

Determinants Impacting Emotional Buying Behaviour of Khadi Products

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ABSTRACT

The Khadi, being considered as one of the most prestigious products of India, promoted by Mahatma Gandhi has been in destitute state due to various reasons such as technology transfer, globalisation, marketing competencies, management efficiency etc. At the same time, governments' efforts to revive the industry with a good number of schemes and funding have also been almost in vain and the sustainability of handloom sector in India is absolutely is the need of the hour since many weavers and other workers are dependent on this industry. Researchers focussed on the most important element that has an impact on the sustainability is the marketing challenges faced by this industry due to heavy competition from private players, promotional inabilities, technological production process and product assortment. In this connection, many researchers, academicians, and industry experts opined that the categorised customers who buy the Khadi continuously should be motivated through emotional alignment i.e.Culture, Quality, Uniqueness, Sense of well-being and Psychological satisfaction. The study aimed to assess the determinants influencing the emotional buying behaviour of Khadi customers. The study area selected for the research was Srikakulam district and method mix of descriptive design, mixed approach, convenience sampling technique, and cross sectional survey type was carried out. The collected data from the Khadi customers has been analysed through inferential statistics of EFA, ANOVA and Multiple Regression Analysis. The management implications out of the interpretation was carried out and the recommendations were offered for the benefit of related communities

Keywords: Handloom Industry, Emotional Alignment, Buying Behaviour, Srikakulam District, Multiple Regression.

1. INTRODUCTION

Emotional alignment between consumers and products is one of the major determinants that most of the marketers' effort to promote through stimulating the emotional elements associated with the products and thereby consumer engagement with the brand and its services is considerably increased.

Though the rationalities behind purchasing any product are predominant to attract the consumer and capture leads, the emotional attributes have also been found imperative in influencing purchase behaviour. Reports say that the emotional reactions are a way away quicker than rational outcome which concludes that the persuasiveness rate is also high.

There is no exaggeration that the emotional configuration tops the list for some specific

products and services which leads to purchase immediately without considering rationality wherein the dominance of emotional led decisions.

Emotional representation is created by the marketers' effort for a brand which in turn leads to loyalty building. The emphasis on effective marketing communications are useful to some extent with some conventional tools such as visual imagery, packaging, PoP material etc. which create some emotional insight since certain category of customers continuously experience that tools.

Fashion technology is one of the revolutionary industries, developed technologically and aligned with demographic and psychographic characteristics of the consumer. There has been an exponential development in the industry,

witnessed with a lot of trendy phases that the generations entertain and enjoy with.

Nevertheless, the traditional wear has been undermined for various reasons such as transition of consumer lifestyles, technological shifts, promotional competencies etc. and it could be concluded that the people have less penchant for traditional garments. At the same time, the Khadi product named after conventionalism, resembles the Indian culture and is used by the people but occasionally. It is perspicuous that the customers feel using khadi products as a symbol of serenity, peace and nationality.

It would rather be invidious to compare the khadi with modern garments, but it is similarly identified that the consumption rate of the Khadi is decreased time to time and the usage is confined to certain exceptional events and ceremonials as well as professions such as politics and health care industry.

Quality and fashionability as the most important credentials, the Khadi marketed by APCO is facing a lot of challenges internally and externally at present due to the complacent behaviour of APCO since their reactions against and responsiveness towards private players' efforts are null and the same conventional marketing mix strategies are expected to be continued in future.

In this connection, the concept of emotional driven marketing can mostly be used by APCO to elevate the product at the standpoint of sense of feeling amalgamated with nationality, comfort, traditionalism and culture.

Through extensive literature review and observation in the pilot study, it is identified that the emotional factors that influence the purchase behaviour of the Khadi are Culture, Quality, Uniqueness, Sense of well-being and Psychological satisfaction.

Though there has been a drastic transmission in our culture with respect to the cloth that we wear, the emotional alignment with the Khadi in the form of integration, pragmatism, habits and situations. It is evident that most of the Indian customers use the Khadi and take the same as pride practice at the time of spiritual events and festivals. It is also noted that certain private players have already entered in this segment and

coming up with holy wear concept to promote their distinguished and specially made products on festivals.

Quality and prestige go hand in hand in the market and the Khadi granted for the quality as well as costlier than the other, has been attracted and purchased by many customers with an emotional stimulation of hand made and quality product. Sometimes, the consumer is flummoxed to know the reason why the cloth from is so expensive since they all seem alike and the cost difference is just intolerable. The forms of the quality perceived by the consumer are environmental protection, seasonal accessibility, situational compatibility, and the level of comfort which are emotionally triggered and attracted immediately.

Among different ways of wears with distinguished designs and fashions, the Khadi has its own kind of uniqueness associated with colour, man-made texture, differential threshold, longevity and social identity. Consumers pertaining to the above stated elements feel unique and use the khadi frequently. The expected performance of the Khadi is mostly met through its traits and can be proclaimed that most of the customers are satisfied by meeting their expectations, feeling no guilty, modifying lifestyles, posing in the society and securing from environmental disorders.

Certain intricacies of customer perceptions on Khadi products should be studied since they vary time to time. Affordable price levels, product mix promotions, and usage attributes are changed frequently and emotional alignment with these elements is mere impossible that influence negatively.

The research has finalised independent variables out of extensive literature survey with appropriation for emotional buying behaviour of the Khadi i.e. Culture, Quality, Uniqueness, Sense of well-being and Psychological satisfaction.

2. OBJECTIVES OF THE STUDY

➤ To study the socio-economic profile of the consumers that purchase khadi products in Srikakulam district

- To identify the factors influencing the emotional buying behaviour of APCO consumers in Srikakulam District
- To assess the impact of the emotional factors on consumption on khadi from Srikakulam district

3. LITERATURE REVIEW

Rajendran (1999) concluded that financial support, poor supply of raw-material, poor marketing promotions, and other technical and administrative aspects are highly responsible for the sustainability as well as to attract the customer. He also emphasised on the way that the products of any small sector products are promoted should be sifted to modern ways to capture the customer.

PulakChakravarthy, (1993) highlighted the low standard competencies of hand-operated tools which cannot compete with the modern technologies and stated that the existence of this industry is witnessed mostly in rural places since the people habituated for this work cannot shift to other jobs but not that they are well established with good profits.

Emma Tarlo, (1996) made it clear with her statement that the Khadi is accessible to all irrespective of any categories as well as the different designs in Khadi represent distinguished meanings associated with societal significance.

AnupamaBains and Nisha Rani (2014) concluded that the marketing operations of handloom sector is underprivileged enough to compete with other players and suggested to rejuvenate the strategies and recuperate the industry for the benefit of localised workers and rural economy.

Ashis Narayan Banerjee, PintuPandit and Sankar Roy Maulik(2019) stated that eco-friendly production process of handloom products is attracted by the customers who emotionally get connected to the organic kind of making.

M. Muthumeenakshi and N.Balasubrahmanyam(2017) highlighted on the word of mouth communications through which most of the Khadi product is marketed. They also stated that the quality is the most influencing parameter to attract the customer and at the same time the prices must also be affordable.

Shrutisudhamishra and Arkakumar das Mohapatra(2021)stated that the emotional touch of handloom with geographical, religious and social customs of India. Some people buy in consideration with the hardship of the workers who generally use manual creativity rather than technological innovations.

Sanjay Shrivastava(2020) concluded that the novel method of making the Khadi with more designs and innovative derivatives would make the industry sustainable as well as get attracted by the customers to the greater extent. He also suggested the government should only to take up the challenges and revive the industry especially with modern systems of production process.

S.Bhuvaneswari and N.Shanmugavadivu(2019) identified that most of the customers are more aware of Khadi products and frequently buy the products for several benefits such as quality, varieties, convenience etc. but found that the packaging is poor and neglected, hence suggested to focus on product packaging.

BijitDebbarma and Dr KiranSankarChakraborty(2020)have drawn certain conclusions that the handloom clusters would be benefited from a combination of strategies pertaining to traditional marketing communication. At the same time, the promotional activities through digital marketing platforms would also give a mileage to the industry since most of the customers have been in touch with social media.

PradnyaP.Ambre and Sugandha Lad(2017) identified certain challenges associated with the cost and consumer friendliness and suggested to attract the younger generation who are aware of the importance of the Khadi, but reluctant to add them to their wardrobes due to product assortment with respect to colours, design, texture etc. is very less.

According to Upinder Kaur and Hitender Singh Rathore (2017), various opinions by youth about the dressing up which increases their confidence levels, some opined the Khadi as a symbol of patriotism and some other say that they are aware of Khadi and like the most, but they are fantasised about other wardrobes of multi-national companies.

Bharat Singh and Susmhamann(2019) suggested some marketing strategies such as establishing brand ambassadors with celebrity endorsement and combining the cloth with leather as a derivative which would appeal to the youth by stimulating their emotional adroit.

B.A.Karpagam

andM.S.YathishChandra(2021)concluded that the handloom industryshould undergo a paradigm shift through social media marketing so as to increase brand consciousness, awareness, and globalisation.

PrinyankaChoudhary and Dr.SulekhaOjha(2015) in their research study found that the three important elements that influence the attitude of the youth consumers i.e. material quality, status symbol and chemical free.

Ms.PriyankaRaghani(2022) stated the transition of the Khadi from Independence to now that there has been a drastic decrease in sales which needs to devise a strategy for making khadi products acceptable to the consumer.

T. MetildaDevakirubal(2020) has emphasised on the possibilities of purchasing Khadi products through online for women and explored the opportunities in that study area.

E.K.Sivasakthivel

and

G.Dhanalakshmi(2021)discovered that the quality of khadi items, relationship maintained by shoppers, and family tradition as the most influential variables for the customer buying decision making of khadi products.

4. METHODOLOGY

This study was conducted in Srikakulam which is one of the backward districts of A.P State with

more than 2,881,830 population in number, located in northern coastal.

This research was conducted based on positivism research paradigm with a descriptive and exploratory design. The study underwent with a mixed approach of qualitative and quantitative with cross sectional survey type. The population of the study covers the consumers of APCO Khadi products in Srikakulam district at different places of retail outlets.

Sample size is determined as 385by using the Yamane’sformula. The sample strategy is convenience sampling of non-probability. The questionnaires was formulated to address the study subject and the data collected through multi-stage.

As a part of quantitative study, researchers used both dependent and independent variables to assess the relationship. The dependent variableis “Emotional buying behaviour for APCO khadi products” and Independent variables areCulture, Quality,Uniqueness, Sense of well-being, and Psychological satisfaction.

The primary data was collected through survey questionnaire. Secondary information included withseveral sources such as books, journals, periodicals, reports and documents,

After the data was collected the reliability test and validity tests were conducted and found that the data was qualified for further analysis

The major statistical analysis tool used in this study is inference analysiswith Factor Analysis, ANOVA and Multiple Regression Analysis to analyse the relationship between a dependent variable and independent variables.

5. ANALYSIS AND DISCUSSIONS

5.1 FACTOR ANALYSIS

Table 5.1.1: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.940
Bartlett's Test of Sphericity	Approx. Chi-Square	2.264E3
	Df	253

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	Sig.	.000

As shown in table 5.1.1., the value of The KMO Measure indicates the variance proportion in the variables triggered by underlying factors is 0.94

which is good enough to undergo factor analysis with the data. Significance of 0.00 sounds good to get along with factor analysis.

Table 5.1.2: Communalities

	Initial	Extraction
I believe that khadi products are the symbols for the Indian culture	1.000	.725
I buy all products related to Indian culture including khadi products	1.000	.521
I believe that we should respect the culture by wearing khadi	1.000	.749
I wear khadi only at the time of ceremonials and cultural fests	1.000	.515
Khadi products are environmentally protective	1.000	.782
We can wear khadi products at all seasons	1.000	.607
We can wear khadi products at all occasions	1.000	.670
Khadi products are highly comfortable	1.000	.714
Khadi products are highly unique in its making	1.000	.750
Handloom products cannot easily be copied	1.000	.752
Quality of the khadi is guaranteed	1.000	.784
Khadi products Project a unique social identity	1.000	.679
I always feel that the khadi products meet my expectations	1.000	.732
I never feel guilty of buying khadi products	1.000	.766
Lifestyle of khadi wear is good	1.000	.775
Khadi product Projects a special image in the society	1.000	.787
Khadi products protect us from environmental disorders	1.000	.627
Price of khadi products are affordable	1.000	.723
Promotions of khadi products are good	1.000	.738
Buying khadi product is indirectly promoting nationality	1.000	.749
Using khadi products is trendy now a days	1.000	.651
Khadi products are useful for all ages	1.000	.640
Khadi products are light weighted	1.000	.734

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Extraction Method: Principal Component Analysis.

As can be seen in table 5.1.2, the communalities are specified as the variance estimates in all variables accounted for the components. It can be understood that the communalities are moderately high and thereby shows that the extracted components are representing variables

to the considerable extent." I wear khadi only at the time of ceremonials and cultural fests" and "I buy all products related to Indian culture including khadi products" are low in Principal Component extraction with 0.521 and 0.515 respectively.

Table 5.1.3.: Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	15.089	65.605	65.605	15.089	65.605	65.605
2	1.081	4.702	70.307	1.081	4.702	70.307
3	.756	3.286	73.593			
4	.690	3.001	76.594			
5	.670	2.915	79.509			
6	.591	2.570	82.079			
7	.522	2.271	84.350			
8	.470	2.044	86.394			
9	.414	1.801	88.195			
10	.381	1.657	89.852			
11	.336	1.462	91.315			
12	.307	1.336	92.651			
13	.265	1.154	93.805			
14	.243	1.055	94.860			
15	.220	.955	95.815			
16	.188	.816	96.631			
17	.146	.633	97.264			
18	.140	.608	97.873			
19	.121	.525	98.397			
20	.110	.477	98.874			
21	.107	.466	99.340			
22	.089	.389	99.728			
23	.062	.272	100.000			

Extraction Method: Principal Component Analysis.

There is a clear understanding from table 5.1.3 that the requested extracted initial eigenvalues greater than 1 have resulted into two first components extending **70.307** percent of cumulative initial eigenvalues. Among the 23

listed variables, two components show the variability of 70% approximately. So, the complexity of the dataset can be reduced through these two components with almost 30% of lost information.

Table 5.1.4: Component Matrix^a

	Component	
	1	2
I believe that khadi products are the symbols for the Indian culture	.838	-.153
I buy all products related to Indian culture including khadi products	.717	-.085
I believe that we should respect the culture by wearing khadi	.860	-.095
I wear khadi only at the time of ceremonials and cultural fests	.716	.043
Khadi products are environmentally protective	.870	-.157
We can wear khadi products at all seasons	.742	.238
We can wear khadi products at all occasions	.809	.120
Khadi products are highly comfortable	.792	-.295
Khadi products are highly unique in its making	.823	-.270
Handloom products cannot easily be copied	.829	-.254
Quality of the khadi is guaranteed	.877	-.120
Khadi products Project a unique social identity	.822	.055
I always feel that the khadi products meet my expectations	.831	.202
I never feel guilty of buying khadi products	.866	-.124
Lifestyle of khadi wear is good	.872	.120
Khadi product Projects a special image in the society	.885	.057
Khadi products protect us from environmental disorders	.784	.109
Price of khadi products are affordable	.729	.439
Promotions of khadi products are good	.652	.559
Buying khadi product is indirectly promoting nationality	.863	-.059
Using khadi products is trendy now a days	.801	.098
Khadi products are useful for all ages	.796	.075
Khadi products are light weighted	.800	-.306

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged 7 in iterations.

The first rotated factor is highly correlated with Khadi product Projects a special image in the society, Quality of the khadi is guaranteed,

Lifestyle of khadi wear is good, and Khadi products are environmentally protective. These variables are not specifically correlated with other components.

MULTIPLE REGRESSION ANALYSIS

1.1 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Culture	.722 ^a	.522	.502	.773
Quality	.783 ^a	.613	.597	.690
Uniqueness	.768 ^a	.591	.574	.713
Sense of Well-being	.666 ^a	.444	.414	.839
Psychological Deters	.702 ^a	.492	.459	.812

a. Predictors: (Constant), Culture, Quality, Uniqueness, Sense of well-being, Psychological satisfaction.

As shown in the table 1.1, R Square value for the variables Culture, Quality, Uniqueness, Sense of well-being, and Psychological satisfaction are 0.522, 0.613, 0.591, 0.444 and 0.492; it means all the levels of items contributing 50.22 % in

Culture, 61.3% in Quality, 59.1 % in Uniqueness, 44.4% in Sense of Well-being and 49.2 % in Psychological Dexter to the emotional buying behaviour of khadi products.

1.2 ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Culture	62.657	4	15.664	26.197	.000 ^a
Quality	72.342	4	18.086	37.978	.000 ^a
Uniqueness	71.762	4	17.941	35.338	.000 ^a
Sense of Well-being	53.305	5	10.661	15.154	.000 ^a
Psychological Dexter	59.425	6	9.904	15.020	.000 ^a

a. Predictors: (Constant), Culture, Quality, Uniqueness, Sense of well-being, Psychological satisfaction.

b. Dependent Variable: Emotional buying behaviour of Khadi products

Table 1.2 shows the relationship among the items of Independent Variables i.e. Culture, Quality, Uniqueness, Sense of well-being, and Psychological satisfaction and Emotional buying behaviour of khadi products The F value between dependent variable and Culture, Quality,

Uniqueness, Sense of well-being, and Psychological satisfaction and Emotional buying behaviour of khadi products are 26.197, 37.978, 35.338, 15.154, and 15.020 respectively. Significant values (p) of all

variables are 0.00 which is highly significant at 0.05 and 0.01 levels.

Hence it can be concluded that factors Culture, Quality, Uniqueness, Sense of well-being, and psychological satisfaction have a significant

influence on the Emotional buying behaviour of Khadi products. Taking this as a parameter, the study can proceed to Multiple Regression Analysis to assess each item of the variables explaining the dependant variable.

1.3 Coefficients^a

CULTURE	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	.533	.270		1.978	.051
I believe that khadi products are the symbols for the Indian culture	.194	.092	.224	2.112	.037
I buy all products related to Indian culture including khadi products	.236	.090	.242	2.631	.010
I believe that we should respect the culture by wearing khadi	.210	.113	.219	1.868	.065
I wear khadi only at the time of ceremonials and cultural fests	.195	.097	.185	2.011	.047
QUALITY					
(Constant)	.388	.246		1.579	.118
Khadi products are environmentally protective	.342	.095	.368	3.611	.000
We can wear khadi products at all seasons	.060	.105	.060	.576	.566
We can wear khadi products at all occasions	-.041	.100	-.043	-.407	.685
Khadi products are highly comfortable	.475	.092	.480	5.143	.000
UNIQUENESS					
(Constant)	.497	.254		1.957	.053
Khadi products are highly unique in its making	.530	.100	.537	5.324	.000
Handloom products cannot easily be copied	.209	.095	.235	2.193	.031
Quality of the khadi is guaranteed	-.007	.121	-.007	-.054	.957

Khadi products Project a unique social identity	.075	.109	.071	.685	.495
SENSE OF WELL-BEING					
(Constant)	.877	.292		3.001	.003
I always feel that the khadi products meet my expectations	.019	.113	.020	.165	.869
I never feel guilty of buying khadi products	.214	.129	.213	1.659	.100
Lifestyle of khadi wear is good	-.078	.153	-.075	-.509	.612
Khadi product Projects a special image in the society	.279	.134	.291	2.080	.040
Khadi products protect us from environmental disorders	.301	.107	.312	2.825	.006
PSYCHOLOGICAL DEXTER					
(Constant)	.616	.294		2.093	.039
Price of khadi products are affordable	.286	.115	.277	2.492	.014
Promotions of khadi products are good	-.231	.105	-.255	-2.205	.030
Buying khadi product is indirectly promoting nationality	.032	.125	.034	.259	.796
Using khadi products is trendy now a days	.083	.128	.085	.643	.521
Khadi products are useful for all ages	.125	.103	.134	1.218	.226
Khadi products are light weighted	.460	.116	.460	3.977	.000

a. Dependent Variable: Emotional buying behaviour of Khadi products

1. CULTURE

Emotional buying behaviour of Khadi products with respect to Culture = $0.533 + (0.194)C1 + (0.236)C2 + (0.210)C3 + (0.195)C4$

Emotional buying behaviour of Khadi products being influenced by the items of the first variable Culture, C1 (Khadi products are the symbols for the Indian culture) is 2.473 (0.533 + 0.194); if C1 is increased by one unit, khadi products are the symbols for the Indian culture is increased by 0.761. Likewise, if the predictors C2 (I buy all products related to Indian culture including khadi products), C3 (I believe that we

should respect the culture by wearing khadi), C4 (I wear khadi only at the time of ceremonials and cultural fests) are increased by one unit, Emotional buying behaviour of Khadi products are increased for C2 by 0.769; C3 by 0.743; C4 by 0.728.

Emotional buying behaviour of Khadi products is explained by "I believe that khadi products are the symbols for the Indian culture" is the highest with 2.473 followed by "I buy all products related to Indian culture including Khadi products" with 0.769. The least is explained by "I believe that we should respect the culture by wearing khadi" with

0.793 and “I wear khadi only at the time of ceremonials and cultural fests” with 0.728.

2. QUALITY

Emotional buying behaviour of Khadi products(MEK) = 0.388+ (0.342) Q1 + (0.060) Q2+ (-0.041) Q3 + (0.475) Q4

Emotional buying behaviour of Khadi productsbeing influenced by the items of second variable Quality, Q1 (Khadi products are environmentally protective) is 0.73(0.388+0.342); if Q1 is increased by one unit, Khadi products are environmentally protective is increased by 0.73. Likewise, if the predictors Q2 (We can wear khadi products at all seasons), Q3 (We can wear khadi products at all occasions), Q4 (Khadi products are highly comfortable) are increased by one unit,Emotional buying behaviour of Khadi productsis increased for Q2 by 0.448; Q3 by 0.347; Q4 by 0.863.

Emotional buying behaviour of Khadi productsexplained by “Khadi products are highly comfortable” is the highest with 0.863 followed by “Khadi products are environmentally protective” with 0.73. The least is explained by “We can wear khadi products at all seasons” with 0.448 and “We can wear khadi products at all occasions” with 0.347.

3. UNIQUENESS

Emotional buying behaviour of Khadi products(MEK) = 0.497+ (0.530) U1 + (0.209) U2+ (-0.007) U3 + (0.075) U4

Emotional buying behaviour of Khadi productsbeing influenced by the items of Uniqueness, U1 (Khadi products are highly unique in its making)is 1.027(0.497 +0.53); if U1 is increased by one unit, increased by 1.027. Likewise, if the predictors U2 (Handloom products cannot easily be copied), U3 (Quality of the khadi is guaranteed), U4 (Khadi products Project a unique social identity) are increased by one unit,Emotional buying behaviour of Khadi productsis increased for U2 by 0.706; U3 by 0.49; U4 by -0.253.

Emotional buying behaviour of Khadi productsexplained by “Khadi products are highly unique in its making” is the highest with 1.027 followed by “Handloom products cannot easily be copied” with 0.706. The least is explained by “Quality of the khadi is guaranteed” with 0.49 and “Khadi products Project a unique social identity” with -0.253.

4. SENCE OF WELL BEING

Emotional buying behaviour of Khadi products(MEK) = 0.877+ (0.019) S1 + (0.214) S2+ (-0.078)S3 +(0.279)S4+ (0.301) S5

Emotional buying behaviour of Khadi productsbeing influenced by the itemsof sense of well-being, S1 (I always feel that the khadi products meet my expectations)is 1.067(0.877 +0.19); if S1 is increased by one unit, increased by 1.067. Likewise, if the predictors S2(I never feel guilty of buying khadi products),S3(Lifestyle of khadi wear is good), S4 (Khadi product Projects a special image in the society), S5 (Khadi products protect us from environmental disorders) are increased by one unit,Emotional buying behaviour of Khadi productsis increased for S2 by 1.091; S3 by 0.799; S4 by 1.156;S5 by 1.178.

Emotional buying behaviour of Khadi productsis explained by “Khadi products protect us from environmental disorders” is the highest with 1.178 followed by “Khadi product Projects a special image in the society” with 1.156. , “I never feel guilty of buying khadi products” with 1.091.The least is explained by “I always feel that the khadi products meet my expectations”with 1.067 and “Lifestyle of khadi wear is good” with 0.799.

5. PSYCHOLOGICAL DEXTERS

Emotional buying behaviour of Khadi products(MEK) = 0.616+ (0.286) P1 + (-0.231) P2+ (0.032)P3 +(0.83)P4+ (0.125) P5+(0.460)P6

Emotional buying behaviour of Khadi productsbeing influenced by the first factors of psychological Dexter, P1 (I always feel that the khadi products meet my expectations) is 0.902(0.616 +0.286); if P1 is increased by one unit

Price of khadi products are affordable, increased by 0.902. Likewise, if the predictors P2 (Promotions of khadi products are good), P3 (Buying khadi product is indirectly promoting nationality), P4 (Using khadi products is trendy now a days), P5 (Khadi products are useful for all ages), P6 (Khadi products are light weighted) are increased by one unit, Emotional buying behaviour of Khadi products is increased for P2 by 0.385; P3 by 0.648; P4 by 0.699; P5 by 0.741; P6 by 1.076. Emotional buying behaviour of Khadi products is explained by "Khadi products are light weighted" is the highest with 1.076 followed by "I always feel that the khadi products meet my expectations" with 0.902, "Khadi products are useful for all ages" with 0.741, "Using khadi products is trendy now a days" with 0.699. The least is explained by "Buying khadi product is indirectly promoting nationality" with 0.648 and "Promotions of khadi products are good" with 0.385.

6. SUGGESTIONS

1. Quality as phenomenon APCO should maintain and improve the quality since most of the consumers trust APCO from the view point of quality rather than design. It is also important to note that the khadi products being used by most of consumers in all seasons frequently including ceremonials and festivals.
2. Cultural traits should be maintained since khadi is iconic for Indian traditional wear and most of the people feel and culturally connected with khadi products.
3. Comfort levels of the product is highly appreciated in summer but at the same time people less prefer to wear khadi products winter and rainy season and some youth assume that khadi is not adopted at all occasions.
4. Khadi products are unique in its making so there is a chance of promoting khadi products locally and globally
5. Khadi products are light weighted so khadi marketers can influence people to buy khadi products more.

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