that grows beans typically for espresso and instant coffee. Unlike some countries that had coffee plants introduced, Robusta beans are native and flourish in the low elevations of the country. However, it wasn't until the 18th century that coffee cultivation began.

During the 1980s, the government had set up plantations to help increase coffee production. However, farmers ditched the crop when the price of coffee crashed around the same time. Eventually, the plantation land was split up for private ownership, with some farms still producing coffee. The overall production hasn't increased much until very recently, with specialty coffee being a hot commodity in the coffee world.



Coffee Farming in Ghana

Since the Robusta coffee plants are native to Ghana, there are quite a few regions that farm these plants. The regions of Ashtani, East, Central, and West Volta, Brong, and Ahafo are the main coffee regions in Ghana, with an elevation of around 400–700 meters. This is in stark contrast to the Strictly High Grown beans from Arabica plants, which are farmed and harvested at around 1,200–1,400 meters above sea level.

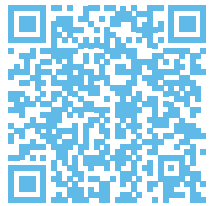
Unlike the elevation-grown Arabica beans, Robusta beans do best at lower elevations and can flourish in tropical weather. The Robusta plants, native to West Africa, are typically grown on small-lot farms. These small farms produce around 100,000–300,000 green coffee beans per harvest, which typically occurs in September.







An exotic boar posing for the camera in the greenery at Kakum National Park, Ghana





Yearly Production

Ghana produces roughly 4 million pounds of coffee annually, earning 42nd place on the list of top coffee-producing countries. Coffee farming and producing is a highly competitive market, but they're not necessarily competing with them. While many of the top-tier countries are growing the Arabica bean, Ghana grows the Robusta bean due to its origins in Africa. In other words, Ghana has a niche coffee product that other countries don't necessarily have.



Type of Coffee Bean & Roast

Ghanaian small-batch artisan coffee is growing in popularity, especially for espresso roast blends. Coffee farmers are now starting to create Robusta-Arabica hybrid coffee beans, creating a new level of coffee flavor. Still, if you want to try 100% Robusta bean coffee from Ghana, we recommend trying an espresso roast to start. Although it's the standard roast for Robusta beans, there's no harm in trying other roasts.





Flavors & Notes

Robusta beans are not as popular as the Arabica bean, primarily due to their earthy and bitter flavor. While it's not the best choice for drip-brew coffee, Robusta beans are great for espresso. When Robusta coffee is brewed in an espresso maker, it creates a foamy layer (crema) that Arabica beans struggle to make. If you decide to try Ghanaian coffee.

Best Methods to Brew Ghana Coffee

Since Ghanaian coffee is still growing in popularity as a niche coffee product, it's hard to tell what the best ways to brew it can be. We recommend trying the two methods for Ghana coffee, though other brewing methods could work as well.

Robusta beans are usually grown and sold for espresso, so it's not surprising that espresso-brewing Ghana coffee is probably the best method. Espresso brewing is possible at home with the right equipment, giving you the ability to make any coffee shop drink with top-notch quality coffee beans.

When in doubt, make a batch of cold brew coffee. Many coffee beans and roasts can successfully make delicious cold brew coffee. It may even cut down on the bitterness of the Robusta bean, bringing out flavors that the bitterness could have covered. We often brew espresso and robusta roast coffee!





Production

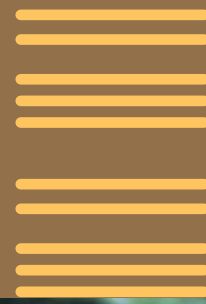
The first step of our production process is roaming through our cocoa farms to identify the plants to determine if it is ripened and ready for harvesting. You know when the pods are ready when they are green and yellow.

Step two is the harvesters safely and professionally pluck the pods from the trees and gather them in an area to begin cutting open the pods.

Step three is laying the cocoa beans out on banana leaves to ferment the beans for the flesh to break down to a liquid. This process usually take six days, and everyday they flip the beans around. The process is very essential for it helps give the flavor of the chocolate of the beans.







Step four is the drying phase of our staff rummaging through the dried beans to remove any unnecessary parts that came from the cocoa pod.

The process takes between seven to fourteen days depending on weather. When it rains, they use the crafted roofing sheet they rummage the beans with to cover them and with plastic.

To determine if the beans had dried, you can rummage through the beans and pick up the beans. If they make a loud noise being shuffled, they are dry. When you pick up and drop the beans and they do not stick to your hand, they are ready for bagging, which is **step five**.





Step six of the cocoa beans being organized in a cargo ship where it migrates from Ghana to America. Then, they are delivered to our warehouse by truck.



Step seven is located in the Enidaso warehouse where our workers put the beans into the roaster. It will transform the chemical and physical properties of coffee beans into roasted products.

The roasting process is what produces the characteristic flavor of coffee by causing the beans to change in taste.







Enidaso's Robusta Coffee Bags

Our first and most popular products are the Robusta Roast Coffee Bags with variations of Light, Medium, and Dark. We sell Robusta Roast because of our Robusta beans, and the best and most popular method of drinking the coffee is by having them roasted.





The Final Step

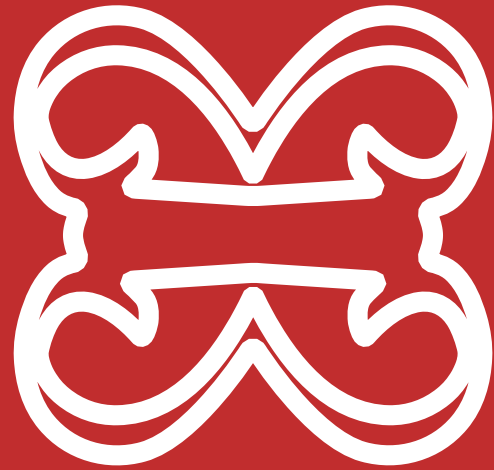
Finally, the last two steps are the bags being dropped off at Enidaso Cafe for our staff to prepare the day with freshly plucked and harvested cocoa beans transformed to robusta beans to grind down to coffee for our customers.

That concludes our production process of our homemade cocoa growing from our homeland and migrating here to America!

With lots of care and love!



Chapter 4



Enidaso's Map

This section discusses about the current locations of Enidaso, and the future locations we would like to open.





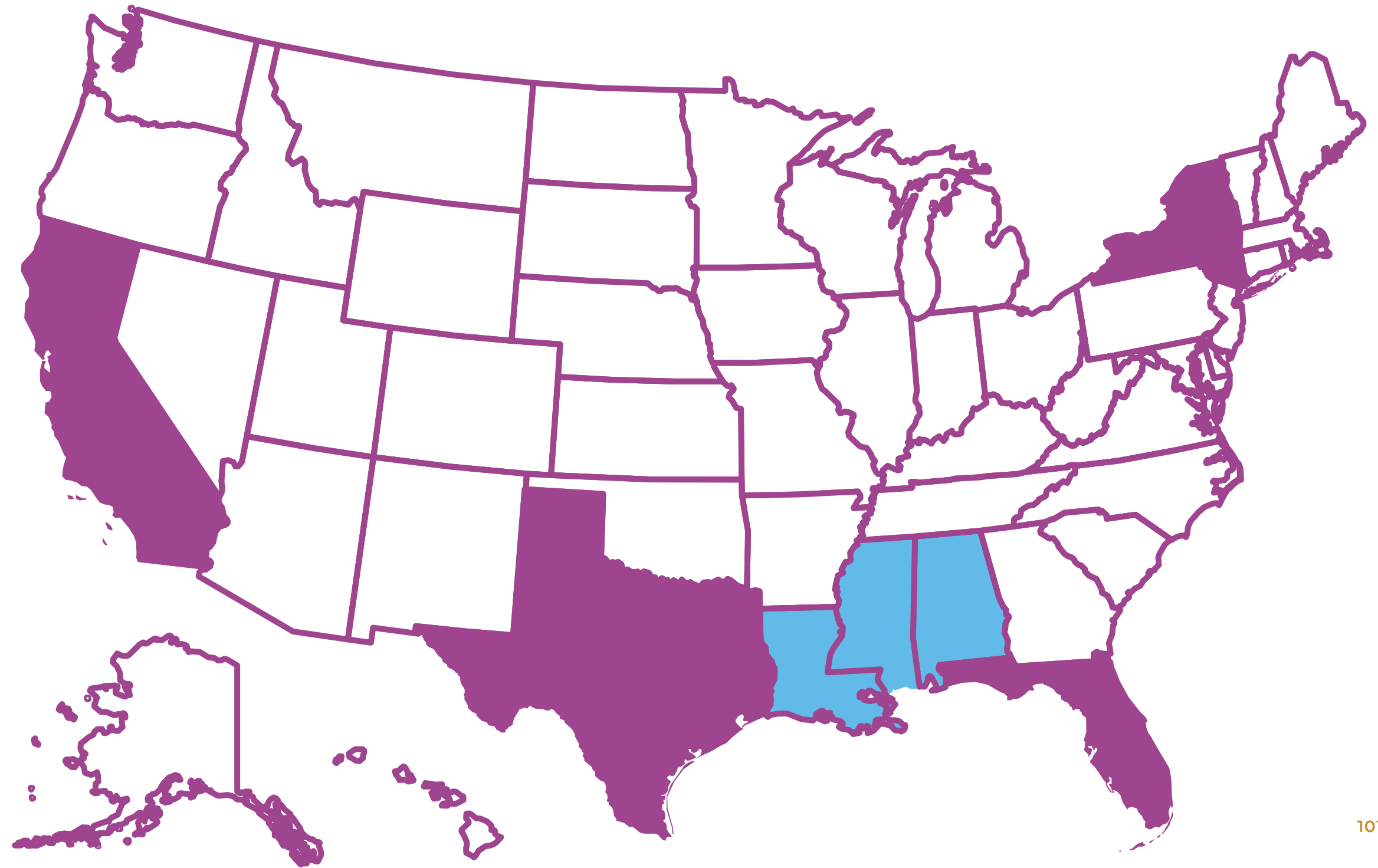
Potential Locations

The locations we would enjoy to open in American urban areas are:

- Los Angeles, California
- Dallas, Texas
- Memphis, Tennessee
- Orlando, Florida
- New York City

Current Locations

Enidaso Cafe's first location is in Jackson, Mississippi. We opened two years ago and still going strong with loyal customers in the south! Our short-term and accomplished goal was to branch out more in the Miss-Lou area, and so we establish multiple stores in New Orleans, Mississippi, and Alabama.





Thank you!

We appreciate your time and consideration into Enidaso Cafe! You are now apart of our family, so please take this Kente Stoll as a token of thanks! We hope to hear from you in the future! Please contact us for any questions!



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