

Impact of modernisation on Saree as a culturally worn and adorn drape: Special reference to the weavers of Banaras, Uttar Pradesh

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ABSTRACT

The saree, a quintessential Indian garment, symbolizing cultural inclusivity, has a pinnacle representative in the Banarasi Silk Saree, renowned for its elegance and historic origins in Banaras. However, the surge of Modernisation, with machinery overshadowing traditional handweaving, has jeopardized the livelihoods of around 182 Banarasi handweavers across different weaving hubs. This study delves into the multifaceted impact of Modernisation on this traditional attire, assessing weavers from Sarnath, Sunarpura, Mubarakpur, Lahurabir, Jaitpura, and Vishwanath Gali. Interviews and quantitative methods reveal the clash between fast fashion and authentic craftsmanship, highlighting the challenges faced by the artisans. While acknowledging the positive global appeal of Banarasi Silk, the study underscores the urgent need for a balanced approach that preserves cultural roots amid the onslaught of Modernisation, ensuring the sustainability of traditional handweaving in the face of economic pressures.

Keywords: Saree, Modernisation, Culture and Traditions, Weavers, Zari, Silk, Z-generation, Poshak, Handloom.

INTRODUCTON

The saree, a seamless yarn and grace enhancer of Indian women, is globally recognized and appreciated. It stands as a fashion statement today, cherished by both working women and homemakers. Each Indian region showcases its cultural essence through distinct saree styles. South India offers traditional Kanjivaram and Malabar Silk Sarees, while Maharashtra features Nau-vari Sarees. The Northern states, including Bengal, Uttar Pradesh, Bihar, and Uttarakhand, highlight Banarasi and Bhagalpuri Sarees. Madhya Pradesh is known for Chanderi Silk Sarees, Rajasthan for Kota Sarees, and Gujarat for intricate Patola Sarees. The diversity and draping techniques of these culturally enriched sarees are vast and varied. Past research has delved into the historical significance of the saree, its evolution over time, and its impact on contemporary fashion. Studies by Banerjee (2011) and Ramaswamy (2015) have traced the origins of the saree to ancient civilizations, highlighting its evolution through the ages. These works emphasize the saree's role in societal and cultural settings, illustrating how it has adapted to changes in fashion while retaining its traditional essence.

Figure 1.1 States of India boasting a rich tapestry of unique Saree



Source: <https://sohum Sutras.com/pages/the-sarees-of-india>

Figure 1.1 showcases diverse states boasting a rich tapestry of unique sarees, each reflecting the cultural heritage and traditions of their respective region. Banaras, also known as Kashi, is one of the world's oldest cities, thriving through the ages. It is a major cultural and art center. Banaras holds the Handweaving machines from centuries-old Weaver Households. The skilled Handweavers of Banarasi Silk Sarees, majority hails from

the Muslim community, represent the last generation of this craft in the city. "Weaver" is defined as "someone who weaves fabrics. "Weaving is a fabric-making technique in which two unique sets of yarns or threads are intertwined at right angles to create a fabric or cloth. Knitting, lace making, felting, and braided plaiting are the other approaches.

Figure 1.2 The intricate process of crafting and weaving of the Banarasi Silk Saree Sarnath.



Source: Field Work

Figure 1.2 illustrates the intricate weaving process, captured during fieldwork to provide a detailed view of the technique. The longitudinal threads are called 'Tana' in the local language, while the lateral thread is known as 'Bana'. This interweaving of 'Tana and Bana' creates the elegant attire called Saree.

Literature Review

The history and significance of the saree in Indian culture are well-documented, reflecting its role as a symbol of grace, tradition, and identity. Desai (2010) and Mukherjee (2016) provide detailed analyses of regional sarees, with Desai focusing on the Kanjivaram and Malabar Silk Sarees of South India and Mukherjee highlighting the historical and economic importance of Banarasi and Bhagalpuri Sarees in Northern India. Rathore (2014) discusses initiatives to uplift weavers by promoting brocade designs among youth, while Singh (2009) explores Prime Minister Modi's efforts to support handweavers in Banaras. Mohan (2017) presents a grim picture of weavers' hardships during demonetization, particularly affecting Muslim weavers in Banaras. Recent studies by Patel (2018) and Sharma (2020) examine the saree's role in modern fashion, with Patel noting the international acclaim for traditional sarees like the Patola from Gujarat, and Sharma emphasizing the saree's versatility and timeless appeal. The Banarasi silk saree,

renowned for its intricate brocades, exemplifies India's rich textile heritage (Sinha, 1998). Government initiatives and studies have aimed to support weavers and preserve traditional craftsmanship, yet challenges such as copyright protection and the impact of modernization persist (Singh, 2009; Rathore, 2014). The COVID-19 pandemic exacerbated these vulnerabilities, highlighting the need for resilience and revival strategies (Dhar Dubey, 2020). Overall, the sustainability of the saree and the livelihoods of weavers depend on ongoing research, governmental support, and innovative approaches to adapt to contemporary challenges (Khan & Das, 2018; Turner, 2021).

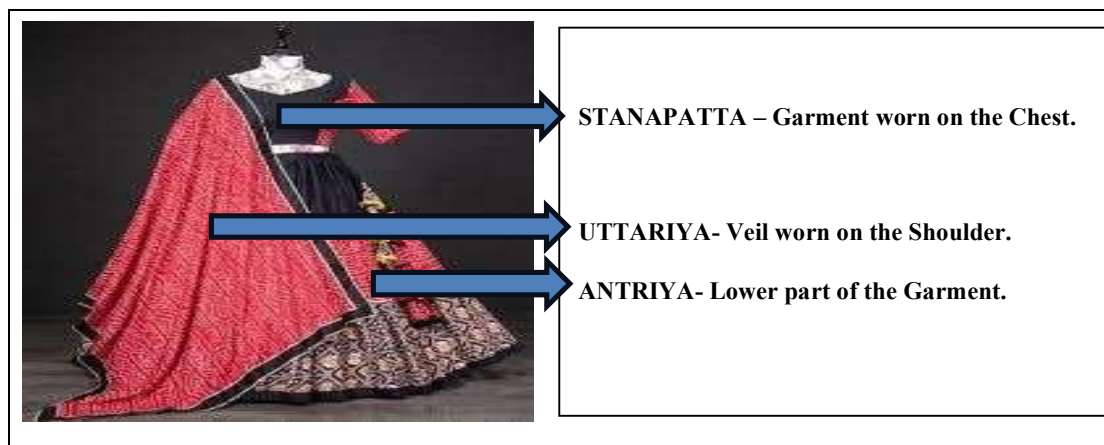
Research Gap

No existing literature has explored the preferences of Generation Z and how the modern world impacts the cultural artifact of the Saree. Similarly, there is a noticeable absence of studies on how modernization influences the Saree, which is revered globally as a tradition. Additionally, there is a gap in research regarding governmental collaborations with affluent individuals to safeguard India's cherished Saree with respect to Modernization.

History

A saree requires little introduction. For those of us who don't know what it is, it's a traditional clothing piece worn by Indian ladies for decades. A saree is a traditional Indian garment, a long rectangular cloth draped elegantly around the body. Worn for both special occasions and daily wear, it is a staple in Indian culture. Originating from the Indus Valley Civilization, the word "saree" comes from the Sanskrit "Sattika," a three-piece women's attire. It is India's first seamless garment, transcending caste boundaries. Times of India (2019)

Figure 1.3 A Three-piece ensemble tailored for women called Sattika.



Source: <https://www.soosi.co.in/products/lehenga-choli-the-real-essence-of-gujarati- with patola and-bandhani-print-combination-in-lehenga-choli-gari001gl>

References to Sattika are primarily found in Sanskrit and Pali texts. In the 6th century B.C., this three-piece garment was called 'Poshak' in Hindi. The Antriya, similar to a dhoti, evolved into the lehenga or ghagra in certain regions. The Uttariya became the dupatta or veil, while the Stanapatta transformed into the modern choli or blouse. (ibid)

Figure 1.4 The evolution of the three-piece tailored fabric into the timeless form of a Saree.

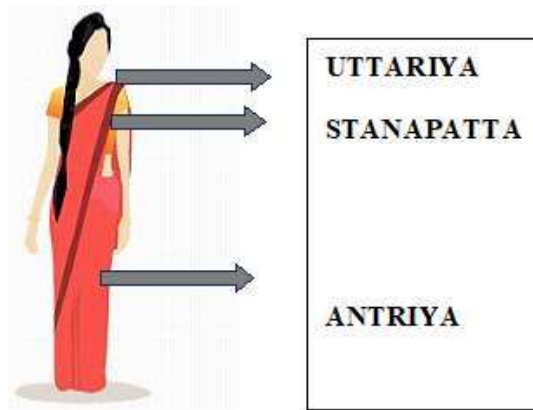
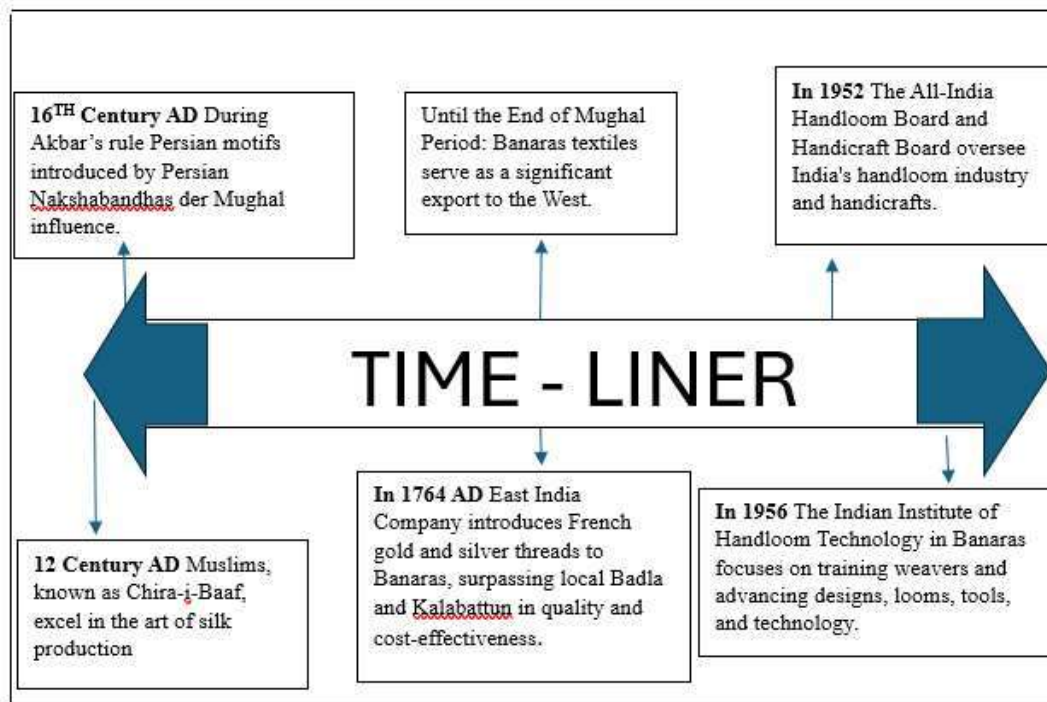


Figure 1.4 highlights the metamorphosis of the traditional Sattika, originally worn as female attire, into the Saree. It exemplifies how the three components of the Sattika are still incorporated into the Saree, albeit in a distinct and elegant manner.

The Saree has evolved as a seamless garment worn gracefully by the Indian women, adapting draping styles to local climate and cultures. Kashyap, M.V. (2023).

Initially made of cotton and dyed naturally with substances like Turmeric and Indigo, Saree later embraced heavy motifs and embroidery, shifting to chemical dyes introduced by the Britishers. Times of India, (2019); Nayeem & Bari, (2023). Silk holds a prestigious position in Saree crafting, symbolizing elegance, tradition, and opulence Rao, (2017). Known for its intricate weaving patterns, vibrant colours and a luxurious feel, Silk Saree is popular for special occasions like weddings and festivals Gupta & Singh, (2020). The Handloom Industry flourished under Hindu and Muslim influences in Banaras and becoming crucial export to the west during Mughal era S. Amrita, (2008).

Figure 1.5 The Timeline of the Silk Production in India.



The Queen: Banarasi Silk Saree:

The Banarasi Silk Saree is known as the queen of Sarees as said by the locals. These Sarees are renowned for their exquisite brocade work, Zari borders and luxurious Silk fabric with origins dating back to the Mughal Empire. Crafted by weavers from Persia, the designs are inspired by Indian Mythology such as

nature and architecture featuring intricate motifs like Flowers, Peacocks and Paisleys with Zari work adding a distinctive touch S. Amrita, (2008).

Figure 1.6 The Banarasi Zari Work



Source: Field Work

Figure 1.6 describes the Zari work on the Bridal Banarasi Silk Saree. Zari threads in Banarasi sarees are made of pure gold or silver intricately twisted around a silk thread, creating a durable composite thread. Skilled artisans dedicate significant time and effort to achieve precision in the intricate craftsmanship of Zari work. Kumar, S. (2020). The luxurious Banarasi Silk Saree, known for its intricate craftsmanship, is made by weavers facing difficult conditions despite the saree's popularity. The onset of Modernization, influenced by British colonialism, transformed India's cultural and clothing landscapes. Traditional attire like the Dhoti-Kurta and Saree gave way to Western-inspired clothing, raising concerns about cultural identity loss. Modernization brought economic growth but also cultural degradation through Westernization of clothing. This spurred the Swadeshi Movement, advocating for indigenous products and self-reliance to counter colonial influence. Artisans in places like Banaras played a vital role in preserving India's traditions amid Modernization challenges. The Swadeshi Movement symbolized cultural revival and resistance against Western dominance. Bandyopadhyay, S. (2004)

Various literature Reviews describes the impact of Modernization on the weavers of Banarasi Sarees such as India is renowned for its cultural diversity and communal harmony. It is famous for its spiritual significance and draws numerous visitors daily. The allure of Banarasi Sarees extends globally, with demand from countries like the U.S., U.K., Australia, and Russia, especially for weddings. These sarees have ancient roots, mentioned in texts like the Rig-Veda and associated with Lord Buddha's enlightenment N. Doval, (2016). Banaras and its Banarasi Sarees epitomize India's rich cultural heritage and are cherished worldwide for their beauty and cultural significance.

However, the introduction of power-looms in Banaras during British colonial rule has challenged the traditional handloom industry, as many weavers have shifted to power-looms and cheaper Chinese silk threads for economic gains (Regan & Khan, 2019). This shift has impacted the authenticity of Banarasi sarees and the livelihoods of handloom workers, particularly in areas like Peeli Kothi, Lallapura, Sunarpura,

and Ashfaq Nagar, where Muslim artisans have long practiced their craft. Modernization has made sarees more accessible but has also led to a decline in traditional weaving skills, putting the unique beauty of regional sarees at risk. The focus of the younger generation like gen-Z's on fast-paced, tech-centered lifestyles further devalues traditional skills, leaving handweavers struggling in today's world.

The difficulties experienced by handloom workers were exacerbated during both the Demonetization period and the COVID-19 pandemic. These challenges included delays in payments and economic uncertainties, leading to a situation where some weavers were compelled to give up their long-standing family businesses D. Dubey, (2020). The hardships faced by weavers, particularly Muslim weavers in Banaras, during the period of demonetization. It portrays their stories as deeply distressing, revealing the drastic decline in their income following demonetization. These weavers, who heavily rely on cash transactions, experienced a significant reduction in their earnings due to disruptions in the financial system caused by demonetization. Mohan, (2017). Through several schemes and initiatives by government of India aimed at supporting the handloom weavers of Banaras but still due to various causes the weavers are lacking behind.

Objectives of the Study

1. Examine the draping techniques associated with Sarees.
2. Investigate the socio-cultural significance of Banarasi Sarees.
3. Explore the saree's adaptation in modern fashion, both within India and Internationally.
4. Assess the impact of Modernization on traditional handweaving, with a focus on Banarasi handweavers.
5. The efforts made by the Government of India to assist the handweavers of Banaras.

METHODOLOGY

Sample

Participants included 182 weavers from various weaving locations in Banaras city, such as Sarnath, Sunarpura, Mubarakpur, Lahurabir, Jaitpura, and Vishwanath Gali. The sampling method used was Purposive Sampling, which involved selecting participants based on specific criteria relevant to the study. Inclusion criteria were set to include weavers actively engaged in handloom weaving in Banaras, while exclusion criteria were applied to exclude individuals not involved in this occupation. Demographic characteristics such as age, gender, years of experience, and socioeconomic status were also considered during participant selection.

Material Used/ tools of the Study

The study employed a Mixed-Methods research approach, utilizing both Qualitative and Quantitative Methods to gain a comprehensive understanding of the phenomena under investigation. An Interview Schedule and Narratives was utilized during fieldwork to collect data from participants. The research included both Primary Research data collection through Interview Schedule and Secondary Research from

existing literature and sources such as Case Studies, Websites, Journals, Newspaper Articles, Thesis, Research Articles etc.

Procedure

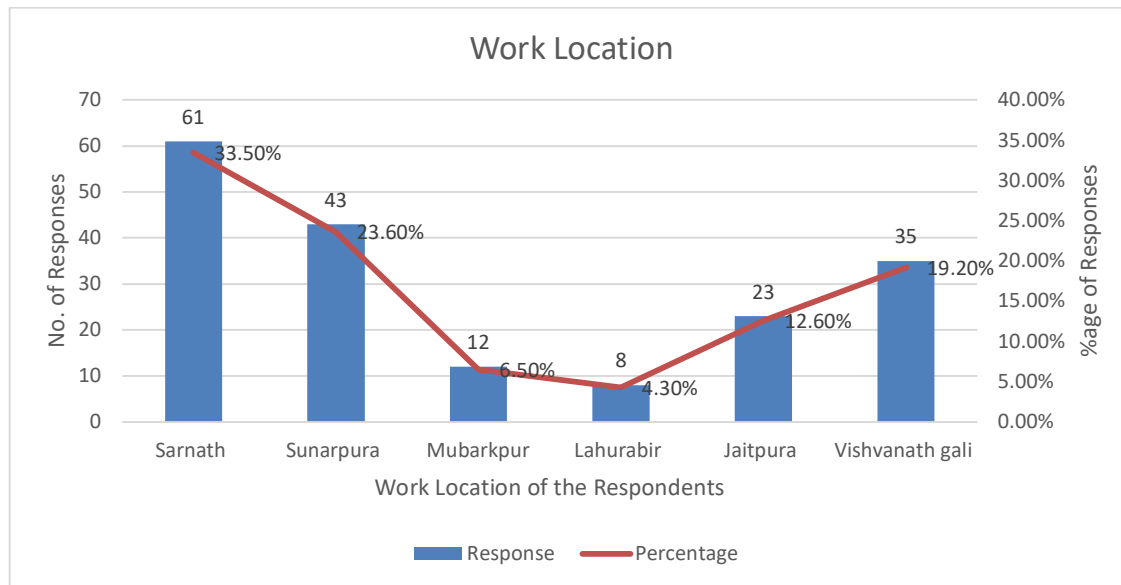
Data collection involved the use of an Interview Schedule and gathering of Narratives, considering the lower educational level of the population studied. Responses were organized in a tabular format with corresponding percentages. Statistical graphs were also utilized to visually represent the study's significance. This comprehensive method aimed to blend theoretical understanding with firsthand experiences, providing a nuanced perspective on the impact of modernization on Banaras handloom weavers.

RESULTS AND DISCUSSION

Table I. Work Location of the Respondents

Work location	Response	Percentage
Sarnath	61	33.5%
Sunarpura	43	23.6%
Mubarkpur	12	6.5%
Lahurabir	8	4.3%
Jaitpura	23	12.6%
Vishvanath gali	35	19.2%
Total	182	100%

Figure I.A



Interpretation

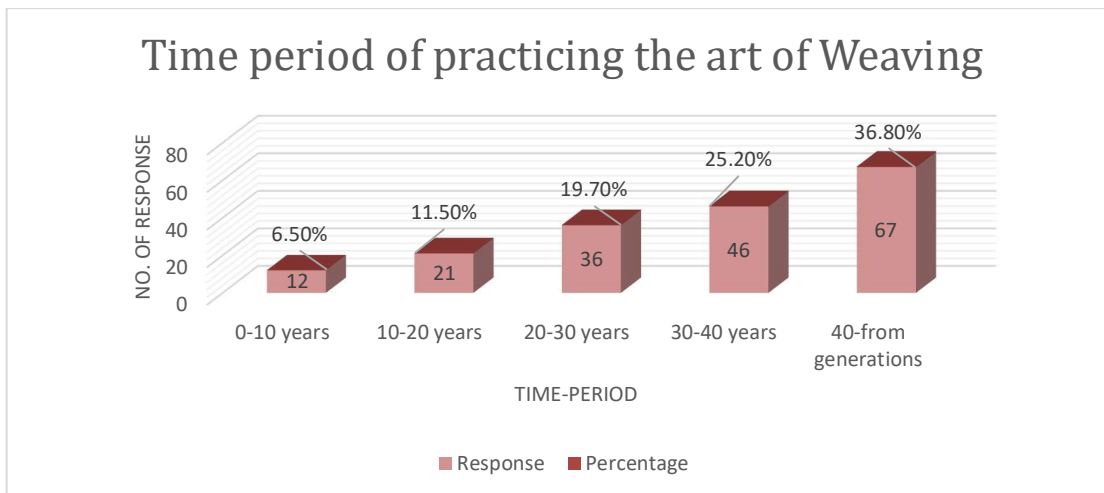
Table I summarizes the distribution of responses from 182 Banarasi weavers across different work locations. Sarnath emerges as the most significant location with 33.5% of the responses, followed by Sunarpura at 23.6% and Vishvanath Gali at 19.2%. Mubarkpur and Lahurabir show the lowest engagement levels. This

geographical distribution not only reflects the historical evolution of Banarasi weaving but also signifies the socio-economic importance of these locations for the weavers. These communities are not just craftspeople but also custodians of tradition, showcasing the cultural richness of the region. Understanding these dynamics provides valuable insights into the challenges faced by weavers and their commitment to preserving this timeless art form, ultimately culminating in the creation of exquisite Banarasi sarees that embody a profound cultural legacy.

Table II Showcase the time-period of practicing the art of weaving.

Time period	Response	Percentage
0-10 years	12	6.5%
10-20 years	21	11.5%
20-30 years	36	19.7%
30-40 years	46	25.2%
40-from generations	67	36.8%
Total	182	100%

Figure II A



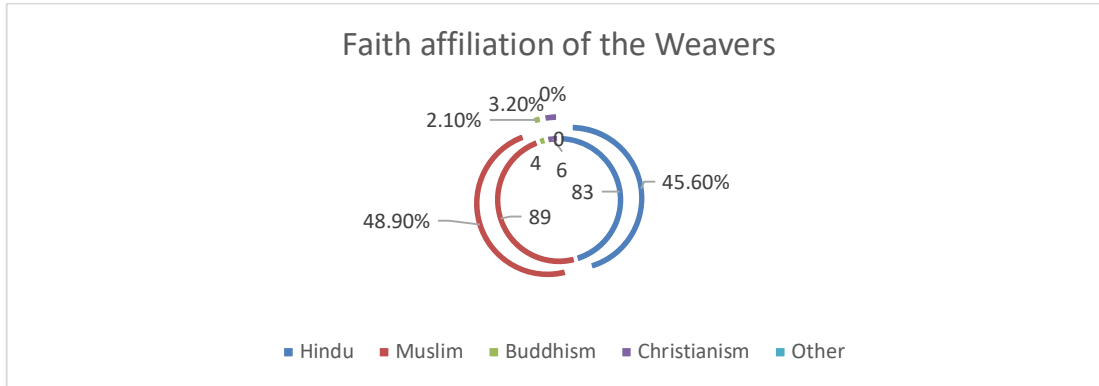
Interpretation

The table presents the distribution of responses according to the duration of time respondents have been associated with their work location, categorized into five distinct time periods. Among the total of 182 respondents, the smallest group consists of those who have been at their location for 0-10 years, totalling 12 responses, which accounts for 6.5% of the total. The next group, with 21 responses (11.5%), represents those who have been at their location for 10-20 years. A larger segment, comprising 36 responses (19.7%), includes individuals who have been at their location for 20-30 years. The second-largest group is made up of those with 30-40 years of experience at their work location, totalling 46 responses, or 25.2% of the total. The most significant portion of respondents, 67 in number (36.8%), are those who have been at their work location for over 40 years, indicating a generational association. This distribution highlights a trend where the majority of respondents have long-term or generational ties to their work location, with fewer individuals being newer to their positions.

Table III The Affiliated faith or the Religion the respondents belong.

Affiliated faith or Religion	Response	Percentage
Hindu	83	45.6%
Muslim	89	48.9%
Buddhism	4	2.1%
Christianism	6	3.2%
Other	0	0%
Total	182	100%

Figure III A



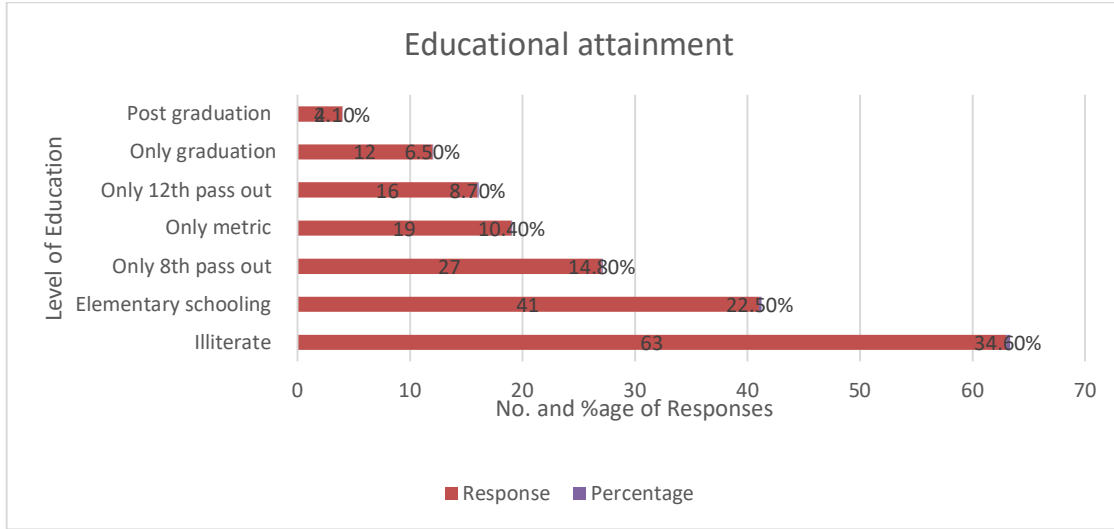
Interpretation

Table III demonstrates the religious diversity within the Banarasi weaving community, showcasing a harmonious coexistence of Hindu, Muslim, Buddhist, and Christian weavers. Hindu weavers constitute 46%, emphasizing their significant role, while Muslim weavers contribute 49%, highlighting inclusivity across religious lines. The smaller yet notable presence of Buddhist (2%) and Christian (3%) weavers adds to the cultural richness of Banaras handloom weaving. With no respondents in the "Others" category, the table reflects a clear representation of major religious communities, signifying communal harmony within the profession. This diversity not only enriches the weaving tradition but also fosters unity, weaving together threads of shared cultural heritage across religious boundaries in the vibrant tapestry of Banaras handloom weaving.

Table IV Educational attainment of the Respondent

Educational attainment	Response	Percentage
Illiterate	63	34.6%
Elementary schooling	41	22.5%
Only 8 th pass out	27	14.8%
Only metric	19	10.4%
Only 12 th pass out	16	8.7%
Only graduation	12	6.5%
Post graduation	4	2.1%
Total	182	100%

Figure IV A



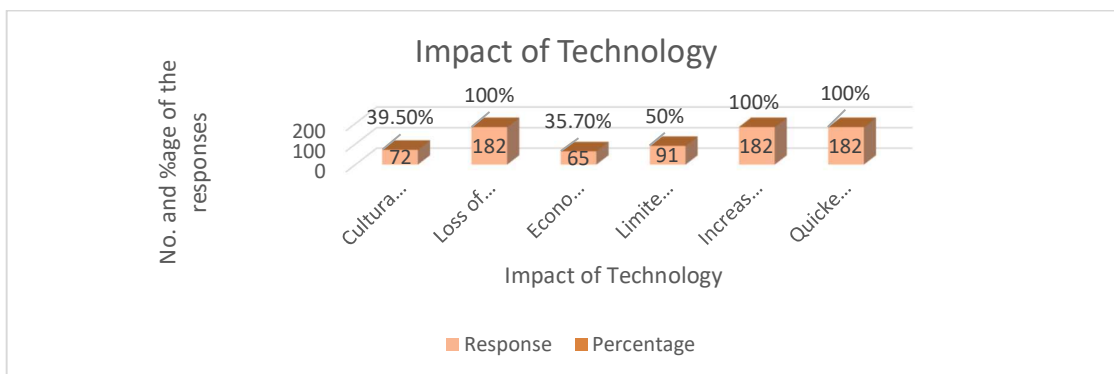
Interpretation

Table IV indicate a predominant trend of low educational attainment among Banaras weavers. A significant portion, 34.6%, are illiterate, with an additional 22.5% having only elementary schooling. This suggests challenges in accessing education. Only 6.5% are graduates, and 2.1% have post-graduate degrees, indicating a minimal proportion with advanced education. This low educational level may pose challenges in adapting to modernization, utilizing new technologies, and competing effectively in evolving markets. Addressing these educational disparities is crucial for integrating Banaras handloom traditions sustainably with contemporary practices.

Table V Impact of technology on the production of Banarasi Saree.

Impact of technology	Response	Percentage
Cultural deterioration	72	39.5%
Loss of authenticity	182	100%
Economic disparity	65	35.7%
Limited access for some Weavers	91	50%
Increased efficiency and precision	182	100%
Quicker process of pattern implementation	182	100%

Figure V A



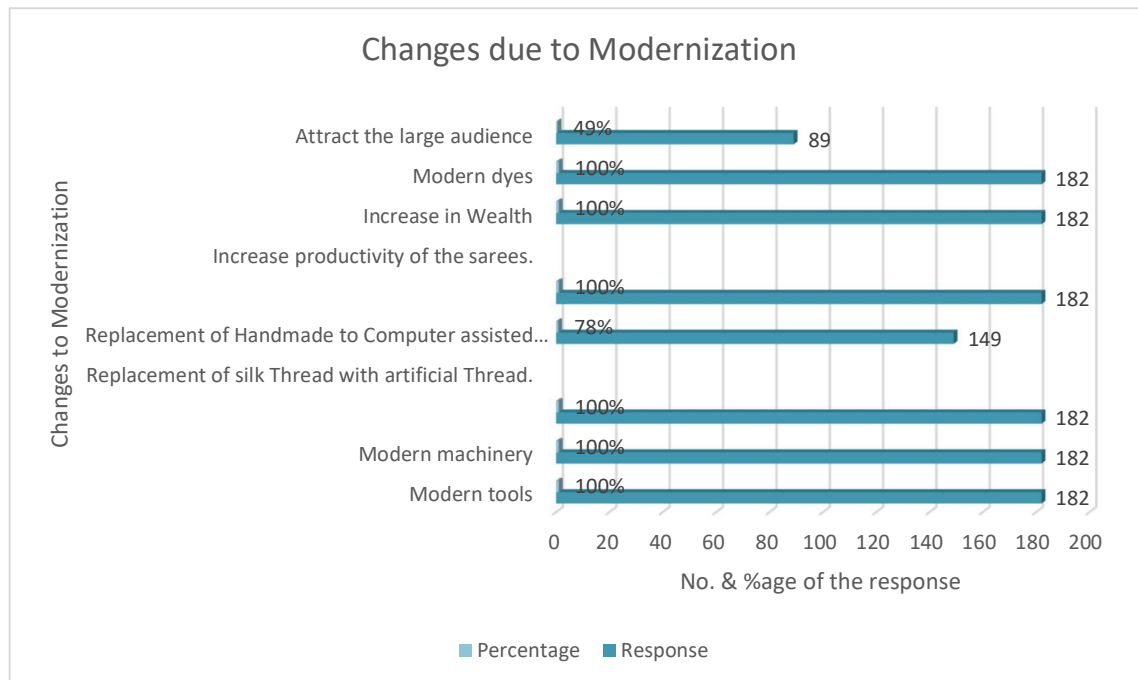
Interpretation

Table V presents insights into the impact of technology on Banaras Saree production, highlighting both positive outcomes and challenges faced by weavers. The findings show unanimous acknowledgment of increased efficiency and quicker pattern implementation due to technology. However, 39.56% of weavers express concerns about cultural deterioration and loss of authenticity. Economic challenges are also significant, with 35.70% highlighting economic disparity hindering their ability to embrace modern tools and machinery. This suggests a need for a balanced approach that considers economic realities while preserving cultural authenticity in the transition to modernization for Banaras silk sarees.

Table VI The changes observed by the respondents with respect to Modernization.

Changes due to Modernization	Response	Percentage
Modern tools	182	100%
Modern machinery	182	100%
Replacement of silk Thread with artificial Thread.	182	100%
Replacement of Handmade to Computer assisted designs	149	78%
Increase productivity of the sarees.	182	100%
Increase in Wealth	182	100%
Modern dyes	182	100%
Attract the large audience	89	49%

Figure VI A



Interpretation

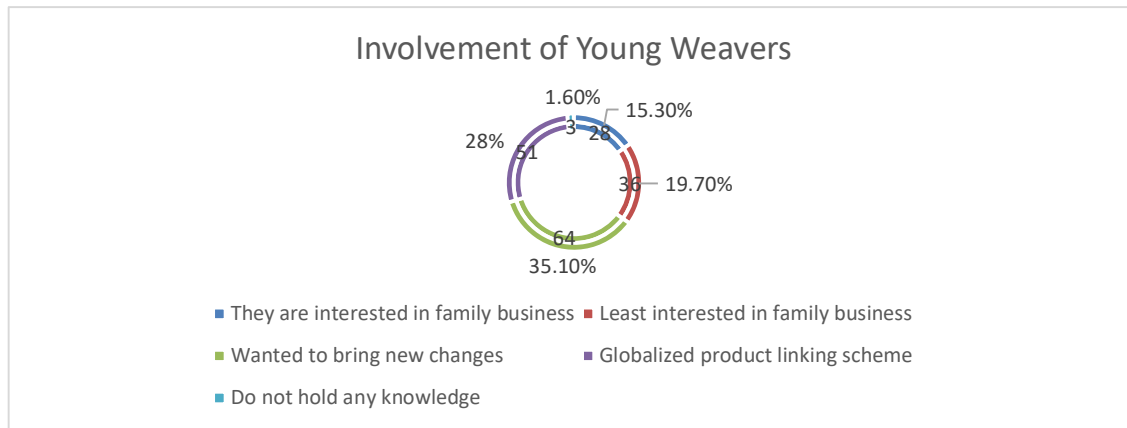
Table VI shows that Banaras weavers unanimously acknowledge modernization's transformative impact on their craft, including the adoption of modern tools, machinery, and artificial thread substitutes. While there's

a positive sentiment regarding increased productivity and wealth, 49% of weavers express concerns about potential distortions to the cultural and heritage aspects of authentic weaving practices, emphasizing the need for a balanced and culturally sensitive approach.

Table VII Involvement of the young Weavers in continuing the tradition.

Involvement of young Weavers.	Response	Percentage
They are interested in family business	28	15.3%
Least interested in family business	36	19.7%
Wanted to bring new changes	64	35.1%
Globalized product linking scheme	51	28%
Do not hold any knowledge	3	1.6%
Total	182	100%

Figure VII A



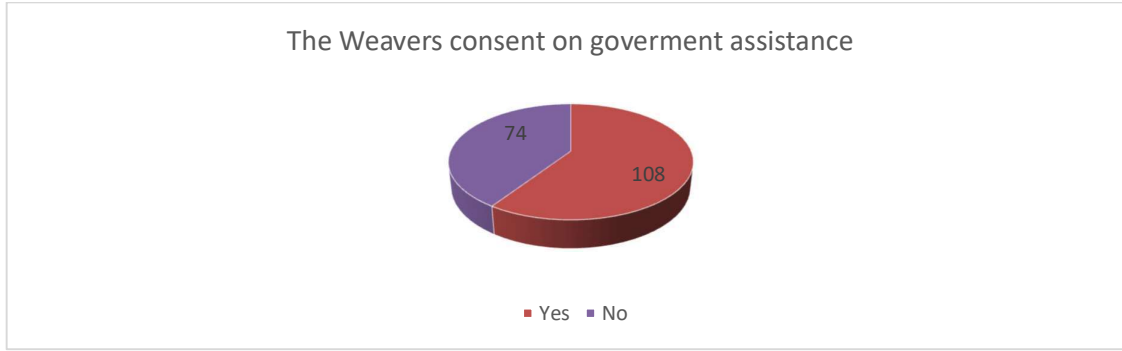
Interpretation

Table VII highlights the varied engagement of young weavers in their family businesses, with 35.1% keen on innovation and modernization, 28% involved in globalized product linking, and only 15.3% content with traditional practices. Conversely, 19.7% show disengagement, and 1.6% lack knowledge of the trade. This reflects a complex dynamic of tradition, innovation, and educational needs, emphasizing the necessity for comprehensive strategies to address cultural shifts and educational gaps among younger weavers in the Banaras handloom weaving community.

Table VIII The Weavers consent on government assistance

Weavers consent on government assistance	Response	Percentage
Yes	108	59.3%
No	74	40.65%
Total	182	100%

Figure VIII A



Interpretation

Table VIII shows that 59.3% of weavers approve of government assistance, while 40.65% are dissatisfied. This split reveals a significant divide in the community's perception of government help, with a majority benefiting but a notable minority feeling unaddressed. Interestingly, there's a potential disparity in support distribution based on religious background, notably among Muslim respondents, and an intersectionality with educational levels, indicating challenges in ensuring equitable assistance distribution.

Table IX Help provided by the government.

Type of Help	Response	Percentage
Online payment	160	87.90%
New Apps Launched	182	100%
Training Facility	12	6.59%
Inaugurated new Schemes	82	45%
Loans Scheme	100	55%
Not Known	64	35%
Cannot apply for the aids provided for us	82	45%
No Financial help	82	45%
Its all-Political Game	82	45%

Figure IX A

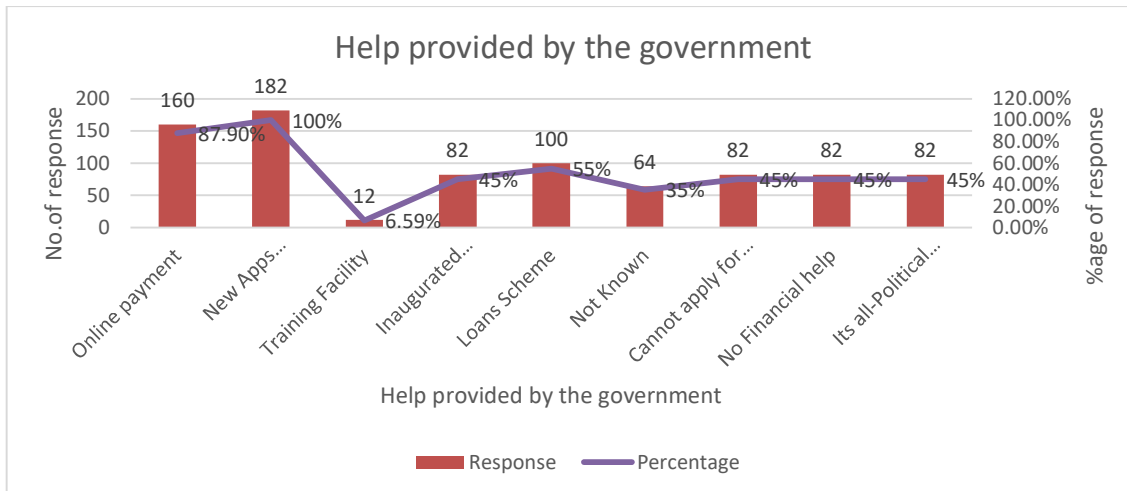


Figure 1.7 The Banarasi yarn used by the Bollywood stars on the grand opening of the NMACC.



Source: India Today (2023) www.indiatoday.in/lifestyle/fashion/photo/

Interpretation

Table IX indicates that 87.90% of weavers are aware of online payment methods, showing readiness for digital transactions, but some face the digital divide. All weavers are informed about new apps, yet only 6.59% have used training facilities. Awareness of schemes is at 45%, and loans are accessible to 55%, but 45% struggle with application processes, with a similar percentage viewing aid as politically motivated. These findings emphasize the need to bridge the digital divide and improve communication for fairer government support distribution among weavers.

Findings

The primary findings paint a comprehensive picture of the Banaras handloom weaving community. Key hubs like Sarnath, Sunarpura, and Vishvanath Gali showcase the socio-economic and cultural significance of Banarasi weaving, while Mubarkpur and Lahurabir show lower engagement. Generational ties are strong, with many weavers associated with their work for over 40 years. The community reflects communal harmony with contributions from Hindu, Muslim, Buddhist, and Christian weavers. Educational disparities are evident, with many weavers having minimal schooling, posing challenges in modernization and market competitiveness. Technology has improved production efficiency but raised concerns about cultural authenticity. Young weavers exhibit varied attitudes toward innovation and traditional skills. Government assistance shows mixed perceptions, with disparities in support distribution. Bridging the digital divide and improving communication are crucial for fairer support distribution. Banaras weavers face challenges such as education gaps, limited technical skills, and resistance to modernization. Exploitation risks and changing market preferences further complicate the situation. The government of India, under the Ministry of Textiles, has implemented several schemes to support handloom weavers, including the Handloom Reservation Act (1985), Technology Upgradation Fund Scheme (1999, revived in 2016), and the National Handloom Development Program (2019). The Nita Mukesh Ambani Cultural Centre (NMACC) symbolizes India's cultural advancement, aiming to promote Banarasi weaving through collaboration between the government, private sector, and the fashion industry. This holistic approach aims to uplift the handweaving industry, preserve cultural heritage, and stimulate demand for authentic Banarasi products.

The Nita Mukesh Ambani Cultural Centre (NAMCC) celebrated India's cultural heritage, prominently featuring Banarasi Fabric throughout its events. Bollywood actresses and global celebrities wore exquisite Banarasi Silk, showcasing its elegance and timeless appeal. This blend of tradition and modernity at the cultural centre highlighted Banarasi Silk's global allure and adaptability to contemporary fashion trends, solidifying its iconic status in India's cultural landscape.

Figure 1.8 Captivating beauty and elegance of the Banarasi Saree donned by Mrs. Neeta Ambani at NAMCC's grand opening.



Figure 1.18 showcases the elegance of Indian attire through Neeta Ambani's Saree at NAMCC's grand opening, while Figure 1.17 highlights the positive aspects of Modernisation. However, it also hints at the diminishing value of traditional attire like the Saree and its impact on Banaras handloom weavers. The juxtaposition of both Figures that is Figure 1.7 and Figure 1.8 underscores the delicate balance between embracing Modernisation and preserving cultural roots. It emphasizes the need for a nuanced approach to fashion that appreciates both the evolution of style and the safeguarding of traditional artistry.

Source:<https://economictimes.indiatimes.com/magazines/panache/nmacc-inauguration-nita-ambani-welcomes-guests-with-a-performance-isha-akash-shloka-go-traditional-anant-radhika-twin-in-black/articleshow/99166156.cms?from=mdr>

Conclusion

Saree is a very famous attire around the world and handweaving sarees sings its own tales of glory and tunes well with the bells of traditions of India. Handweaving is an authentic art form which creates magical seamless yarn known as Saree, but handweavers are increasingly facing challenges due to rapid modernization and advancing technology. Many weavers are abandoning their ancestral craft due to the rapid pace of Modernization and fast growing Technology in favour of more lucrative work, leading to a shift towards power loom mills. This transition threatens the authentic beauty of handwoven sarees, which typically take one to two years to complete and are a testament to India's cultural heritage. Among all the thousands types of Sarees available in India, Banarasi Saree has its own charm and is also considered as the Queen of all Sarees. The challenges faced by Banaras weavers necessitate urgent government intervention to address issues like un-education, illiteracy, skill deficiencies, and resistance to new technologies. Collaborative initiatives, skill development programs, and online promotion efforts are commendable but ongoing. Handweavers, often vulnerable to exploitation, need protective measures. Despite these hurdles, the government has actively sought to uplift the handweaving industry, particularly Banarasi textiles, through collaborations with the fashion industry and efforts to align brocade with contemporary trends. Modernization efforts should not overlook traditional craftsmanship, as neglect could deteriorate the conditions faced by weavers. The collaborative efforts between the government, private sector, and community aim to ensure the resilience and prosperity of Banarasi weaving. Sustainability efforts must

prioritize preserving traditional attire in Indian culture to maintain its legacy. Government and visionary leaders play a pivotal role in elevating the saree's cultural significance, instilling national pride. Handweavers are the true guardians of India's cultural glory, and their decline disrupts the preservation of this invaluable tradition. Preserving cultural heritage is vital for the sustainable growth and authenticity of the regional saree business. Supporting and empowering skilled weavers is crucial to safeguarding India's rich textile traditions amid modernization. The Banarasi Saree, embodying cultural grace, is poised to shine in fast and branded fashion, demonstrating the resilience of tradition against evolving trends.

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Conflict of interests

The authors declare that no competing interests exist with this manuscript.

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