

**UNIVERSITY OF GHANA
SCHOOL OF ARTS**

**MULTIMEDIA AND ITS PLATFORMS FOR ARCHAEOLOGICAL INFORMATION
DISSEMINATION IN ELMINA**



MARCH 2025

DECLARATION

I, Stephen Adokpah hereby declare that this thesis is a result of an independent research I carried out with the support and supervision of Professor Kodzo Gavua. All references used in this work have been fully acknowledged and no part of this work has been written by any other person for me. No part of this work has been submitted to any other institution for the award of a degree.



28/ 03/ 2025

.....
Stephen Adokpah
(Student)

.....
Date



28/ 03/ 2025

.....
Prof. Kodzo Gavua
(Supervisor)

.....
Date



ABSTRACT

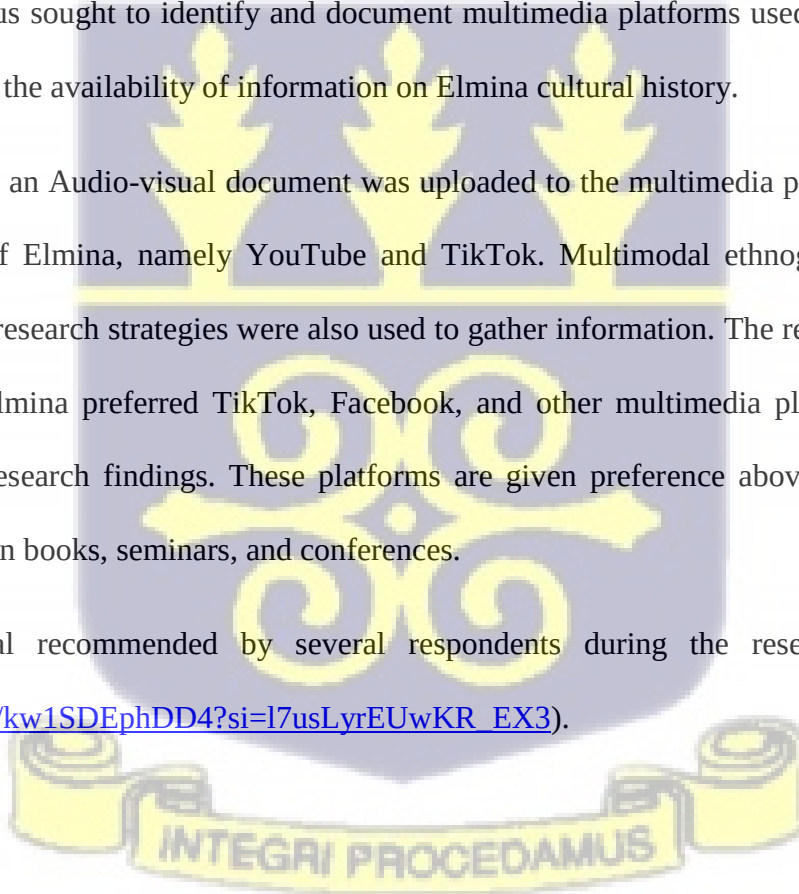
This work investigates the role of multimedia and its platforms in disseminating archaeological research findings in Elmina, Ghana. This is intended to bridge the communication gap between researchers and local communities and diversify access to the results of archaeological and heritage investigations.

Although multimedia technologies have transformed archaeology in recent years around the globe, with the attendant consequence of providing platforms to share archaeological discoveries with the general public, their impact has been limited in Ghana.

This research thus sought to identify and document multimedia platforms used by the people of Elmina to assess the availability of information on Elmina cultural history.

For the research, an Audio-visual document was uploaded to the multimedia platforms preferred by the people of Elmina, namely YouTube and TikTok. Multimodal ethnographic and other anthropological research strategies were also used to gather information. The results indicate that the people of Elmina preferred TikTok, Facebook, and other multimedia platforms to access archaeological research findings. These platforms are given preference above journal articles, books, chapters in books, seminars, and conferences.

The audio-visual recommended by several respondents during the research is attached (https://youtu.be/kw1SDEphDD4?si=l7usLyrEUwKR_EX3).



DEDICATION

This dissertation is dedicated to my mother, Gasu Happy, whose prayers have been a constant source of strength. I hope this work brings a smile to her face. I am deeply grateful to my family for their unwavering support through my studies. To all my friends who have become like family members, thank you for your encouragement and belief in me. To my late father, Leonard Adokpah, may you continue to smile wherever you are. This achievement is the fulfilment of the prophecy you shared with me in your final words that I would become great.



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I thank God for giving me the strength to complete this work.

This project would not have been successful without the support of my supervisor, Professor Kodzo Gavua. I would like to extend a special thanks to him for his guidance. His remarks and suggestions were invaluable to shaping this project. To all lecturers and colleagues at the Department of Archaeology and Heritage Studies, your support has been very crucial to the completion of this research. A special appreciation goes to all staff at the Leventis Digital Resource Centre. The centre gave me total support and provided the needed infrastructure as cameras, audiovisual recorders, and funds to complete this research. Without these, it would have been difficult to complete this work. Thanks to the director, Professor Kodzo Gavua for allowing me access to different kinds of equipment and other resources. Thanks to Mr. Kofi Arne for his advice, and to Dr. David Tei-Mensah Adjarkey, Jacob Nii Marley, Fofo Gavua, Jonathan Addo and Cephas Agyekum for the encouragement. To Nii Tsetserenya who has supported me with accommodation and words of advice, “*Akpe*”, thank you.

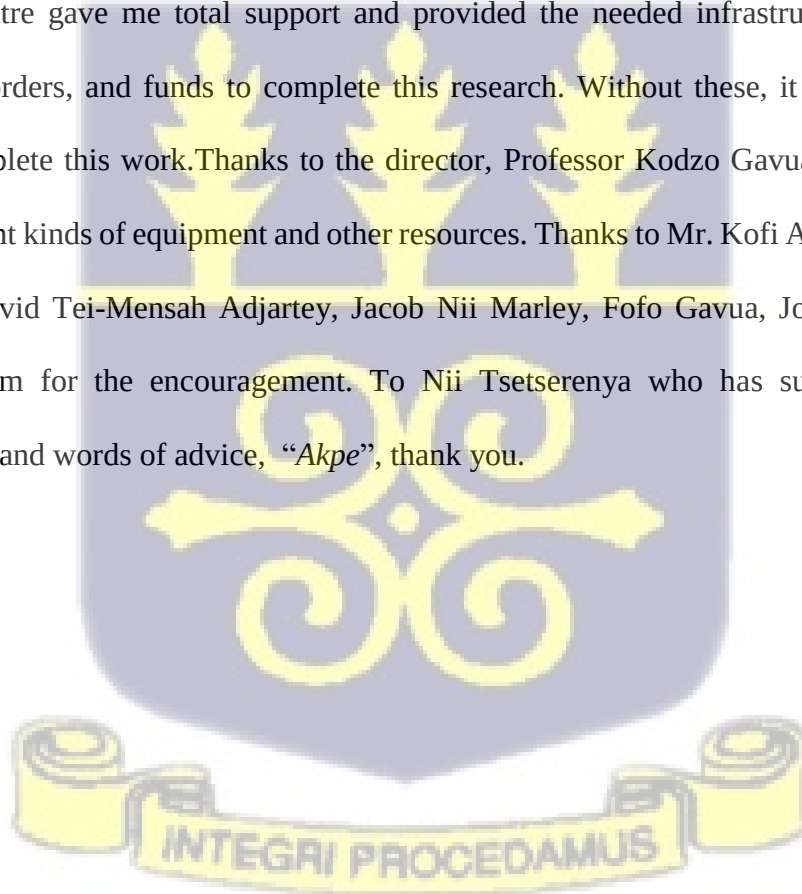
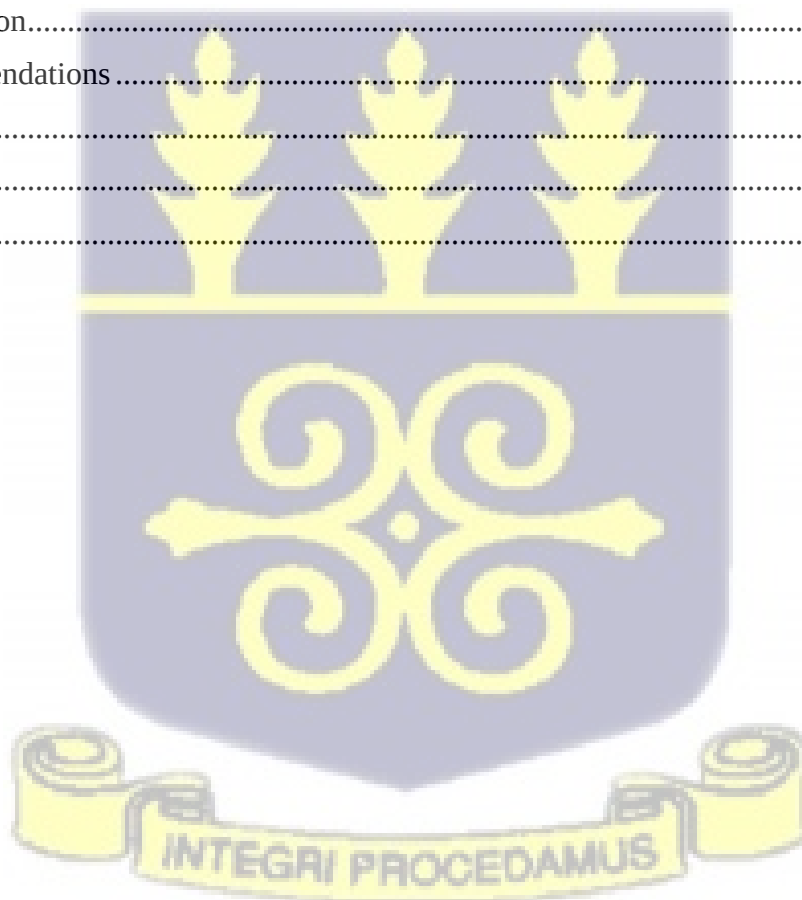


TABLE OF CONTENTS

DECLARATION	i
ABSTRACT.....	ii
DEDICATION	iii
ACKNOWLEDGEMENTS.....	iv
TABLE OF CONTENTS.....	v
LIST OF FIGURES	vii
LIST OF TABLES.....	ix
LIST OF ABBREVIATIONS.....	x
CHAPTER ONE: INTRODUCTION.....	1
1.1 Introduction	1
1.2 Background to the Study	3
1.3 A Brief History of Elmina.....	6
1.4 Research Problem.....	11
1.5 Research Question.....	12
1.6 Research Aim	12
1.7 Objectives.....	12
1.8 Conceptual Framework	13
1.9 Research Methods and Techniques.....	14
1.10 Rational For This Research.....	15
CHAPTER TWO: LITERATURE REVIEW.....	16
2.1 Introduction	16
2.2 The Gap Between Archaeologists and Communities in Data Gathering.....	16
2.3 Publicising Archaeology And Its Related Practices Around The World	18
2.4 Relevance Of Multimedia And Its Platforms In Bridging Knowledge Gaps.....	21
CHAPTER THREE: RESEARCH METHODOLOGY	28
3.1 Introduction	28
3.2 Desk-Based Research.....	29
3.3 Fieldwork	39
3.3.1 Observation.....	39
3.3.2 Photography.....	42
3.3.3 Videography	57

3.3.4 Interviews	59
3.3.5 Focus group discussions	62
3.4 Challenges And Mitigations	64
CHAPTER FOUR: RESEARCH FINDINGS AND DISCUSSIONS	65
4.1 Introduction	65
4.2 Research Findings	65
4.2.1 Relationship Between Researchers and Elmina	68
4.2.2 Public Access To Archaeological Research Findings In Elmina	69
4.2.3 Inclusive Strategies for Disseminating the Results of Archaeological Research.....	71
4.3 Interpretation of Findings.....	73
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION.....	77
5.1 Summary	77
5.2 Conclusion.....	78
5.3 Recommendations	79
REFERENCES	81
APPENDIS A.....	86
APPENDIS B.....	87



LIST OF FIGURES

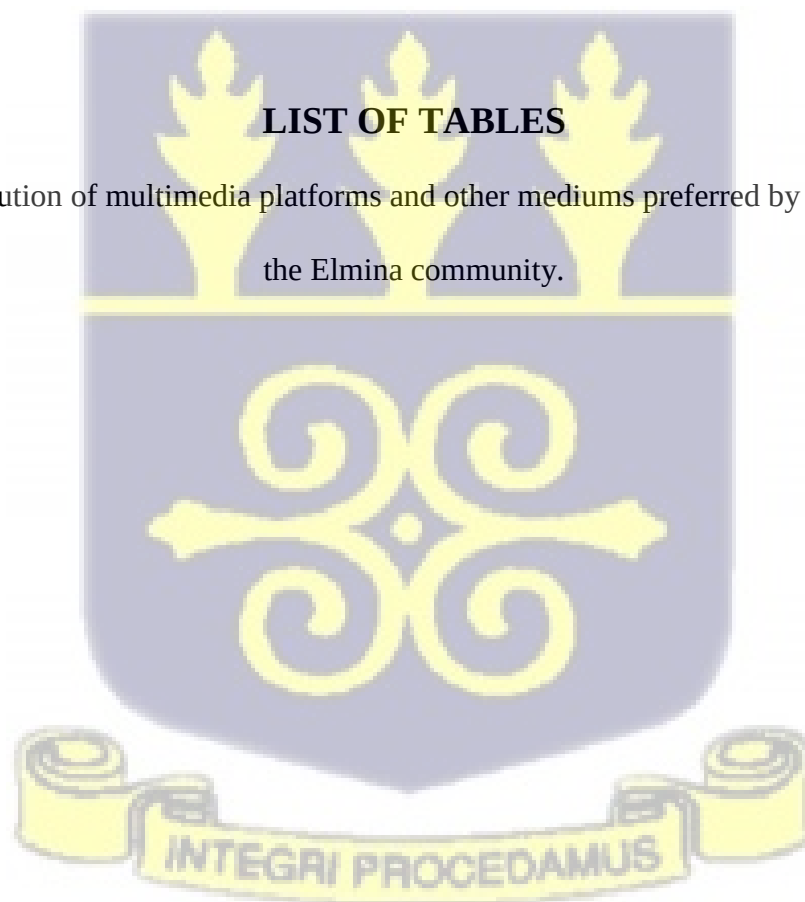
Figure 1 Aerial Photo of Elmina (credit: A. G. Leventis Digital Resource Centre, Accra, 2021)	8
Figure 2 Map of Ghana showing Elmina (credit: internet, www.https://www.researchgate.net accessed 16/10/2024)	9
Figure 3: 3D satellite image of Elmina and other towns (credit: Internet, www.maphill.com accessed 16/10/2024)	10
Figure 4: YouTube channel of ‘Tour Ghana’ showcasing archaeological research works. (credit:Internet https://youtu.be/cEp3nB5-GHk?si=PNm6Xw_4Vo5DWdbg accessed 05/05/2024)	24
Figure 5: YouTube channel of the University of Ghana business school (Credit:internet https://youtu.be/pTeu9XQE3_w?si=r2PNttTtlchjEOYU accessed 03/10/2025)	25
Figure 6: Youtube Channel of CBA. A platform where archaeologists can share their works (Credit: Internet https://youtu.be/r0HOzqXGJGU?si=tZHYDO8xYns8MP5f accessed 03/10/2024).	26
Figure 7: Youtube channel of PAA. Showcasing conference which was uploaded in 2022 (Credit Internet https://youtu.be/KLP_1ak7A1w?si=RdoJGfsNFr4n2eVS accessed 03/10/2024)	27
Figure 8: Leventis Digital Resource Centre workspace with staff (Photo by Author, 2024)	32
Figure 9: Website of the Council for British Archaeology with tabs on what they do (Credit: Internet https://www.archaeologyuk.org/ Accessed 04/10/2024)	33
Figure 10: Website of Leventis Digital Resource Centre (Credit: Internet https://ugleventisrc.com/ Accessed 03/10/2024)	34
Figure 11: Facebook homepage of the PanAfrican Archaeological Association showing their .	35
Figure 12: Researcher reviewing some online platforms (Credit: Author, 2024)	36
Figure 13: Researcher looking through the Leventis Digital Centre database (Credit: Author, 2024)	36
Figure 14: Over an hour of video document from CBA YouTube page (Credit: Internet https://www.youtube.com/@CouncilforBritishArchaeology Accessed 02/09/2024)	37
Figure 15: 30-second video document on LDRC TikTok page (Credit: internet https://vm.tiktok.com/ZMAYrRNdY/ Accessed 01/10/2024)	38
Figure 16: Researcher engaged in participatory observation by playing “Kasei” (Credit: Author, 2024)	41
Figure 17: Research team seeking permission to excavate (Credit: LDRC, 2023)	44
Figure 18: 2024 Research team at Nana Frimpong’s shrine (Credit: LDRC, 2023)	44
Figure 19: Research team gathering oral information from an Elder (Credit: LDRC, 2023)	45
Figure 20: Reconnaissance Survey and Site Identification (Credit: LDRC, 2024)	45
Figure 21: Uncleared surface of the trench (Credit: LDRC, 2023)	46
Figure 22: Cleared site with caution tape (Credit: LDRC, 2024)	46
Figure 23: Laying of grid (Credit: LDRC, 2024)	47
Figure 24: Site after gridding (Credit: DRC, 2024)	47
Figure 25: Beginning of excavation (Credit: LDRC, 2024)	48
Figure 26: Brushing to expose artefacts (Credit: LDRC, 2024)	48

Figure 27: Sieving (Credit: LDRC, 2024)	49
Figure 28: Baging of finds (Credit: LDRC 2024).....	49
Figure 29: Sketching of finds (Credit: LDRC, 2024)	50
Figure 30: Straightening of edges of the trench (Credit: LDRC, 2024)	50
Figure 31: Trench after level 2; Photographs were taken at the end of each 10cm spit level till we reached sterile layer (Credit: LDRC, 2024).....	51
Figure 32: Effect of water on the east wall to reveal soil colour (Credit: LDRC, 2024).....	51
Figure 33: Drawing the stratigraphy. Line level, graph book and measuring tapes were used (Credit: LDRC, 2024)	52
Figure 34: Drawing the stratigraphy on the graph sheet (Credit: LDRC, 2024)	52
Figure 35: Trench covered with black nylon. This was done to prevent unwanted items and rainwater from entering the excavated pit (Credit: LDRC, year)	53
Figure 36: Trench after backfilling (Credit: LDRC, 2024).....	53
Figure 37: Some of the tools for archaeological research (Credit: LDRC, 2024)	54
Figure 38: Impact assessment by the archaeological research team around the Elmina Castle Buffer Zone (Credit: LDRC, 2021)	55
Figure 39: Fishing activities in Elmina (Credit: Author, 2024).....	56
Figure 40: Salt harvesting in Elmina (Credit, LDRC, 2023)	56
Figure 41: Researcher in ‘Shared Anthropology’ with participants by asking their opinions of the video recordings (Credit: Author, 2024).....	58
Figure 42: Researcher in an interview session with a participant (Credit: Author, 2024).....	61
Figure 43: During a Focus Group Discussion (FGD) (Credit: Author, 2024).....	63
Figure 44: Bar chart representing preference of multimedia platforms by 40 respondents	67
Figure 45: Pie chart representing preference of multimedia platforms by 40 respondents	68
Figure 46: Photo of a participant surfing through his Facebook platform (Credit: Author, 2024)	76
Figure 47: Some members of the Elmina community busy with their mobile phones while on a bus (Credit:Author, 2024).....	76



LIST OF TABLES

Table 1: Distribution of multimedia platforms and other mediums preferred by 40 respondents in the Elmina community.



LIST OF ABBREVIATIONS

- CBA – Council for British Archaeology
LDRC – Leventis Digital Resource Centre
3D – Three Dimensional
PAA – Pan African Archaeological Association
SAA – Society for American Archaeology



CHAPTER ONE: INTRODUCTION

1.1 Introduction

Archaeology in Ghana has historically served as a window into the country's cultural and historical legacies. However, public understanding of the discipline and of archaeological research results is relatively limited. As multimedia technologies have enhanced public access to archaeological information in recent years (Laneri, 2010), this work delves into the role multimedia platforms can play in aiding public interaction with archaeological findings in Ghana with a focus on Elmina. The work examines the advantages and challenges of digital multimedia and its platforms and seeks to understand from the perspective of the people of Elmina how digital multimedia can be applied to make the results of archaeological research accessible to the local community. One of the concerns of public archaeology is about the production and consumption processes of archaeological findings (Moshenska, 2010), including accessibility of these findings to the public (Gavua, 2006). As a public endeavour, archaeologists often employ different terms for projects they undertake in collaboration with interested partners from the public. These terms include “outreach”, “collaborative archaeology”, “community empowerment”, “community archaeology” and “applied research” (Society for American Archaeology, n.d.). Archaeology encompasses the study of the past through the lens of the present society (Council for British Archaeology, n.d.). The past can be studied through the systematic uncovering and analysis of archaeological data. However, it is questionable that the very people whose past archaeologists study, many of who assist researchers with information to understand the past often lack access to the study results. It is for this reason this research seeks to explore the barriers that prevent people from accessing the outcome of archaeological research and to propose solutions for addressing this issue.

As an aspect of digital humanity, this work delves into how multimedia and its platforms can aid public interaction with archaeological findings in Elmina. Multimedia involves the use of a computer to combine various elements such as text, audio, graphics, video, and animations that are delivered interactively to the user by digitally manipulated means (Pavithra, 2018). These include television content, podcasts, YouTube videos, Facebook content, and many others. Multimedia shapes the world we live in today. Multimedia platforms provide an avenue for the sharing, posting or making use of multimedia content (Lumen Learning, n.d.).

To ensure that the public benefits from knowledge archaeologists produce, I leveraged on the increasing use of multimedia technology for effective information dissemination as affirmed by Rouch, 2003. The advantage of using multimedia is that, in the preservation and dissemination of archaeological information, multimedia platforms provide an easy avenue for the public to interact with research findings. Digital technologies have been noted to play active roles in archaeology and should not be relegated as passive contributions to archaeological information dissemination (Paranthaman, 2019). These digital technologies have been noted to increase public access to archaeological findings in the world since their introduction.

Another important aspect of multimedia platforms is their ability to create a safe environment for learning. For example, during the COVID-19 pandemic, multimedia platforms and technology offered avenues for continued knowledge sharing. In the absence of face-to-face interactions, multimedia platforms like YouTube, Sakai, Teams, LinkedIn, and Zoom provided the academic community with the space to operate without putting on hold learning activities. Therefore, multimedia technologies have been essential to knowledge production in all fields, archaeology inclusive.

1.2 Background to the Study

The information age, characterized by the introduction of the internet and software applications was enhanced by the emergence of Web 2.0, which brought about social media platforms like Facebook and YouTube, Instagram, WhatsApp, and X (formally Twitter), collectively referred to as “new media” (R2team, 2023). These technologies propelled the gathering of data and dissemination of information. Through these social media applications, governments have been able to plan for nations, institutions have organised for their work environments and individuals have coordinated their activities. The next stage of internet software application, the Web 3.0 introduces the metaverse and augmented reality to build on the Web 2.0 foundation. Social media which was founded on Web 2.0 application gives an avenue into the future of Web 3.0, enabling archaeological findings, and other works to be digitized for a more immersive experience that can be preserved and accessed by a broader audience. Virtual exhibitions which feature archaeological artefacts for example, can be experienced as if the consumers were in the environment where the artefacts were originally documented. In essence, Web 3.0 represents a future where everything is digitized in a much more technologically immersive environment. The web, created by Sir Tim Berners-Lee in 1989 and introduced in the 1990s revolutionised the world of information dissemination. The first web browser, **Mosaic**, released in 1993, allowed people to share information leading to increased e-commerce and web browsing for information (LivingInternet, n.d). This era saw the introduction of social media apps such as Myspace and LinkedIn. Web 2.0 introduced multimedia capabilities, which marked the beginning of effective information dissemination in the early 2000s. With multimedia, websites introduced Flashplayer which allowed for the creation of interactive and dynamic websites with audio and video content. The

advent of Web 2.0 allowed people to connect and share information in new engaging ways with platforms like YouTube, Facebook, and Twitter emerging as the key players in this era

In the last decade, Scientific and professional journals have also accepted and begun to use multimedia platforms to promote their publications (Oliveros, et-al., 2023). Social media allows information to be shared at unprecedented rates and scales which gives it the potential to increasingly spread archaeological knowledge all over the globe. It is to be noted that printed publications are not just costly, but they are also slow to reach readers. The non-digitized archaeological research findings, such as those books in libraries, fail to meet consumers' expectations, who are often eager for an interaction with the content.

According to research done by the Millennium Project between 2011 and 2012, the average individual in the world watches 3.4 hours of television, listens to the radio for 2.2 hours, uses the internet for 1.7 hours, reads periodicals and newspapers for an hour, and attends movies for 8.5 minutes each day (McCallum, n.d.) This goes to reiterate the importance of multimedia in the daily activities of people. Hence it is important for archaeologist to take advantage of the digital multimedia space, have a greater understanding of how it works, and make use of it for their benefit and the benefit of the general public. Archaeological practice has advanced to a stage that involves the digitization of archaeological findings. The use of this non-destructive archaeological practice is becoming common where digital archaeological methods are utilised to study in situ works at archaeological sites (Mara, 2022). It is expected that Web 3.0 will continue to help store and disseminate digitized archaeological findings in much greater detail giving the consumer a more engaging and divergent experience with the assurance of relying on it in the future (Gan et-al., 2023).

Archaeologists in Ghana have continued to ensure their findings get to the people. Their works involve salvaging and safeguarding the cultural heritage of various group of people (Little & Shackel, 2014). Many of them complete their work when they publish their finding in journals and other publication channels. The challenge over the years has been that these results of the archaeological research are not accessible to many people outside the discipline, including those whose communities and cultures are studied by archaeologists. Archaeological research results are confined to academic journals and libraries, rendering them mostly inaccessible to ordinary people. It is mostly the academics who get the chance to benefit from these research works (Gavua & Nutor, 2014). Most of the time, the people whose cultures are being studied do not understand the works of archaeologists in their society. They often come up with perceptions of archaeologists as being mentally disorganized. This makes the Archaeologist's work more difficult (Thiaw, 2003).

By looking at the dynamism of the community of Elmina, an important historical settlement in Ghana, this study seeks to understand why there is a gap between the ordinary person and the researcher, and how this gap can be bridged. It also looks at the utilization of multimedia and its platforms as tools for disseminating archaeological findings to the community. The study assumes that the use of multimedia platforms will help the Elmina community to learn and be inspired by the information they give to researchers who patronise them.

Responding to recommendations from a cross-section of the people of Elmina, the final product of this research is a 19-minute documentary video showcasing archaeological research which has been conducted at Elmina from 2021-2024.

As a test survey, this period was selected to find out how far information can be disseminated through social media and the impact of such on the community. This video was shared on the

platforms preferred by the participants in this study, which are widely used by the people in Elmina. These platforms include the following:

YouTube (<https://youtu.be/kw1SDEphDD4?si=qoPrYv44zGG0Dzel>),

Facebook (<https://www.facebook.com/share/v/1BsbLszDxf/?mibextid=wwXIfr>),

Instagram (<https://www.instagram.com/reel/DHY4FbNTEmp/?igsh=MXUwbGw5dTZuMWprNg==>),

X (https://x.com/the_ldrc/status/1902414784361803869?s=46&t=_5v1rbESGfGIyTcbxrpKw)

Thread (<https://shorturl.at/h5NqU>), and

TikTok (<https://vm.tiktok.com/ZMBhouSdM/>).

Through such initiatives, this research seeks to foster greater connections between archaeologists, archaeological research and the Elmina people. I also wish to contribute to the democratization of archaeological knowledge and enhance public awareness and appreciation of Ghana's cultural heritage through the use of multimedia and its platforms (Laneri, 2010).

1.3 A Brief History of Elmina

Elmina, known to its local inhabitants as Edina, was the site of early contact between African and European traders along the Gulf of Guinea. It is a coastal town in Ghana which has attracted a lot of researchers and explorers since the 15th century (see *Figure 1*, *Figure 2* and *Figure 3*). Its rich history and culture provide an avenue for researchers to explore. Elmina is located about 145 kilometers from the country's capital, Accra (Adjaye, 2018). According to local informants, the settlement was called Anomansa before contact with other Africans and Europeans. The early inhabitants whose leadership included Takyi, Sama, and Kwaa Amankwaa, had hitherto settled at

Eguafo, a town about 16 km northwest of Elmina. They moved to the area due to the presence of an inexhaustible waterbody they named “Anomansa” and attributed its presence to a deity they called *Benya* (I have got it). Anomansa became the name of the early settlement (Womber, 2020). Reference by the Portuguese to the area as the mine, *Da Mina*, also resulted in the name Elmina. The influx into the settlement of African and European traders, administrators, priests, and soldiers, as well as enslaved people, among others, resulted in the growth of Elmina over the past five hundred and forty-two years (542). The growth was because of its economic resources and opportunities that were available.





Figure 1 Aerial Photo of Elmina (credit: A. G. Leventis Digital Resource Centre, Accra, 2021)

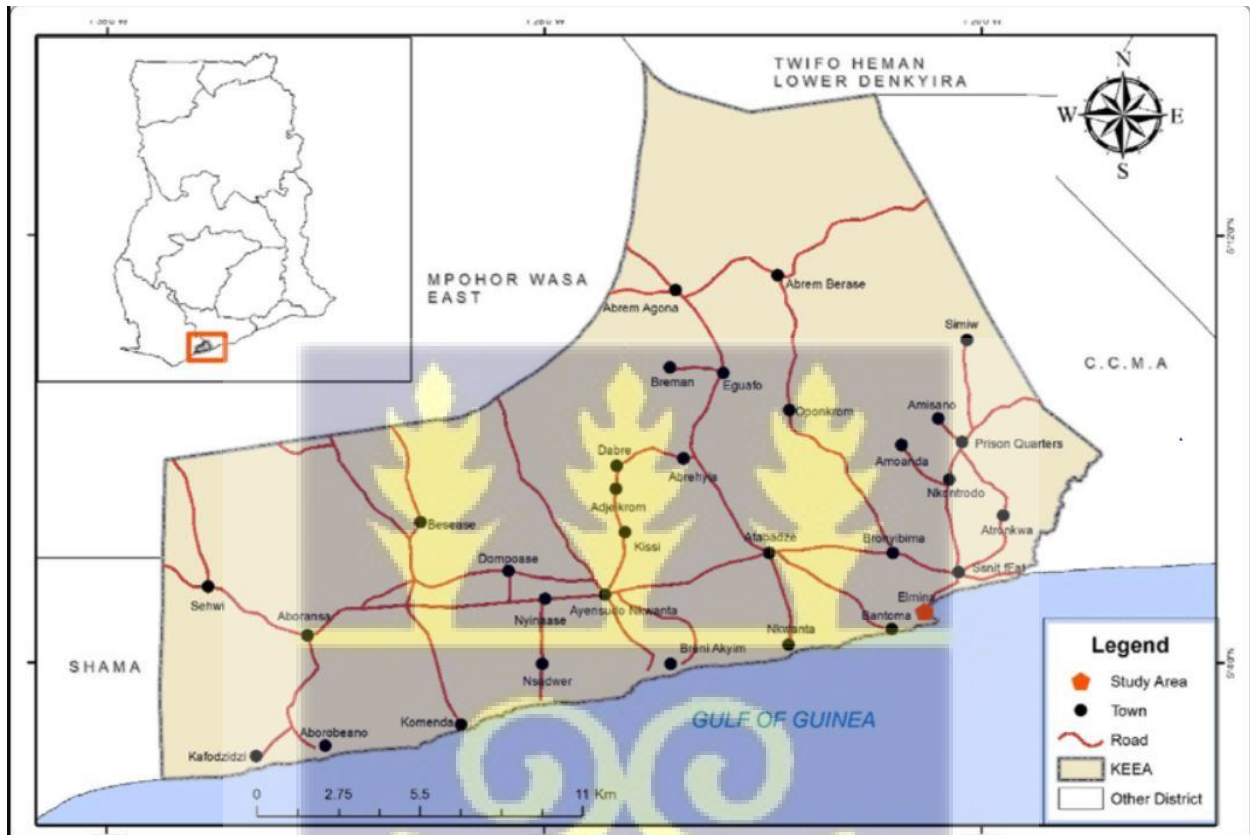


Figure 2 Map of Ghana showing Elmina (credit: internet, [www.https://www.researchgate.net](https://www.researchgate.net) accessed 16/10/2024)

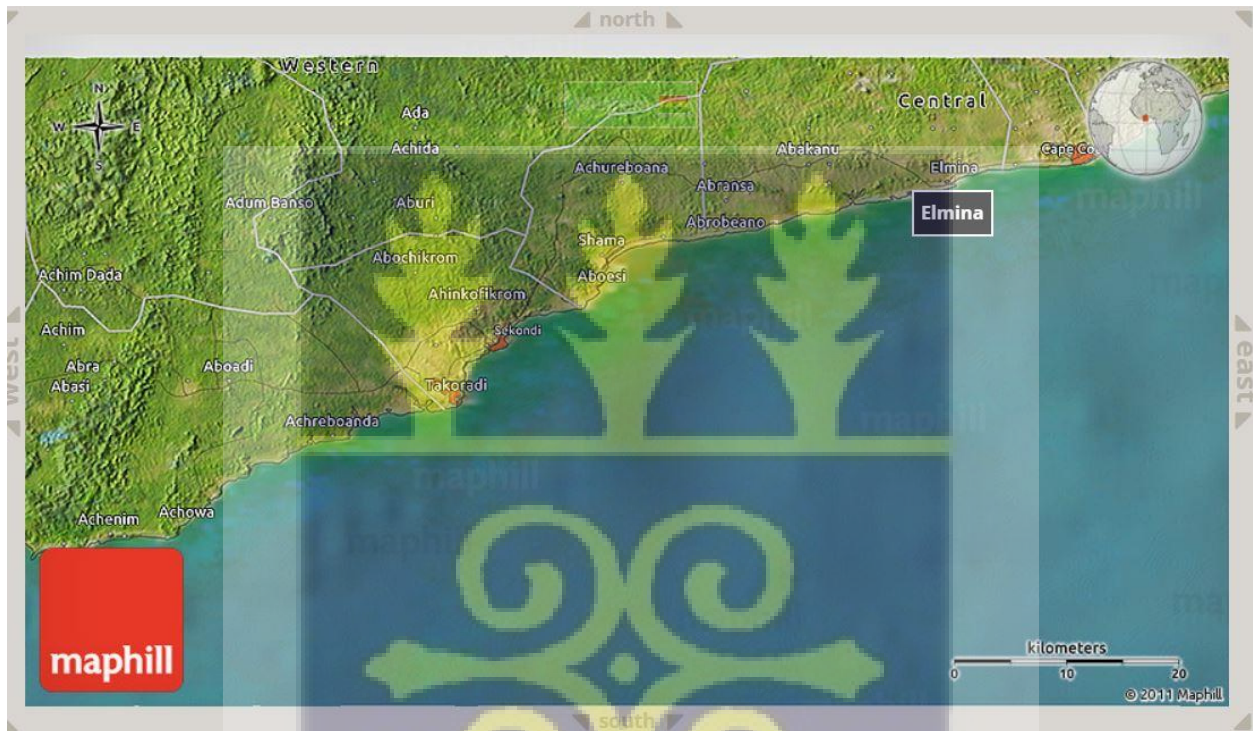
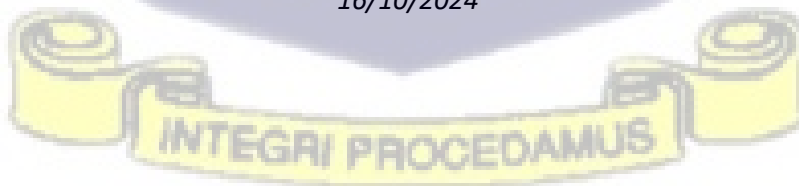


Figure 3: 3D satellite image of Elmina and other towns (credit: Internet, www.maphill.com accessed 16/10/2024)



1.4 Research Problem

A notable gap exists between professionals in archaeology and the general Ghanaian public despite the significant transformations that the discipline has undergone since its establishment at the University of Ghana in 1951 (Apoh & Amartey, 2024). Academics in the discipline conduct research in various societies across Ghana; their findings are expected to benefit Ghanaians, including the members of communities where they gather their data, but there is a gap. Consequently, some communities consider the researchers as strangers, and some even think of them as people coming to steal their precious minerals. For instance, the annual field school of the Department of Archaeology and Heritage Studies faced resistance in 2022 at Manya, partly due to this gap between the people and researchers. This is partly due to the gap between the people and the researchers. In some communities, researchers are seen as mentally disorganised people who come to dig up their treasures (Thiaw 2003).

The lack of access to reports of archaeological findings and the attendant non-appreciation of archaeologists is because reports of work done are kept as articles in journals, books, and other manuscripts in libraries. These media of information are not readily available to the members of the community for their consumption. For the findings to get across to the general public, the information dissemination channel must be user-friendly and readily available.

In this respect, this research focuses its attention on the use of multimedia and its platforms in disseminating archaeological research findings at Elmina, Ghana. The platforms considered are those widely accepted and used in Ghana (Facebook, Instagram, the Radio, Television or YouTube), which are easily accessible to every Ghanaian, particularly those in Elmina. Due to the

geographical location of users and the channels used by researchers, access would pose a significant challenge.

1.5 Research Question

The main problem this study seeks to address is how multimedia and its platforms such as Facebook, Instagram, YouTube, TikTok and X (formally Twitter) can be applied effectively to disseminate archaeological information to benefit the people and how video documentaries be made to serve the purpose of educating the people.

1.6 Research Aim

This research aims to apply digital media and its platforms as an alternative means of disseminating the results of archaeological research and of diversifying access to archaeological information with a focus on Elmina.

1.7 Objectives

In order to achieve my aim, I have sought to meet the following objectives:

1. Identify and document media platforms that are popularly used and accessed in Elmina
2. Identify and access digital media platforms that bear information on Elmina's past

3. Produce an easy-to-understand audio-visual documentary on recent (2021-2024) archaeological research works in Elmina.
4. Upload the documentary on the popular multimedia platforms identified

1.8 Conceptual Framework

This study adopts a people-centred approach (Gavua, 2006; Gavua & Nutor, 2014) to documenting and sharing archaeological information to various publics in Elmina and beyond. Indigenes of Elmina were engaged to contribute to the production of multimedia documents and to determine the media through which the results of the study would be uploaded and shared widely. The world's reliance on multimedia presents an opportunity for archaeologists to embrace in sharing information on their studies. Involving the indigenes in contributing to the final production of multimedia documents and the medium through which the research will be uploaded to yield the necessary result was paramount in the strategies adopted for this research. The conceptual framework adopted is grounded in the anthropological approach known as “Shared Anthropology” (Jean Rouch, 2013). This approach emphasises the collaborative and participatory nature of ethnographic research which makes the participants not just as subjects of the study but active contributors to the research process (Rouch, 2013). The aim of “shared anthropology” is to democratize knowledge production, giving community members an opportunity to engage and shape the research while fostering a sense of pride and ownership in the cultural narratives being produced.

In the context of Digital Humanities, this framework expands to include the use of digital technologies to document, preserve and share cultural heritage. By integrating technology into the

ethnographic process, the project will not only preserve aspects of a community's cultural heritage but will also empower the community members by providing them the opportunity to participate in the digital documentation of their own history and culture. Through "Shared Anthropology" and the integration of digital technologies, the results of this work should foster a deeper connection between the people of Elmina and their cultural heritage, while providing a platform for the people and future generations to benefit from.

1.9 Research Methods and Techniques

My approach to the study was multimodal. This involved the application of a combination of digital media research methods with orthodox ethnographic and other anthropological research strategies, including literature search and review. It also involved the use of aural, photographic and visual elements to gather data in Elmina and to document and communicate the information obtained. This is intended to enhance the storytelling in technologically defined ways and procedures that would effectively communicate information to the wider public (Dattatreyan, 2024). All these processes were divided into primary (Fieldwork) and secondary (desk-based) data collection techniques. The primary data gathering involved interviewing a cross-section of the population in the Elmina community, participating in some activities of the people, observation and documenting some of the processes using pen with paper and audio-visual tools like cameras and smartphones. The secondary data collection techniques involved reading journals, articles and reviewing some online platforms. For a more comprehensive understanding of the processes utilized to complete this research, a detailed explanation of the methods and techniques employed in this work is provided in Chapter three of this thesis (pages 28-66).

1.10 Rational For This Research

The findings of my study are expected to enhance archaeological knowledge dissemination for the benefit of the general public and to promote interest in the field of archaeology. Achieving the objectives of popularizing archaeology will be key to this endeavour. This will help bridge the gap between the public and archaeology, while strengthening the grounds for digital heritage studies in Ghana. Additionally, the result of the work should foster stronger connections among archaeologists, media professionals, and community participants involved in projects.

1.11 The Organisation Of Chapters

This research project comes in five chapters. The first chapter is the introduction to the project. It includes (introductory information, background to the study and to the history of study area, the problem statement, research questions, the aim and objectives of the research, research methods and techniques, the rationale for the research, conceptual framework and the organization of chapters). Chapter two looks at the literature search and review, the gap between Archaeologists and Communities in data gathering, publicizing archaeology and its related practices and relevance of multimedia and its platforms in bridging knowledge gaps). Chapter three delves into the methodological approach, that is, (desk-based and field data gathering techniques including the use of tools and methods such as the Camera, sound recorder, mobile phone, notebooks and pen. It also includes employing techniques such as Interviews, Focus group discussions, and the use of Photography and Videography). Chapter four looks at the research findings and discussions. Then chapter five looks at the summary and conclusion as well as recommendations for future studies.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This Chapter looks at the concepts guiding this research and explores relationship between archaeological researchers and the local communities from which they gather their data. It examines how archaeological researchers interact with ordinary people in these communities. The chapter also reviews relevant literature on the use of multimedia and its platforms as a means of diversifying access to information. It then investigates how multimedia platforms are used globally to disseminate archaeological research findings, with a particular focus on the UK, USA, Africa and Ghana. The platforms under consideration include YouTube, X (formally Twitter), Facebook, TikTok, Instagram and the websites of various organizations which are identified as the most accessible by both the institutions and the local communities. In this review, I assessed whether these platforms feature content related to the heritage and history of the people of Elmina. I also considered the relevance of these platforms for information sharing.

2.2 The Gap Between Archaeologists and Communities in Data Gathering

Gavua and Nutor (2014) have observed that there is a gap between archaeologists and the people from whom they studied. This is affirmed by Gabriel (2017) that local people do not understand the works of archaeologists in their communities regardless of the number of times researchers have been there. Most of the time, the people in the communities where archaeologists study see the researchers as strangers. Thiaw (2010) has also noted that some local people misunderstand the works of archaeologists.

Archaeologists have conventionally disseminated their research findings through publications for academic consumption, leaving the ordinary person to become passive consumers and contributors (Gabriel, 2017). Ghana is no exception, as most people in the local communities question the importance of studying archaeology often due to a lack of understanding of the importance of the discipline. As noted by Gavua and Nutor (2014), Some community members in Peki questioned the rationale behind the team's allocation of time, energy and resources on such an economically and socially valueless venture of garbage (dudor) collecting''. As a result, it becomes difficult to promote the usefulness and the conservation of the past. In attempting to address the question of how to overcome the challenges of archaeological information dissemination, research has shown that community-based approaches often yield more positive results, as they better meet the needs of the community and make research work more meaningful to those mostly affected (Boyd, 2014). Engaging with a community allows researchers to gain a broader understanding of what they study from varied perspectives and opinions. This helps to foster a more cordial relationship with the local people by prioritizing their involvement in the research process. This approach enables the community to more effectively interact with the research and seek explanations into the dealings of archaeologists.

The packaging of archaeological information for public consumption is also of concern in Ghana. Archaeology in Ghana is not usually attractive to many people (Gavua & Nutor, 2014). There is a lot archaeologists can offer the public with regards to culture and heritage but the public hardly gets access to the archaeological research results. As observed by Tobelem (2007), Many people are interested in archaeology but are not satisfied by how this discipline is presented in museums. There should be increased public awareness of archaeology to save archaeologists careers and to

promote the preservation of cultural history (Sowunmi, 1998). Today, the availability of the new media makes this possible.

2.3 Publicising Archaeology And Its Related Practices Around The World

Efforts to make archaeological findings accessible have been made around the world. One of the institutions involved in this is the Council for British Archaeology (CBA) (See Figure 6, Figure 9). CBA, a research organisation, has been in existence for the past eighty (80) years and has been involved in educating and informing the public of all age groups about archaeology. They encourage the participation of individuals of a cross-section of the people and organise lectures on the procedures for carrying out archaeological research, which can be accessed from different parts of the world (Council for British Archaeology, n.d). The findings can be seen around the world because they make use of multimedia platforms such as Facebook, YouTube and the World Wide Web. CBA has been very active on the YouTube platform in distributing its works. Their recent 2024 publication on YouTube, titled “This is Archaeology with Lawrence Shaw”, explores the archaeological and historical narratives that can be found in the United Kingdom’s forest. On Facebook, there are various publications of art designs with captions about archaeology and recent projects undertaken. With that, the public can also learn from the works and knowledge produced on archaeology which promotes the growth of society. On X (Twitter), they are actively involved in giving updates almost every day on any upcoming projects and updates on running and finished projects. They drive traffic to their official CBA page using the X app. On Instagram, CBA actively gives updates on projects and opportunities with nice photos. They also give directions with links to videos on YouTube and upload short videos on

TikTok to promote a programme or educate the audience. CBA was last active on TikTok in 2021 with their last post being that of September 17, 2021.

The Society for American Archaeology (SAA) has also been actively involved in public and community archaeology. SAA is an international organisation dedicated to research, interpretation, and protection of the archaeological heritage of the Americas. With more than 7,000 members, the Society represents professionals, students, and avocational archaeologists working in a variety of settings, including government agencies, colleges and universities, museums, and the private sector. The society is actively involved in the publication of their works on social media platforms such as YouTube, Facebook and X (Twitter). It is also committed to helping the media portray archaeology responsibly and factually by inviting the media to inquire into archaeological research done by members.

For more than sixty (60) years, the Pan African Archaeological Association (PAA) has been working to unite archaeologists from all African countries and provide them with a platform for sharing ideas and resources. In as much as they are helping to develop archaeology across the African continent, their focus is mainly on the practitioners, students and researchers. This move in itself does not necessarily focus on the ordinary person. Their presence on YouTube and other social media platforms is not as encouraging as that of the CBA. PAA's YouTube page (Figure 7), for instance, shows that they have posted just a video over the last 5 years on archaeology and Heritage studies unlike CBA who post almost every week. Institutions like the Africanews, a pan-African multilingual news network, have occasionally used their channel to publish archaeological discoveries by African scholars over the years.

Although many individuals and institutions in use in Ghana use multimedia platforms for information sharing, these channels used are few as compared to those centred on entertainment and religious content. The Leventis Digital Resource Centre for African Culture, at the University of Ghana, for instance, has been involved in the publication and sharing of archaeology and heritage research findings on various platforms such as Facebook, Instagram, YouTube, X (Twitter) and the World Wide Web. This research wishes to add to that by producing and distributing archaeological research works on various online platforms. Univers TV on YouTube has published archaeological and heritage works such as the “Christiansburg Archaeological Project” and the Department of Archaeology museum exhibitions at the University of Ghana over the years. Their channel is not solely dedicated to publicising archaeological findings but their interest in publishing archaeological works is commendable. It is important to acknowledge the University of Ghana Business School for its efforts over the years to promote the Department of Archaeology and its collections in the museum for public viewing. They have been involved in publishing archaeological works on their YouTube channel (see Figure 5). One of the recent publications in 2022 shed light on the Museum of Archaeology and some of the collections there. Conversations with some students of the University of Ghana suggest that learners wish to have access to more archaeological and heritage information but these are not readily available. Other students have suggested the Museum of Archaeology for instance be made more public-friendly by documenting and showcasing some of the exhibitions on online platforms. Individual platforms like Stevelinus TV, a YouTube channel has also published works on some heritage sites and archaeological investigations from sites such as Dodowa, Frederickssted plantation site.

My general overview of multimedia platforms in Ghana suggests that, most of the platforms are not dedicated to publishing archaeological findings and even when these channels do, the

educational information is limited. Since most people spend their time online today, the application of new media to disseminate archaeological and heritage information is imperative.

2.4 Relevance Of Multimedia And Its Platforms In Bridging Knowledge Gaps

In addition to traditional paper documents, there has been a growing reliance on digital means for delivering and utilising learning services (Olsain, 2014). As George Orwell said in 1961, “He who controls the past commands the future. He who commands the future conquers the past.” Losing sight of one’s heritage can lead to significant consequences. Digitisation has become a priority in today’s world and putting research works on digital platforms helps to safeguard and protect historic documents from destruction and further position them for future studies, entertainment and other benefits (Walz, 2010).

Research done by Pavithra (2018) suggests that, multimedia has become popular and is being used by all in today's world to increase productivity and to achieve better results. Multimedia has been widely used in remote sensing to avoid the physical destruction of the land by archaeologists (Opitz & Herrmann, 2018). However, the rate of adoption is minimal in certain places in Africa, including Ghana. Archaeologists in Ghana must therefore utilize the multimodal space to achieve better results in disseminating information to the public. As I have observed from the multimedia platforms, there is little content on work published on archaeology and heritage studies as compared to content on entertainment and religious activities. Archaeologists in Ghana must therefore take advantage of this space to achieve better results with their efforts in the dissemination of information. The use of multimedia and its platforms may pose challenges such as the unavailability of the Internet. Though there could be challenges of poor network

coverage, coupled with the fact that in some parts of the country, people may not be able to afford data regularly, but participants during this work assert that ‘when one person gets access to the internet in a community, messages received by that person spread to other members of the community’ (A participant (trader) during the focus group discussion).

Heritage institutions in Ghana, such as the Ghana Museums and Monuments Board (GMMB) have been working to inform the public by documenting and uploading the movable and immovable material culture on social media and the World Wide Web. The GMMB also uses multimedia space to project archaeology and heritage in Ghana. This is similar to ‘Tour Ghana’ as it also uses multimedia space to project archaeology. Its current publication on archaeology is based on the objects housed in the National Museum of Ghana (See Figure 4). Their project looks at some past discoveries by archaeologists from various communities on display in the museum (Tour Ghana, 2023). This research aims to enhance information dissemination practices by making archaeological findings more appealing and accessible to the public, thereby benefiting from their knowledge.

Ghana's traditional media houses, such as TV3GH, Joynews, Metro TV Ghana, GHOne TV, Citi FM, Class 91.3FM TVXYZ and others incorporate social media into their operations. Audiences on these media outlets easily interact with the media houses through comments and replies on social media. Viewers also get results when they report issues in their communities and suggest ways these stations can improve. Most media houses in Ghana maintain social media platforms as part of their efforts to connect with audiences. The television stations in Ghana make conscious efforts to advertise their social media handles. Almost all the traditional television media houses advertise on the screen their Facebook, Instagram, YouTube, TikTok, and other handles. By this,

they encourage viewers to subscribe and join for interaction with the various contents. Some of these stations can be found on X (Twitter) as @ghonetv @metrotvgh, JoyNews, @TV3_ghana, @PanAfricanTv, @GTV_Ghana, @tvxyzghana, and @channel1TVGHA. Multimodality as described by Dattatreyaan (2002) encourages a move toward the extra-textual and creates new opportunities for effectively navigating between conceptualization, result, and interpretation to better convey the embodied nature of ethnographic research.

In the business world where more emphasis is laid on marketing and advertisement, focus is now shifting to the use of social media to reach target audiences. As French and Runyard (2011) put it ‘marketing is now less about advertising and more about social media’ (Runyard 2011:89). Marketing spending is moving away from paid-for advertising, print, and even direct mail, into new media marketing tools.

Digital archaeology is important to the development of archaeology as a discipline and can enhance information dissemination. Digital archaeologists have been at the forefront by computerizing archaeological processes and concepts (Taylor & Perry, 2018). However, archaeologists in Ghana still don’t have enough room to operate owing to factors such as inadequate digital resources. In terms of the preservation of culture, digital archaeology has proven to be highly effective and cannot be sidelined since it proves to provide dynamism and creative ways of investigating and communicating the archaeological past (Morgan, 2022).



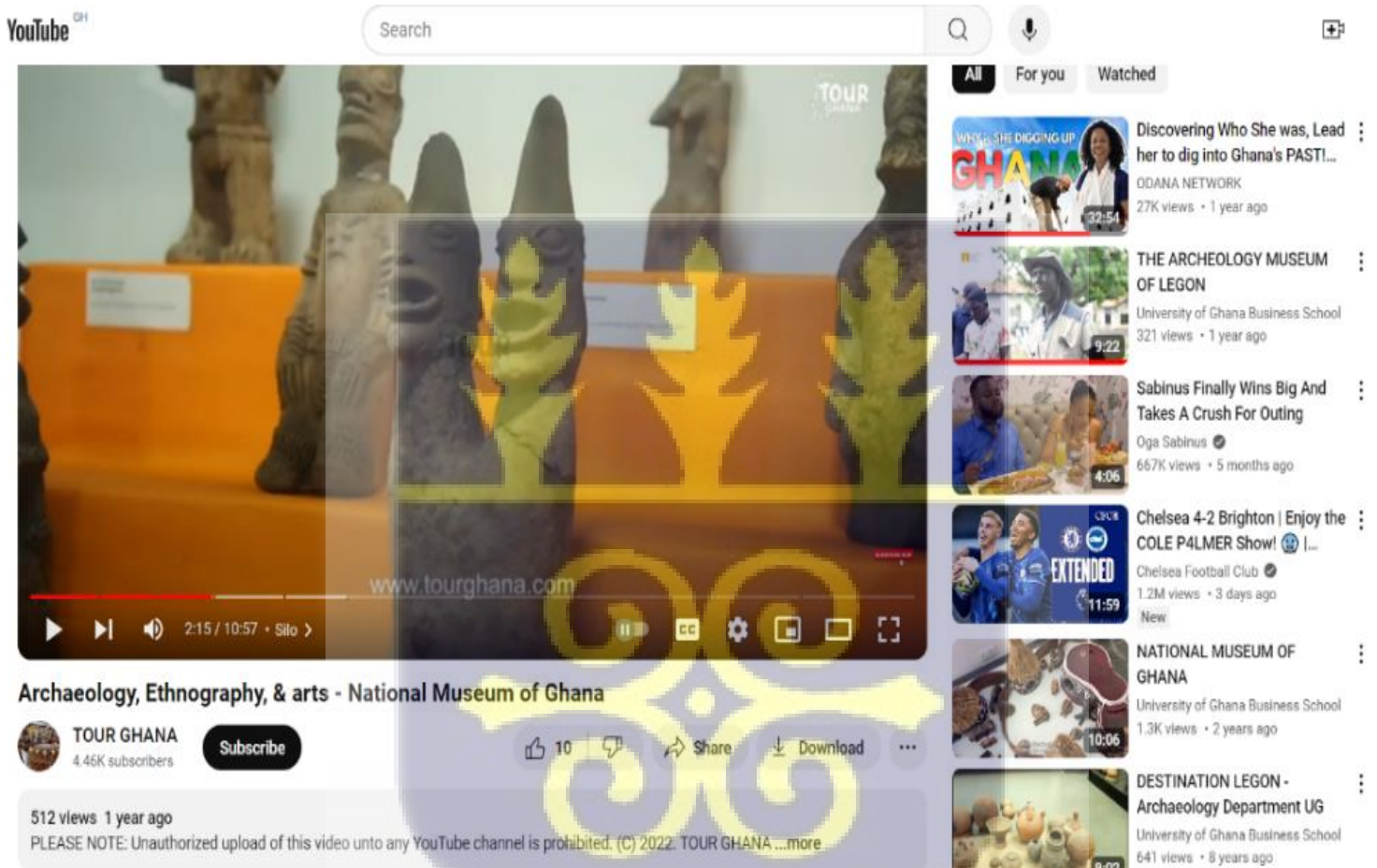


Figure 4: YouTube channel of 'Tour Ghana' showcasing archaeological research works. (credit:Internet https://youtu.be/cEp3nB5-GHk?si=PNm6Xw_4Vo5DWdbg accessed 05/05/2024)

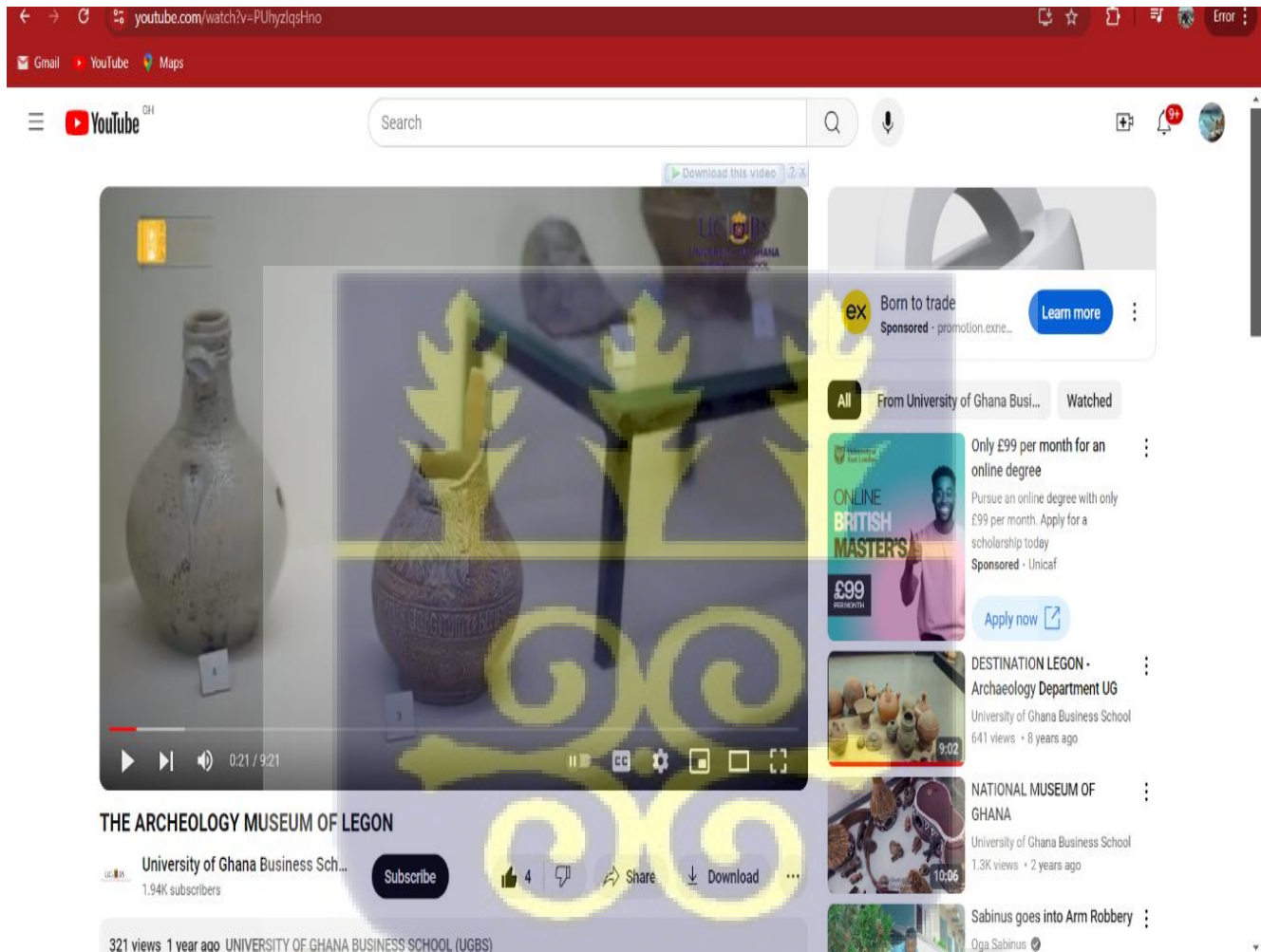


Figure 5: YouTube channel of the University of Ghana business school (Credit: internet https://youtu.be/pTeu9XQE3_w?si=r2PNttTtlchjEOYU accessed 03/10/2025)

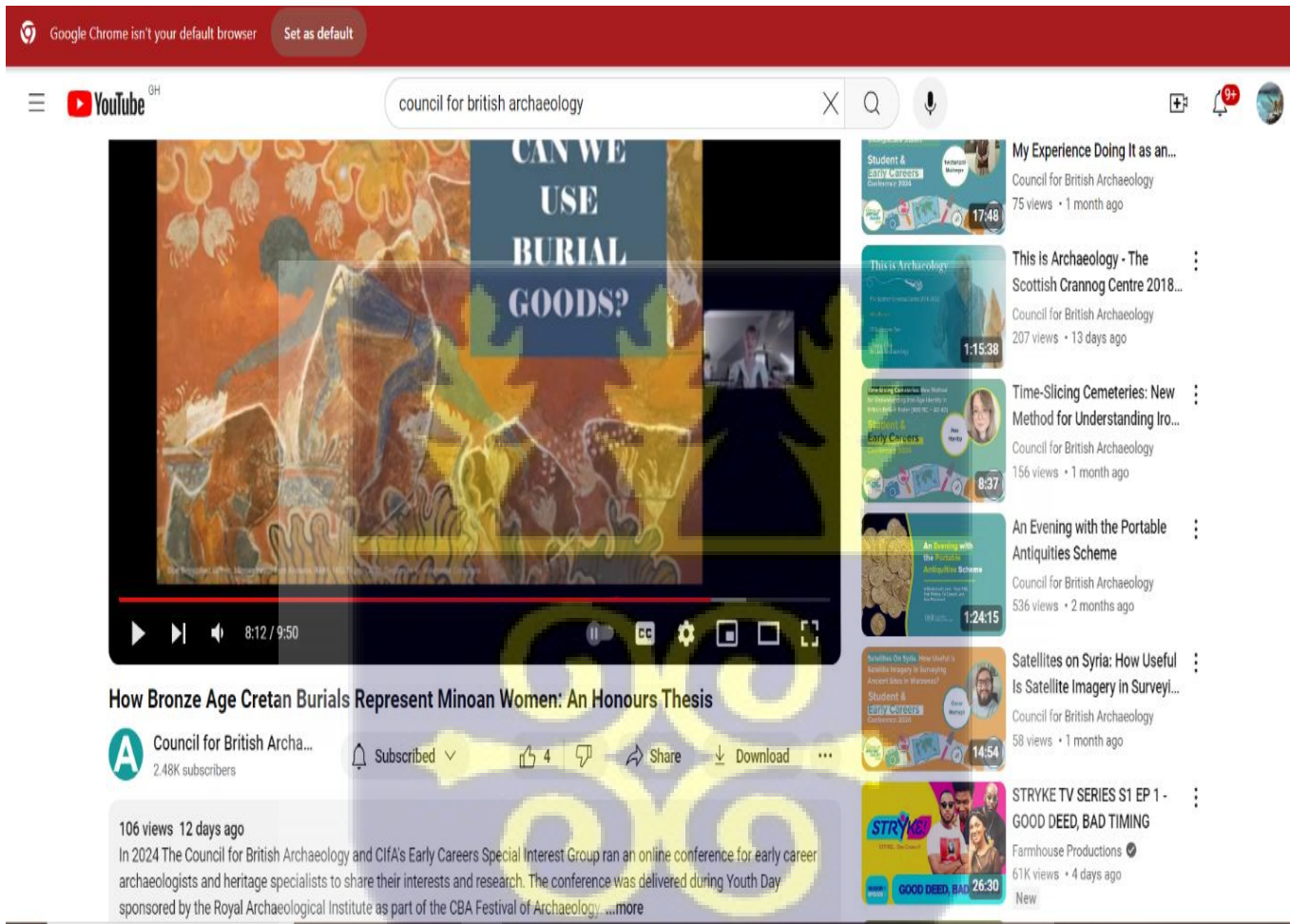


Figure 6: Youtube Channel of CBA. A platform where archaeologists can share their works (Credit: Internet <https://youtu.be/r0HOzqXGJGU?si=tZHYDO8xYns8MP5f> accessed 03/10/2024).

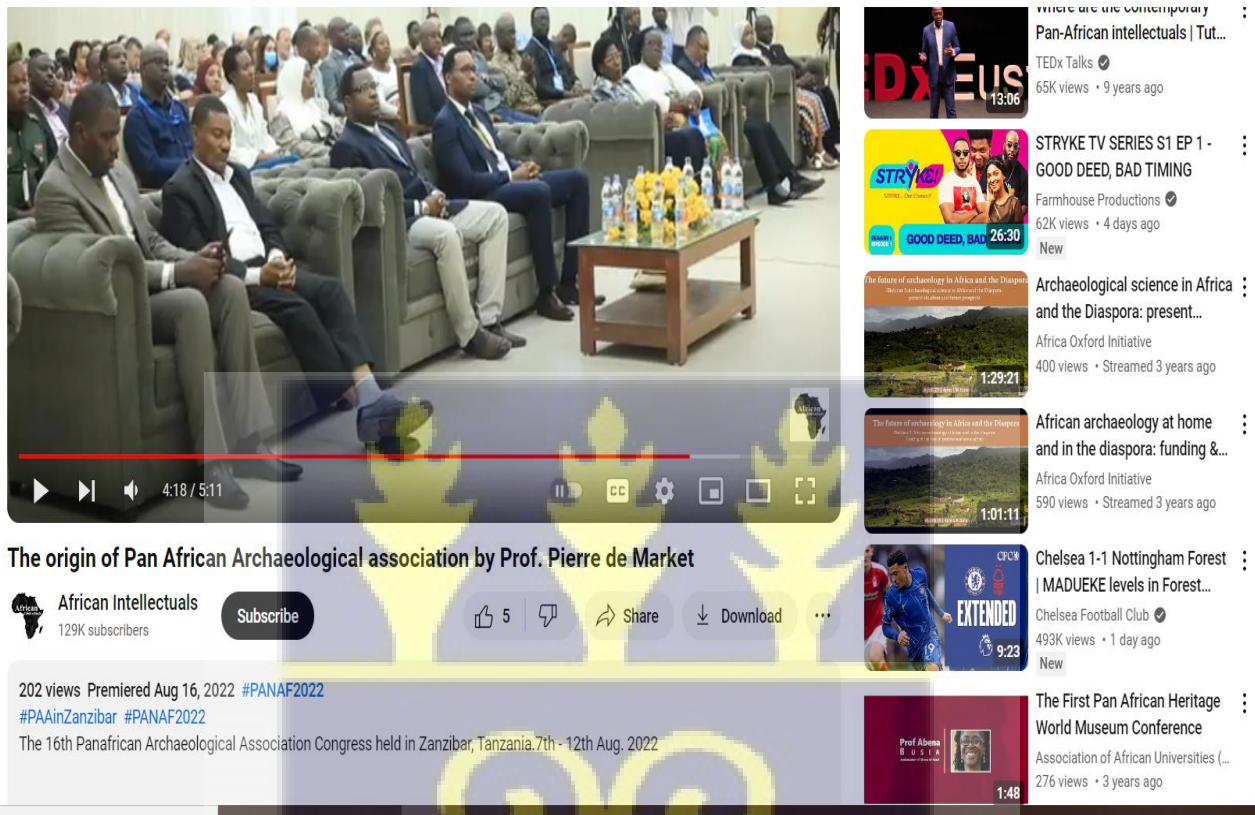


Figure 7: Youtube channel of PAA. Showcasing conference which was uploaded in 2022 (Credit Internet https://youtu.be/KLP_1ak7A1w?si=RdoJGfsNFr4n2eVS accessed 03/10/2024)

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses strategies that were deployed to engage the people of Elmina for their ideas on how multimedia and its platforms can be applied to archaeological information dissemination. To gather the necessary data for achieving the objectives of the project, multimodal-ethnographic and other anthropological research approaches were adopted. I used a combination of digital media research with orthodox ethnographic and other anthropological research strategies, including literature search and review, audio, photographic and visual documentation to study and communicate data. This was intended to enhance storytelling in technologically defined ways and procedures for effective communication that would be highly impactful (Dattatreyan, 2024). The multimodal ethnographic approach provided me with an opportunity to produce, use and analyse different forms of documents from text, audio, still images and video. Combining the modes such as text, audio, and pictures into video format trends enabled me to obtain and to better understand the perspectives of the participants fully (Jeff de L, 2012). The video with subtitles and captions with good sound will help the audience comprehend the issues better (Abdulrahaman et-al., 2020). For instance, Rosie Flewitt's research on studying children brought out an instance of a child who apprehends more when given access to multimodal modes of learning (tablet with video document) than just paper and writing (DigiLitEY, 2019).

I used different processes like photography and videography to gather primary information from the field. The response from the participants was positive. While some suggest researchers did not

introduce themselves to them when they came to the community, others asked that the various findings must be made attractive and uploaded onto multimedia platforms like Facebook, YouTube or radio where they can readily get access. During the ethnographic research phase, interviewees specifically referenced the above platforms as the preferred means for sharing and accessing information to make it beneficial to all.

3.2 Desk-Based Research

This section presents the desk-based research I undertook in the Department of Archaeology and Heritage Studies. It also involved a search on online multimedia platforms and other related documents on multimedia and its platforms relating to the study. Secondary data is seen as data that has been previously gathered and is under consideration to be reused for other purposes that otherwise were not the initial intention (SilvaMartins et-al., 2018). In other words, secondary data is a published work that is referred to. For example, a researcher who intends to find out the total number of departments in the University of Ghana can visit the balm library or the website of the University where the list of all departments can be found in a catalogue instead of having to move on campus to count the different departments one after the other. Secondary data saves time and is mostly less costly to find.

During the online review, I mainly used facilities available to me at the Leventis Digital Resource Centre (Figure 8) where I gathered data from online multimedia platforms that disseminate information on archaeology and heritage (Figure 12). With computers and internet connectivity available at the centre, my search focused on literature relevant to the research and in line with the gaps that needed to be filled. Works on social media such as the projects on the home pages of the

Council for British Archaeology, Leventis Digital Resource Centre and the Pan African Archaeological Associations were also examined as they helped deepen the understanding of the subject matter and issues involved (see Figure 9, Figure 10 and Figure 11). LDRC for instance has about 30 seconds short video clips of Cultural music and dance performances from Vakpo in the Volta region of Ghana on their Tiktok page (Figure 15). CBA also has about an hour video document of their programme titled “An Evening with the Portable Antiquities Scheme” on YouTube (Figure 14). From my observation, I noticed that aside from YouTube, which hosts longer versions of video documents from these institutions, other social media platforms such as Facebook, TikTok, X and Instagram feature shorter versions of the video documents. I mostly reviewed at night when the atmosphere was quiet and serene. This allows me to maximize my attention and focus on the data review. It was also the moment when computers and other resources at LDRC were free and most students left the environment enabling a quiet atmosphere. I also reviewed some books and articles online and at the Department library. I had to watch videos to get the content and the style of arrangement of the information being sent across. I also paid attention to the language used (formal or informal). The most relevant issue to be looked at was the platforms that have been mostly adopted to reach the audience. I realized that some institutions like the Pan African Archaeological Association (PAA) post their documents on not more than two multimedia platforms. They upload on Facebook and YouTube but others like the Council for British Archaeology (CBA) use multiple new media platforms including Instagram, Facebook, Tiktok X (Twitter), and YouTube to send the messages across.

The research method employed here was largely qualitative. Qualitative research is research that analyzes situations over a period of time with enough evidence to draw conclusions based on descriptions of situations and concepts. Basanka Kandel (2020), defines qualitative research as

research that collects, analyzes and interprets by observing what people do and say. I used the qualitative method because some of the situations to be reviewed can not be quantified such as the facial expressions and how some Elmina community members sang and danced.

During the video documentary production, I reviewed and selected video footage available at the Leventis Digital Resource Centre (LDRC). With the permission of the Director of the Centre, I had the opportunity to use some of the Centre's documents, including video footage and still images of the annual field school of the Department of Archaeology and Heritage Studies, University of Ghana. The available data covered the years 2021 to 2024. (see Figure 13). I combined all the video documents on social and cultural impact assessment at the Elmina Castle buffer zone (Figure 38). I also recorded the 2024 video documents at the Leventis Digital Resource Centre which are part of this work. I reviewed and edited these videos into a single document. The final video document is 30 minutes with subtitles and captions. Adobe Premiere Pro was used to edit the video document. The entire editing process was done within two weeks.

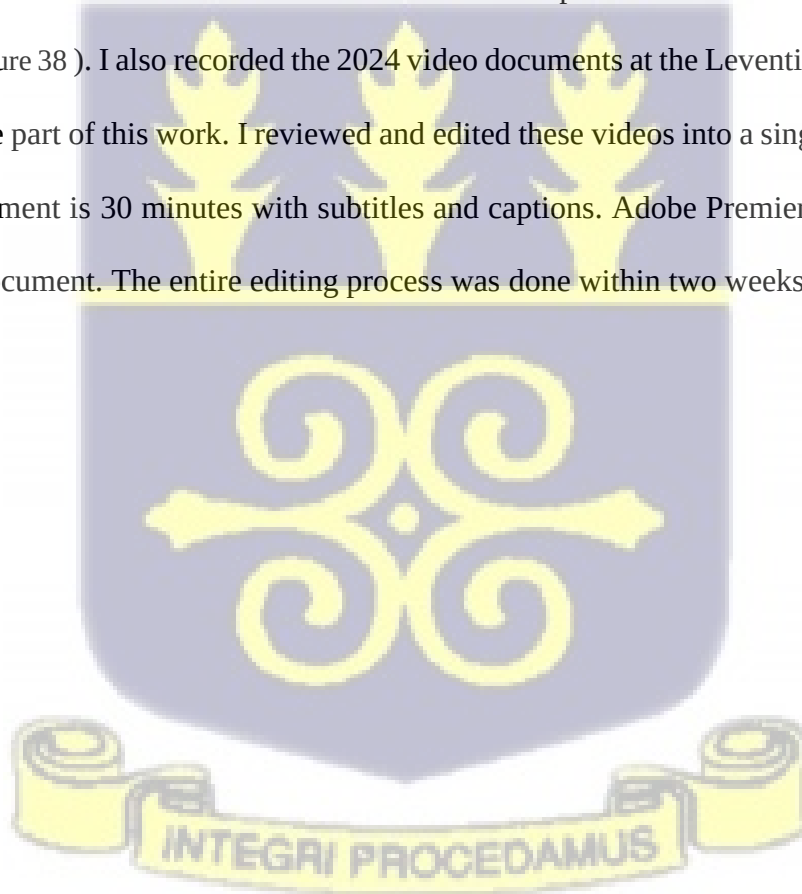




Figure 8: *Leventis Digital Resource Centre workspace with staff (Photo by Author, 2024)*

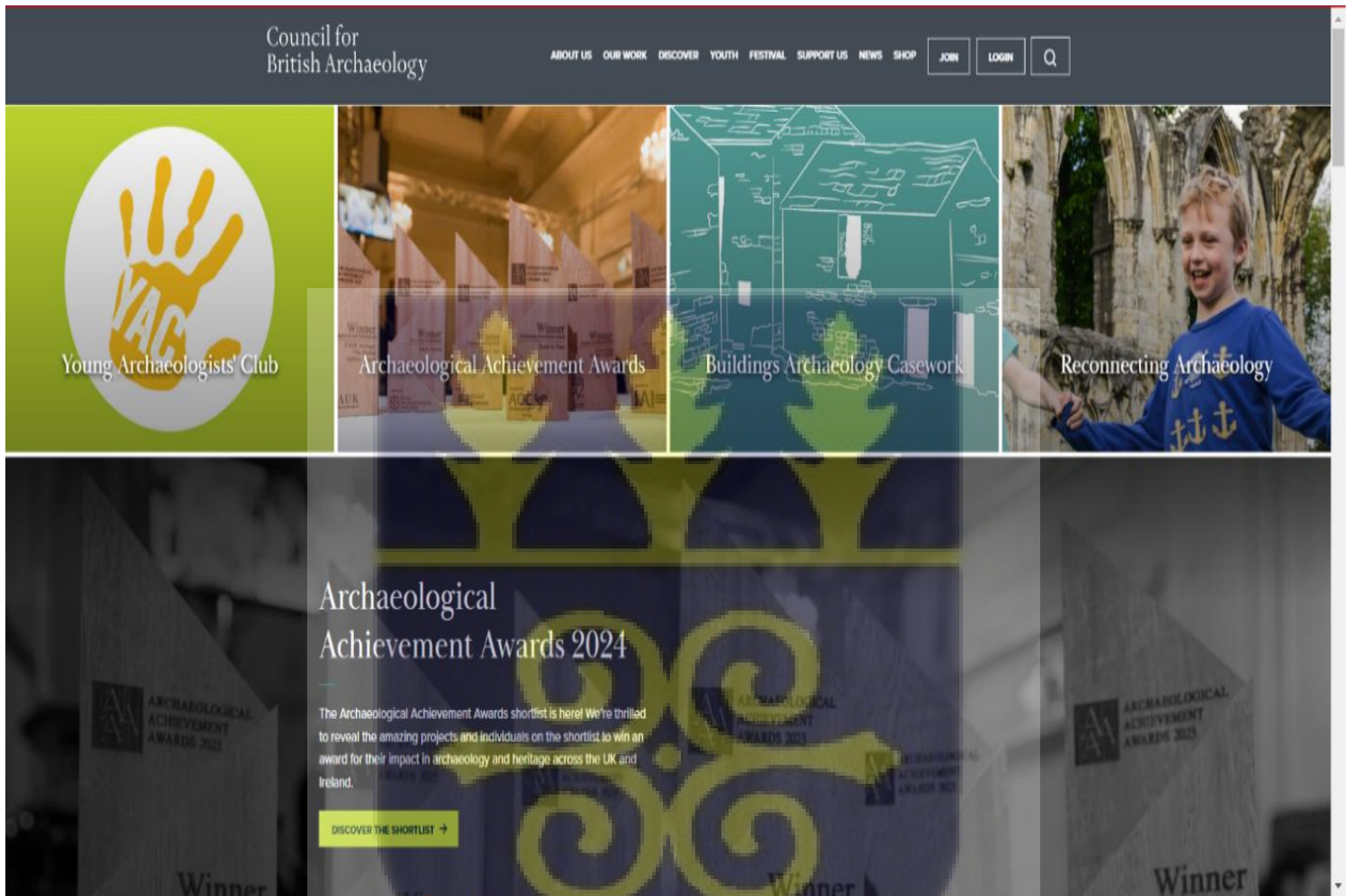


Figure 9: Website of the Council for British Archaeology with tabs on what they do (Credit: Internet <https://www.archaeologyuk.org/> Accessed 04/10/2024)

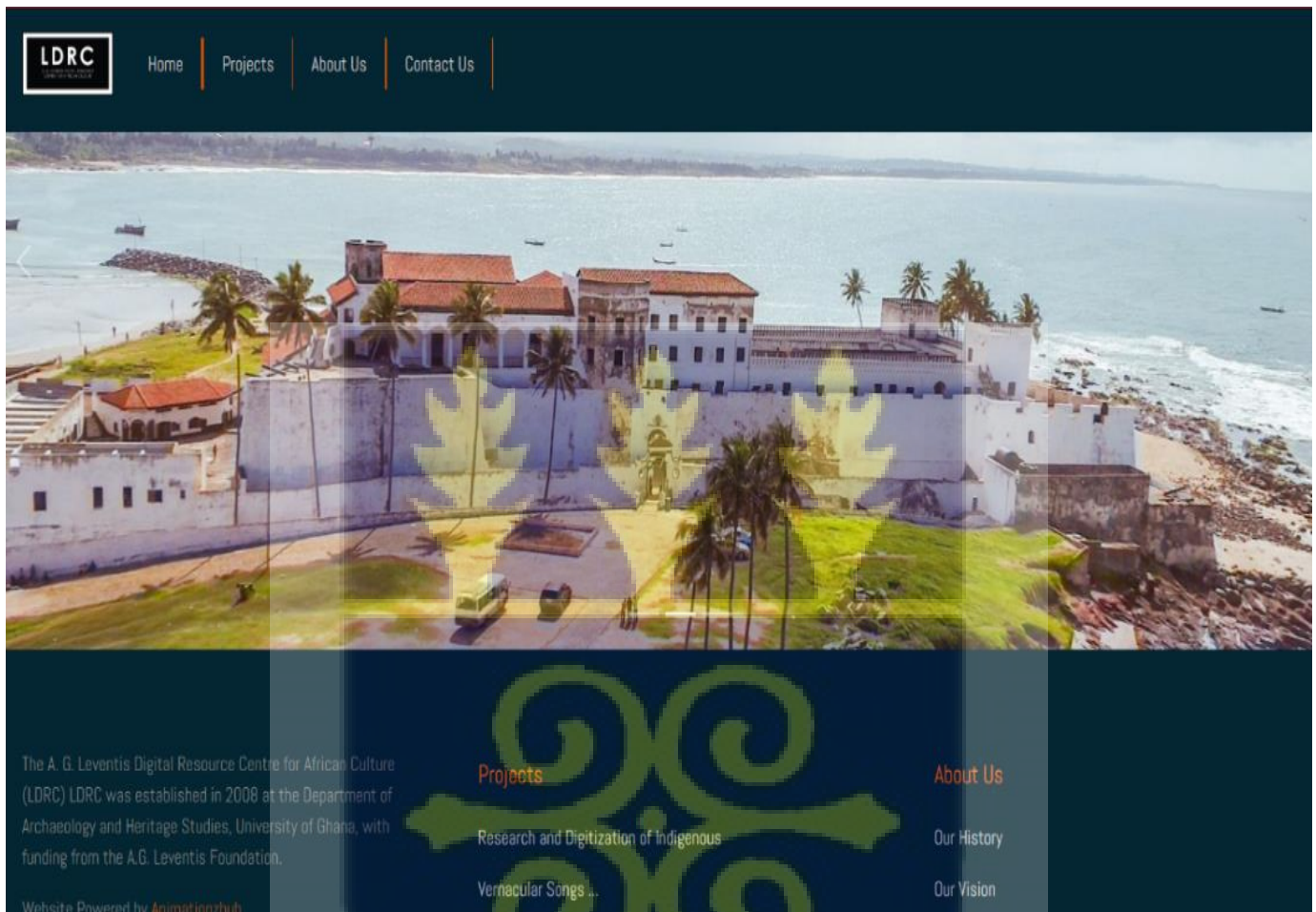


Figure 10: Website of Leventis Digital Resource Centre (Credit: Internet <https://ugleventisrc.com/> Accessed 03/10/2024)





Figure 11: Facebook homepage of the PanAfrican Archaeological Association showing their Mission (Credit: Internet <https://www.facebook.com/panafricanarchaeology/> Accessed 03/10/2024)





Figure 12: Researcher reviewing some online platforms (Credit: Author, 2024)



Figure 13: Researcher looking through the Leventis Digital Centre database (Credit: Author, 2024)

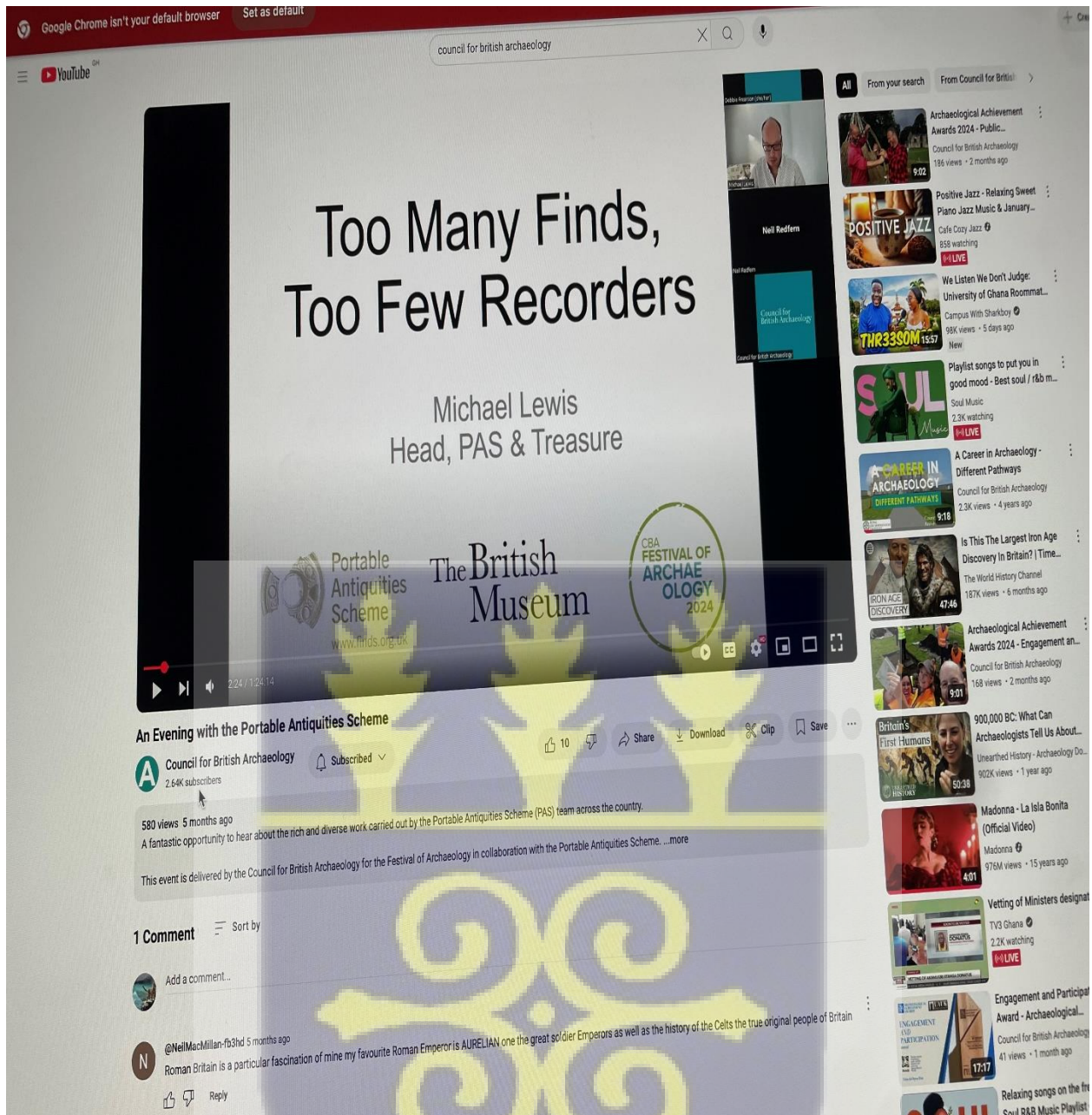


Figure 14: Over an hour of video document from CBA YouTube page (Credit: Internet <https://www.youtube.com/@CouncilforBritishArchaeology> Accessed 02/09/2024)

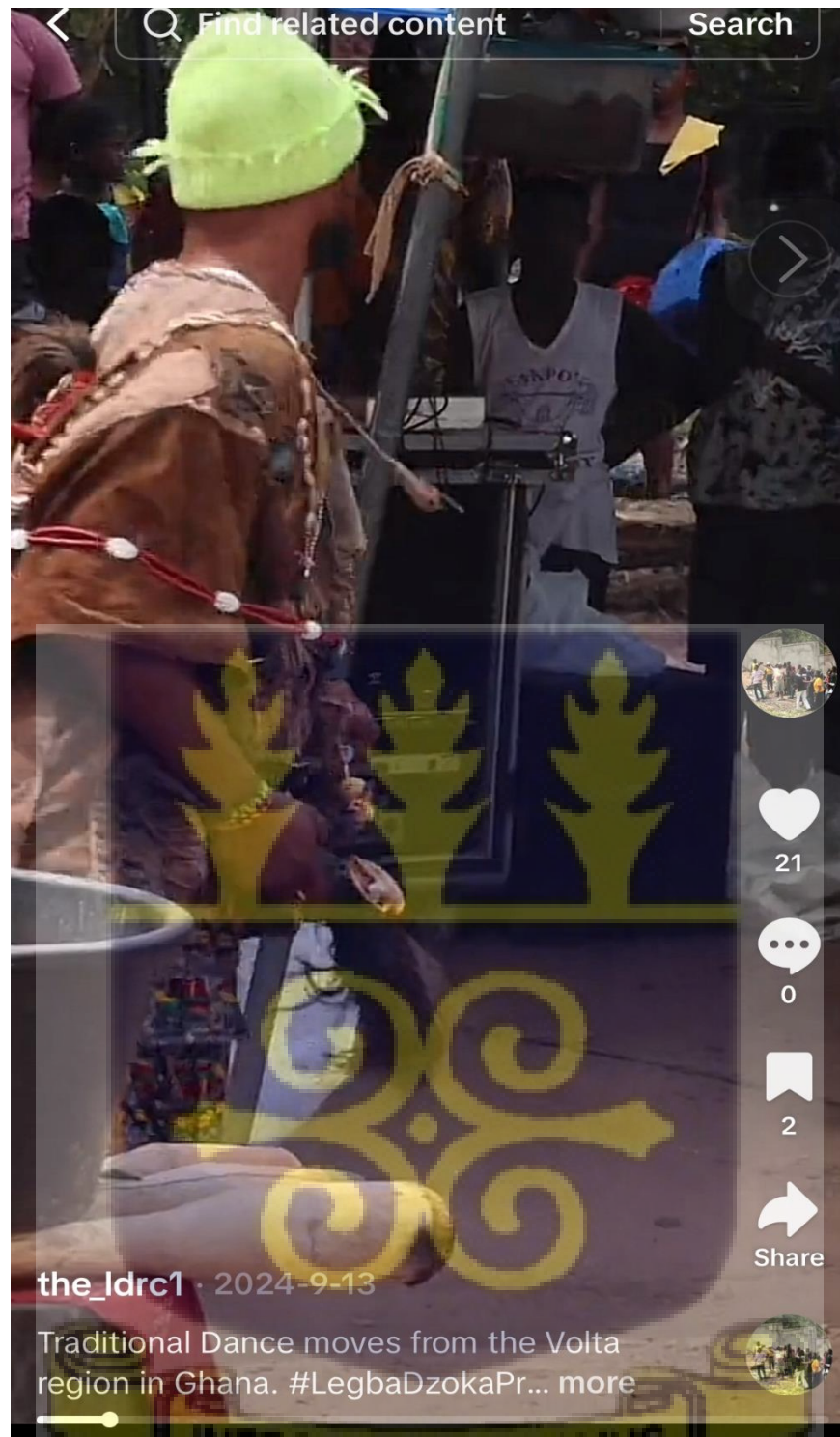


Figure 15: 30-second video document on LDRC TikTok page (Credit: internet <https://vm.tiktok.com/ZMAYrRNdY/> Accessed 01/10/2024)

3.3 Fieldwork

During the primary data collection stage, I employed various data collection tools and strategies to gather information in Elmina. I used camera and sound recorders, photography, interviews, observation, participant observation, focus group discussions and videography. During this period, I visited the research area for 14 days to collect.

3.3.1 Observation

Upon entry into the Elmina community, I observed the social interactions without active participation to see how the people went about their daily activities. Some activities were observed in the morning, afternoon and evening respectively. I chose to stay uninvolved in their activities to maintain a neutral perspective and without my influence. Most mornings, I observed people listening to the radio and those who frequently used their mobile phones. During my afternoon observations, the majority of the youth went fishing. My observation in the evenings was about the youth on the streets glued to their smartphones. This pattern was consistent throughout my two-week stay in Elmina. One thing I noticed was that most people use smartphones that would allow them have access to archaeological research findings when they are uploaded to platforms that are easy for them to find. I patronised the market area, some school compounds, streets, Elmina Castle and some respondents' homes. I employed my smartphone, notebook and pen here to document. In public transport, I took a photograph of a passenger scrolling through his Facebook page. (see Figure 47) . During my visit to the landing bay around the Elmina Castle, I took pictures of men on their boats scrolling through their smartphones . One of the participants who exchanged

his social media handle with me was also seen scrolling through his Facebook page when we interacted (see Figure 46).

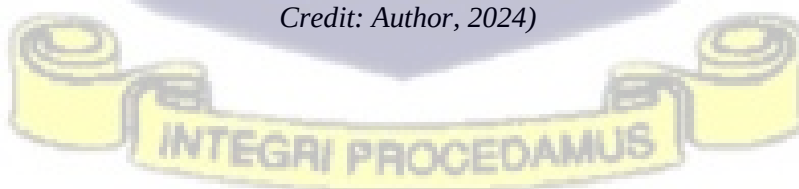
I engaged in participatory observation by taking part in some activities the people were involved in. I for example, worked with a vendor of souvenirs to sell her wares to visitors at the Elmina Castle. In the process, we discussed multimedia and the platforms she engages with the most. I helped her to pack her wares into an enclosed area where she stored the tables and chairs and met her at her residence for discussions on the subject matter.

I played *Kasei*, also known as Fussball, a local football game played on a table with several young people (see Figure 16). This made the youth who were engaged in this sport to have confidence in me and to provide me with a lot of information on their usage of multimedia platforms. I engaged with 7 of the young people on the social media platforms on which they were active. They asked that I tag them in the post regarding the final product of this research so that, they can be part of and be proud of the outcome of this study.

My active engagement with the people gave me an idea of how to approach my study in the community. My initial observation was that while some individuals would smile and were welcoming, others would not. But the majority of the people were friendly and welcoming. One thing that was realized was that, most of the people in the community had wanted my team and I to greet and introduce the subject of my study. After that, even those who hesitated to engage often changed their composure and engaged in conversations. The people I encountered in Elmina were generally hospitable. Observing as a participant encouraged participants to divulge more information.



Figure 16: Researcher engaged in participatory observation by playing “Kasei” (Credit: Author, 2024)



3.3.2 Photography

I documented aspects of data for my study by taking photographs of the processes of the 2024 archaeological field school, capturing key stages of the excavation work. This included observing protocols (see Figure 17, Figure 18) conducting a reconnaissance survey (Figure 20) and performing an ethnography study (Figure 19). I photographed the identification of the excavation site and the director giving instructions on the processes, surface condition before excavation and land clearance (Figure 21). I also documented the laying of the grid and cautioning of the unit (see Figure 22, Figure 23 & Figure 24), excavation of the trench (Figure 25) and the careful brushing of finds for either removal or in-situ photography of finds (see Figure 26). Throughout the excavation, I recorded measurements of the trench depth and finds (Figure 31), photographed each excavation level, straightening of edges of walls (see Figure 30), captured the sieving (Figure 27) and bagging of artefacts (Figure 28). Additionally, I photographed the drawing of the soil profile and covering of the trench with a nylon bag to protect the trench from unwanted materials (see Figure 34, Figure 35). I then photographed the tools used for the excavation process and the final backfilling of the trench (See Figure 36, Figure 37). During the community engagement activities, I documented parts of the salt harvesting process carried out by local workers. The workers gathered salts into heaps, which were then collected using shovels and headpans, typically in the late hours of the day (Figure 40). Additionally, I observed and recorded the activities of fishermen at the landing bay in Elmina (Figure 39). Most of the individuals on the boats were young men, with no women present during my observation. Some of them were glued to their mobile phones while waiting to engage in the next activity. When I inquired about their activities, one of the fishermen explained that he and his team would depart later that evening and return the following morning. Also, there was an instance where a taxi driver I engaged confirmed to me that he uses his phone and social media to ward of

boredom while waiting for passengers. Likewise, a roasted plantain seller tells me that she uses her smartphone to watch TikTok videos for entertainment. I also captured the footage of the protocol activities we engaged in during the course of our study. This was where the chief priest poured libation and offered prayers to his deities for protection of the researchers. Some research participants requested that I took pictures of them and send digital copies through social media. During interview sessions, I took images of some of the participants as well. Additionally, my team members occasionally helped by photographing me while I interacted with some of the respondents.





Figure 17: Research team seeking permission to excavate (Credit: LDRC, 2023)



Figure 18: 2024 Research team at Nana Frimpong's shrine (Credit: LDRC, 2023)



Figure 19: Research team gathering oral information from an Elder (Credit: LDRC, 2023)

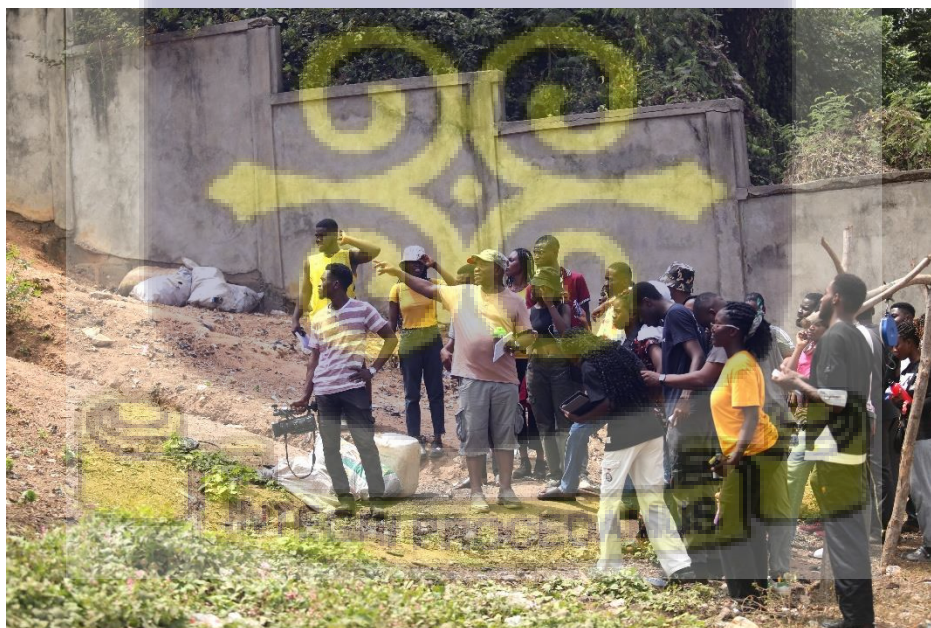


Figure 20: Reconnaissance Survey and Site Identification (Credit: LDRC, 2024)



Figure 21: *Uncleared surface of the trench (Credit: LDRC, 2023)*



Figure 22: *Cleared site with caution tape (Credit: LDRC, 2024)*



Figure 23: Laying of grid (Credit: LDRC, 2024)



Figure 24: Site after gridding (Credit: DRC, 2024)



Figure 25: Beginning of excavation (Credit: LDRC, 2024)



Figure 26: Brushing to expose artefacts (Credit: LDRC, 2024)



Figure 27: Sieving (Credit: LDRC, 2024)



Figure 28: Baging of finds (Credit: LDRC 2024)



Figure 29: Sketching of finds (Credit: LDRC, 2024)



Figure 30: Straightening of edges of the trench (Credit: LDRC, 2024)



Figure 31: Trench after level 2; Photographs were taken at the end of each 10cm spit level till we reached sterile layer (Credit: LDRC, 2024)



Figure 32: Effect of water on the east wall to reveal soil colour (Credit: LDRC, 2024)



Figure 33: Drawing the stratigraphy. Line level, graph book and measuring tapes were used (Credit: LDRC, 2024)



Figure 34: Drawing the stratigraphy on the graph sheet (Credit: LDRC, 2024)



Figure 35: Trench covered with black nylon. This was done to prevent unwanted items and rainwater from entering the excavated pit (Credit: LDRC, year)



Figure 36: Trench after backfilling (Credit: LDRC, 2024)



Figure 37: Some of the tools for archaeological research (Credit: LDRC, 2024)



Figure 38: Impact assessment by the archaeological research team around the Elmina Castle Buffer Zone (Credit: LDRC, 2021)

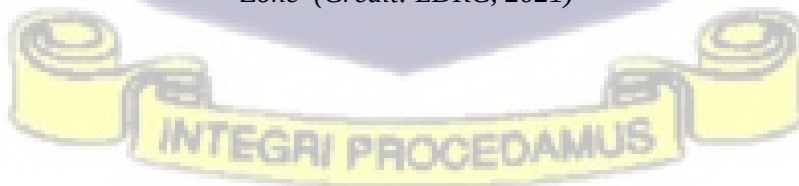




Figure 39: Fishing activities in Elmina (Credit: Author, 2024)



Figure 40: Salt harvesting in Elmina (Credit, LDRC, 2023)

3.3.3 Videography

Videography played a crucial role in my data collection process. One of the objectives of this research was to come out with a documentary on the archaeological research process in Elmina. Another is to record the participants sharing their ideas regarding researchers, multimedia and multimedia platforms. The video recorded were put together into a documentary which has been shared on multimedia platforms that the audience have access to. This documentary is meant to inform and increase audience interest in archaeology and its related activities and to assess reach of the public to the videos. I recorded 40 informants including people of different age groups and sex. The people I videographed included 26 females and 14 males.

During the video recording process and as part of the objectives of this research to giving back to the participants, I employed a technique in anthropology called “shared Anthropology” (Rouch, 1995). My relationship with participants was based on exchange instead of me advancing and maximizing research efficiency (Rouch, 1995). I encouraged the direct involvement of my participants in making of the audio-visual document that accompanies this thesis. This is where the respondents contributed by reviewing the interview they granted to me and making corrections before I left the field (see Figure 41), while adding their inputs on what platforms and formats by which they would like the documents to be posted.





Figure 41: Researcher in 'Shared Anthropology' with participants by asking their opinions of the video recordings (Credit: Author, 2024)



3.3.4 Interviews

The interviews were both unstructured and semi-structured. They were primarily unstructured because it was all conversational interviews. I did not administer questions on paper directly to my participants. I used this format because it allowed the overall process to be relaxed, enabling respondents to ask me questions as well. This approach proved to be very cordial and effective. Video recordings were mostly made during the informal discussions after I sought the participants' permission. The semi-structured interviews involved a set of written questions that guided me, but I did not read all the questions from the list to the interviewees (See appendix). I did not adhere to written questionnaires in any particular order instead, I used them as a guide for the informants. This method allowed for a natural flow of conversation. The goal was to encourage them to discuss the subject matter freely, even if they wanted to include additional information.

I conducted interviews with some of the participants while they were actively engaged in their commercial activities. For instance, I spoke with a seamstress, a food vendor, and a taxi driver while engaged in their activities. During the interviews with the driver, I sat in the front seat with two passengers in the back when we conversed as he drove along the road. Afterwards, we exchanged contact information to maintain and further develop our relationship.

I identified and interviewed people of different ages and sexes. This is because I wanted to provide context to the findings and help my readers understand how diverse perspectives were integrated in the analysis. Also, I wanted to avoid bias in my sample size of forty respondents which led to engaging with school children, parents, workers, youths and elders representing a cross-section of the community.

On average, I interviewed each person within three minutes. The atmosphere was largely informal such that, many individuals shared information while we were having conversations. Some participants sat while we talked (see Figure 42) while others stood for the interview.

I recorded most of the interviews and archaeological processes with a SONY CORP- PXW-Z150 camcorder with a Panasonic Mono-directional boom microphone attached. Occasionally, I utilized my iPhone XR for certain tasks. The microphone was mostly placed facing the interviewee on top of the camera. On a few occasions, I asked a producer to hold the microphone outside the frame of the camera but just a little above the head of the informants. Sometimes, I used an external sound receiver to collect sound. All these techniques helped me to capture clear audio. I generally used a tripod to stabilize and hold the camera in position. But during casual interviews, I often held the camera by hand. While documenting the archaeological activities, I frequently recorded without the boom microphone or tripod, but with the right settings, I achieved clean sound.

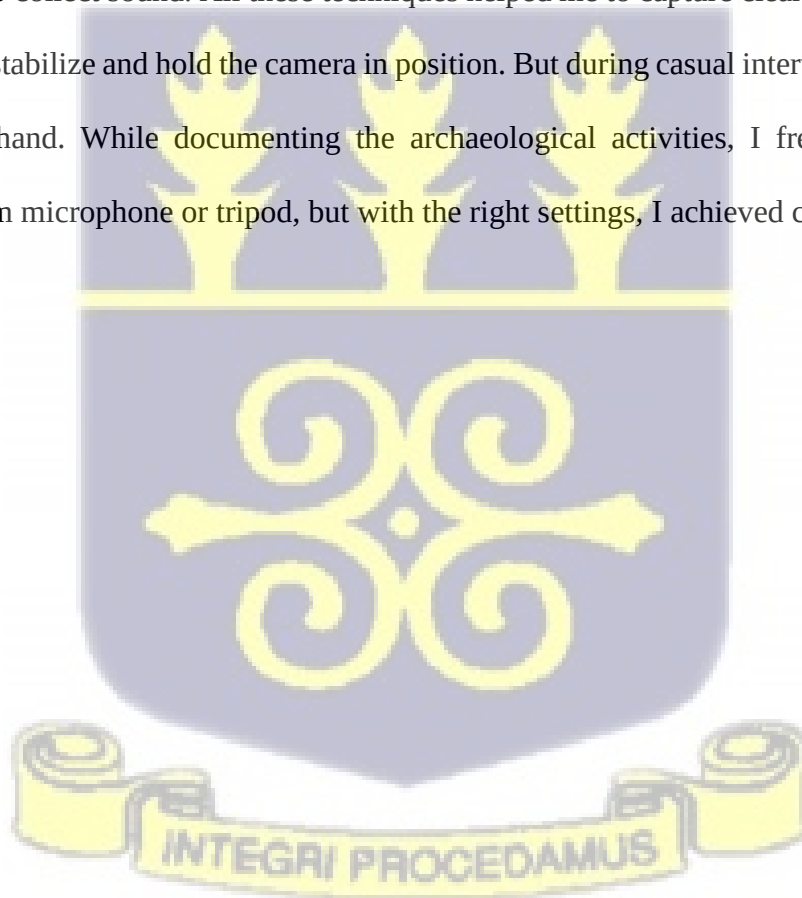




Figure 42: *Researcher in an interview session with a participant (Credit: Author, 2024)*



3.3.5 Focus group discussions

I met with a section of young men and women whom I played cards (Spa) with and then I used the opportunity to engage in the research work. I used informal conversation to pose questions relevant to the work. The information obtained was of great help as I sought permission to record the process using the camera, mobile phone, notebook and pen. During the focus group discussion (see Figure 43), I was able to gather that multimedia and its platforms form part of the crucial information dissemination medium for the people. This is not different from the individual accessions of the participants. One respondent in the focus group highlighted that blind individuals could also benefit from the work of archaeological researchers if it were repackaged into accessible formats. She explained that a video document with audio capabilities would allow the blind to engage with the research by listening to the sounds related to the research findings. She encouraged me to expedite the process so that everyone could benefit from the valuable knowledge being generated. For example, during the group discussion, one participant raised a concern that multimedia documents could pose challenges for those without data to access the content. However, another participant countered that if one person in the neighbourhood obtains the information, they could share it with others nearby, thus making the use of internet less of a barrier. There was also the issue of those who would not be able to properly use the smartphone. That was again countered that, those capable of handling the smart devices would share the contents with others in the community.

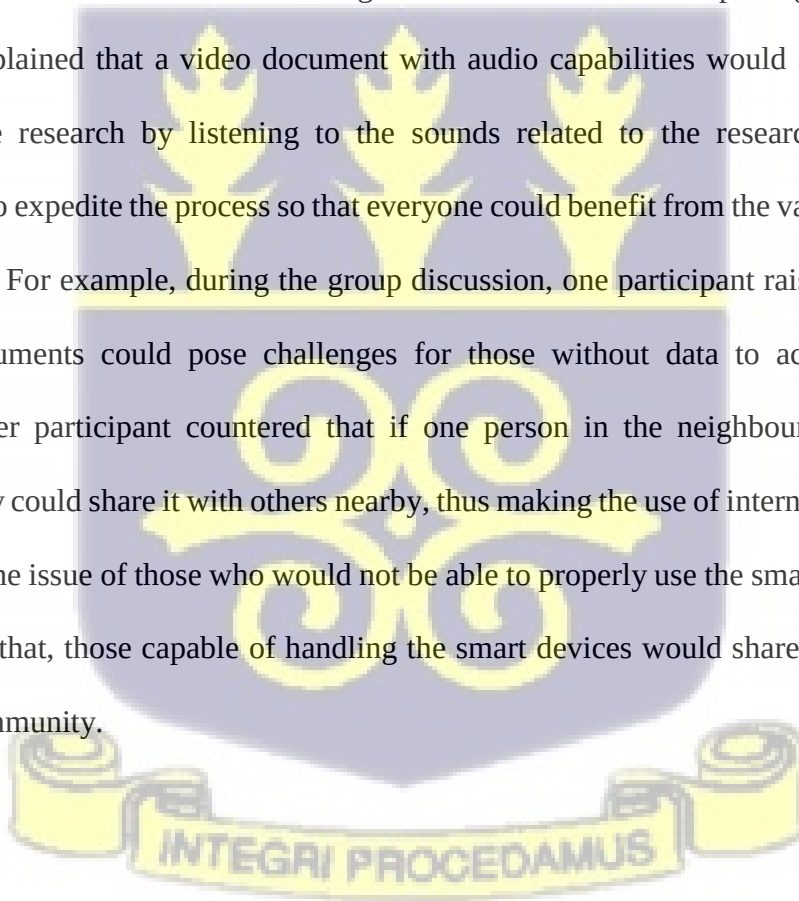




Figure 43: During a Focus Group Discussion (FGD) (Credit: Author, 2024)

3.4 Challenges And Mitigations

During my field research in Elmina, I encountered some challenges. One significant challenge was the language barrier, which made effective communication with some of the locals difficult as I was unable to effectively express myself in the Fante language. To address this issue, I employed the services of a field assistant who was an indigene to help me express the Fante and ensure mutual understanding. I also documented the interview sessions with the participants which allowed me to transcribe their words, translate them into English and edit them with captions into a video document.

Also, I was faced with the issue of reaching out to all my participants. Of the 40 contact details I had gathered from my participants, I was unable to get in touch with all of them to share the links to the video document they were meant to watch. I successfully reached 29 participants, as some of the contact information provided was unreachable. To address this, I encouraged those who received the links to share with other community members.

Another challenge I faced was that some participants were uncomfortable with being recorded on camera. They were hesitant to speak in front of the camera due to shyness. To address this, I employed a technique in which I first allowed their colleagues to begin recording, creating a less intimidating environment. Once the participant became more at ease, I resumed the recording with them. This approach not only helped the participants feel more comfortable but also allowed for reciprocal learning. While I was there to learn from them, they in turn acquired new skills from me. For instance, several participants showed a particular interest in using the digital camera which I had introduced to them.

CHAPTER FOUR: RESEARCH FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter presents and analyses the data obtained from the field. This includes the data derived from 40 participants and observations I made in the Elmina community. The chapter also looks at the observations made online reviewing some platforms. Additionally, it seeks to understand how the informants would prefer archaeological research to be presented and published.

4.2 Research Findings

The participants in this study include local authorities, artisans, tour guides, market women, Taxi drivers, and students. Information gathered from them include suggestions on how easily residents can get information on archaeological research in their community and the modes and platforms which could be employed to make archaeological information easily accessible to them. During the interview sessions, some of the persons with whom I engaged were asked to indicate the platforms that are most accessible to them as well as the formats and mediums in which they would want to receive the final reports of researchers. The participants comprise twenty-six (26) females and Fourteen (14) males.

The information gathered, which is further expanded upon suggests that social media is well accepted by the majority of the people and should be used to promote archaeological works. Most of the people believe that using audio-visual documents will facilitate a better understanding and distribution of archaeological research findings to benefit the local community.

Out of Forty (40) participants, thirteen (13) referred to Facebook as the most useful multimedia platform for archaeological information dissemination. YouTube was highly recommended by ten

(10) of them while six (6) people claimed the Television served them well. TikTok was preferred by twenty-five (25) of the participants. Radio also seems to be a favourite among the people, with seven (7) of them endorsing it as a platform for receiving information. Three (3) of them referenced WhatsApp as their favourite platform for accessing information. Another person preferred Snapchat above all others. Instagram was recommended by three (3) people as their favourite platform with some mentioning it as a platform for those who are ‘mature’ in society.

From the interviews, the diverse occupations and social backgrounds of the participants suggest varying needs and usage. For example, I gathered that, students and young people preferred multimedia platforms because they support learning and entertainment. Market women affirmed that they spare moments out of their busy schedules to enjoy the social media content, which, according to them, makes them laugh even while they work. Taxi drivers also make use of social media to help them communicate and relax while they wait for passengers. Again, the tour guides and the royals I interviewed used multimedia platforms to learn about the cultural heritage and history of Elmina.

Additionally, other sources of information identified in this research as “others” included the information centre, exhibition centre, and website with five respondents referencing these options. All these information have been simplified in a tabular form to make it easy to understand. They also come in bar and pie chart forms for more details (See Table 1), (Figure 44 and Figure 45). One thing that stands out is that all of the participants agree that, the use of audio-visual documents and multimedia platforms would help them to have easy access to the research findings hence reducing the gap between them and the researchers. Some also mention that, this also makes them have confidence in themselves for contributing to academic research.

	Multimedia Platform type	Number
1	TikTok	25
2	Facebook	13
3	Youtube	10
4	Radio	7
5	Television	6
6	Instagram	3
7	Whatsapp	2
8	Snapchat	1
9	Others	5

Table 1: Distribution of multimedia platforms and other mediums.

Note: Some respondents selected more than one multimedia platform as their favourite.

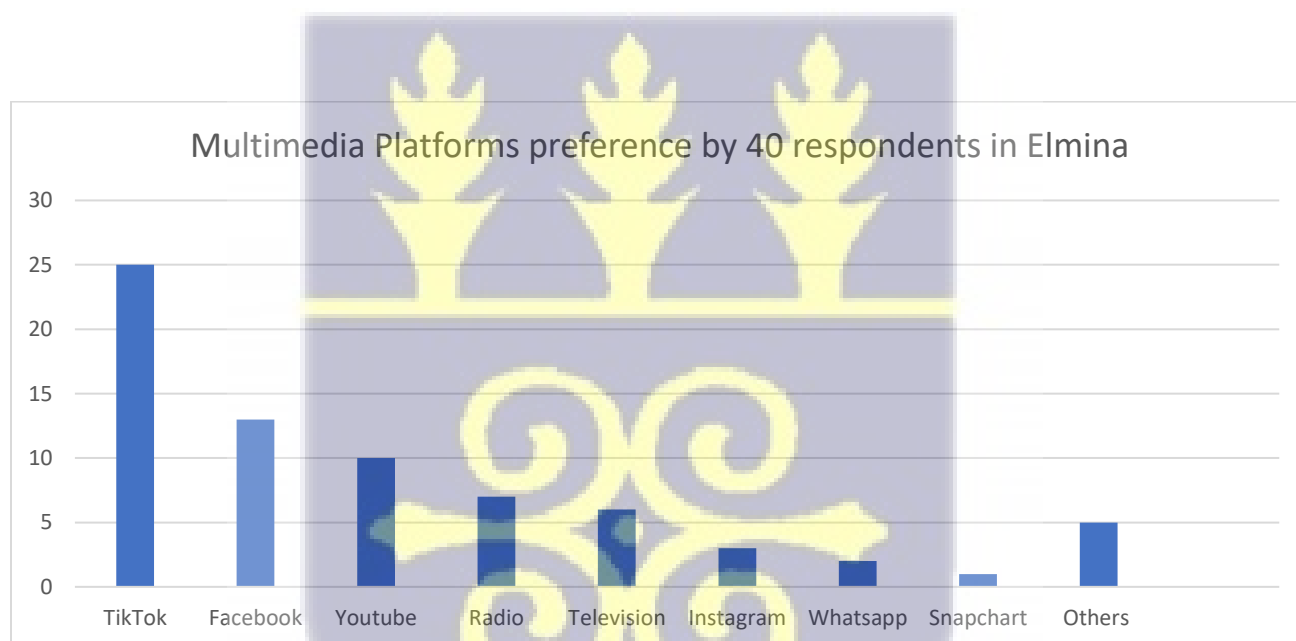


Figure 44: Bar chart representing preference of multimedia platforms by 40 respondents



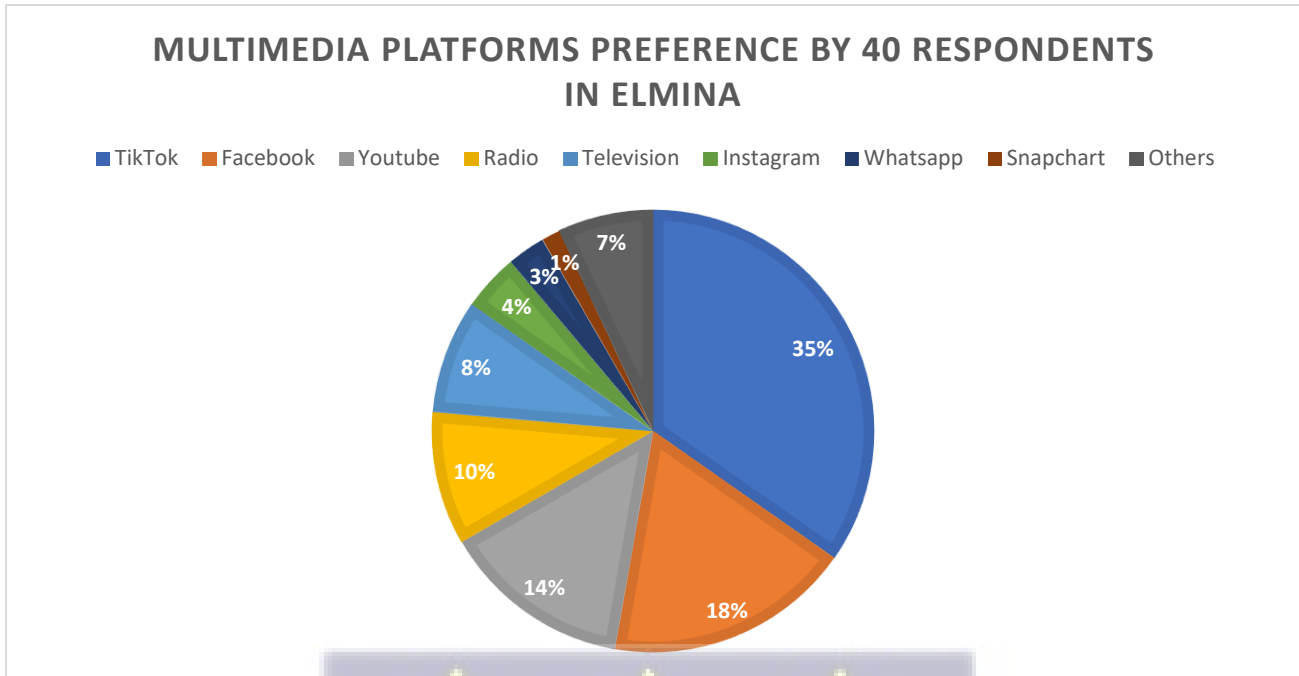


Figure 45: Pie chart representing preference of multimedia platforms by 40 respondents

4.2.1 Relationship Between Researchers and Elmina

This section discusses research participants' perspectives on what archaeologists do in their community. It examines whether these researchers make their intentions clear and build rapport with the people before proceeding with their research work.

Information gathered from research participants in Elmina indicates that, there is a misunderstanding regarding how the local community views the works of archaeologists. Information on what researchers do and the research output is not well known to the people as

expressed by a number of the participants. Some of them even think that researchers are there to exploit minerals. In the words of some of them:

“You know what, as I’m sitting here my eyes are there. If I see anything contrary to what I’ve never seen, I would rush to you there to see so that if it is gold We’d share it and I’d get my share oo. My eyes are on the tools. I saw that they were sieving. When you go to Galansey they sieve it and see the particles. So now, my scope is on you. If anything comes, it's either 50/50.”
(A traditional leader, 2024. Personal communication)

“I saw that you people were passing holding headpans, shovels and other things. I thought you guys were going to dig for gold. That is why I called you so that if it is gold you can bring us our share until you explained it wasn’t gold you came to explore. That is what has been running through my mind. Because of the pick axe and things you were holding, I could only presume you were going to dig gold. Right now the way everything is, the system is hard. So initially when you were passing, we didn't know you were students we thought you were illegal gold miners.” (A trader, 2024. Personal communication)

“When we see you for the first time, We think differently as if you people are bad you see? But at the end of the day when you explain, we get to know that whatever you are doing is beneficial to us all. Sometimes we the indigenes don’t even know what we are doing but when We interact with researchers, we tend to get better ways of doing things. For instance, we might not know the use of this rubber here but through your research, we are able to apply it to the right use. So We tend to learn from what you do too.” (A trader, 2024. Personal communication)

4.2.2 Public Access To Archaeological Research Findings In Elmina

This section discusses the Elmina local community’s access to the research results, where and how the people of Elmina learn about their history and relevance of the results to the community. The data gathered suggests that the majority of the people do not have access to the results of archaeological research in their community despite their efforts to do so, and the desire of some

community members to actively seek information related to their heritage. Many participants claimed that, the formats and platforms used by researchers are mostly not user-friendly. For example, many of them claim they rarely visit the library, citing reasons such as lack of time, distance, laziness, and the perception that libraries are an outdated way of accessing information.

One participant has been monitoring the works of “*Uncle Ebo*” on the radio about Elmina’s history. Uncle Ebo was a radio presenter who discussed issues of the culture and heritage of Elmina. She used to listen to him on radio until the radio programme was stopped. Since then, she barely has access to information on their heritage. As said by her, *“If the community had a place for keeping all books related to our heritage it would have been nice. Uncle Ebo for instance have been having talks on the radio about our heritage.”* (A seamstress, 2024. Personal communication)

Some of the taxi drivers, for instance, claimed that, the nature of their work makes them leave early and close late in the evening. Through intermittent breaks during working hours, they can use social media to get access to information.

The main concern raised was that, due to the channels and formats used by researchers, many people lack access to information of their culture and heritage. Many of the participants therefore suggest that social media platforms, which have become widely used by ordinary people could help researchers to communicate their findings more effectively. However, these tools are often neglected. As a hairdresser and her client have mentioned,

“At the end of the work, I usually don’t see the outcome of the work you come here to do. Now you see that we have social media around. So you can upload them on TikTok, and the likes so that we can also get some to watch. We are holding the mobile phones. Even if they send it to the TV stations, we can also benefit.” Some also say that they do not benefit from the works of archaeological research in their community. *“We don’t usually benefit from the final data you guys come here for so I think you can post it on social media, Television, 6:00 news, Facebook, YouTube and others”.*

4.2.3 Inclusive Strategies for Disseminating the Results of Archaeological Research

The discussions in this section concern the multimedia platforms most commonly used by the people of Elmina. It examines how the people of the Elmina community can also benefit from the works of archaeological research, regardless of their geographical location and abilities.

The data assembled support that the multimedia platforms commonly used in Elmina include, TikTok, Facebook, Instagram and YouTube. Facebook and TikTok are preferred because they are most popular social media applications worldwide and are more effective in quickly trending multimedia content compared to others like YouTube. According to some of the participants;

“For me, I think TikTok is the best and normally Facebook too is okay because you see TikTok has a lot of people on there who are regularly uploading videos. And the videos don’t take long to trend. It is a very nice place. So I think TikTok is very good and Facebook too is okay. Facebook is also a nice platform and people will usually comment on your post. They are good compared to YouTube because people usually go to YouTube to download movies. With YouTube, you would have to search before you get the content. For Facebook or TikTok, whether you are my friend or not, the videos will just pop up for you to watch and if it is nice you like or comment.” (A Trader, 2024. Personal communication)

“Personally, if you could upload the final result on Facebook, it would help me. I think that you should upload the research on Facebook because this platform has become the most common application we have in the whole world. So I think if you upload on Facebook it will be beneficial to the majority of the people. Most of Us make friends on Facebook. YouTube and Facebook are all good because we have some people on Facebook and others on YouTube. So those who are on Facebook will have the chance when it is uploaded on Facebook and those who are on YouTube will also have access when it is uploaded on the platform.” (Tour guide, 2024. Personal communication)

Various formats for publishing academic work have been recommended by the people. A seamstress noted for instance that it is important to present archaeological information in different formats such as a video document or dramatic presentations because not everyone reads or

comprehends texts found in libraries. She explains that when archaeologists employ creative ways to send the works across, a wider audience, including people of different age groups, will be interested in patronizing the research findings. Many of the young people in the settlement are naturally drawn to learning through diverse formats aside from traditional paper-based documents. They usually spend a lot of time watching documentary videos on archaeology and the history of the planet found mostly on YouTube platforms. Their pictographic memory may make it easier for them to retain information. In the words of this research participant,

“With the library, it is not everyone who would be enthused about its nature and others too would read without understanding so if they do it in a physical form it is better. The majority of the people here are into fishing and its related activities. They don’t have time to read a lot. If it can come in the form of drama or video document it would help a lot. We love it that way since people of all age groups including children can watch and learn from it. Television is okay because the youth of today like to watch. YouTube is good but sometimes with the way the economy is hard, some people would not get credit to watch as compared to the TV. There are a lot of shows on TV like the “Talented Kids” on TV that the youth spend time watching but if you should tell them to read, that becomes a challenge.” (A seamsstress, 2024. Personal communication)

Addressing the question of what can be done to help improve access to archaeological research findings, the people’s suggestions include using multimedia content as well as its platforms to send the findings of archaeology. This, it is argued will lead to easy understanding of the work and help in reaching a wider audience.

Another concern raised by the people was that, information dissemination through journals, books and other textual media does not allow them the chance to comment on whether the information captured was accurate or not. They commended the use of the camera together with note-taking. This would allow them to check the video document with the researchers before they leave. In a participant's words,

“For me I see researchers holding books and pens. I don’t see them holding cameras. They ask you questions and write it down then they leave.

I don’t get to see the result because they write it in the book and they won't show it to us they tell us they are going to print it into storybooks, diaries and so on. They write it in the book form, unlike what you do. So unless you go and buy it. For Me, I usually don’t go to the library to find those books they came to ask me questions on”. (A student, 2024. Personal communication)

4.3 Interpretation of Findings

1. The desire for inclusion:

The people who I engaged with on the field always expressed their content with me for finding them worthy to contribute to the work. This suggests that the community members would be glad to be involved in the research processes and contribute to how information is presented from their perspectives

2. The need for respect:

The people in the Elmina community feel respected when the information they provide are factored into the analyses and interpretation of data. They are also happy with researchers who share their findings with them in person.

3. Easy Access to research outcomes:

Many of the Elmina community members who I engaged with suggest that researchers should make their findings available on easily accessible platforms to enable them to feel proud of their involvement in meaningful work. They claim that, the people who contribute to academic work do not often get to see the final product of their contributions. This is mostly due to the channels used in publishing the results. Almost all the 40 participants of this study including local authorities, market women and students have asked for changes to be made so that, other channels like TikTok and Facebook platforms can be added to be part of the publication

channels. Utilizing multimedia and its platforms would facilitate easier access to the final research results. This will diversify and enhance the community's engagement and understanding of archaeological works.

4. Motivation for contribution:

There is a general concern among the research participants in Elmina that if they do not get to see the results of their contributions to Elmina's history, they may lose motivation to continue sharing information. According to a section of the participants, some researchers fail to engage them cordially and when they do, they barely get to hear from them after they leave the community.

Based on the information gathered and analysed, Multimedia and its platforms have served important purposes in Elmina. They have for instance, been a source of entertainment and education. Many people have indicated that they gain from social media by learning various forms of skills and acquiring knowledge. Examples include learning dancing skills, singing and lessons in cultural heritage. Some respondents noted that they have used multimedia platforms to help their wards with learning at home, while others mentioned acquiring cooking skills through social media platforms.

The advantages of using multimedia and its platforms for sharing archaeological information are numerous. As has been expressed by some of the participants in Elmina, the knowledge generated from this study will not only benefit them but will also serve as a resource for other people in Ghana, Africa and the world. This is particularly possible because multimedia platforms transcend physical boundaries unlike physical locations and paper documents. They facilitate the sharing of information across country borders and continents, for instance, contents from as far as Asia can be accessed here in Ghana due to multimedia platform's far-reaching capabilities

Furthermore, this research will contribute to the development of the ordinary people in the Elmina community who played a vital role in the successful completion of this work. During the data collection, many participants expressed their dissatisfaction with researchers who failed to share their final works with the community. This is addressed by this research which adopted their suggestions to upload video documents of this work on easily accessible multimedia platforms identified by them. This approach will strengthen the relationship between archaeological researchers and the people of Elmina.



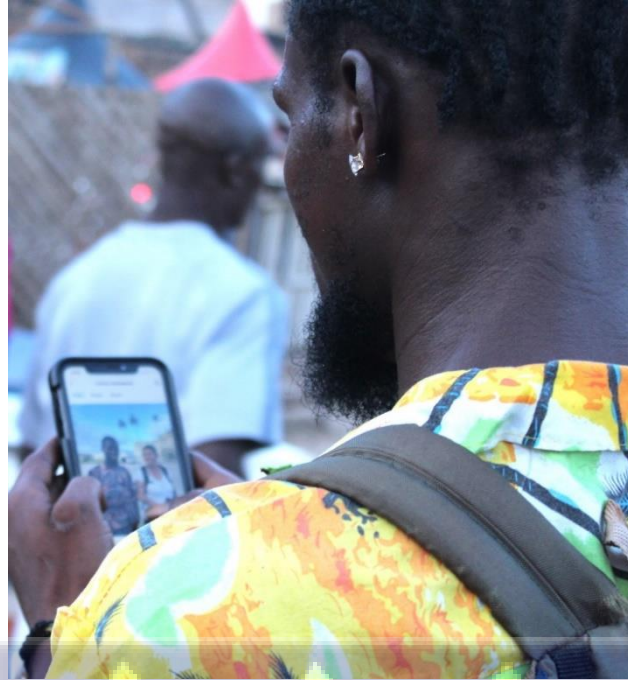


Figure 46: Photo of a participant surfing through his Facebook platform (Credit: Author, 2024)

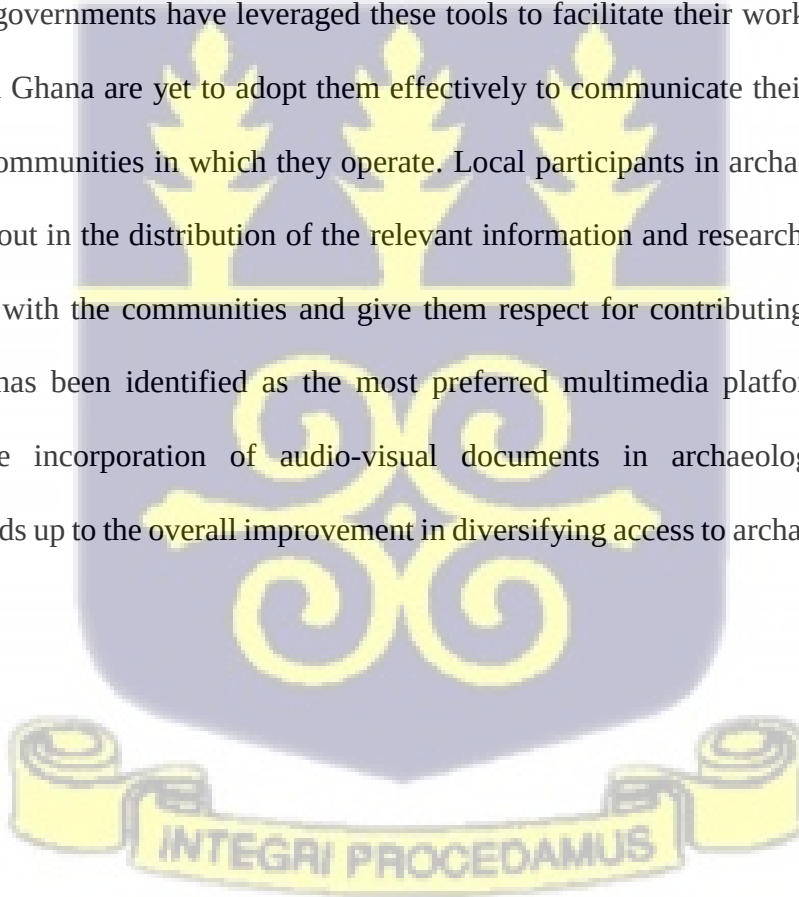


Figure 47: Some members of the Elmina community busy with their mobile phones while on a bus (Credit: Author, 2024)

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This study has set out to investigate how multimedia and its platforms can be applied to disseminate archaeological information in Elmina. The information assembled has shown that multimedia and its platforms are well accepted and utilized by the people of Elmina. Many residents of the settlement use these platforms to enhance their daily activities while various institutions and governments have leveraged these tools to facilitate their work more efficiently, archaeologists in Ghana are yet to adopt them effectively to communicate their findings to local participants of communities in which they operate. Local participants in archaeological research must not be left out in the distribution of the relevant information and researchers must continue to build rapport with the communities and give them respect for contributing to their research works. TikTok has been identified as the most preferred multimedia platform in the Elmina community. The incorporation of audio-visual documents in archaeological information dissemination adds up to the overall improvement in diversifying access to archaeological research works.



5.2 Conclusion

The results of this study suggest that the media platforms that are popularly used and accessed in Elmina include TikTok, Facebook, YouTube, and Television. Among all these, TikTok ranks as the most preferred multimedia platform. Snapchat is preferred by a few people. However, there is no concerted effort by scholars, particularly archaeologists in Ghana, to use multimedia platforms to publicize Elmina's cultural heritage. It is mostly by chance that a few people upload information about Elmina's cultural activities.

The study also revealed that the people of Elmina are unhappy about their inability to see the final results of their contribution to archaeological research in their community. It has been difficult for the people to access the works of archaeologists who study in their community. Insufficient rapport building on the part of researchers, and insufficient introduction are among the causes for poor information flow. This situation has led to misconceptions among the local people about researchers who study in their community as observed elsewhere (Gavua & Nutor 2014). Some community members of Elmina see archaeologists as people who exploit their "gold".

To address the situation, I produced an easy-to-understand audio-visual documentary on recent (2021-2024) archaeological research works in Elmina. This documentary was uploaded on the popular multimedia platforms identified by the people including TikTok, Facebook, Youtube and others. (YouTube: <https://youtu.be/kw1SDEphDD4?si=qoPrYv44zGG0Dzel>, Facebook: <https://www.facebook.com/share/v/1BsbLszDxf/?mibextid=wwXIfr>, Instagram: <https://www.instagram.com/reel/DHY4FbNTEmp/?igsh=MXUwbGw5dTZuMWprNg> ==,X:https://x.com/the_ldrc/status/1902414784361803869?s=46&t=5v1rbESGfGliyTcbxrpK threads: https://www.threads.net/@the_ldrc/post/DHY2LtQiRI?xmt=AQGzHFGXqVs7iozyBfJA3jy6i6byXjwY97pNVXj1s_oXHg and TikTok: <https://vm.tiktok.com/ZMBhouSdM/>).

The inability of the local people to access the information on previous research works makes them to be reluctant in granting interviews to other researchers. The above was intended to assure the community that the results of this work will be made available through multimedia platforms, while the audiovisual documents will be presented to community leaders and research participants. Multimedia platforms will ensure that people with disabilities are catered for as they can also benefit from the knowledge generated by researchers.

5.3 Recommendations

As an aspect of digital humanities, the visual representation of the research findings on digital platforms promises to enhance public interaction with archaeological discoveries on the Elmina settlement. Future researchers may therefore produce more multimedia documents to preserve and disseminate information on the cultures they document. This calls for a longitudinal research in the communities involving photographic and video documentation of the various research processes. Researchers may apply editing software to enhance the footage with captions and clear audio. A 19-minute documentary video can effectively convey essential information as longer videos may lose viewer interest. Shorter versions can also be created and shared on platforms like TikTok and Instagram reels. The ability of researchers to showcase on social media the heritage of the people they study will give the people a sense of fulfilment. Researchers should therefore, incorporate cameras as part of their research tools, moving beyond traditional note-taking methods.

They should also find resources to spend much more time in the field to gather data. Spending more time will foster a collaborative environment, allowing for more effective communication between researchers and the people who provide valuable information.

It would be important for researchers to involve community members in the data collection and interpretation of their research findings. When the local people participate in refining the information they provide, it will enhance the relevance and utility of the work. Involving the people will also instil confidence and empower them to utilize the research findings to meet their own needs.

The audio-visual creative piece adds to the diversification of the research to appeal to different audiences. The result of this is that, it would draw in a lot of people of different age groups to benefit from academic research works. It would also be a useful way to improve the relationship between archaeologists and the community in which they study. Also, as a further suggestion for future studies, researchers should consider venturing into the potential of emerging technologies such as augmented reality and virtual reality which give the audience insight on emerging trends in the studies of the archaeology and heritage fields.

I expect the results of my study to enhance archaeological knowledge dissemination to benefit the general public and to popularise archaeology. This, I believe will help bridge the gap between the public and archaeology and strengthen the grounds for digital heritage studies in Ghana.



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APPENDIS A

Some specific questions the interview sessions sought to find answers to include

1. Can you please introduce yourself?
2. What is your perception of researchers of archaeology who come to your community to study?
3. Do researchers introduce and build rapport with you when they arrive?
4. What would you suggest researchers do when they come into the community?
5. Are you familiar with social media or multimedia platforms?
6. Which social media platforms do you use frequently and why?
7. When archaeological researchers are done with their work, do you get the opportunity to see the final result of their studies in your community?
8. If yes how do you access this information? if no, why not?
9. What do you think archaeological researchers should do after finishing their work?
10. Where would you prefer archaeological research to be published so that you can easily access and benefit from it?

Because I employed unstructured and semi-structured interview styles, most participants answered only a few of the many questions written on paper, while the rest came from the mind. Once the desired answer was provided, I did not pursue further questions to exhaust the entire list.

APPENDIS B



Scan the QR code to access the audiovisual document accompanying this thesis