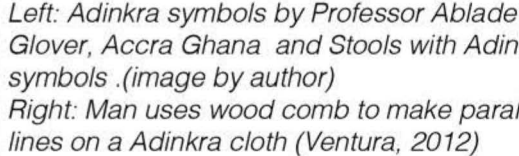
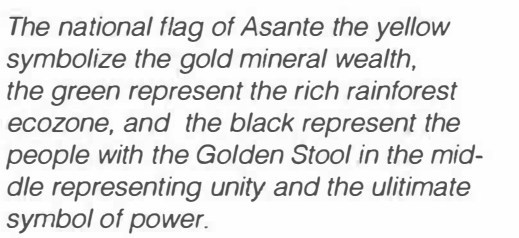
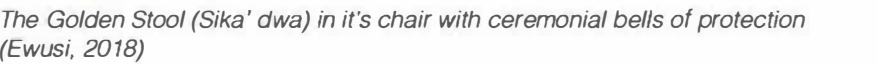




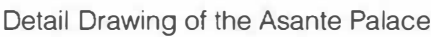
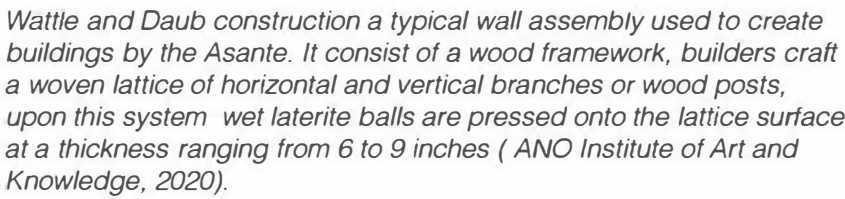
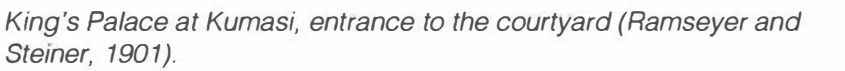
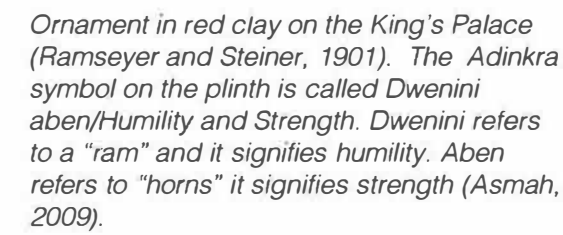
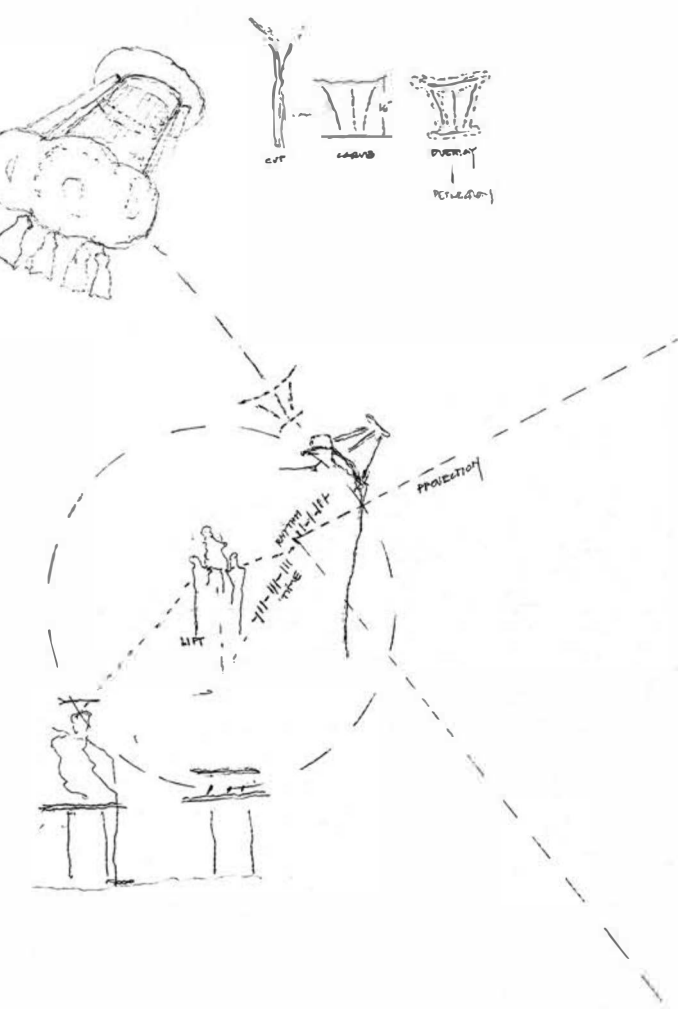
Anthropology and architecture intersect as important disciplines used as tools to define the space and

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

*The Golden Stool and the Asantehene Sir Osei Agyeman Prempeh II wearing a kente cloth robe. The Golden Stool, which takes precedence of the Asantehene, is lying on its side on its own chair of state the upper surface facing the spectators. (Ward, 1958).*



The Golden Stool, Sika Dwa Kofi, has been the symbol of power in Asante Kingdom since the 17th century. According to oral tradition, Okomfo Anokye, a High Priest and one of the two founders of the Asante Confederacy, conjured the Golden Stool, decorated with golden bells, and caused it to descend from the sky where it landed at the feet of Osei Tutu I, the first Asantehene, King of Asante. Beginning with Osei Tutu I, the Asante have believed that the Golden Stool is the source of the Asante nation. The Stool, made of gold, stands 18 inches high, 24 inches long, and 12 inches wide. It was cut and carved from a single tree and overlaid with gold. It was never allowed to touch the ground and was considered so sacred that no one was allowed to sit on it. Each new Asantehene king is lowered and raised over the Golden Stool without touching it. (Ewusi, 2018).



1. Thatch roof 2. Ornament brise soleil system 3. Wattle and daub wall construction 4. Plinth with "ram and horn" Adinkra symbol 5. Column with base "ram and horn" Adinkra symbol