

A SWOT Analysis of the Role of the Jaffna Archaeological Museums in the Development of Cultural Tourism

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Abstract

In developing countries, cultural tourism means promoting the traditional cultural heritage. Thus, museums contribute greatly towards the promotion of cultural tourism and have become an intrinsic part of it. Visitors of museum have a strong link to tourism since tourists are part of the museum visitors. Museums function as organized resources of cultural tourism. They are repositories of collected items of cultural heritage, where they are preserved after deep research in order to exhibit them to the public. Its main functions are acquisition, preservation, education and exhibition of cultural objects of great value. The role of museums in cultural tourism is remarkable; they reflect the heritage of a region or country. The museums are really treasure houses that protect the cultural heritage. Because of this aspect, there is great demand for museums among tourists. In developing countries like Sri Lanka, most visitors to these museums are tourists. This research is concerned with the role of the Jaffna archaeological museum in the development of cultural tourism in Northern Sri Lanka. The Jaffna archaeological museum is a predominant cultural resource and a prominent tourist attraction in Northern Sri Lanka. It consists of many collections of cultural heritage. This museum is the first archaeological museum of Northern Sri Lanka. Till now it has functioned as the museum that preserves elements related to the history of Jaffna. The records of this museum reveal that the collection of items started in 1946 and recording started in 1947. Hence it is an important cultural institution and also an important cultural resource in Sri Lanka's tourism industries. The goal of this research can be reached by revealing the internal strength and weakness and the external opportunities and threats of Jaffna archaeological museum.

Key words: Jaffna archaeological museum, cultural tourism, cultural heritage, archaeological artifacts and SWOT analysis.

Introduction

The phenomenon of cultural tourism has had different facets in the different ages of human history with the changes in the attitude and outlook of the people of the world. The importance given to the field of activity has also undergone changes. In recent decades, the phenomenon of cultural tourism has gained importance and has become a trade that gives opportunity to generate income to different sections of the population of many countries in the world. It has been identified as a growing and lucrative sector of the tourism industry. As traditional mass employment industries lose their importance, tourism and hotel industries have gained prominence in the latter half of the 20th century and in the first two decades of this century. In developing countries, cultural tourism means promoting the traditional culture and heritage. Thus museums contribute greatly towards the promotion of cultural tourism and has become an intrinsic part of it. Visitors of museum have a strong link to tourism since tourists are part of the visitors. The presence of museum is commonly understood to indicate the presence of something valuable and relevant to be shared with the public (Pekarik, 2003), Pekarik states that the main role of the museums should be to protect cultural heritage and attract more tourists.

The term “cultural heritage” includes various principal categories of heritage which is defined by UNESCO (2016) as cultural heritage, natural heritage and heritage related to the military. Cultural heritage has two domains i.e. Tangible cultural heritage and intangible cultural heritage. Tangible cultural heritage includes paintings, sculptures, coins and other movable things. It also contains immovable ones such as archaeological sites, monuments and underwater remains found at shipwreck sites. Oral traditions, rituals and performing arts are considered as intangible cultural heritages. Museums function as organized resources of cultural tourism. They are repositories of collected items of cultural heritage, where they are preserved after deep research in order to exhibit them to the public. Cultural tourism includes many related fields such as historical tourism, ethnic tourism, art tourism and museum tourism. Museums play a major role in cultural tourism. The role of museums in cultural tourism is remarkable as they reflect the heritage of a region or country.

The museums are really treasure houses that protect the cultural heritage. Because of this aspect, there is great demand for museums among tourists. In developing countries like Sri Lanka, most of the visitors to these museums are tourists. Though the development of cultural tourism is extremely beneficial to these countries, some negative aspects are also observed. The negative effects can be mitigated by efficient management. This research is concerned with the role of the Jaffna archaeological museum in the development of cultural tourism in Northern Sri Lanka. The Jaffna archaeological museum is a predominant cultural resource and a prominent tourist attraction in Northern Sri Lanka. It consists of many collections of cultural heritage. The number of persons who visit this museum, particularly the tourists, shows the pivotal role it plays in promoting cultural tourism. The goal of this research can be reached by revealing the internal strength and weakness and the external opportunities and threats. Hence, it is actually a SWOT (Strength, Weakness, Opportunities and Threats) analysis.

Literature Review

Museum: Definitions and Context

Many types of museums can be seen all over the world. Their role as cultural institutions is universal. They keep the movable and immovable objects and even elements of intangible heritage from the past. Archaeological Museums reflect ancient history of the country or region and also collect, preserve, research and exhibit the cultural heritage. In this contemporary period, the word 'Museum' has been defined in different ways. According to the Encyclopedia Britannica (1975: 649), it is defined in the context of the 20th century as "an institution developed by modern society to stave-off for as long as possible the deterioration and loss of objects treasured for their cultural values". This emphasizes on protecting cultural materials in a place where their safety is guaranteed for the use of future generations.

The American Alliance of Museums (AAM, 2007) gives a comprehensive definition of museum as follows: 'A non-profit permanent, established institution, not existing primarily for the purpose of conducting temporary exhibitions, except from federal and state income taxes, open to the public and administered in the interest for the purpose of conserving and preserving, studying, interpreting, assembling and exhibiting to the public for its instruction and enjoyment objects

and specimens of educational and cultural value, including artistic, scientific (whether animate or inanimate) historical and technological material”

The UNESCO gives a similar definition of museum: A Museum is a non – profit, permanent institution in the service of society and its development, open to the public, which acquires, preserves, researches and communicates the tangible and intangible cultural heritage of humanity and its environment for the purpose of education, research and enjoyment. Upon the performance of its functions a museum shall, among other, take account of the needs of children and disabled persons – A museum object is a thing of cultural value registered in a museum, for which records are maintained pursuant to the international principles of museum documentation (Museum Act, UNESCO Cultural Heritage Laws, 2013).

Though there are many different explanations given about museums from time to time, the definition given by the International Council of Museums (ICOM) is easy to understand and to analyze each aspect minutely.

Since the ICOM’s creation in 1946, its definition has played a central role for museums and museum professionals and has become a point of reference in the international museum community. The executive board of the ICOM, at its 139th session held in Paris from 21-22 July, 2019, selected the following as the new alternative museum definition for a vote to be included in the ICOM statutes instead of the current museum definition:

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“Museums are democratic, inclusive and polyphonic spaces for critical dialogue about the pasts and the futures. Acknowledging and addressing the conflicts and challenges of the present, they hold artefacts and specimens in trust for society, safeguard diverse memories for future generations and guarantee equal

rights and equal access to heritage for all people. Museums are not for profit. They are participatory and transparent, and work in active partnership with and for diverse communities to collect, preserve, research, interpret, exhibit, and enhance understandings of the world, aiming to contribute to human dignity and social justice, global equality and planetary wellbeing.”

The ICOM’s Extraordinary General Assembly (EGA), which took place on 7 September 2019, in Kyoto, Japan, postponed the vote on the new museum definition. As a result, according to the ICOM Statutes, adopted by the 22nd General Assembly in Vienna, Austria, on 24 August 2007, the current definition is still as follows: According to the ICOM Statutes, adopted by the 22nd General Assembly in Vienna, Austria, on 24 August, 2007:

“A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment.”

All these definitions state that a museum is a permanent institution that is open to the general public. Its main functions are acquisition, preservation, education and exhibition of cultural objects of great value and also shows the aims, activities of museums are about people and their environment with evidence. According to Stephen Weil (Weil, Stephan. E 2002) museums are cultural organizations that have been established for educational purposes and the entertainment of the general public. And according to Neil Kotter and Philip Kotter, a museum provides a useful pastime, sociability, educational experience, aesthetic experiences, celebration and above all an experience that gives tranquility of mind. The present trend according to them, is that museums are not places where collections of importance are kept in but they should be places where workshops could be conducted and the outcome would be an unforgettable colorful experience for the participants (Kotter & Kotter, 1998).

A Brief History of Museums

The word ‘museum’ comes from the Greek ‘mouseion’, meaning a place for the Muses; a place of study and/or a library. Until only recently this has been a

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fitting description of the shape and form of museums generally. That is, until perhaps the latter half of the twentieth century museums were open only to the elite, either by literally restricting access, or later, by making museums such imposing edifices that the general population were too intimidated to attend (McLean, 1997). At the start of the 21st century museums became quite different and underwent some changes. During the Renaissance, the western world was moving towards atheism or agnosticism. This led the way for the change of the concept of museum. Up to this period museums held mainly artefacts related to religion and precious manuscripts. However after the renaissance they also included elements related to science and technologies and different species of botanical and zoological importance of different ages found a place in the museums. Even the aim of preserving the past was limited to the elite; it was not for the general public. Museums were the result of the renaissance and they were of the people that belonged to the upper strata of the social rank (Hudson, 1987). New ideas came up at the beginning of the 19th century. They wanted to improve the tastes of the masses and to shed the light of knowledge on them. As a result of this, museums came to function as important cultural institutions. The leisure culture became prominent in the 1970s. According to McShane, significant in this period was a “remarkable surge of interest” (McShane, 1998) in rebuilding or the establishment of national museums around the world. In the following twenty years new national museums opened in Brazil, Canada, France, Germany, Japan and the United States. There was a development in the activities of each and every aspect of museum then. With the dawn of the twenty – first century, some of the concerns that have arisen because of that massive change include, the place of museums in society, their purpose, how they see their purpose, how their visitors see them, the rise of science and technological museums, museums as entertainment. At the center of all these issues is the role of the public in museums.

National Museums were established in Asian and African countries in the 20th century. The colonial governments of the day established museums in these countries. After independence these countries were interested in exposing their culture. Because of this trend the existing museums were developed. Archaeological and art museums which stored elements of national heritage were founded. Like in other Asian and African countries museums were established in Sri Lanka during the British rule. Artefacts found accidentally were one of the

reasons for the establishment of museums here. The perseverance of Governor William Henry Gregory was influential in the establishment of museums in Ceylon. He was instrumental in completing the Colombo museum that was declared open in 1877. As per the National Museum Ordinance of 1942 the Colombo museum was declared in gazette notification as the National Museum of Ceylon. Subsequently, branches of the national museums were opened in Kandy, Jaffna and Ratnapura.

The Jaffna Archaeological Museum

The Archeological museum of Jaffna is situated on Navalar Road is the result of the National Museums Ordinance of 1942. This museum is the first archaeological museum of Northern Sri Lanka. Till now it has functioned as the museum that preserves elements related to the history of Jaffna. The records of this museum reveal that the collection of items started in 1946 and recording started in 1947.

At the beginning it was in a colonial building that was near the old court complex in the 2nd cross street near the Kandy Road (A9 Road). Then it was operated by the Department of National Museum. In 1965 it was handed over to the Ceylon Archaeological department through a cabinet decision. When it was functioning under the national museum department, there were a zoological section and library. The zoological items that were not part and parcel of archaeological heritage were transferred to the zoological section of the national museum. Thus even today the fossil of a whale can be seen at the Jaffna Museum.

Because of the increase of the collected items, urbanization of the area and the civil war, there was a need for changing the premises of the museum. As a result, it was shifted to a new building near Wymen Road, Navalar Road junction and behind Navalar cultural hall. The building was put up in 1978 when Mr. Roland de Silva was the commissioner of the archaeological department. The land actually belonged to Arumuga Navalar, a popular revivalist of Saivism and Tamil. One of his relations donated the land to the archaeological department in 1975. A part of the wall of Arumuga Navalar's dilapidated house can still be seen there. These remains have been identified as a national heritage by the Department of Archaeology. Thus it is referred to as the "Navalar Museum".

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There are eleven exhibition halls. Out of these eleven, only eight exhibition halls with cultural heritages are open to the public. Among these, ancient coins (local and foreign), Pottery, Terracotta findings, beads, Hindu and Buddhist statues, inscriptions, wooden carvings, weapons, ornaments, ivory object, agricultural tools, household items, objects that were used in religious, other rituals, cultural artefacts etc. can be found in this museum.

These are the cultural heritages that reflect the continuous history from pre-historic era to the European period. These heritages found here show the multilateral ties the Northern Sri Lanka had with Rome, the Arabian Peninsula, India, China and some other regions, reflect the Hindu, Buddhist, Islamic and Christian influences and show the socio – economic patterns of Northern Sri Lanka. As it has a lot of cultural heritage symbols it shines as a famous archaeological museum.

When looking into history of collections of museums, many of these heritages were collected from 1946 to 1948. Some of them were transferred from national museum in Colombo to the Jaffna museum between 1947 - 1949. Some other collection of cultural heritage of the former Government Agent of Jaffna, Sir William Twinam, (Government Agent, Jaffna from 1869-1896), were donated by the former principal of St. John's college, Jaffna Rev.T.J Arulanandam. This collection includes the archaeological artifacts that reveal the local and foreign ties and the equipment of traditional values that have become rare at present. Many archaeological findings of Mr. Paul E. Peris who conducted archaeological research in 1948 and 1950 were also given to the Jaffna museum. Apart from these many civilians and the contemporary commissioner of archaeological department also contributed to the collections.

Some Archaeological artifacts were bought and added to the collections as well. The Magistrate courts of Chavakachcheri, Mallakam and Point Pedro gifted the items collected from people who were apprehended and convicted. There are collections from the Eastern province especially from the Batticaloa district. Many artefacts found in archaeological research conducted in Northern Sri Lanka from time to time were added to the collections.

Cultural Tourism

Cultural tourism, one of the sub divisions of tourism, was accepted as a separate branch in the 1970s. It was understood that some tourists and researchers travel to gain an in depth understanding of a particular cultural heritage. The primary motivation of cultural tourism is visiting culturally important sites, experiencing a particular culture and enjoying it. In many instances, it becomes part of the tourist package and mostly includes some common cultural aspects in the attitude (Mc kercher. 2002). Cultural tourism is fast becoming a lucrative sector in the tourism industry (Barry Lord, 2002). Cultural tourism is of two kinds. The local population, in this type, the people of one country tour to other place of the same country in order to get to know the culture and habits of people in other region and witness the heritage. The other type consists of people of one country who go to other countries to obtain a knowledge of heritage sites, archaeological findings, arts, educational level and scientific growth and the habits of the people. Archaeological tourism gives a chance to local as well as foreign people to visit and to engage in research on cultural heritage sites which are museums, tombs, temples, places of aesthetic values and historical sites or monuments that reflect the habits, beliefs and life style of the ancient people.

Various definitions are given to the phrase Cultural Tourism. LORD defines cultural tourism as: “Visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle / heritage offerings of a community, region, group, or institution.” From this definition, it can be seen that cultural tourist activities may encompass many different types of experience. While many of those can be categorized narrowly to include such activities as visiting historic sites, museums or galleries, and attending performing arts events, they can also include aspects of other streams of tourist activities, such as ‘eco – tourism’, ‘edu – tourism’, ‘heritage – tourism’, ‘adventure – tourism’ and ‘agrotourism’. Indeed, cultural tourism can also include such activities as shopping, dining, and similar means of experiencing a community’s culture.

In the view of Stebbins – 1996, Cultural tourism is a genre of special interest based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional or psychological. His view can be

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appreciated as it incorporates a variety of cultural forms, including museums, galleries, festivals, architecture, historical sites, artistic performances, and heritage sites. Hughes – 1996 argues that cultural tourism ‘tends to be applied to trips whenever cultural resources are visited regardless of initial motivation’.

Cultural tourism, does have an extensive impact in many aspects worldwide. The business of tourism is generally economically driven, though the motivation does not need to be just that simple, for example when tourists travel to satisfy inner needs, such as learning and experiencing different cultures. The vision of the field of tourism is discussed from many perspectives, social influence made by tourism can be a prominent perspective in this regard.

The concept of social responsibility is considered important in all tourism planning, as seen in the mission by The World Tourist Organization (WTO) is vested by the United Nations with a central and decisive role in promoting the development of responsible, sustainable and universally accessible tourism, with the aim of contributing to economic development, international understanding, peace, prosperity and universal respect for, and observance of, human rights and fundamental freedoms. According to this idea that considers many fields tourism is not only a business. It is rather a social or a cultural institution.

The Cultural heritage and Museums are attractive tourism resources. Museums are part stakeholders in the tourism industry (Kotler, Nei and Philp Kotler. 1998). Tourism organizers and Tourism planners of national and international level are stakeholders of museums related activities because museum visitors are among the tourists.

Museums, as indigenous collecting centers that include different exhibits expecting to give valuable services to the users, fulfill the needs of the visitors specially tourists. These museums function as cultural products that attract the tourists in the economic perspectives and as the social institutions that protect the heritage when looking at in the historical and archaeological perspectives.

SWOT Analysis

A SWOT analysis was carried out to evaluate the current status and the potential of Cultural Tourism in the case of the Jaffna Archaeological Museum. It was carried out to reveal “The Role of the Jaffna Archaeological Museums in Cultural Tourism Development through SWOT analysis”. The aim is to provide an information base for policy decisions regarding future growth.

SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis is an instrument which scans internal strengths and internal weaknesses of a product or service industry and highlights the opportunities and threats of the external environment (Rauch.P, 2007). Commonly, SWOT is a list of statements and description of factors in details of the present and future trend of internal and external environment. These descriptions are mostly subjective. However, SWOT is a convenient and promising way of conducting a situational assessment (Nadini Pahl, Anne Richter.2007). Applying SWOT analysis provides a sound overview and a useful way to point out important problem areas. Therefore, SWOT analyses help maximize Strength and Opportunities and to minimize Threats and Weakness.

Research Questions

The research questions for the analysis “The Role of Jaffna Archaeological Museums in the Development of Cultural Tourism as revealed by a SWOT analysis” are:

1. To examine how the Jaffna Archaeological museum can play its role in Cultural Tourism development? In other words, how cultural tourism and an archaeological museum can cooperate? what are the mutual benefits they might gain from?
2. What aspects should be developed in the Archaeological museum of Jaffna in view of tourism development?

Objectives

The Role of the Jaffna Museum in Cultural Tourism Development through a SWOT analysis which seems to need more consideration especially from the museological perspective. According to this research questions the following will be the objectives.

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1. To Survey how the Jaffna Archaeological museum can effectively play its role in cultural Tourism.
2. Putting forward suggestions to improve the Jaffna Archaeological museum keeping in mind the future development of Jaffna tourism.

Methodology

The research was carried out in the Jaffna Archaeological Museum. The data had been collected through three methods.

1. Face to face interview with Management body of the Jaffna Archaeological Museum.
2. Face to face interview with the Local and Foreign visitors of the Museums.
3. Used comments from the visitors through the visitor attendance books of the Jaffna Archaeological Museum, which is used in three categories (Local visitor's book, Foreign visitor's book and School children's book) and Museum visitor attendance (Number of visitors and visitor category) which is recorded by museum curator of Jaffna Archaeological Museum.

Stratified random method of sampling has been used. The data collected were analyzed using SWOT Analysis.

Jaffna Archeological Museums: A SWOT Analysis

Strengths

- When looking at the history of museums in Sri Lanka, the Jaffna Archaeological museum has a prominent place. It is one of the three branches of the national museum that came into operation in 1942. Because of this it has a pivotal role as one of the cultural tourism resources.
- The Jaffna Archaeological museum has a long history and tradition especially linked to the building remains of Arumuga Navalar's ruined home. Part of a wall of the house that was registered as a national heritage monument is still there in front of the museum. The museum building was built in 1978.
- A museum that exists for decades and has many collections of ancient times. The register of museum has recordings of many cultural collections that had been received since 1946. Hence, when considering

the importance of these collections, it can be sure of the importance it plays in promoting cultural tourism of the North of Sri Lanka.

- The Jaffna Archaeological Museum is an important source of knowledge and can be seen as key in understanding the history of the peninsula. The Jaffna archaeological museum obviously plays an important role in attracting tourists by having a lot of Socio- culturally important historical items that include ancient coins, inscriptions, pottery, statues etc. of different periods.
- There are exhibits that reflect some aspects that have been lost or are being lost in the lifestyle of the people of Jaffna. These exhibits which are cultural heritage, have a great role in cultural tourism.
- The Archaeological artifacts excavated in archeological researches that were conducted from time to time are kept in this museum. Hence, it is archaeologically important.
- The Jaffna Archaeological museum's location in the center of the city makes it very easy to find and is easily accessible. It is also close to public transportation.
- As it has an immense collection that has reference to the history of Northern Sri Lanka from Pre-historic times to the European period and has become a center to quench the thirst of cultural tourists who are interested in the history of this region.
- There is a brief description of the cultural heritage in three languages viz English, Tamil and Sinhala. This helps the tourists to understand the heritage. Other information and instructions are also given in these three languages.
- Visitors' comments books are placed separately for foreign tourists, local tourists and school students to mention the pros and cons of the museum.
- As all the facilities provided are free of charge, the visitors specially school and college students can make the best use of the museum without any financial stress.
- Artifact conservation is done through the head office of the archaeological department. Trained officers of the chemical conservation section are there to preserve some collections that badly need conservation.

Role of the Jaffna Archaeological Museums

- Archeological heritage that reveal the ancient ties Jaffna had with India, Rome, Arabia and China are kept in this museum. This helps to attract foreign tourists.
- As coins, inscription and drawing etc. that are related to the influence of the Portuguese, the Dutch and the British are kept in this museum, tourists from the European countries may be motivated to visit.
- The museum does have many physical visitors and tourism potential, being both attractive and functional and there are no bottlenecks. There are eleven exhibition halls.
- Some of the objects on display in the exhibitions are presented in a manner that can be identified as accessible to visitors, though protected against potential damage.
- The organization of the museum is obvious, the staffs are skilled and the political support towards its operation is quite good.
- Staff and the workers of the museum have much experience on serving the needs of tourists.
- The guides working at the Jaffna Archaeological museums speaking fluently in all three languages.
- The cultural institutions of the Jaffna city (Cultural Centers, University, Libraries) are in a quite close cooperation.

Weakness

- When considering the arrangements for security and protection, they are inadequate. There is no CCTV camera monitoring facility as there are only a few security officers. It is difficult to prevent unwanted activities with the artifacts when there are many visitors such as school students and other tourists and the museum is crowded.
- So far not a single museum guide book has been published about the collection and their value.
- The museum building is put up in the dry zone of Sri Lanka. But there is not enough ventilation. And air conditions are not there. Hence, during the hot season visitors as well as officers and other workers here felt very uneasy. Though the museum is built in Jaffna, its architectural design is of the Kandyan Style.

- The building is low roofed, the corridors are narrow because of these inconveniences and physical inadequacies visitors are distracted.
- The basic requirement of a standard museum like store rooms, laboratory and a conference hall are not found in the museum premises.
- The facilities provided for the tourists are of poor quality, particularly, washrooms, canteen, reading rooms and resting room can be considered in this regard.
- Tourists are unable to get adequate information in this museum because an information center or souvenir center has not been established here.
- The exhibition methods or exhibition halls are not made in an attractive manner. The new technology found in other museums, cannot be found here.
- The interpretation methods are not suitable for the visitors of the 21st century.
- Many archaeologically important heritages are not preserved properly and even the methods of exposure are not suitable.
- Most of the cultural important collection badly need conservation.
- In policy, a museum collects, preserves cultural treasure and paves way for research. But the Jaffna museum lacks of facilities for research.
- The present trend of museum activities is towards having direct contact with society having temporary exhibitions, conducting awareness programs, arranging special programs for school students, reading facilities for elders and organizing other cultural events fall under this category, the Jaffna Archaeological museum does not involve in these activities.
- The social role of the museum is not clear and, in most fields, it is not quite preformed, it is therefore, at a great risk of being negatively influenced by tourism or tourists.
- In this museum, a few cultural aspects that are no more in the lifestyle of Jaffna people or which are rarely in use are exhibited. It will not contribute much in understating the cultural heritage of Jaffna.
- The social role of the Jaffna museum is very limited and does not perform in many fields. Because of this, there is a possibility for misunderstanding among tourists.

Role of the Jaffna Archaeological Museums

- Lack of determination to focus on activities to attract tourist is a major setback. This attitude does not help the development of tourism within the city.
- There seems to be a lack of awareness of the museum's existence among tourists and even among the citizens of Jaffna – the museum seems to have a low profile.
- The staff of the museum don't understand the needs and wishes of the visitors fully.
- Lack of policies and strategies towards visitor development.
- Lack of focus on the museum's communication. The museum should maintain sharper marketing and public relations strategies.
- The exhibitions are not designed with tourists in mind. Texts are very short, which results in that tourist might not find the value of the collection in museum.
- Educational activities are not available.
- The building has several rooms. Hence, lack of having proper direction will be confusing for the visitors (Lack of easy flow).
- There is no information for users on the Internet, the museum's web site.
- There is not much activity for tourists at the museum, because of the low profile. When the operation towards visitors is run on low profile.
- The open area exhibition of the museum is not attractive to the beholder.
- The Museum makes access difficult for example, for large groups and for handicapped people.
- Most parts of the museum area lack adequate illumination. It can be due to the museum building and also displays are not provided with a proper lighting system.
- The museum needs to collect more information about its audiences.
- Tourism organizers promote mainly the museum activities and therefore some of the tourists come only to see it and nothing else – this doesn't help main purpose of the museum.
- Lack of Stakeholder Coordination.

Opportunities

- The Jaffna peninsula has a continuous history of more than 2500 years and the people of this region have a unique traditional culture.
- Ancient pottery, coins, inscriptions and other artefacts excavated shows us the ties the people of the Jaffna peninsula had with India, Rome, Arabia and China in ancient times.
- Artifacts and Monuments of the colonial period (Portuguese, Dutch and British period) can be still seen in the Jaffna peninsula. Churches, forts, coins and inscriptions of the European period can be considered here.
- It is the Archaeological museum for the public of Jaffna.
- The Archaeological remains found in the archaeological sites of Jaffna such as Kantharodai are seen in this museum.
- As this museum is in close proximity from the popular tourist attractions of Jaffna that are near the city of Jaffna, a tourist can visit this museum without much expense. The Jaffna fort, Pannai beach the Jaffna library, Nallur temple, Sankiliyan Thoppu, Manthirimanai are all near to the museum.
- It is easy to contact with museum in other provinces as the Jaffna museum comes under the Department of Archaeology.
- Conservation of the artifacts can be done by experienced expert of the Archaeological Department.
- National and international training opportunities for the officers.
- There is enough space to have open air exhibitions and temporary exhibitions.
- Archaeology is a special degree course in University of Jaffna and most of the Archeological graduates are available and interest to work in Archaeological Museum.
- Name and direction Boards can be placed on main roads in order to improve the visits to the museum. Departments and institutions that are interested in promoting tourism can do this.
- The Jaffna Archaeological Museum has great tourism potential, which can be used more. It does not have to change much to become more 'tourist-oriented'.
- There are opportunities regarding the development of marketing and public relation strategies.

Role of the Jaffna Archaeological Museums

- The museum might be considered quite unknown, or undiscovered by tourists and tourism organizers.
- The experienced and skilled museum's staff has a lot of excellent ideas.
- Jaffna is becoming more and more popular as a tourist city. Cultural tourism has been growing, and also tourism related to congresses and business.
- Interest in history could be increased, and there are many interesting perspectives to look at the history of Jaffna (regarding business and international trade).
- The museum's location will become even better when International airport will be available in Jaffna district. And Railway station and main bus station are very closed to the museum.
- There are opportunities in guided tours in the city.
- There are various opportunities in cooperating with other museums in Sri Lanka example, Other Archaeological Department's museums and Jaffna University museum.
- Nowadays, the number of tourists in Jaffna is increasing, the tourist season is becoming longer, more balanced number of tourists visiting to Jaffna all year round.
- Marketing for tourists can also establish that image among the citizens of Jaffna.
- There are plans to restore new building in the museum, which will give more opportunity for service, various exhibitions etc.

Threats

- Lack of understanding of the tourism sector and the element of entertainment in that field.
- Lack of clear goals and strategic plans regarding certain activities in developing tourism.
- A sudden and drastic change might challenge the social and political concord regarding the museum. It might get the existing visitors (schools and citizens) to feel the museum is alienating them, and people might find it becoming too much tourist oriented and simply not doing its job.
- By focusing on tourists, the museum might damage the image.

- Competition with other activities is growing, even cultural activities (e.g. the new museum in the city and Jaffna University Archaeological Museum will open soon with new intensive exhibitions and also Sivapoomi Museum is already opened, which will without any doubt attract a great number of tourists.
- Social media tools help museum professionals to provide efficient service to their customers and at the same time attract more visitors. information on exhibitions, museum products, events, opening hours, ticket availability and prices etc. to interact with their audiences but Jaffna Archaeological Museum doesn't have any social media or website.
- It can be difficult to increase interest (in history and culture) among tourists.
- Existing and new ideas, information and knowledge will not be used.
- The museum risks to be crowded on certain days, especially on Sundays during the holidays. That can damage the assets and create frustration among visitors.
- Political remiss might occur.
- Lack of awareness about museum sector in citizen of Jaffna.
- Not update new museum policy, principles and goal.

Conclusion

When looking at the tourists who visit to the Jaffna Museums, it is understood that this museum has become an important location for cultural tourism in Northern Sri Lanka. Its important role of attracting foreign cultural tourists can be proved if we go through the records that show the number of tourists and their categories. Records show that the Jaffna Museum has been visited by many tourists of different categories. This is because it preserves many elements of cultural heritage collected for a considerably long period. Hence it is an important cultural institution and also an important cultural resource in Sri Lanka's tourism industries. Yet the building, the exhibition halls and the exhibition system need to be updated due to the changes of time and a store room, a laboratory and an auditorium need to be constructed as part of this. Further, attention should be paid to establishing basic facilities for fulfilling the needs of tourists who visit the museum. Moreover, as the museum has to satisfy the needs of human beings of the