International Journal of Advance and Applied Research
Peer Reviewed | International Open Access Journal
ISSN: 2347-7075 | Impact Factor – 8.141 | Website: https://ijaar.co.in/
Volume-13, Issue-6 | July – August 2026

Original Article

Tourism-Driven Entrepreneurship, Employment Generation and Income Augmentation in Religious Destinations: An Analytical Study

Md Shabab Uddin[1] & Prof. Niraj Kumar Verma[2]

[1]*Research Scholar, P.G. Department of Economics, Veer Kunwar Singh University, Ara*

[2]*Professor, Department of Economics, Veer Kunwar Singh University, Ara*

Manuscript ID: IJAAR-130607
ISSN: 2347-7075
Impact Factor – 8.141

Volume - 13
Issue - 6
July – August 2026
Pp. 47 - 55

Submitted: 13 July 2026
Revised: 23 July 2026
Accepted: 1 August 2026
Published: 10 August 2026

Corresponding Author:
Md Shabab Uddin

Quick Response Code:

Website: https://ijaar.co.in/

DOI: 10.5281/zenodo.21898172

DOI Link:
https://doi.org/10.5281/zenodo.21898172

Abstract:

Religious destinations occupy a distinctive place within the wider tourism economy because the movement of pilgrims is anchored in faith rather than in discretionary leisure, which lends visitor demand at such sites an unusual degree of persistence. This paper investigates how entrepreneurship stimulated by pilgrim traffic shapes employment generation and income augmentation in the communities that surround sacred sites. Drawing upon an analytical and descriptive design that combines field-level primary evidence with secondary material from official statistics and scholarly literature, the paper traces the channels through which visitor expenditure is converted into enterprise formation, wage and self-employment, and household earnings. The analysis suggests that pilgrimage economies foster a dense population of small and micro enterprises with low entry thresholds, and that these ventures absorb labour across a wide spectrum of skills, including groups that are frequently excluded from formal labour markets. At the same time, the earnings generated remain vulnerable to the rhythm of the ritual calendar, to informality, and to weaknesses in credit access, infrastructure and human capital. The paper argues that the developmental promise of religious tourism can be secured only through deliberate policy attention to seasonality management, financial inclusion, skill formation and destination infrastructure, and it closes by identifying directions for further empirical enquiry.

Keywords: Religious Tourism; Pilgrimage Economy; Entrepreneurship; Employment Generation; Income Augmentation; Local Economic Development.

How to cite this article:
Md Shabab Uddin & Prof. Niraj Kumar Verma. (2026). Tourism-Driven Entrepreneurship, Employment Generation and Income Augmentation in Religious Destinations: An Analytical Study. International Journal of Advance and Applied Research, 13(6), 47 – 55. https://doi.org/10.5281/zenodo.21898172

Introduction:

Few sectors of the contemporary world economy have expanded with the consistency displayed by travel and tourism, and few offer so direct a route from external demand to local livelihoods. Prior to the disruptions of 2020, the sector accounted for roughly one in ten jobs worldwide and a comparable share of global output, underlining its weight as an engine of employment (World Travel & Tourism Council [WTTC], 2021;

United Nations World Tourism Organization [UNWTO], 2021). Within this broad canvas, travel undertaken for devotional purposes constitutes one of the oldest and most resilient forms of human mobility. Journeys to shrines, temples, monasteries and other sacred places long predate the modern holiday, and they continue to move very large numbers of people each year, particularly across South Asia, where faith remains deeply woven into everyday life (Rinschede, 1992; Timothy & Olsen, 2006).

The economic significance of these sacred journeys lies in what happens once the pilgrim arrives. Every visitor requires shelter, meals, local transport, ritual materials, mementoes and guidance, and each of these requirements represents a market opportunity for residents of the destination. It is chiefly through entrepreneurship that such opportunities are seized: local individuals, often with modest capital and informal training, establish lodges, eateries, stalls, transport services and guiding operations that translate the spiritual magnetism of a site into commercial activity (Shinde, 2010). The enterprises so created employ family members and hired workers, purchase inputs from surrounding farms and craft producers, and thereby diffuse visitor expenditure through the local economy in successive rounds of spending (Mathieson & Wall, 1982).

The developmental case for examining this process is strongest in regions where formal employment is scarce and agricultural incomes are uncertain. In such settings, the pilgrimage economy frequently serves as a shock absorber, offering supplementary earnings to farming households and first employment to young workers with limited schooling (Ashley & Roe, 2002; Scheyvens, 2007). Yet the same economy exhibits well-documented fragilities. Demand swells around festivals and auspicious dates and recedes thereafter; much of the work created is informal and unprotected; and the small ventures at the heart of the system struggle to obtain institutional credit or upgrade their skills (Jaafar et al., 2011). Whether religious tourism functions as a durable ladder out of poverty or merely as a precarious seasonal expedient therefore depends on how these tensions are managed.

Against this background, the present paper pursues three interrelated questions. First, what kinds of enterprises does pilgrim demand call into existence, and what characteristics distinguish them? Second, through what mechanisms, and with what qualifications, do these enterprises generate employment for local populations? Third, how does participation in the pilgrimage economy affect household income levels, income stability and broader economic well-being? In addressing these questions, the paper also identifies the principal constraints operating on the system and derives policy implications for strengthening its developmental contribution.

Review of Literature:

Scholarly interest in the economic consequences of tourism has a long lineage. The foundational contribution of Mathieson and Wall (1982) established the framework within which tourism impacts are still commonly analysed, distinguishing economic effects from physical and social ones and drawing attention to the multiplier process by which visitor spending circulates through destination economies. Subsequent syntheses have refined this picture, situating tourism within broader theories of regional development and cautioning that the magnitude of local benefit depends on the strength of inter-sectoral linkages and the extent of leakage from the local economy (Hall & Page, 2014; Sharpley & Telfer, 2015).

A second stream of literature concerns the pro-poor potential of the sector. Ashley and Roe

(2002) demonstrated, with reference to southern Africa, that tourism can be deliberately structured to expand earning opportunities for low-income groups, while Scheyvens (2007) offered a more guarded assessment of the tourism–poverty nexus, observing that benefits are neither automatic nor evenly distributed and that outcomes hinge on questions of power, ownership and market access. These contributions are salient for pilgrimage centres in developing regions, where the poor are often heavily represented among petty traders and casual workers serving visitors.

The entrepreneurial dimension of tourism has attracted focused attention since the recognition that most tourism businesses worldwide are small, family-operated concerns. Getz and Carlsen (2000) documented the goals and characteristics of such firms in rural settings, finding that lifestyle and family considerations frequently coexist with commercial motives. In developing-country contexts, Jaafar et al. (2011) highlighted the particular obstacles confronting small tourism entrepreneurs, including limited managerial capacity, weak access to finance and inadequate institutional support. The accessibility of tourism enterprise to women and marginalised groups, owing to low entry barriers, is a recurring theme in this literature (Scheyvens, 2007; Sharpley & Telfer, 2015).

Research dealing specifically with religious travel begins from Rinschede (1992), whose typology of religious tourism distinguished short-term pilgrimage from long-distance devotional travel and noted the distinctive infrastructure that grows up around sacred sites. Timothy and Olsen (2006) assembled a wide-ranging treatment of the intersection between religion, travel and place, while Nyaupane and Timothy (2010) explored how resident communities perceive and value heritage resources. Of particular relevance to the present enquiry is Shinde (2010), who examined indigenous entrepreneurship at Indian pilgrimage sites and showed that religious entrepreneurs, priests, ritual specialists and allied service providers constitute a distinctive entrepreneurial ecosystem embedded in tradition. Vijayanand (2012) similarly documented the socio-economic footprint of pilgrimage tourism in the South Asian setting, and Chandralal (2010) provided evidence from Sri Lanka on community attitudes towards tourism development.

Official and institutional sources complete the evidentiary base. The Ministry of Tourism, Government of India (2021) compiles annual statistics that reveal the scale of domestic pilgrim movement, while policy documents articulate the state's intention to develop spiritual circuits as instruments of regional growth (Ministry of Tourism, Government of India, 2020). International assessments chart the sector's macroeconomic weight and its policy environment (Organisation for Economic Co-operation and Development [OECD], 2020; UNWTO, 2021; World Bank, 2020).

Reading this body of work as a whole, a gap becomes apparent. The tourism–development literature is extensive, and the study of religious travel is well established, yet comparatively few contributions trace the full causal chain from pilgrim demand through enterprise formation to employment and household income within sacred destinations. The present paper is addressed to that gap.

Objectives of the Study:

The study is guided by the following objectives: first, to analyse the nature, composition and characteristics of entrepreneurial activity generated by visitor demand in religious destinations; second, to examine the mechanisms through which such enterprises create direct and indirect employment for local populations, together

International Journal of Advance and Applied Research
Peer Reviewed | International Open Access Journal
ISSN: 2347-7075 | Impact Factor – 8.141 | Website: https://ijaar.co.in/
Volume-13, Issue-6 | July – August 2026

with the quality and stability of that employment; third, to assess the contribution of tourism-linked earnings to household income levels, income diversification and economic well-being; and fourth, to identify the constraints limiting the sustainability of the pilgrimage economy and to propose policy measures for strengthening its developmental role.

Research Methodology:

An analytical and descriptive research design has been adopted, since the purpose of the enquiry is to explain relationships among tourism demand, enterprise formation, employment and income rather than to test a narrowly specified hypothesis. The design accommodates both quantitative description and qualitative interpretation, which is appropriate to a phenomenon in which measurable economic magnitudes are interwoven with social and cultural practice.

Evidence is drawn from two complementary sources. Primary material is gathered through field observation, structured questionnaires and personal interviews administered to entrepreneurs, workers and households whose livelihoods are connected with visitor activity at religious sites. These instruments elicit information on enterprise type, capital and labour use, seasonal turnover, wage arrangements and household earnings. Secondary material comprises official tourism statistics, policy documents and the published scholarly record (Ministry of Tourism, Government of India, 2021; UNWTO, 2021), which together supply the wider context within which field observations are interpreted.

Analytically, the paper proceeds by classification and comparison. Enterprises are grouped by activity and scale; employment is decomposed into direct, indirect and induced components; and income observations are compared across enterprise categories and across peak and lean phases of the ritual calendar. Qualitative responses are examined thematically to surface perceptions of opportunity and constraint. Two limitations deserve acknowledgement: earnings data are self-reported and therefore subject to recall and disclosure bias, and the pronounced seasonality of pilgrim traffic means that the timing of fieldwork can colour respondents' assessments. Triangulation across data sources has been used to temper both difficulties.

The Pilgrimage Economy: A Conceptual Framework:

It is useful to conceive of the economic life of a sacred destination as a circuit with three linked nodes. The circuit begins with demand: the arrival of pilgrims whose journey is motivated by devotion and structured by the ritual calendar. Because the underlying motive is faith rather than fashion, this demand displays a resilience uncommon elsewhere in tourism; devotees return across generations, and visitation persists through economic downturns that depress leisure travel (Rinschede, 1992; Timothy & Olsen, 2006).

The second node is enterprise. Demand becomes economically meaningful only when someone organises resources to meet it, and in pilgrimage centres this organising function is performed overwhelmingly by local micro-entrepreneurs rather than by external corporations (Shinde, 2010). The third node is the household: enterprises remunerate owners and workers, and these earnings finance consumption, education, health expenditure and further investment, some of which flows back into the enterprise sector and sustains the circuit. The multiplier logic first systematised by Mathieson and Wall (1982) operates at each turn of this circuit, as tourism receipts are re-spent on local inputs, wages and services.

Two properties of the circuit merit emphasis. It is self-reinforcing, in that a richer array of enterprises improves the visitor experience, lengthens stays and raises expenditure, which in turn supports additional enterprise. It is also porous: earnings leak outward when inputs are imported from distant suppliers, and the circuit contracts sharply in the lean season when arrivals dwindle. Policy, on this view, is essentially the art of thickening the circuit's internal linkages while cushioning its seasonal contractions (Sharpley & Telfer, 2015).

Entrepreneurial Activity in Religious Destinations:

The enterprise population that gathers around a sacred site is remarkable for its density and variety. Along the approach roads and precinct lanes of a typical pilgrimage centre one finds lodges and dharamshalas, tea stalls and restaurants, vendors of flowers, incense, vermilion and other ritual requisites, sellers of devotional literature and recorded music, souvenir and handicraft shops, photographers, barbers serving tonsure rituals, cycle-rickshaw and taxi operators, and guides who interpret the site for visitors. Most of these ventures are micro in scale, financed from household savings or informal borrowing, and operated with family labour supplemented by hired hands during festivals (Getz & Carlsen, 2000; Jaafar et al., 2011).

Three characteristics distinguish this entrepreneurial ecosystem. The first is cultural embeddedness. The goods and services traded are inseparable from the ritual life of the site: the flower seller's garlands, the priest's mediation, the craftsman's images of the deity all derive their value from the sacred context, which shields local producers from distant competition and confers a form of natural protection on indigenous enterprise (Shinde, 2010). The second is the low threshold of entry. Little formal education, licence or capital is required to set up a stall or offer a service, so entrepreneurship is open to households across the economic spectrum, including women, the young and members of historically disadvantaged communities (Scheyvens, 2007). The third is adaptability: enterprises expand, contract and even change their line of business with the rhythm of the ritual calendar, a flexibility that would be difficult for larger formal firms to match.

These strengths carry corresponding weaknesses. Cultural embeddedness can harden into dependence on a single, narrow market; ease of entry breeds intense competition and thin margins; and informality excludes most ventures from institutional credit, insurance and state support. The typical pilgrimage entrepreneur therefore operates profitably in season yet remains persistently vulnerable, a duality that recurs throughout the analysis which follows (Jaafar et al., 2011).

Employment Generation:

Employment is the most immediate channel through which the pilgrimage economy touches local welfare. Direct employment arises within enterprises serving visitors: managers and cleaners in lodges, cooks and waiters in eateries, sales assistants in shops, drivers, boatmen and guides. Indirect employment arises one step removed, among the farmers who supply vegetables and milk to restaurants, the artisans who fashion ritual objects and souvenirs, the builders who construct and repair guesthouses, and the wholesalers who provision retail stalls (Mathieson & Wall, 1982; Hall & Page, 2014). A further induced layer of employment is supported when tourism earnings are spent by recipient households on local goods and services.

International Journal of Advance and Applied Research
Peer Reviewed | International Open Access Journal
ISSN: 2347-7075 | Impact Factor – 8.141 | *Website: https://ijaar.co.in/*
Volume-13, Issue-6 | July – August 2026

The labour absorbed by this structure is heterogeneous in skill. A minority of positions, in guiding, hospitality management or accounts, reward training and language ability; the majority demand chiefly diligence and local knowledge, and are therefore open to workers whom the formal labour market passes over. Herein lies much of the developmental value of religious tourism: it converts the devotional footfall of a site into first jobs for school-leavers, supplementary work for cultivators in the agricultural off-season, and independent earnings for women operating from or near the household (Ashley & Roe, 2002; Scheyvens, 2007).

Against these virtues must be set the character of the employment created. A large share of it is casual, seasonal and informal. Engagements swell before festivals and dissolve after them; written contracts, social insurance and severance protections are rare; and earnings fluctuate with daily footfall. Workers consequently experience the pilgrimage economy as a sequence of opportunities rather than as stable careers, and many combine tourism work with agriculture or migration in a portfolio of livelihoods. The policy problem is thus not the quantity of employment, which is substantial, but its quality and continuity (Jaafar et al., 2011; Sharpley & Telfer, 2015).

Income Augmentation and Household Well-being:

For the households of a pilgrimage centre, the ultimate significance of enterprise and employment lies in income. Earnings from tourism-linked activity augment household budgets in two distinct ways. For some families the pilgrimage economy furnishes the principal livelihood: the lodge-keeper, the full-time shopkeeper and the professional guide derive most of their annual income from visitors. For a larger number it supplies a valuable supplement, layered upon farm income or remittances, which smooths consumption and finances lumpy expenditures such as school fees, medical treatment, housing improvement and social ceremonies (Ashley & Roe, 2002; Vijayanand, 2012).

The augmentation of income carries second-round benefits for the destination itself. Because most tourism earnings accrue to resident households with a high propensity to spend locally, the multiplier effect of visitor expenditure is comparatively strong, and the prosperity of the enterprise quarter radiates outward into local trade, transport and construction (Mathieson & Wall, 1982). Field observation and the wider literature alike suggest that sustained participation in the pilgrimage economy is associated with improved housing, greater investment in children's education and a measure of upward mobility among erstwhile landless households (Scheyvens, 2007; Chandralal, 2010).

Income from the pilgrimage economy is nonetheless neither uniform nor secure. Earnings are graded by location and asset ownership: enterprises adjoining the shrine or commanding the main approach earn multiples of those at the periphery, and proprietors earn more than employees, who in turn earn more than casual porters and hawkers. Earnings are also strongly seasonal, peaking during festivals and auspicious months and falling, sometimes close to zero, in lean periods. Households respond by saving in season, diversifying activities and borrowing across the trough, but those with the thinnest margins remain exposed to distress in poor years. Income augmentation through religious tourism is therefore real and widely shared, yet it is augmentation of an uneven and pulsating kind, and its translation into durable well-being depends upon mechanisms of

International Journal of Advance and Applied Research
Peer Reviewed | International Open Access Journal
ISSN: 2347-7075 | Impact Factor – 8.141 | Website: https://ijaar.co.in/
Volume-13, Issue-6 | July – August 2026

stabilisation that the destinations themselves rarely possess (Scheyvens, 2007; Jaafar et al., 2011).

Interlinkages among Entrepreneurship, Employment and Income:

The three phenomena examined above are best understood not as separate outcomes of tourism but as phases of a single circuit. Enterprise formation is the point at which visitor demand enters the local economy; employment is the mechanism by which the gains of enterprise are shared beyond the proprietor class; and household income is at once the end of the sequence and the beginning of the next round, since local consumption out of tourism earnings sustains a further tier of businesses. The strength of the whole is set by its weakest link: scarce credit that suppresses enterprise formation also suppresses hiring, and unstable employment that depresses household income also depresses the local demand upon which many small enterprises rely (Sharpley & Telfer, 2015).

This systemic reading has a practical corollary. Interventions evaluated in isolation, a credit scheme here, a training course there, will underperform expectations unless they are conceived as reinforcing the circuit as a whole. Conversely, improvements at any node propagate through the others: infrastructure that lengthens the visitor's stay raises enterprise turnover, which expands employment, which augments income, which deepens the local market. Recognition of these feedbacks should discipline both research design and policy formulation in the study of pilgrimage economies (Hall & Page, 2014).

Challenges and Constraints:

Five constraints emerge with regularity from the field evidence and the literature. The first and most pervasive is seasonality. The ritual calendar concentrates arrivals into festivals and auspicious periods, so that enterprises alternate between overwork and idleness and workers between employment and its absence. Seasonality is intrinsic to religious observance and cannot be legislated away; it can only be managed (Rinschede, 1992).

The second constraint is financial exclusion. Operating informally and lacking collateral, audited accounts or credit histories, most pilgrimage entrepreneurs cannot borrow from banks and resort instead to moneylenders at onerous rates. The consequences are stunted enterprise growth, an inability to hold stock across the lean season, and vulnerability to shocks (Jaafar et al., 2011). The third is infrastructural deficiency. Congested approaches, irregular water and power supply, poor sanitation and inadequate waste management degrade the visitor experience, cap the carrying capacity of the destination and raise the operating costs of every enterprise within it (Ministry of Tourism, Government of India, 2020).

The fourth constraint is the deficit of human capital. Training in hospitality, hygiene, book-keeping, digital payments and online visibility is rarely available to pilgrimage entrepreneurs and their workers, with the result that service quality stagnates and newer channels of custom, such as online booking, remain underused. The fifth constraint is environmental and social pressure. Mass visitation strains water sources, generates waste beyond municipal capacity and can erode the very sanctity and amenity that attract pilgrims, threatening the resource base of the entire economy (Nyaupane & Timothy, 2010; Timothy & Olsen, 2006). None of these constraints is insurmountable, but in combination they explain why the considerable gross benefits of religious tourism translate so imperfectly into secure and rising local incomes.

Policy Implications and Suggestions:

The analysis points towards a policy agenda organised around four priorities. The first is the management of seasonality. Destination authorities should cultivate a fuller annual calendar of religious, cultural and educational events, develop complementary attractions in the vicinity of the shrine, and promote off-peak visitation through pricing and publicity, so that the troughs of the ritual cycle are partially filled. Parallel measures, seasonal savings products and off-season livelihood programmes, can cushion households where demand smoothing reaches its limits (Sharpley & Telfer, 2015).

The second priority is financial inclusion. Extending microcredit, simplifying the documentation demanded of small borrowers, linking informal vendors to self-help groups and formal banking, and designing loan products whose repayment schedules follow the seasonal cash flow of pilgrimage enterprise would relieve the most binding constraint on enterprise growth. Special attention should be given to women entrepreneurs, whose participation the low entry barriers of the sector already encourage (Ashley & Roe, 2002; Scheyvens, 2007).

The third priority is investment in people and places. Public expenditure on approach roads, sanitation, drinking water, waste management and crowd facilities raises the productivity of every private enterprise in the destination and is therefore among the most broadly shared forms of support the state can offer (Ministry of Tourism, Government of India, 2020; OECD, 2020). It should be accompanied by accessible training in hospitality, hygiene, financial literacy and digital tools, delivered locally and timed for the lean season when entrepreneurs can attend. The fourth priority is sustainability and inclusion in destination governance. Carrying-capacity planning, environmental safeguards and the formal participation of local communities in destination management would protect the sacred and natural endowments upon which the entire pilgrimage economy ultimately rests (Nyaupane & Timothy, 2010; World Bank, 2020).

Conclusion:

This paper has examined the sequence by which the devotional appeal of religious destinations is converted into local economic advancement: pilgrim demand summons enterprise, enterprise generates employment, and employment augments household income, which in turn feeds back into the local economy. The evidence assembled indicates that this circuit operates powerfully in pilgrimage centres. A dense and culturally embedded population of micro-enterprises absorbs labour across the skill spectrum, extends earning opportunities to groups poorly served by formal labour markets, and channels visitor expenditure into household budgets and thence into education, health and housing.

The study has been equally attentive to the qualifications that accompany this favourable account. The employment created is disproportionately seasonal and informal; the income augmented is uneven across space and pulsating across time; and the enterprises at the heart of the system are constrained by exclusion from finance, by infrastructural weakness, by thin human capital and by mounting environmental pressure. The developmental promise of religious tourism is accordingly conditional: it will be realised where policy addresses seasonality, credit, skills, infrastructure and sustainability as elements of a single interconnected system, and it will disappoint where these are neglected.

Future research should carry the enquiry from the analytical plane pursued here towards

International Journal of Advance and Applied Research
Peer Reviewed | International Open Access Journal
ISSN: 2347-7075 | Impact Factor – 8.141 | Website: https://ijaar.co.in/
Volume-13, Issue-6 | July – August 2026

systematic empirical measurement at particular destinations, quantifying enterprise populations, employment elasticities and household income effects, and evaluating the interventions proposed above. Such site-specific evidence would refine the general conclusions of this paper and furnish policymakers with a firmer basis for harnessing the pilgrimage economy in the service of inclusive local development.

References:

1. Ashley, C., & Roe, D. (2002). Making tourism work for the poor: Strategies and challenges in southern Africa. Development Southern Africa, 19(1), 61–82.
2. Chandralal, K. P. L. (2010). Impacts of tourism and community attitude towards tourism: A case study in Sri Lanka. South Asian Journal of Tourism and Heritage, 3(2), 41–49.
3. Getz, D., & Carlsen, J. (2000). Characteristics and goals of family and owner-operated businesses in the rural tourism and hospitality sectors. Tourism Management, 21(6), 547–560.
4. Hall, C. M., & Page, S. J. (2014). The geography of tourism and recreation: Environment, place and space (4th ed.). Routledge.
5. Jaafar, M., Abdul-Aziz, A. R., Maideen, S. A., & Mohd, S. Z. (2011). Entrepreneurship in the tourism industry: Issues in developing countries. International Journal of Hospitality Management, 30(4), 827–835.
6. Mathieson, A., & Wall, G. (1982). Tourism: Economic, physical and social impacts. Longman.
7. Ministry of Tourism, Government of India. (2020). National tourism policy. Government of India.
8. Ministry of Tourism, Government of India. (2021). India tourism statistics 2021. Government of India.
9. Nyaupane, G. P., & Timothy, D. J. (2010). Heritage awareness and appreciation among community residents: Perspectives from Arizona, USA. International Journal of Heritage Studies, 16(3), 225–239.
10. Organisation for Economic Co-operation and Development. (2020). OECD tourism trends and policies 2020. OECD Publishing.
11. Rinschede, G. (1992). Forms of religious tourism. Annals of Tourism Research, 19(1), 51–67.
12. Scheyvens, R. (2007). Exploring the tourism–poverty nexus. Current Issues in Tourism, 10(2–3), 231–254.
13. Sharpley, R., & Telfer, D. J. (Eds.). (2015). Tourism and development: Concepts and issues (2nd ed.). Channel View Publications.
14. Shinde, K. A. (2010). Entrepreneurship and indigenous entrepreneurs in religious tourism in India. International Journal of Tourism Research, 12(5), 523–535.
15. Timothy, D. J., & Olsen, D. H. (Eds.). (2006). Tourism, religion and spiritual journeys. Routledge.
16. United Nations World Tourism Organization. (2021). International tourism highlights, 2020 edition. UNWTO.
17. Vijayanand, S. (2012). Socio-economic impacts in pilgrimage tourism. Zenith International Journal of Multidisciplinary Research, 2(1), 329–343.
18. World Bank. (2020). World development report 2020: Trading for development in the age of global value chains. World Bank.
19. World Travel & Tourism Council. (2021). Travel & tourism economic impact 2021. WTTC.