The traditional methods of construction in various regions in Africa not only registered sociocultural identity but also demonstrated sustainable practices and the innovative use of local materials. Researchers and practitioners have proposed that indigenous technologies and materials (conducive to climatic conditions, topography and geographical location) can be implemented in modern built environments to ameliorate the damaging effects of colonization in Africa (Adekunle, Odeyale, 2008).

Anthropology and architecture intersect as important disciplines used as tools to define the space and embodied meaning of their worlds (Casim, 2011). Additionally, architecture defines the structural and narrative structure to interpret social landscapes and materiality of identity formation.

The oral traditions of the Mande speaking group the Soninke (or Sarakulle) in the Western Sudanese empire, the origin of Ghana. Historically the records of events, traditions, ceremonies, royal coronations, births, deaths, marriages, battles of victories and defeats were stored in the minds of historians called griots or ‘keepers of memories.’ Every village and clan had a griot before the Soninke had a written language. The griot also recorded and told myths through poems called puli. In the accounts of establishing memory the history of Ghana overtime and the expansion of the kingdom of Ghana the griots explain the transition of the city-states named Wagadu (‘place of heroes’) to Ghana (“warrior king”). (Mokidda, 1994).

The Asante of today’s modern Ghana likewise have grafted cultural traditions and methods of making that reflect traces of memory that tell the narrative of the past.

The objective of this research is to materialize the connection between culture and the built environment to ameliorate damaging effects of colonization on traditional structures.