

**NAME OF THE ELEMENT:** TRADITIONAL PRODUCTION OF GARI

**DOMAIN:** SOCIAL PRACTICES, RITUALS AND FESTIVE EVENTS.

**COMMUNITY:** SEFWI ANYINABRIM COMMUNITY

**REGION:** WESTERN REGION (Note: Practice of this Element occurs in most regions in Ghana)

**BRIEF DESCRIPTION / STEPS IN PREPARATION:** The traditional practice of Gari making has long lived with the Ghanaian people in different communities. Gari is made from cassava which undergoes many stages of processing to get the end or finished product for consumption. In Sefwi Anyinabrim, harvested cassava is peeled and washed as the first stage of the preparation. The peeled cassava is sent to the mill where it is grinded into a watery paste or dough. The watery dough is then collected into a sack and then squeezed tightly using a machine known as 'the presser', this can be left for about 24hrs depending on the amount of production for all the watery components or starch to come out of it. The dough is now removed from the sack and sieve to remove large portions of the cassava that has been left in the dough to have a fine and smooth texture. The sieved dough is sent to the fireside for “dry-frying”. The dough is gradually poured into a heated pan and stirred to prevent the dough for sticking together. This stirring allows the dough to dry out and become sand-like called 'Gari'. When it is completely dried out, the gari is collected and sieved to gather fine portions of the gari for use and consumption. The practitioners plant more cassava for this particular skill process since it is the raw material needed to produce this element. This skill or element is practiced in most communities within the region of Ghana. It is a skill process that is passed on from generations to generation through informal means (apprentice). Some tangible elements such as instruments associated with the enactment of the ICH element are Knives, Pans and Rubber bowls, Firewood, Sieve, Grinding Machine/ Mill, Mechanical Fireplace (Gari Elephant), Pressing machine, Sacks.

**Photography:**



**Consent:** Sefwi Anyinabrim Community

**Submitted by:** National Folklore Board