

Uncharted Tourist Destination of the Golden Traingle: an Bbservational Study in Milieu to Odisha Tourism

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ABSTRACT

Background:The purpose of this paper is to list out the not-so-popularly known places in the Golden Triangle of Odisha that has some historical, cultural or architectural value and which has the capability to become a known Tourist Attractions.

Objectives: These paper main objectives are too highlighting the unexplored tourist destinations in the Golden triangle of Odisha and to identify the reasons as to why people don't know about these places. One of a vital intend of this paper provide feasible suggestions for highlighting the tourist potential of the area.

Methodology: A semi structural questionnaire method and existing local language literature use for this paper. Sample size N=108 online survey method use in this survey .Target Sample participants are Tourist community not belong to Odisha.

Conclusion: The main finding of this study is that I was able to find some places in the Golden triangle area that have potential value to become famous tourist attractions. The study also points out various reasons why many people are unaware of these places as well as to create awareness among tour operator as well as Local administration to reframe Tour packages, Provide Visibility place having historical, cultural importance as well as main place of Golden triangle i.e Puri-Bhubaneswar –Konark.

Keywords: Unexplored Tourist Destination, Golden Triangle, Tourist Potential, Sustainable Development

INTRODUCTION:

Odisha is the ninth largest state in the region in India and the 11th most populous in 2011 census. Odisha also has plateaus and rolling lands, which have lower height than the plateaus. The Narrow, level coastal strip, including the Mahanadi river delta supports bulk population. The interior of the state is mountainous and lightly populated. There are 30 district in the state which has been placed under three revenue division. A study of tourism history was conducted by Ministry of Tourism, Government of Odisha in 2013-14 .At that time; it was found that the average length of a Tourist stay was 11 days for foreign tourist and 3-7 days for domestic tourists. Similarly it was also found that average cost per person was Rs.44, 167/- for foreign tourist and Rs. 2763/- for domestic tourist.The Golden Triangle of Odisha also known as the Swarna Tribhuja, covers Puri, Konark and Bhubaneswar, the capital city of Odisha and still

there are many places in this golden triangle are hidden although this place has great historical, cultural and spiritual; impact to Lord Jagannath Culture as well as Tourism aspect of golden Triangle butnot yet trendy among the tourists. The study included specific areas in the Golden Triangle that have the potential to become popular tourist attractions. This data will help tourists, especially those visiting Odisha for religious and entertainment purposes, to know the places they can visit. The study includes specific areas within the Golden Triangle that have the potential to become popular tourist attractions. This data will help tourists, especially those visiting Odishaforreligiousandentertainment purposes, to findout where theycan visit.

TOURIST CENTRES OF ODISHA

(Identified by Tourism Department as on 31st March-2019)

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SL. NO	NAME OF THE DISTRICT	OF NO. OF IDENTIFIED CENTRES	NAME OF THE PLACES
1	KHURDA	19	Attri, Banapur, Barunei (Khurda), Bhubaneswar, Bhusandapur, Chilika (Barkul), Dhauli, Gadamanatri, Hirapur, JaydevKenduli, Khandagiri, Udayagiri, KosalasuniThak uranipitha, Nandankan, Rameswar, Mundiapada (Mandangiri), S alia Dam Berbera Hills, ,Shree AnantaPurussot ramDev(Jagulai Patna) , SankataMochan Mahavir Temple and ShisuAnantaPit ha (Balipatna)
2	PURI	21	Astaranga, Balighai, Baliharachandi, Barala (BalunkeswarPit ha), Biswanath Hill, Beleswar, Brahmagiri, Chaurasi,Chilik a (Satapada), Jahaniapira, Kakatpur, Konark, Kuruma, Manikapatna, Pipili, Puri, Raghurajpur, Ramachandi, Satyabadi (Sakhigopal) , Baligaon(Bhakt aDasiaSmrutiPi tha) and MaaMangala Temple(Matrus haktipitha)

Table No-1: (Source - Odisha TourismStatistics -2019)

OBJECTIVES

- To highlight the unexplored tourist destinations in the Golden Triangle of Odisha with Cultural, Spiritual and Historical importance with connection with golden triangle .
- To identify the reasons as to why people don't know about these places.
- To provide feasible suggestions for highlighting the tourist potential of the area to develop sustainable and suggest local authority to reframe or customize the existing tour in Golden triangle.

METHODOLOGY

Descriptive methods have been used to examine the opportunities and issues of unexplored tourist destination in golden triangle of Odisha. Primary source are use in this research are local manuscripts, oral interviews with stake holder as well as. Empirical scholarly works such as research articles, reports, dissertations. As secondary sources are one step removed from primary sources, so sources include in this research are most books about a topic, blogs, websites, scholarly or other articles about a topic. Analysis or interpretation of data is obtain from an online survey using specific parameters set for target participant in this survey that is N=100, Age group 15 - 50, Domestic tourist and outside on a comparison about this unexplored tourist destination in golden triangle.

UNCHARTED TOURIST DESTINATION OF THE GOLDEN TRAIANGLE.

Kapidar Temple:

Kaipadar, about 14kms, from Khordha features a population of over 4,000 of which 1/5th are Muslims. It's prominent for the holy Bukhari Baba's shrine, which is an exceptional place of worship for the Hindus and Muslims. The Pir's shrine is during a quite complicated structure surrounded by an outsized courtyard with adjacent rooms. Next thereto compound may be a Mosque (Das, 2013). This is the place where both Hindus and Muslims worship together. Bokhari Baba, the Pir was addressed during a pamphlet entitled Bukhari Baba of Kaipadar written by Trinath Srichandan. Satya Narayan became Satya Pir for the Muslim. Bukhari Baba was a Sanyasi and came from Samarkand within the 17th Century[8]. He was born during a Muslim family in Bokhara. His name has extend throughout Odisha and India. He was believed to be Ishwar Premi and Ishwar follower. He wasn't tied to the planet , and he took sanyas and wandered to different Tirthas. He had been to Mecca and Medina then he came to India. He travelled to Delhi, Ajmer, Meerut, Gujarat then finally established in Odisha. The Gajapati Ramachandra Deva introduced the Puja for the Union of the Hindu and Musilim religion and culture. Since that point the Hindu Satya Narayan's peacock tail is kept at the Shrine. A Sahu Mahajan was appointed for offering dried sweet. Satya Narayan Pala is performed here. The flag on the shrine may be a symbol of the equality of Hindu and Muslim culture. This marble shrine was constructed in 1893 in Muslim style. The cash was donated by a seafaring trader who received a boon from Baba.The villagers offered their labour and a replacement temple was inbuilt 1925.

Ramachandra brought a Khadim from Kurupala. (Near Khordha). They confirmed that land was given to them by Ramachandra Dev to perform the seva of the Baba[10]. The author of the pamphlet, Trinath Srichandan, being a Hindu uses throughout his Hindu terms such as Sanyasi, Pujak, tirth, samsar, iswarpremi, Bhagavad Bhakti and siddh persontotalk of Bukhari Baba. The first phase informs the readers that the Muslim SatyaPir is a form of Satya Narayan. Ramachandra endowed land to both Hindus and Muslim servitors for the worship at the shrine. This simply institutionalized the popular practice. He simultaneously gavestatelegitimacy to melodious relations between the two communities. The popular practice had not changed since the co-operation of the two communities.



Parasurameswara temple:

Temple, situated in city of Bhubaneswar, the capital of Odisha, is considered the best preserved specimen of an early Odisha Hindu temple dated to the Sailodbhava dynasty period between the seventh and eighth centuries AD. The temple is devoted to Hindu god Shiva and is one amongst the oldest existing temples in the state. The temple is believed to possess been built during 650 AD in Nagara style and it has all the most features of the pre-10th century Orissan style temples (Mishra & Rout, 2016). The temple is one in all the Parasumeswar group of temples that are considered the oldest temples in Bhubaneswar. Parsurameswar temple includes a vimana, the sanctum, and a bada, the curvilinear spire over its roof, raising up to a height of 40.25 ft (12.27 m). It is the primary temple to own an extra structure called jagamohana, compared to the earlier temples that had only the vimana. Though the temple is dedicated to Shiva, it contains sculpted images of Sakta deities, which are otherwise part of Sakta temples. The first among Bhubaneswar temples to own depiction of Saptamatrikas images, namely, Chamunda, Varahi, Indrani, Vaisnavi, Kaumari, Sivani and Brahma.



Siddheswar Temple:

Siddheshwar Temple dates back to 10th century and is located within the premises of the Mukteswar temple. Historians say all the 10th century temples in Bhubaneswar reveal the unification of Hindu, Buddhist and Jain temple architecture. Siddheshwar Temple is taller than Mukteswar temple and its outer walls are enclosed with minimal carvings. The temple is popular as Mukteswar but has a charm of its own as far as the construction pattern is concerned. The temple tower, built in Pancharatna style of classical Kalinga School of temple architecture, is grouped by a line of tiny turrets as well as all four sides of the tower are surmounted by four lions.



Sisupalgarh :

It was one of the most famous battles of Ancient India. The Battle of Kalinga in 262 BCE turned an ambitious king—the Mayura empire builder Asoka, into a repentant peace lover who championed nonviolence and the Buddhist philosophy of Dhamma, becoming the first king in the world to do so. Historians believe that Sisupalgarh has excavations here have unearthed the remains of a massive fortified urban center which could have been the capital of ancient kingdom of Kalinga. It is on the outskirts of the capital city, Bhubaneswar. The nearest Railway station is Bhubaneswar Junction which is 8 kms away. It was well planned and built in a perfect square shape. The city was fortified and surrounded by a water moat on all its sides to protect it from invaders. The fortification walls of the city had earthen ramparts (walls) which are still well preserved and even show a presence of brick wall at the top. The walls of the fortification are a little over 9 m high and there were eight gateways for the people to enter the city, after crossing the moat. These gateways were elaborate brick and stone structures, two on each side of the rampart placed at an equal distance. Of these, the northern gateway was the most important as it had a security check post, guardrooms and watchtowers. Several stone-lined reservoirs (tanks) most probably used for harvesting rain water are an indication of how advanced and sophisticated the architecture and planning of the city. Houses were made of stone and brick with two or three rooms and a veranda in the front yard. The owners also left their stamp on their utensils.



Barunei Hills :

The major attraction of Barunei Hill is Goddess Barunei. The Barunei Temple is located on the foothills of Barunei hills- the two presiding deities of the temple are Goddess Barunei and Goddess Karunei. Both the deities are regarded as manifestations of Goddess Shakti. Many people know Goddess Barunei as Goddess Arunei. The two idols of the two goddesses of this temple are made up of Black granite stone (Kalamuguni Pathar). The height of each idol is about 18 inches. The two idols are wearing battle dresses. The goddesses were worshipped as the family deity of the Bhoi dynasty of Khurda and the temple is believed to have been built by the founder of Bhoi Dynasty King Rama Chandra Dev-I, around the year 1590 AD. King Ramachandra Deva-I, established Khurda as his new capital and named it "Jagannathpurkatak". The deities were revered by the Paika's - the warrior clan of eastwhile kingdom of Kalinga-modern day Odisha [2]. It is believed that Lord Ram visited the hills and so did the Pandava's during their exile. The two goddesses are considered as the protector of the kingdom of Khurda and are very powerful. It's alleged that the Muslim invaders undermined the powers of the goddesses by sacrificing cattle in the temple premise, which helped them capture Khurda in 1606. The act was repeated by the British to suppress the Paika rebellion, when they smeared their weapons with the blood of a bullock.



PURI

Puri is the holy city of Lord Jagannath. It is one of the four holy places in India known as "Char Dham". It is located on the shores of the Bay of Bengal and has one of the best beaches in the world. Puri is famous for its annual festival of chariots, The Rath Yatra, which attracts tourists and pilgrims since centuries.

Maa Mangla Temple :

Kakatpur Temple is a Hindu temple in Kakatpur, in the state of Odisha on the eastern coast of India. This is a 15th-century temple and a symbol of the ancient heritage of Kalinga. The temple is situated at the eastern bank of holy river "The Prachi" . The Holy river Prachi was named as Saraswati before. The temple is reachable by the roads from Cuttack, Bhubaneswar,

Puri, Jagtsinghapur and Paradeep which are approximately 69 km, 60 km, 55 km, 38 km and 83 km respectively. The nearest railway station as well as the nearest airport is Bhubaneswar. "Maa Mangala" is a Hindu goddess who is one of the manifestations of "SHAKTI". The style of temple is "Utkaliya Peedha Vimana Style"[9]. The temple is built in typical Kalinga style and is a major pilgrimage for devotees of Shakti cult. Pilgrims frequent the temple seeking boons from Maa Mangala. There is a bed made of solid stone on which it is said Maa Mangala rests after touring the entire universe every day.

Association with Lord Jagannath -Every twelve to nineteen years when the idols of Lord Jagannath, Balabhadra and Devi Subhadra are replaced during the Nabakalevara rite, Priests of the temple in Puri pray to Maa Mangala in the Kakatpur temple to give them divine guidance. The goddess appears in their dreams and reveals the location of the three divine Daru Bramha trees from which idols of the deities are made .

Bali Harchandi :

The temple is located near Chandrapur in Puri district. The temple is 24 km distance from Puri and 84 km from Bhubaneswar. There are bus facilities available from Bhubaneswar to Puri. The nearest Railway station is the Puri Railway Station .The temple is dedicated to goddess Harachandi & it is mounted on a sandy hill near the ocean. So locally it is known as Baliharchandi. Goddess Durga worshiped as baliharchandi. In Baliharchandi temple festivals like Navaratri, Durga Puja, Chaitra Mangala Bara, Ramanavami etc. are celebrated in this temple with great devotion. It is situated on the sea-shore in Brahmagiri area of Puri district . Due to its attractive location amidst thick growth of Casuarina trees, devotees usually visit. The temple gives a majestic appearance view of its location on a huge sand dune overlooking the blue water of the Bay of Bengal.



Siddha Bakula :

Siddha Bakula is located near Gambhira Temple on Bali Sahi road. Siddha Bakula is the bhajanakutir of Haridasa Thakur, the place where he chanted 3, 00,000 names of Krishna daily [6]. There is a small temple featuring a murthi of namacharya Srila Haridas Thakura in a sitting pose chanting japa. The site has extraordinary bakula tree winding and climbing around the courtyard. The tree looks like it is dead. Yet it is wonderfully flourishing with lush green leaves and fragrant flowers. Siddha Bakula is located on Bali Sahi road and is well known to all rickshaw walls as.



Village of Chandan Hajuri:

Chandan Hajuri (20 January 1827 – 1870) popularly known as 'Chakhi Khuntia' was a Jagannath Temple priest and a poet who participated in the Indian Rebellion of 1857. He was born in the famous Hajuri family of Puri

Harachandi Sahi.

Chakhi Khuntia happened to be the family priest of Lakshmi Bai. He played a crucial role in mobilizing the sepoys and organizing mutiny while traveling across the country as a Panda of the Jagannath Temple before the Indian Rebellion of 1857. At the time of the mutiny, he was stationed at a Northern Military Station. He was known to have maintained a direct contact with the rebel leadership during the Mutiny [3].

Suando:

Suando is a small Village/hamlet in Satyabadi Tehsil in Puri District of Odisha State, India. How to Reach- It is located 21 KM towards North from District headquarters Puri. 5 KM from Satyabadi. 38 KM from State capital Bhubaneswar. Its Popular as Village of famous freedom fighter Pandit Utkalmani Gopabandhu Das (Gandhiji of Odisha)[4] This place have great potentiality for tourist attraction bank of river Bhargabhi.

Bana Bidyalaya:

Satyabadi Bana Bidyalaya is an Indian school in Sakhigopal, Odisha. It is a pre-secondary and Secondary school, located at Sakhigopal (Satyabadi block), a part of Puri district, Odisha. It was established by renowned writer and social worker Gopabandhu Das in 1909 (British India). It is popularly known as Satyabadi Bakul Bana Bidyalaya, but called the Universal Education League by Das, it was inspired by the Deccan Education Society, operated in the gurukula tradition and aimed to impart a liberal education on a non-sectarian basis, despite opposition from orthodox Brahmins [1]. He believed education was necessary if people were to become aware of their both of their innate freedom and their duty to their country. He thought that education could help the child to grow mentally, physically and spiritually. His system allowed children of all castes and backgrounds to sit together dine together and study together. The school had features like residential schooling, teaching in a natural setting and cordial relationship between the teacher and the taught. Das laid emphasis on co-curricular activities and wanted to generate nationalistic feelings in students through education and teach them the value of service to mankind. Hugely motivated by the positive response he received, the school was converted into a high school in the following year. It secured affiliation from Calcutta University and

held its first matriculation exam in 1914. The school further secured an affiliation from Patna University in 1917. It became a National School in 1921. The school faced financial problems and ultimately was closed in 1926.



Panchsakhya Library & Museum:

It contains about 4001 collections of books. It is managed by the department of Culture, Orissa and any one can visit there without an entry fee.

KONARK

Konark is a small town in Puri district of the state of Odisha. It is about 65 kilometers from Bhubaneswar and well-known for its 13th-century Sun Temple and the Chandrabhaga River. The name 'Konark' is derived from the words Kona - Corner and Arka - Corners of Sun; it is situated on the north-east of Puri or the Chakrakshetra. The Sun Temple of Konark, often called the Black Pagoda, was constructed in the mid-thirteenth century by Raja Narasingh Deva-I of the Ganga Dynasty and is an ample testament to the artistic glory of the time.

Ramchandi Temple

This is popularly believed the presiding god of Konark. From the architectural point of view, the temple of Ramachandi is not important but from the religious point of view, it is one of the famous Saktipithas of Puri. The main temple along with its Mukhasala had been built on one platform 3'2" (96.5 cm) high. On the three sides of the temple walls i.e. south, west and north there were three figures of Sun god as side Gods. No one can see these side gods in north and southern side, whereas the figures on the western side have been displaced and are said to have been preserved in the National Museum at New Delhi. This image is said to have some sculptural specialization and is regarded to be one of the beautiful images of the Sun god. Though smaller in size, the side-gods of this temple are of similar type in all respect with the side-gods in the Sun temple.



Varahi Temple:

Varahi Deula is an ancient 9th century built temple situated on the eastern coast of Odisha in Puri district. The Varahi temple of Chaurasi isan unique in more than one way. The image enshrined in this temple is considered to be one of the masterpieces among the images of the deity found all over India.This temple was built in honor of Varahi in the first quarter of 10th century A.D. during Somavanshirule [7]. The temple is east facing and built with Sandstone. She has two arms and she is shown seated in lalitasana on a pedestal. Following the iconographic canons, the image bears the face of a boar and body of a divine woman. Her right hand holds a fish while the left hand holds a kapala. She has kept her right foot on her vahana (vehicle) buffalo which is seated on the pedestal at the bottom. Varahi is represented with a third eye on her forehead which is not clearly visible at present. Her hair is decorated in the form of spiral coils. The beauty of this image lies in her big belly to indicate her as holding the universe in her womb. On the back slab two vidyadharas are represented each on either side. Viewed from architectural point, the temple of Varahi in Chaurasi is the most beautiful monument in the Prachi Valley. The temple exhibits a novel style which according to Orissan nomenclature is of Khakhara or Gaurichara variety. The ground plan somewhat resembles that of the BaitalaDeula in Bhubaneswar, the temple presents a pancharatha type both in plan and construction. The Vimana is rectangular in cross section and with its elongated vaulted roof and other architectural features it resembles more with the Gauri temple of Bhubaneswar than with the Vaital temple. The vase of the Vimana measures 18 ft. by 22 ft. and height of it is 27 ft.



Kuruma

This Buddhist site was built between 9th - 10th centuries AD. The monastery, now forsaken, containing an excavated statue of Buddha seated cross legged with right hand in Bhumisparsa mudra while the left hand placed over his left knee. The image also wears a beautiful crown and a beautifully carved necklace. It is about 8 km south-east of the sun temple of Konark according to Statistical Bulletin 2018, Department of Tourism, Government of Odisha.

DATA ANALYSIS& FINDINGS:

From figure-1maximum participant in survey are belong to age group 21-30 (62%) and total three age group participated in survey with respective Age group of 15-20 which have more

tendency to explore i.e. 26% and other above 30 (12%) figure-2 82% of Local tourist well recognized to this tourist destination.

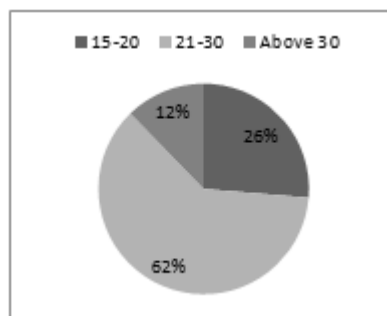


Figure 1: Age Group of respondent

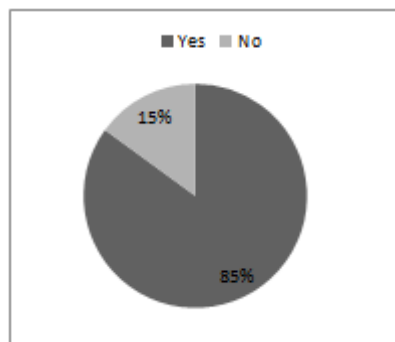


Figure 2: Familiarization with Tourist Destination

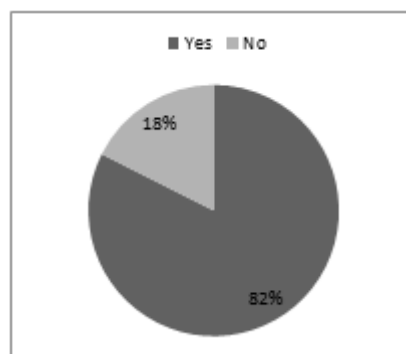


Figure 3: Awareness about Golden Triangle

Social networks have become the fashionable way of communication. Demanding electronic word of mouth to mouth (eWOM) leads to quicker sharing of experiences, and the creation of positive and negative attitudes. It was found *2& of local tourist well know about this place only due to close relative already reside in OdishaFigure-3AlthoughGolden triangle well identified among tourist i.e. 85% but due to lack of literature and information in existing literature only through kinship source information still a valid point of reference about this destination Figure-4 . On the other hand, branding of tourist destinations has become one of the mostpowerfull resources in the implementation of marketing strategies in tourism. Golden Triangle takes maximum 3-5 days for inclusive stopover but as in accessible Tourism literature , guide, Travelpackage it described as it can take one day to visit due to biased information may be knowing or unknowingly missed many imperative place which may be vary from tourist to tourist even motive to motive of visit

from Figure - 5. Findings reveal that the unique attributes are the best predictors of tourist destinations when compared with other destinations. Online reviews have become increasingly important in tourist destinations and they affect the way in which they are perceived by potential consumers. They represent an overabundant source of information in the form of open answers, where customers freely express their experience regarding the tourist destination.

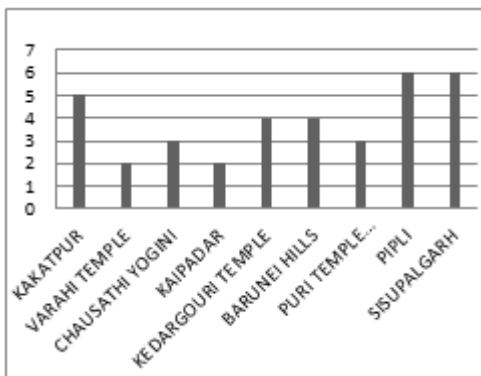


Figure 4 : Awareness about Unexplored Destination of Golden Triangle

From Figure - 5 and 6 Main barrier for unattended by maximum tourist in general tourism package of Golden triangle are improper road with connectivity to National Highways , poor awareness either minimum publicity or no publicity at all due to socio-cultural value or lack of proper information by concern authority .Peripheral tourism activities also need to be improve this place .

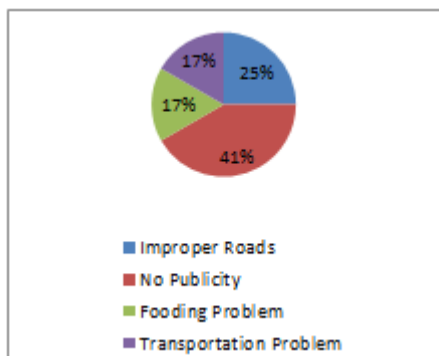


Figure 5: Barrier of Popularity



Figure 6: Promotional Mechanism

CONCLUSION :

It is necessary to support the concept of cultural awareness that promotes peace, with the help of psychological arguments regarding the effects of intercultural relations and experiments on perceived mindset and behavior. In addition, we need to return to theories of relationships and attitudes and seek scientific support for peace through tourism. The general development of practical concepts of work models with paper explanations appropriate for conflict prevention is a great challenge. Another challenge is the development of comprehensive mechanism through environmental protection, poverty, reduction and heritage protection contributing to peace. From the discussions in the section above, we conclude that tourism activities in a particular area have both positive and negative effects. However, the negative impact can be mitigated through alternatives tourism which facilitates a growth and sustainability which ultimate leads to peace. Prominent ideas in tourism phenomena such as ecotourism, responsible tourism and sustainable tourism really play a key role in sustainable development through poverty reduction, historical and heritage protection and environmental protection.

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