



**SHRICON INDUSTRIES LIMITED**

**Corporate Identification Number:** L15100RJ1984PLC040606  
**Registered Office:** 112B, First Floor, Shakti Nagar, Kota, Rajasthan-324009  
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Website: [www.shricon.in](http://www.shricon.in) | Email: [investor.shricon@gmail.com](mailto:investor.shricon@gmail.com)

Date: November 16, 2024

To,

**The Manager**  
**Bombay Stock Exchange Limited**  
Corporate Relationship Department  
Phirozee Jeejeebhay Tower  
Dalal Street, Fort,  
Mumbai-400 001

**BSE Scrip Code:**508961

**Subject:** Newspaper Publication pertaining to Financial Results for the quarter and half year ended 30th September, 2024.

Respected Sir/Madam,

Pursuant to Regulation 47(3) of the SEBI (Listing Obligations and Disclosure Requirements) Regulations, 2015, please find enclosed copies of newspaper advertisement published in English Newspaper “Kota Collage” on 15<sup>th</sup> November, 2024 & Hindi Newspaper “Chambal Sandesh” on 14th November, 2024 with respect to Financial Results for the quarter and half year ended 30th September, 2024. The same has been made available on the Company’s website (<https://www.shricon.in/>).

You are requested to kindly take the above information on record.

Thanking you,

**For Shricon Industries Limited**

**Om Prakash Maheshwari**  
**Director**  
**DIN: 00185677**

**Enclosed: As above.**

# The Housemaid: Both Invisible and Essential

SANJAY CHAWLA  
kotacollage@gmail.com

KOTA. Last week my wife was busy with some religious activity at the local Gurudwara and my housemaid, who does only cleaning work, said to me, "Bhaiya, should I make breakfast for you. Don't worry, I am not from neech jaati. I belong to the upper caste." It was something ironical for a liberal minded person like me. She was calling me Bhaiya and reminding me of her caste. Both the employer and the employee typically utilize familial terms like "didi, bhaiya, chachi" to describe their working relationship. Everyone agrees that domestic work is an undesirable way to make a living and that it is more of a survival tactic used by poor women.

Recently I watched The Housemaid, a 2010 South Korean psychological thriller film on OTT. A quote from the film says, "In a world of privilege, the housemaid is both invisible and essential," depicts the contradictory status of domestic



workers in socially unequal cultures. The housemaid plays an almost invisible job, disappearing into the background of lavish homes in a society where privilege and money frequently eclipse the existence of those who serve the needs of the elite. However, their indispensable nature cannot be questioned, as they serve as the foundation for their employers' luxurious existence.

The work of the housemaid is sometimes overlooked and undervalued, but without their constant commitment, the affluent world would not run smoothly. In the realm of privilege, their importance and necessity are therefore indisputable, even though their presence may become less noticeable.



## An Unregulated Segment of Informal Economy

We Indians are among the world's most "servant" dependents. We really need domestic helpers to do everything from wash our dishes to clean our toilets, watch over our kids to walk our dogs, drive us to work, open our lunchboxes, and iron our clothes. One of the least regulated segments of the informal economy employs an estimated 5 million domestic workers, most of whom are women, and are concentrated in major cities. The relationship between domestic workers, who are frequently migrants from rural areas, and their employers is characterized by power disparities based on gender, caste, class, and ethnicity. Long work hours, verbal and physical abuse, sexual harassment, and pitifully poor pay are some examples of how this shows up. In no other urban Indian situation does class inequality show up as starkly as in employer-domestic worker. Sometimes it reflects in just "normal" settings like we see in residential buildings in big cities have separate elevators earmarked for workers.

## The Casteist Idea of Purity-Pollution

The casteist idea of purity-pollution is also deeply ingrained in India's cultural imaginary of "dirty work," which frequently manifests as physical separation and geographical segregation of domestic workers within homes' private spaces. In middle-class Indian homes, caste worries about ritual pollution and contamination from the maid's filthy body are frequently concealed behind a "rational" discussion of health and cleanliness.

## Dirt: A Symbol of Social Inequality

Dirt has traditionally been a symbol of social inequality, influencing class and status relations, and domestic work is "dirty work." The cultural imaginary of the maid's body as "dirty" has a significant gender component in the Indian context. The idea that the house is a sacred place must be connected to this. According to these fantasies, the women of the family are supposed to perform household duties, especially cleaning, in order to preserve the sanctity of the home. Employing a professional domestic worker merely makes it easier for gendered "dirty labour" to be transferred onto the maid's body in both a literal and symbolic sense, reinforcing the upper-middle-class (and upper-caste) woman's privileges.

## Where Indian Feminism Fails



Let us examine the "maid's" vulnerability and her working body via a feminist lens. Recognizing that domestic work is undervalued in patriarchal social institutions has been a fundamental feminist goal with regard to female domestic labour. We have seen how the unpaid and unacknowledged social reproductive labour performed by women in the home, such as caregiving and housekeeping, is crucial to capitalistic patriarchy.

The low-wage and frequently unprotected character of professional domestic employment for women gives this story an intriguing twist: it allows middle-class and upper-class women to become more independent by neatly shifting the burden of housework to their less fortunate peers. This leads us back to the classic feminist challenge of how patriarchy hierarchizes working bodies: whose labour is deserving of praise and how a worker's access to decent rights is still essentially gendered. It appears that the lengthy history of the Indian women's movement has not succeeded in highlighting the problem of domestic workers within the broader feminist goal of acknowledging housework as "work."

One significant setback for the Indian women's movement is the disregard for the rights of domestic workers. One basic reality explains why: the benefits enjoyed by upper-middle-class (and frequently upper-caste) women are directly reliant on the exploitation of women in lower social classes. As a result, the maid's body remains a filthy, labouring entity devoid of dignity and the fundamental rights associated with decent work.

Caption to the photo:  
Even in an empty Delhi metro coach, middle-class Indians make their maids sit on the floor.

# Kota coaching is our pride - Kota is our heritage

## Kota - India's education hub, discussions held on challenges and solutions

KOTA COLLAGE  
kotacollage@gmail.com

KOTA. Kota. A meeting was organized at Rotary Club, Kota by the intellectuals of the city on the deteriorating economy of Kota. In which Founder President, SSI Association, Govindram Mittal, President Vyapar Mahasangh Kranti Jain, B h a m a s h a h M a n d i President Avinash Rathi, Secretary SSI Association Anish Maheshwari, Rotary Club President Mukesh Vyas, National Vice President IMA Dr. Ashok Sharda, President Bar Association, Advocate Manoj Puri, and Convener Nagrik Manch Naresh Jain were present. All the intellectuals put forth their efforts and gave suggestions to improve the coaching environment and economy in Kota.



Since 1990, coaching environment was created in Kota and gradually it got recognition as an 'education hub'. Kota's institutes have earned national fame in IIT and medical coaching. Better education environment and quality coaching have made it a popular destination for students.

Convener Nagrik Manch Naresh Jain told how coaching started in 1989 and how everyone supported it. With the help of newspapers and all publications, citizens and coaching institutes, Kota became a coaching hub. Initially, a lot of hard work was done to make Kota a coaching hub. In the same way, back in 1989, Kota became a coaching hub. The atmosphere, competition and faculty of all subjects in one city will not be found in any other city of India. We will have to work hard in the same way again.

In the meeting, Govindram Mittal said that Kota has also been praised by our Prime Minister Narendra Modi. Our Lok Sabha Speaker also hails from Kota, a city that produces engineers and medical professionals. His experience will be useful for the country.

President Vyapar Mahasangh Kranti Jain said that whenever Kota has faced a crisis, we have solved the problem. Avinash Rathi said that it is our duty to treat all the children who come for coaching as guests so that they can get a place in Kota. We should get a better environment. Anuj Maheshwari said that no other city has an environment like Kota for living. One can roam around comfortably here even at night. Dr. Ashok Sharda said that I had just visited Sikar and I had a

good time there. But if we compare the students, Kota is a very good place for coaching in every way. Mukesh Vyas said that 50 percent of the students of Kota are associated with Kota coaching and 6 students out of top 10 are selected from Kota.

But in the last one or two years, Kota has started being publicised as a 'Suicide City'. According to government statistics, Kota is not in the top 50 in India and top 10 in Rajasthan in terms of suicide incidents. That is why Kota Calling Kota a suicide city is unfair and it harms the reputation of Kota. 70 percent of Kota's economy depends on coaching and related businesses. There are about 20 thousand hostels in Kota, in which more than 1 lakh 40 thousand people get employment. Due to the decrease in the number of students due to the promotion of suicide city, the economic condition of Kota has been deeply affected. In Kota, many other businesses including hostel owners, mess owners, shopkeepers, auto drivers etc. are dependent on coaching. Due to the decrease in the number of students, these businesses are also getting affected. Businesses are in crisis, leading to rising unemployment and economic hardship. In the meeting, the media was requested not to exaggerate the news of suicide so that the image of Kota can improve. Coaching institutes in Kota follow government guidelines.

Media also plays an important role in creating a positive environment. Media should publish positive news instead of showing negative news of Kota. With the positive publicity of media, Kota can regain its identity in the field of education. Many suggestions were also made in the meeting for the students, in which emphasis was laid on setting up mental health counseling and support centers for students and collective efforts and awareness campaigns to reduce exam pressure on students, as well as to take care of mental and emotional well-being of students.

# The Alarming Rise of Mobile Addiction

## Understanding the Risks and Combating the Habit

KOTA COLLAGE  
kotacollage@gmail.com

KOTA. Mobile addiction, also known as nomophobia, has become a pervasive issue affecting millions worldwide. The constant connectivity and instant gratification offered by smartphones have led to a dangerous cycle of dependence, harming mental and physical health, relationships, and productivity.

### Talking about the risk mobile addiction involves

1. Mental Health: Anxiety, depression, and stress are linked to excessive mobile use.
2. Sleep Disturbances: Exposure to screens before bed disrupts sleep patterns.
3. Social Isolation: Reduced face-to-face interactions lead to loneliness and decreased empathy.
4. Physical Health: Sedentary behavior contributes to obesity, eye strain, and poor posture.
5. Cognitive Impairment: Constant distractions impair attention, memory, and decision-making.

### Warning Signs

1. Compulsive checking of notifications
2. Feeling anxious or restless without phone



3. Spending excessive time on social media
4. Neglecting responsibilities and relationships
5. Experience withdrawal symptoms when phone is taken away

### Some measures that may be helpful in combating the problem

1. Set boundaries: Designate phone-free zones and times.
2. Use apps: Track usage (e.g., Screen Time, Freedom) and limit access.
3. Replace habits: Engage in physical activities, reading, or hobbies.
4. Schedule digital detox: Regularly disconnect for hours or days.
5. Seek support: Share concerns with friends, family, or professionals.

### "Parental Guidance"

1. Monitor usage: Set limits and track activity.
2. Educate children: Discuss risks and responsible usage.

3. Encourage physical activities: Promote outdoor play and sports.
4. Model behavior: Demonstrate responsible mobile use.
5. Create phone-free zones: Designate family time and spaces.

### Way forward

1. Public awareness campaigns: Educate about mobile addiction risks.
2. Phone-free public spaces: Encourage restaurants, parks, and public areas to promote phone-free environments.
3. Employer support: Implement phone-free policies and wellness programs.
4. Mobile manufacturers' responsibility: Incorporate addiction-reducing features.
5. Research and development: Continuously study mobile addiction and develop effective interventions.

Mobile addiction is a pressing concern requiring immediate attention. By understanding the risks and implementing individual, parental, and societal strategies, we can combat this habit and reclaim a healthier, more balanced lifestyle.

Take control of your mobile use today and start a journey towards a healthier, more connected life.

## SHRICON INDUSTRIES LIMITED

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### EXTRACT OF UNAUDITED FINANCIAL RESULTS FOR THE QUARTER AND HALF YEAR ENDED ON 30TH SEPTEMBER, 2024

Particulars	(Amount in ₹ Lakhs)					
	Quarter ended (30/09/2024)	Quarter ended (30/06/2024)	Quarter ended (30/09/2023)	Half-Year ended (30/09/2024)	Half-Year ended (30/09/2023)	Financial Year ended (31/03/2024)
Total Income from Operations (net)	5.01	19.48	4.51	24.49	26.46	57.42
Net Profit from Ordinary Activities before tax and Minority Interest	16.62	18.72	15.63	35.34	16.84	87.08
Net Profit for the period after tax and Minority Interest	16.63	18.73	15.64	35.36	16.84	87.06
Paid-up Equity Share Capital (Face value of Rs. 10/- each)	124.00	124.00	124.00	124.00	124.00	124.00
Reserves excluding Revaluation Reserve (NIL) as per balance sheet of previous year	-	-	-	-	-	-
<b>Earnings Per Share (EPS)</b>						
Basic & Diluted EPS before Extraordinary items	1.34	1.51	1.26	2.85	1.36	7.02
Basic & Diluted EPS after Extraordinary items	1.34	1.51	1.26	2.85	1.36	7.02

Notes:

1. The financial results for the quarter and Half Year ended 30th September, 2024 have been limited reviewed.
2. The above results, duly reviewed by the Audit Committee and approved by the Board of Directors in their meeting held on 12th November, 2024
3. The above is an extract of the detailed format of Standalone Financial Results for the quarter and half year ended on 30th September, 2024 filled with the Stock Exchange under Regulation 33 of the SEBI (Listing and Other Disclosure Requirements) Regulation, 2015. The full format of the Quarterly Financial Results are available on the Company's website i.e. www.shricon.in and Stock Exchange websites i.e. www.bseindia.com

Place: Kota (Rajasthan)  
Date: 13 November, 2024

FOR SHRICON INDUSTRIES LIMITED  
OM PRAKASH MAHESHWARI  
Director (DIN-00185677)

