



## Loom To Life: Kanchipuram Silk

Priyanka R<sup>1</sup>, Dr. Shweta Mariyappanavar<sup>2</sup> and Arun Kumar M S<sup>3</sup>

<sup>1</sup>MBA Fashion Business and Event Management,  
JD School of Design, Bangalore, Karnataka, India

<sup>2</sup>Associate Professor,  
JD School of Design, Bangalore, Karnataka, India

<sup>3</sup>HoD Master's in Fashion Design,  
JD School of Design, Bangalore, Karnataka, India

Corresponding Author: Dr. Shweta Mariyappanavar

DOI - 10.5281/zenodo.13764892

### ABSTRACT:

*The vanishing weaving of Kanchipuram silks reflects a complex narrative of cultural heritage under threat. In contemporary times, this ancient craft faces significant challenges that jeopardize its continuity. A critical factor contributing to this decline is the dwindling number of skilled artisans. The intricate techniques and traditional knowledge required for Kanchipuram silk weaving are at risk of being lost as younger generations gravitate towards alternative professions. Economic pressures also play a pivotal role in the vanishing of this craft. Rising production costs and fierce market competition, compounded by the allure of mass-produced fabrics from power looms, create a financial strain on traditional weavers. This economic imbalance threatens the sustainability of handloom weaving in Kanchipuram.*

*Furthermore, evolving consumer preferences further complicate the scenario. In an era driven by fast fashion and global trends, the demand for authentic handcrafted textiles diminishes, overshadowed by mass-produced alternatives. To combat these challenges and preserve the legacy of Kanchipuram silk weaving, concerted efforts are required. These include financial support for artisans, skill development initiatives, market diversification strategies, and enhanced awareness campaigns to highlight the cultural significance of this ancient craft. Collaboration between stakeholders is essential to ensure the survival and revitalization of Kanchipuram silk weaving amidst modern challenges.*

**Keywords:** *Artisans, Sustainability, Heritage Craft, Revival, Cultural Significance, Traditional Techniques and Economic status.*

### INTRODUCTION:

Kanchipuram silks, renowned for their luxurious texture and intricate designs, have a rich cultural heritage deeply rooted in the town of

Kanchipuram in Tamil Nadu, India. This traditional art form has been passed down through generations, embodying centuries-old weaving techniques and artistic mastery. However, in recent

years, the weaving of Kanchipuram silks has faced challenges, leading to concerns about its sustainability and preservation. The history of Kanchipuram silks dates back to several centuries, with origins traced to the reign of the Chola dynasty in South India. The town of Kanchipuram, known as the "Silk City," became a hub for silk weaving due to its conducive climate and availability of skilled artisans. Over time, Kanchipuram silks gained recognition not only within India but also internationally for their superior quality and exquisite craftsmanship.

The weaving process of Kanchipuram silks involves intricate techniques such as handloom weaving, where skilled weavers meticulously create unique designs using pure silk threads. These designs often feature traditional motifs inspired by nature, temples, and religious symbols, reflecting the rich cultural heritage of the region. Each saree is a work of art, taking several weeks to months to complete, depending on its complexity. Kanchipuram silks hold significant cultural and religious importance, especially among South Indian communities. They are an integral part of weddings, festivals, and other auspicious occasions, symbolizing tradition, elegance, and prosperity. The demand for Kanchipuram silks has historically been high, both domestically and internationally, contributing significantly to the local economy and

sustaining livelihoods of weavers and artisans. However, despite their cultural and economic significance, the weaving of Kanchipuram silks has faced challenges in recent times.

One of the primary challenges affecting the Kanchipuram silk industry is the rapid modernization and globalization of the textile sector. The emergence of power looms and mechanized weaving techniques has led to mass production of silk sarees at lower costs, posing stiff competition to traditional handloom weavers. As a result, many weavers have struggled to sustain their livelihoods amidst declining demand and increased production costs. Furthermore, the COVID-19 pandemic dealt a severe blow to the Kanchipuram silk industry, disrupting supply chains, causing economic hardships, and forcing many artisans to abandon their craft. The closure of retail outlets and cancellation of cultural events further exacerbated the situation, leading to a decline in sales and orders for Kanchipuram silks. Additionally, changing consumer preferences and trends have also impacted the demand for traditional silk sarees. Younger generations, influenced by Western fashion and fast-paced lifestyles, often opt for more contemporary and lightweight clothing, shifting away from traditional attire like Kanchipuram silks. This shift in consumer behavior has contributed to a gradual decline in the popularity of

handwoven silk sarees, posing sustainability challenges for the industry.

Despite these challenges, efforts are underway to revive and sustain the art of Kanchipuram silk weaving. Various government initiatives, non-governmental organizations (NGOs), and artisan cooperatives are working towards promoting handloom products, creating awareness about the cultural significance of Kanchipuram silks, and providing support to weavers in terms of training, technology upgrades, and marketing assistance. Moreover, collaborations with fashion designers, celebrities, and online platforms have helped showcase the timeless elegance and craftsmanship of Kanchipuram silks to a wider audience, thereby boosting demand and appreciation for these traditional sarees. Embracing sustainable practices such as using organic dyes, promoting fair trade principles, and highlighting the artisanal value of handloom products are also key strategies being adopted to ensure the long-term viability of Kanchipuram silk weaving.

**LITERATURE:**

The Kanchipuram silk industry, known as "Silk City," has a history dating back 400 years to the Chola dynasty, famous for its mulberry silk and zari weaving technique. Although Kanchipuram itself doesn't produce raw materials, skilled weavers from nearby

towns create these sarees. Cooperative societies were formed in 1949 to support weavers, with about 24 such societies today, mostly managed by the Tamil Nadu government. Private traders like Nalli Silks and Sri Kumaran Silks also acquire sarees from Kanchipuram weavers. Challenges faced include adapting to changing preferences, incorporating modern technology, and diversifying products. Despite this, Kanchipuram silk sarees remain highly valued for their quality and craftsmanship, gaining Geographical Indication status from the Indian Government in 2005 and 2006, ensuring the preservation of this art form.

In Hindu mythology, the Kanchi silk weavers are believed to be descendants of Sage Markanda, who was a master weaver for the Gods. Legend has it that Sage Markanda could weave fabric from lotus fiber, creating incredibly delicate and beautiful cloth. Additionally, it's said that Lord Shiva favored cotton fabric, considering it his favorite, while Lord Vishnu preferred silk. This preference adds to the symbolism and significance of these fabrics in Hindu culture. Today sarees are going through a golden phase. This means, that not only are the traditional varieties being rediscovered, but contemporary designs are also integrated along with it. No matter how simple or how exquisite, the beauty of the garment remains. Popularly known as the "City of Silk" and the "City of 1000

temples”, Kanchipuram, is located 70 km away from Chennai and is famous for its handwoven silk sarees with delicate zari work. It is one of the seven sacred cities in India, as it houses more than 1000 temples.

The traditional Kancheepuram saree is woven in a throw shuttle pit loom by using adai technique. It is carried with the help of two weavers for making solid borders (Korvai) and petni technique for making contrast pallu. Kanchipuram sarees, also known as Kanjivaram sarees, are renowned for their intricate designs and rich cultural heritage. The patterns and motifs found on these sarees are often inspired by South Indian temples, scriptures, and natural elements like leaves, birds, and animals. Additionally, some sarees feature paintings by Raja Ravi Varma and depict scenes from epics like the Mahabharata and Ramayana.

The weaving process of Kanjivaram silk sarees is a collaborative effort involving multiple skilled artisans. They use the tie and dye method to create stunning motifs and designs, reflecting the cultural traditions of Tamil Nadu. These designs often portray Hindu gods, nature, and daily life, showcasing the artistic prowess of the weavers. There are various types of Kanjivaram silk sarees available, each with its unique characteristics. These include traditional handwoven sarees, korvai sarees, thread brocade sarees, classic Kanjivaram pattu sarees,

pattupettu sarees, checked sarees, zari brocade sarees, and borderless sarees. They come in a wide range of colors, patterns, and designs, catering to modern preferences while preserving their traditional artistry and heritage.

According to a senior journalist in Chennai, V.V.S Manian, who has compiled many books about cities with spiritual significance in Tamil Nadu, Kanchipuram, was the vital capital of the State for a long time, from the first century to the seventeenth century. “It was a gorgeous city laid out in the shape of a lotus, according to a poem written during the Sangam period,” he said. Going deeper into the history of Kanchipuram, according to research conducted by Dr Nandita Krishna, a historian, environmentalist, and the Honorary Director of CP Ramaswamy Aiyar Foundation, Chennai, Kanchipuram was a place of education. Princes from the Deccan region, especially the Konkan coast, were sent to the tiny town of Kanchipuram for their university-level education. She says, “It is an extraordinary thing that all the royals were sent here for their education. But that was not it, In those days since the town could not have survived on education alone, there was a need for trade and that was weaving.”

Over the last few years, the sale of silk sarees in Kanchipuram has been hit by many of the continuous changes in government policies. “GST has ruined a lot of business for us. Customers used

to come here and then walk back home with 20 sarees, now they buy only two or three,” said a private store manager, on condition of anonymity. With a 5% Goods and Sales Tax (GST) on silk products, the sellers had to first increase the price of sarees by 25% to attract profits. “If I had to sell a saree worth Rs 15,000 with 5% GST on it, customers would refuse to buy it and that led to sales dropping hard. Now, the profit margin has been reduced to 10-15%, which means we only reach break-even with no profits,” he said

Another issue faced by the industry is the rising costs of inputs and weavers not turning up for work. Many of them have left the art and moved to the city in search of better-paying, stable jobs. Data from multiple silk weavers’ associations in Kanchipuram show that the number of handloom units has dropped from 2,00,000 pre-GST to just around 10,000 today. This situation has arisen because of traditional handlooms competing with better-equipped power looms while paying the same 5% GST. As a result, hand-woven silk, the product of generations of family trade, has not found resonance among the new generation of weavers. “The only way to keep this tradition going is by providing government subsidies for materials, and by providing training and secure jobs to the younger generation,” the store owner added. Weavers who are members of the silk co-operatives feel

that owing to various reasons their satisfaction towards weaving keeps fluctuating. Due to globalization and the modernization of the textile industry, the handloom co-operative weavers face several problems like meager wages, poor working conditions, inadequate benefits, and insufficient work throughout the year. The involvement of members and considering their opinions will certainly improve the performance of silk weavers’ cooperative societies.

Satyakumar said in the year (2024), a textile industry veteran, highlights the importance of reviving traditional weaving techniques rather than just focusing on the revival of textiles. He emphasizes the need to preserve the unique elements and techniques that define Kanchipuram silk sarees, such as korvai and petni, and the use of bright colors and specific weaving techniques. However, she acknowledges the challenges in convincing weavers to continue using traditional methods due to the time and effort involved. Manish Saxena, a Bengaluru-based textile designer, aims to provide handloom at a fair price and make it accessible to a wider audience, rather than limiting it to high-end labels. He has worked with various weavers' clusters to address the problems hindering their growth and to promote traditional weaves like Kanjeevaram, Maheshwar, Benares, Yeola, Khaitoon Kota, and Gadwal.

Passionate about the revival and preservation of traditional weaves, IAS officer TN Venkatesh, the managing director for Co-optex, launched an ongoing 'Vintage Kanjeevaram' series in April 2015. Twenty-five to 30 popular motifs such as the Rudraksham Annam, Elephant, Yazhi, Vanki, Thutripoo, Mayilkan, and Temple Rekku were used to produce a line of saris. These motifs and patterns were used in the border, body, and pallu in combination with weave patterns such as stripes, checks, Mubhagham, etc. "Weavers are exclusively identified in Kanchipuram to ensure that designs/ colour patterns suit the taste of a larger audience, cutting across various demographic profiles," he says.

Around two lakh weavers, members of 1,080 co-operative societies, are associated with Co-optex, which has been India's largest Apex Weavers' Co-operative Society working for the weavers' fraternity for eight decades, providing employment and sustaining their livelihoods. It's no surprise that the biggest threat to weaves today is from power loom substitutes, which are being sold in the guise of handloom. To beat that, Venkatesh points to the protection of handloom varieties by promoting 'Handloom Mark' and 'Silk Mark' at Co-optex. But these measures mean little unless customers are price sensitive, he emphasizes. "One needs to appreciate that what is hand woven is special."

Handlooms always have a human component - for instance, a weaver has to move his / her hands and limbs 16,000 times to weave a silk sari.

For 10 years, designer Vinay Narkar 2014 has been working with weavers of Gadwal in now- Telangana. These are the industrious hands that create the beautiful Gadwal saree - distinguished by the painstaking interlocking technique (called kechchu) that connects the cotton border to the silk pallu. This technique is unique - in other regions, such as Kanchipuram and Sambalpuri (Orissa), they use three shuttle interlocks.

Narkar puts down the age of the weave to at least 400 years, sharing that two hundred years ago, the king of Gadwal sent weavers to Benaras to understand the motifs and brocades to be introduced in the saris, and that led to the production of Gadwal as we know them today. The Benares influence is what led to the use of brocade designs and the 'Dobby' technique (small geometric patterns and extra texture in the cloth, created on the dobbie loom). However, Narkar rues that in recent times, the more mechanized Jacquard technique has overtaken the Dobby, creating a "flat look without the 3D effect".

But that isn't the biggest problem. The most pressing issue is that 80 percent of the looms are now creating Jacquard Paithanis - cheap imitations of the original Paithanis from



Maharashtra. Narkar says this is because the interlocking technique in cotton Gadwals is notoriously difficult to master. "Every thread of silk is attached to every thread of cotton by hand," he explains. In addition, in a distressing development that began 25-30 years ago, weavers are now taking up other professions - mostly as stewards in restaurants and as drivers, in the hope of a better future for their children.

Sudha Umashanker's article "Heritage Under Duress: The Decline of Kanchipuram Silk Weaving" (2005) thoroughly examines the factors causing the decline of Kanchipuram silk weaving. She scrutinizes economic challenges like rising production costs and global market fluctuations impacting artisan livelihoods. Umashanker also delves into changing consumer tastes favoring lighter fabrics over traditional silk sarees, intensifying competition from other textile industries, and environmental issues such as water pollution. The article underscores the cultural significance of Kanchipuram silk and advocates for revitalization strategies like government support, market adaptation, and sustainable practices to ensure the preservation of this heritage craft in the face of modern challenges.

Usha R. Bala Krishnan's (2000) work delves into the historical and cultural significance of Kanchipuram silk weaving. She explores the evolution

of this ancient craft, tracing its roots back to centuries-old traditions. Krishnan discusses the intricate weaving techniques, unique motifs, and designs that have been passed down through generations of artisans. She also highlights the social and economic importance of Kanchipuram silk in the region, showcasing how it has been woven into the fabric of local traditions and ceremonies.

Aruna Ranganathan's (2010) work "Preserving Tradition: The Artisans of Kanchipuram" is a poignant exploration of the intricate lives and challenges faced by the artisans who uphold the tradition of Kanchipuram silk weaving. Ranganathan delves deep into the socioeconomic factors that intricately intertwine with the craft, shaping not just the fabric but also the lives of the weavers. The article meticulously portrays the daily struggles, aspirations, and resilience of these artisans, highlighting how their craft is not just a means of livelihood but a cultural heritage they are deeply passionate about preserving. Ranganathan skillfully brings out the complexities of their lives, from the technical mastery required in weaving to the economic pressures and market dynamics that constantly impact their work. Moreover, Ranganathan's work doesn't just stop at depicting challenges; it also illuminates the efforts and initiatives taken to support these artisans and sustain their craft amidst

modern challenges. Through interviews, narratives, and statistical data, the article paints a vivid picture of the artisans' world, fostering a deeper appreciation for the human stories behind the luxurious fabric of Kanchipuram silk.

Rajeshwari Manohar's (2024) ongoing research on the "Social Impact of Declining Kanchipuram Silk Industry on Artisan Communities" delves deep into the challenges faced by artisan communities due to the declining silk industry. Her work examines the socio-economic struggles stemming from reduced demand, such as income instability, job insecurity, and the erosion of traditional knowledge transmission. Moreover, Manohar's research sheds light on how this decline affects the cultural fabric of these communities, including changes in social status, loss of cultural heritage, and shifts in community dynamics. Through qualitative methods like interviews and ethnographic studies, Manohar aims to provide a comprehensive understanding of the intricate web of social ramifications resulting from the declining Kanchipuram silk industry, offering valuable insights for sustainable development and cultural preservation efforts.

The article likely discusses the integration of computer-aided design (CAD) software for intricate pattern creation, automation in looms for

efficient production, digital marketing strategies for global outreach, and the use of e-commerce platforms for sales. Rao probably elaborates on the advantages, such as increased efficiency and accessibility to broader markets, while also addressing challenges like skill adaptation, cost implications, and preserving the essence of handcrafted artistry in the digital age. Overall, the work sheds light on both the promising opportunities and the nuanced challenges brought about by digital transformation in Kanchipuram silk weaving.

These weave patterns affect how strong, durable, and flexible the fabric is. For example, plain weave is strong, and twill weave is even stronger because of its diagonal lines. The appearance of the fabric also changes with the weave pattern. Plain weave looks like a grid, twill has diagonal lines, satin is smooth and shiny, and basket weave looks like a checkerboard. How the fabric hangs, called drape, and how flexible it is also dependent on the weave. Plain weave usually hangs nicely, while twill can be more flexible. Basket weave is flexible but might not hang as softly because of its thicker yarns. Besides weave patterns, the colors and designs also matter in making fabric unique and attractive. These elements are used to make things like rugs and tablecloths pretty and functional. Unfortunately, traditional weaves and designs are disappearing because of things like



machines replacing hand-weaving, and people not valuing traditional craftsmanship as much. This is a problem because it affects the livelihoods of weavers and risks losing valuable cultural heritage.

**METHODOLOGY:**

The vanishing weaving of Kanchipuram silks is a phenomenon that encompasses cultural heritage, economic dynamics, and social changes. This research delves into the methodologies employed to study the factors contributing to the decline of this traditional craft and explores potential strategies for its preservation. The intricate art of Kanchipuram silk weaving, deeply rooted in the heritage of Tamil Nadu, faces challenges in the modern era due to technological advancements, changing consumer preferences, globalization, and socio-economic disparities. By adopting a comprehensive research methodology, this study aims to unravel the complexities surrounding the vanishing weaving of Kanchipuram silks.

A foundational aspect of the research methodology involves conducting an extensive **literature review and historical analysis**. This includes delving into historical archives, scholarly articles, ethnographic studies, and cultural texts related to Kanchipuram silk weaving. By examining the evolution of this craft over centuries, understanding its socio-

cultural significance, and identifying key milestones and challenges, researchers can contextualize the current scenario of vanishing weaving within a historical framework. The literature review also helps in identifying gaps in existing knowledge, theoretical frameworks relevant to the study, and methodologies employed in previous research endeavors related to traditional weaving practices.

**Fieldwork and ethnographic studies** are indispensable components of the research methodology. Immersing oneself in the weaving communities of Kanchipuram allows researchers to gain firsthand insights into the intricacies of silk weaving, the daily lives of artisans, the challenges they face, and the cultural ethos embedded in their craft. Through participant observation, interviews with master weavers, interactions with artisan cooperatives, and documentation of weaving techniques, researchers can capture the nuances of traditional knowledge transmission, material sourcing practices, design innovations, and the socio-economic conditions impacting weaving communities. Ethnographic data provides a rich qualitative foundation for understanding the lived experiences of artisans and the contextual factors influencing the vanishing weaving of Kanchipuram silks.

**Complementing qualitative research**, quantitative analysis forms a

vital part of the research methodology. This involves gathering statistical data on silk production volumes, market trends, export-import statistics, pricing dynamics, and consumer behavior patterns related to Kanchipuram silks. Through surveys, data collection from industry reports, and analysis of economic indicators, researchers can discern patterns, identify challenges such as market saturation or fluctuating demand, and assess the economic viability of traditional weaving practices. Quantitative analysis provides empirical evidence to support qualitative findings and helps in formulating evidence-based recommendations for policy interventions and market strategies.

**The impact of technology on traditional weaving practices** is a critical aspect of the research methodology. Researchers conducted a thorough technological assessment to understand how modernization, mechanization, digitalization, and automation have influenced Kanchipuram silk weaving. This includes examining the adoption of power looms, computer-aided design (CAD) software, digital marketing platforms, and e-commerce channels in the weaving industry. By evaluating the advantages and challenges posed by technological advancements, researchers can explore opportunities for innovation, quality control measures, design diversification, and

sustainable production practices within the traditional weaving framework.

Central to the research methodology is an in-depth analysis of the **socio-economic impact** of vanishing weaving on artisan livelihoods and community well-being. Researchers examine factors such as income levels of weavers, access to financial resources, healthcare facilities, educational opportunities, social welfare schemes, and occupational hazards. By understanding the socio-economic vulnerabilities faced by weaving communities, researchers can propose strategies for livelihood diversification, skill development programs, social security initiatives, and inclusive policies that promote the resilience and sustainability of artisanal livelihoods. Additionally, the research explores the gender dynamics within the weaving sector, women's empowerment initiatives, and the role of cooperatives in fostering economic empowerment among artisans.

The research methodology encompasses an analysis of **globalization's impact on Kanchipuram silk weaving**, market dynamics, and cultural preservation efforts. Globalization has led to increased market access, export opportunities, and exposure to international design trends for Kanchipuram silks. However, it has also introduced challenges such as competition from synthetic fabrics,

counterfeit products, and exploitation of intellectual property rights. Researchers explore strategies for leveraging globalization positively while safeguarding the authenticity, heritage, and cultural integrity of Kanchipuram silks. This includes initiatives such as geographical indication (GI) protection, quality certifications, branding strategies, market diversification, and sustainable tourism models that promote cultural exchange and appreciation of traditional crafts.

An integral component of the research methodology is policy analysis and the **formulation of intervention strategies**. Researchers evaluate existing government policies, regulatory frameworks, subsidies, and support mechanisms for the handloom sector, specifically focusing on Kanchipuram silk weaving. By assessing the effectiveness of past policies, identifying gaps in implementation, and analyzing stakeholder perspectives, researchers propose evidence-based policy recommendations. These may include advocacy for increased financial support, infrastructure development, access to credit, market linkages, training programs, and capacity building initiatives tailored to the needs of weaving communities. The research also explores public-private partnerships, collaborations with non-governmental organizations (NGOs), and industry associations to implement sustainable interventions that address

socio-economic disparities and promote inclusive growth in the weaving sector.

**Community engagement** plays a pivotal role in the research methodology, fostering dialogue, collaboration, and knowledge exchange among weaving communities, policymakers, academia, NGOs, and industry stakeholders. Researchers facilitate participatory workshops, seminars, and training sessions aimed at capacity building, skill enhancement, entrepreneurship development, and awareness about sustainable practices. Knowledge transfer initiatives focus on preserving traditional weaving techniques, documenting cultural heritage, and nurturing young talent within weaving communities. The research also emphasizes the importance of education, particularly for the next generation of weavers, in ensuring the continuity and revitalization of Kanchipuram silk weaving as a living heritage.

Over all in this research methodology for studying the vanishing weaving of Kanchipuram silks adopts a multi-dimensional approach that integrates historical analysis, fieldwork, quantitative methods, technological assessment, socio-economic impact analysis, globalization dynamics, policy evaluation, community engagement, and cultural preservation strategies. By synthesizing diverse data sources, engaging with stakeholders, and proposing actionable recommendations,

this research contributes to the discourse on heritage conservation, artisanal livelihood sustainability, and inclusive development in the weaving sector. The ultimate goal is to foster a sustainable revival of Kanchipuram silk weaving, honoring its legacy, empowering weaving communities, and promoting cultural resilience in a rapidly changing world.

**CONCLUSION:**

The vanishing art of Kanchipuram silk weaving stands as a poignant symbol of a cultural heritage under siege. Its decline stems from a myriad of factors, notably the scarcity of skilled artisans and economic pressures driven by mass production. In an age enamored with fast fashion, the demand for authentic handcrafted textiles wanes, exacerbating the plight of traditional weavers. Yet, hope flickers on the horizon through concerted efforts. Financial support, skill development, market diversification, and awareness campaigns emerge as crucial pillars in the fight to preserve this ancient craft. Only through collaborative endeavors can the legacy of Kanchipuram silk weaving endure, defying the challenges of modernity to weave a future rich in cultural vibrancy and tradition. The rich legacy of Kanchipuram silks stands as a testament to the exquisite craftsmanship and cultural heritage of the region. For centuries, these

luxurious textiles have adorned countless occasions, symbolizing tradition and elegance. However, in the face of modern challenges, the sustainability of Kanchipuram silk weaving is at risk. The rapid modernization and globalization of the textile industry has introduced mechanized techniques and mass production, posing a significant threat to the traditional handloom weaving process. Despite the allure of cost-effective alternatives, the uniqueness and authenticity of Kanchipuram silks continue to hold cultural and religious significance.

To ensure the preservation of this ancient craft, concerted efforts are essential. Support for skilled artisans, initiatives to safeguard traditional techniques, and awareness campaigns highlighting the cultural importance of Kanchipuram silks are imperative. Collaboration between stakeholders, including government bodies, artisans, and consumers, is crucial to safeguarding the legacy of Kanchipuram silks for future generations. Only through collective action can we ensure that the intricate artistry and timeless beauty of Kanchipuram silks endure the test of time. The research methodology outlined presents a comprehensive and multifaceted approach to understanding and addressing the challenges facing Kanchipuram silk weaving. By integrating various dimensions such as historical analysis, fieldwork,

quantitative methods, and socio-economic impact assessment, the study offers a nuanced understanding of the complexities involved. The findings underscore the significant impact of globalization on industry, highlighting both opportunities and challenges. While globalization has opened new markets and design influences, it has also posed threats such as competition from synthetic fabrics and infringement on intellectual property rights.

Importantly, the research emphasizes the importance of policy analysis and intervention strategies in supporting the handloom sector, particularly Kanchipuram silk weaving. By evaluating existing policies, identifying gaps, and proposing evidence-based recommendations, the study aims to advocate for measures that enhance financial support, infrastructure development, and market access for weaving communities. Community engagement emerges as a key pillar of the research methodology, fostering dialogue, collaboration, and knowledge exchange among various stakeholders. Through participatory workshops, capacity-building initiatives, and education programs, the research seeks to empower weaving communities and nurture young talent, thereby ensuring the continuity and revitalization of Kanchipuram silk weaving as a living heritage. Overall, this research contributes to the discourse on heritage conservation,

artisanal livelihood sustainability, and inclusive development in the weaving sector. By synthesizing diverse data sources and proposing actionable recommendations, the study aims to foster a sustainable revival of Kanchipuram silk weaving, honoring its legacy, empowering weaving communities, and promoting cultural resilience in a rapidly changing world.

**REFERENCES:**

1. Bowonder, B. and J. V. Sailesh (n.d.), "ICT for the renewal of a Traditional Industry: A Case Study of Kancheepuram Silk Saree"
2. Deepa H. Ramakrishnan (2017), "Losing a niche, korvai in Kancheepuram", The Hindu
3. <https://www.thehindu.com/news/cities/chennai/losing-a-niche-korvai-in-kancheepuram/> article 19914683.
4. Jyoti Bhasin (2009), "South India heritage. Kanchipuram Sarees of Tamil Nadu"
5. Jyoti Bhasin (2009), "South India heritage. Kanchipuram Sarees of Tamil Nadu"
6. Kalaiyarasi (2014), "An empirical study of the preferences and buying behavior of silk Sarees among women consumers in vellore"

7. Kanchipuram, A silk handloom hub is on the verge of losing its identity  
<https://www.cnbctv18.com/in-dia/kanchipuram-a-silk-handloom>.
8. Kishorkannoli (2019), "Heritage of Indian Clothing: Kanchipuram Silk Saree", Medium.com
9. Losing a niche, korvai in Kancheepuram, The Hindu.
10. Prabhulakshaya (2019), "Essential Factors to Identify Authentic Kanchipuram Silk Saree", Medium.com, no specific publication date provided.
11. Priyadarshini Nandy, Divya Guha & Sowmya Rajaram Narka, Bangalore Mirror (2016) - "The vanishing weaves"
12. Pushpa Gowri and Dr. Anitha Ramachander (2018), "An Overview on the Growth of Kanchipuram Silk Industry", ISBR Management Journal, 3(2).
13. Ramesh M3blc (2024), "Silk and Silicon: Revolutionizing Kanchipuram Weaving with AI", LinkedIn Pulse, April 15.
14. Ramesh M3blc (2024), "Silk and Silicon: Revolutionizing Kanchipuram Weaving with AI", LinkedIn Pulse, April 15.
15. Roshini Muthukumar (2020) National School of Journalism, "The Weavers of Kanchipuram".
16. Sudha Umashanker (2005), "Heritage Under Duress: The Decline of Kanchipuram Silk Weaving".
17. The Weavers of Kanchipuram, National School of Journalism <https://www.nsoj.in/stories/the-weavers-of-kanchipuram>.
18. V. Ramanathan (2014), "Consumer Patronization Through Effective Category Management in Silk Saree Retailing at Kanchipuram".