



# PERCEPTION OF YOUNG CONSUMERS TOWARDS KHADI FABRIC

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## ABSTRACT

The primary objective of this study was to assess the degree of familiarity and understanding with khadi among young people in the Panipat area of Haryana. The research analyzed the factors that determine whether or not young people would accept a certain kind of purchasing behavior. Two hundred and ninety-two participants aged 18 to 29 were randomly chosen to participate in the study. It was found that 62% of young people did not consider khadi to be a financially viable alternative. Forty percent of buyers reported just being familiar with cotton khadi, and 56 percent reported accepting it because to its high comfort level. Similarly, 70% of those polled said that khadi is appropriate for people of all ages. Khadi is a source of national pride because of its association with India's independence effort. The khadi movement sought to promote Indian products and encourage the boycott of imported ones, particularly cotton. Khadi continued to have political connotations even after independence. In the past, only prominent politicians and Gandhiji devotees wore khadi. Khadi, often spelled "Khaddar," is a fabric that is both hand-spun and hand-woven.

**KEYWORDS** Buying behaviour, Consumer awareness, Perception, Youth preference

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## INTRODUCTION

The economic growth of India has its roots in the country's rural areas. In this context, the federal government plays a key role in the development of khadi and rural manufacturing. Mahatma Gandhi first publicized it in 1920. Preconceived notions about client satisfaction have been developed in preparation for this work, and those notions will be used to shed light on the project's positive and bad features. Customer satisfaction with khadi and village items was the focus of a recent marketing research that polled everyone in Cube City. India has some of the world's most talented craftspeople and a long history of textile production. A rich history of artisanal excellence in fields as varied as needlework, block printing, natural dyeing, weaving, and masterful hand spinning. The history of the mysterious and beautiful cloth known as "Khadi" begins in this enchanted land, created by the hands of talented artists. Khadi, more than any other

textile, serves as a reminder that "Old is truly Gold" and a record of India's history. Commonly made from cotton, khadi may also be crafted from wool and silk to create khadi silk or woolen khadi. Fabrics of exquisite beauty are hand-spun from yarns with counts as high as 200, making them almost imperceptible to the naked eye. Due to their complexity, these methods are within the reach of only a select few. A thread spun between your fingers is an excellent example of the distinct personality and individuality of the cloth you're working with.

What is Khadi? Hand-woven textile made of hand-spun yarn, no matter how fine. This is how Mahatma Gandhi himself described Khadi. Cotton, silk, or wool may all be used in its construction. Any of these may be worn, depending on personal preference. Andhra khadi is of the highest quality. You may find silk khadi in Assam. Kathiawar is famous for its wool khadi. That is to say, hand-spinning and hand-weaving are the sole requirements for a



fabric to be considered khadi. Khadi fabric is well-known for its versatility and the fact that, thanks to an air pocket generated during weaving, it keeps the user cool in the summer and warm in the winter. Khadi has a delicate self-texture since it is manually spun and hand woven. The fabric is unique because it is woven by hand at a slow tempo, reducing the likelihood of flaws. Because the yarn for khadi is hand-spun, the fabric's texture is unlike any other and cannot be replicated. Because it becomes softer and more beautiful with each wash, khadi fabric may easily endure for four to five years. Khadi is made using locally sourced materials with little outside input, creating jobs in the process.

#### **ADVANTAGES**

- One-of-a-kind self-textured patterns are produced by hand.
- Airy, lightweight, and long-lasting
- It's a staple fabric for dressy and laid-back garments alike.

- Wearer stays toasty in the winter and cool in the summer.
- Now as a fashion fabric too
- Allows for the creation of a wide range of improved mixes when combined with other fibers
- Most significantly, khadi does not cause any pollution throughout its manufacturing process.
- It helps rural craftsmen a great deal in terms of making a living.
- Besides being woven into fabric, textiles may also be found in the forms of clothing, accessories, home decor, posh occasion garb, and more.

#### **DISADVANTAGES**

- Khadi gets easily crumpled.
- Khadi cotton is required to be starched
- Requires maintenance and care
- Expensive
- More demand and less production
- Shrinkage and bleeding of colors



**Fig -1: Showcasing Khadi as Fashion Wear**



**Fig -2: Youth Promoting Khadi**

### LITERATURE REVIEW

**Ms. Priyanka Raghani et.al (2020)** Original "Khaddar"/"Khadi" fabric comes from India, and it is a hand-spun and hand-woven textile that supports rural economies by providing work for rural craftsmen and women. Despite the fact that Khadi is an integral part of our history and identity, few individuals nowadays choose to dress in it. This research looks at the difficulties encountered by Khadi Bhandhars, or Khadi clothing retailers, while trying to sell Khadi clothing to the general public. In order to promote Khadi as a fashion fabric, the goal of this essay is to investigate the factors that contribute to the fabric's lack of popularity. Young celebrity endorsements, internet sales, encouraging exports, and research for quality enhancement are just some of the ideas that have been presented to ensure that Khadi continues to be a cherished part of Indian culture for generations to come.

**Ms. Priyanka Raghani et.al (2020)** About a century ago, khadi items sprung out in the Independence struggle, demonstrating to the world that India held the power of "Swadeshi" character and did not rely on the products of the west for its industrial development. The khadi movement remained steadfast as an essential industry as India entered a new era as an independent country, firmly anchoring rural areas at the center of our growing economic body. By the turn of the millennium, khadi had made its way into the everyday lives of those born in the wake of India's freedom,

who were also experimenting with the fabric's versatility across a range of goods that were decidedly trendier and more contemporary. It had adapted to its environment, changed for the better the lives of its consumers by combining cutting-edge conveniences with respect for the past, improved the lives of farmers and factory workers across India, and helped propel the country toward greater sustainability and rural productivity. Khadi has therefore been shown to be a game-changing commodity and textile.

**Carol Moser et.al (2019)** Online retailers may benefit from promoting impulsive purchases, even if doing so is counterproductive for the customer. This research looks at the methods used by online retailers to boost sales and the methods shoppers wish they had at their disposal to better control their spending habits. We provide two case studies: Two studies were conducted: (1) a content analysis of the 200 most popular American online retailers, and (2) a survey of impulsive online shoppers (N=151). Based on the results of Study 1, we know that e-commerce sites use many techniques to entice spontaneous purchases. These techniques include reducing perceived risks, using social influence, and increasing the sense of closeness to the goods. Study 2 reveals that on the flip side, impulsive online shoppers would prefer aids that (a) promote caution and avoidance, (b) impose spending restrictions and postponement, (c) increase checkout effort, (d) make expenses more visible, and (e)



dampen product desire. These results guide the development of "friction" technologies that encourage consumers to exercise more caution while making purchases.

**Dr. Veena Jha et.al (2018)** Many people believe that Gandhiji, our national father, is responsible for spreading the word of khadi. It never served any decorative purpose in Gandhi's time. But today there's a plethora of options in soothing hues and smooth finishes to choose from. The appearance and feel of khadi are unmistakable. This study aims to analyze the impact of numerous demographic factors on the decision to purchase Khadi fabric. Empirical study was undertaken in the Indore division, involving interviews with 110 people, to get the required data. SPSS was used to examine the questionnaire data to see whether there was a difference in Khadi fabric buying choices depending on respondents' gender or age. Gender had a part in the marketing, environmental, and overall variables, but age did not play a significant impact in the purchasing decision of Khadi fabric. The results of this research should help retailers do better in the marketplace in the future.

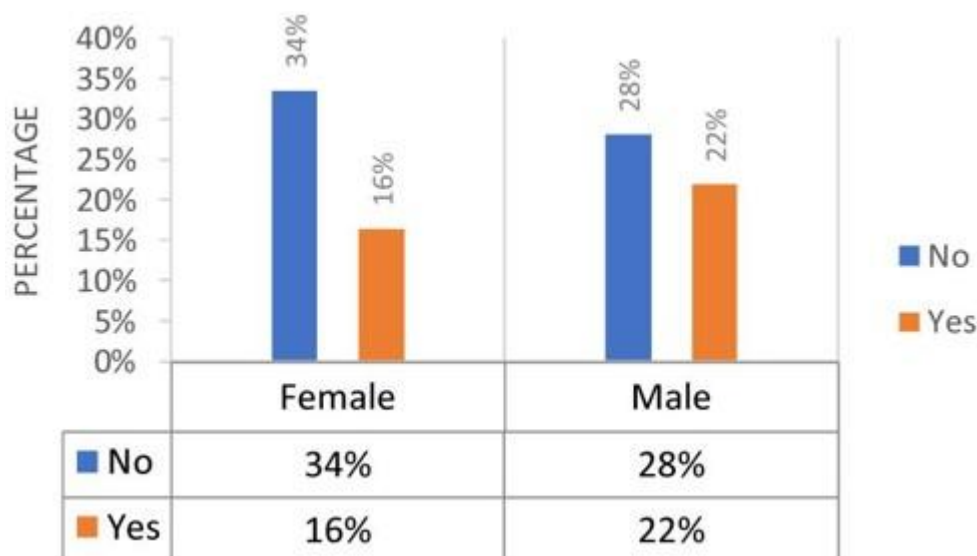
**Jain and Gera (2017)** stated there are a lot of issues that need to be resolved with handloom. Although the Indian government is helping to boost weavers' production and marketability, many are still struggling to make ends meet. It was proposed that weavers be provided access to market data and training in

order to ensure that handloom textiles are produced to meet the needs of the current consumer interest. In this light, it's crucial to take a fresh look at handlooms' marketing strategies by expanding on the industry's strengths, such as creativity and adaptability. To better understand the connection between the idea of markets and the processes of the handloom and khadi industries, this research aims to examine the marketing practices of these two sectors. In addition, it hopes to provide light on the ways in which Handlooms and Khadi, together with the associated manufacturing, pricing, distribution, promotion, and exchange practices, interact with markets and marketing organizations. As such, it provides illuminating clues regarding the Khadi and Handloom Industries of Kerala's marketing strategies.

#### **METHODS**

Starting in December 2021, primary data will form the backbone of the descriptive study. Questions on the participants' demographics, khadi expertise, and purchasing patterns were included in the survey to gauge acceptance of the product. The data was collected using a well-structured Google Forms questionnaire. The study was conducted in the Israna, Madlauda, Samalkha, and Panipat neighborhoods of the Panipat district. The study's sample was selected using a purposeful and straightforward sampling strategy. We did not do statistical analysis on the unfinished questionnaires.





**Fig 3. Percentage of youth perceiving khadi as a pocket-friendly option**

**DATA ANALYSIS**

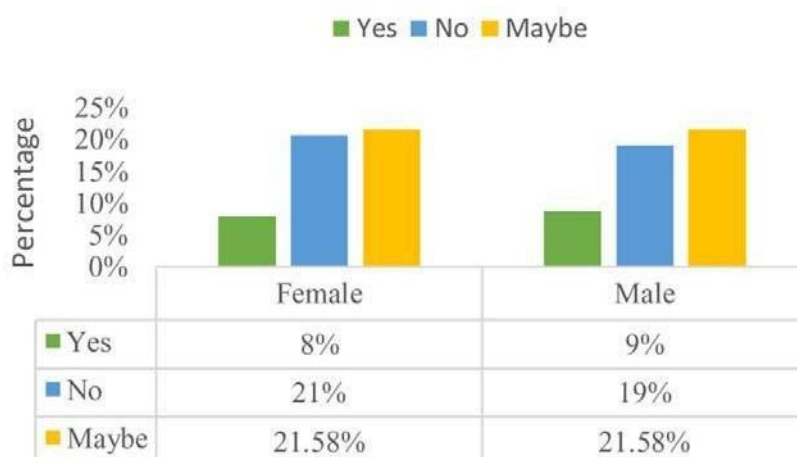
Figure 3 shows how often each perspective was reported by both male and female respondents. Apparently, 62% of young people do not consider khadi garments to be cost-effective. It also revealed that a sizable percentage of both men and women (28%) do not consider khadi to be cost-effective. The majority of the young people surveyed were students, who were assumed to be very cost-conscious for this research. It's reasonable to suppose that young people look for reasonably priced garments, however the replies indicated that khadi clothing is not seen as being in this price range. Only 16% of women and 22% of men surveyed saw khadi as a cost-effective choice.

The frequency distribution of young people's opinions in the Panipat area is shown in Figure 4. Only a small fraction of those surveyed saw khadi as fashionable. Among the candidates, just 8% of women and 9% of men thought khadi was trendy. Forty percent of those polled did not think khadi was on fleek. Similarly, 43% of male and female respondents who were unfamiliar with khadi clothes said they did not know whether or not it was popular. As a result, it became clear that people in their area do not know the most recent information on khadi. Only 17% of shoppers surveyed said that khadi still has gravitas and may be fashionable. Respondents' lack of knowledge led to the conclusion that customers generally aren't up-to-date on khadi's most recent developments.

**Correlation of categorical data**



Both the phi statistic and Cramer's V are chi-square-based metrics of association.



**Fig 4. Perception of youth for khadi being trendy**

the connection between discrete categories. Both numbers between 0 and 1 imply a weak connection, while values in the middle indicate a strong one. When these measurements are closer to 0.00, it indicates a weaker association, and when they are closer to 1.00, it indicates a stronger relationship. Weakness, moderateness, and strength are all valid descriptors for values between 0 and 1. Table 1 displays the values and how they are interpreted using Cohen's rule of thumb. Table 2 displays the results of the test that examined the possible gender gap in khadi purchases. Gender differences in

Both numbers between 0 and 1 imply a weak the fashion-forwardness of khadi. There was only a minor correlation between gender and khadi purchases and acceptability, suggesting that these behaviors are not based on sexual orientation.

**Correlation analysis using Phi coefficient:** To examine the nature and degree of the connection between the variables, a correlation analysis was performed. Table 1 shows a small positive association between male and female khadi purchasers ( $r = 0.112$ ).

**Table 1. Correlation analysis (n = 292)**

S.No.	Purchased khadi for clothing	No	Yes	total
1.	Female	98	48	146
2.	Male	82	64	146
3.	Total	180	112	292

$$Rphi = (ad-bc)/\sqrt{(a+b) * (b+d) * (a+c) * (c+d)}$$

Numerator = 2336; Denominator= 20729.943; Rphi Value = 0.112

There was a marginally significant positive association between males and the purchase of khadi, according to the statistics. It claims that customers' interest in khadi does not vary by sexual orientation. Small impact magnitude is consistent with the finding.

Correlation analysis using Carmer's V

$$Cramer's V = \sqrt{(X^2/n) / \min (c-1, r-1)}$$

In which,

X2: It is the Chi-square statistic;

N: It represents the total sample size

R: It is equal to the number of rows;

C: It is equal to the number of columns





**Table 2. Correlation analysis (n = 292)**

S. No.	Khadi's acceptance as a trendy option	Maybe	Yes	No	Total
1.	Female	63	23	60	146
2.	Male	63	25	58	146

$X^2 = 0.117$ ,  $n = 292$ ,  $R = 2$ ,  $C = 3$ ,  $V = 0.02$

**Table 3. Knowledge and awareness on khadi among youth (n=292)**

S.No.	Questions	Response	f	%
1.	Khadi is what type of fabric?	Obtained from plant(cellulosic)	154	52.7
		Synthetic	56	19.2
		Obtained from animal (Animal fibre)	25	8.6
		No idea	57	19.5
2.	Number of khadi fabric garments you possess in your wardrobe	0	58	19.9
		1-3	172	58.9
		4-6	58	19.9
		7-9	1	0.3
		10 and above	3	1.0
3.	How do you prefer to wear khadi?	Casual wear	88	30.1
		Occasional wear	69	23.6
		Used in home textiles	56	19.2
		Festive wear	41	14.0
		Party wear	9	3.1
		None of the above	29	9.9
4.	Which mode do you prefer for khadi shopping?	Khadi stores	161	55.1
		Local stores	60	20.5
		Online stores	32	11.0
		Exhibitions	26	8.9
		Private retailers	13	4.5
5.	What variety of khadi fabric you are aware of?	Khadi cotton	118	40.4
		Khadi silk	27	9.2
		Khadi wool	18	6.2
		All the above	109	37.3
		None	20	6.8

Cramer's test for correlation was used to analyze the interdependence of factors. Table 2 displays the results, which demonstrated a statistically insignificant positive correlation between consumers' approval of khadi as a fashionable alternative and the gender of the customers. A tiny impact size is consistent with this finding.

Table 3 shows that although many respondents were familiar with the khadi cotton supply chain, this was not the case for other raw materials. Only 8.6 percent of those asked were aware that khadi may also be made from animal fiber. Synthetic (polyvastra) khadi exhibited a similar familiarity rate of 19.2%. At least one khadi item is owned by the vast majority of responders. Twenty percent of those surveyed had no khadi clothing at all. Fourteen percent possessed

between four and six khadi outfits, while just one percent had more than 10. Nearly 30% of those surveyed said they wore khadi on a regular basis, with another 24% saying they wore it sometimes. About 3% thought it might be worn as a party outfit, and 14% favored it as a choice for festive clothing. Respondents were happy with the quality of khadi and said it was their go-to for casual and everyday wear. Fewer people wear khadi to parties and celebrations because they think it is inappropriate attire. over 10% of respondents did not want khadi in any form, while over 20% said it should only be used for household textiles. A survey found that 55% of customers preferred shopping at khadi shops and 21% preferred shopping at local businesses to purchase khadi. Only 4.5% of those polled went with non-chain stores. Forty-four



percent of respondents said they were familiar with the 'cotton khadi' kind. Almost 40% knew there were three types of khadi fabric: cotton, silk, and wool. It was estimated that 7% didn't know which kind was which. Only a small fraction of those polled knew that cotton comes in many types than only khadi.

### CONCLUSION

Young people in the Panipat area did not consider khadi to be an option since they did not think it was fashionable. The female demographic (16%) was said to have dressed in a much more cost-effective manner than the male demographic (80%). The vast majority of those who responded (38%) did not think it was cost effective. Many shoppers bypass khadi in favor of other brands because they provide greater variety in terms of style and color. As a result, it was deduced that the vast majority of respondents had never heard of the khadi brand. Despite the rise of e-commerce and the widespread usage of the internet by citizens even during covid, just 11 percent of khadi was purchased online in 2016. This indicates that khadi has not yet achieved mainstream success. It's true that many young people have a favorable impression of khadi, but widespread adoption is still unusual. According to the results, just 7.87% of individuals found celebrity fashion to be acceptable, while 58% believed that comfort was more important. The brand name component (which accounted for 7%) was also determined to be insignificant. The results of the aforementioned poll and the results of the aforementioned research articles indicate that the general public is aware of khadi and its history, its proponents, and its effects.

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