



Empowering Traditions: Overcoming Challenges and Shaping the Future of **Hanunuo** **Ramit Weaving**



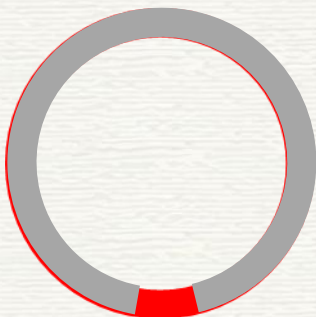
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INTRODUCTION



Distinct from their historical, socio-cultural, and political characteristics, possess own language, and cultural tradition (Cobo, 2004)

Approx. 476,00,000



6%

Global population

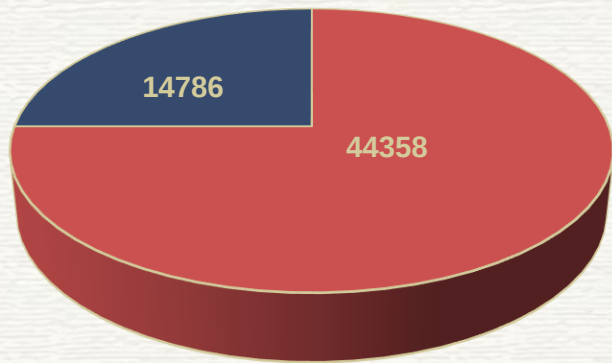


19%

Extreme poor



2020 Census



■ Non-IP ■ IP ■



2022 MIMAROPA Nutrition Situation

Top 10 Municipalities with Highest Prevalence of Underweight among 0-59 months old children in the Philippines

RANK	REGION	MUNICIPALITY	TOTAL NUMBER OF SEVERELY UNDERWEIGHT AND UNDERWEIGHT PRESCHOOL CHILDREN	PREVALENCE (%)
1	MIMAROPA (R4B)	Mansalay, Oriental Mindoro	1039	27.8%
2	MIMAROPA (R4B)	Abra de Ilog, Occidental Mindoro	889	25.7%
3	MIMAROPA (R4B)	Paluan, Occidental Mindoro	535	24.6%

2022 MIMAROPA Nutrition Situation

Top 10 Municipalities with Highest Prevalence of Stunting among 0-59 months old children in the Philippines

RANK	REGION	MUNICIPALITY	TOTAL NUMBER OF SEVERELY STUNTED AND STUNTED PRESCHOOL CHILDREN	PREVALENCE (%)
1	MIMAROPA (R4B)	Mansalay, Oriental Mindoro	1945	52.03%
2	MIMAROPA (R4B)	Abra de Ilog, Occidental Mindoro	1537	44.45%
3	MIMAROPA (R4B)	Paluan, Occidental Mindoro	920	42.28%



PROBLEM STATEMENT



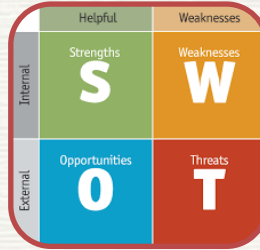
- indigenous people have been discriminated against, dominated, and marginalized (Anaya, 2009) geographically, socially, politically, and economically (Jennings, 2017)
- remain among the poorest (United Nations, 2010) and most disadvantaged (Bamba et al., 2021).
- suffer from environmental degradation, destruction of biological and cultural diversity, militarization, and violence (Kalafatic, n.d.), and the economic effects of colonialism, industrialization, and globalization (Jennings, 2017).
- Mangyan culture including scripts, poetry, and clothing are in danger of extinction.
- Younger generations are uninterested in their cultural heritage (Catapang, n.d.).



» PURPOSE STATEMENT



SDG 2030 hopes among IP communities that their priorities, concerns, and rights will be recognized (Henriksen, 2016)



Logical model (Hamzehpour et al., 2019), the primary element of strategic planning (Fuertes et al., 2020)



Empowers people (Agyeman et al., 2003), transforming community (Cazorla et al., 2013)



RESEARCH OBJECTIVES



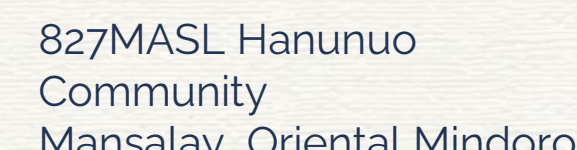
1. Attribute/s that the community excels in and separates it from other communities in terms of Ramit weaving (Strengths)
2. Areas that hinder the development of Ramit weaving in the community (Weaknesses)
3. Favorable external factors that could help preserve the weaving culture of the community (Opportunities)
4. External factors that have the potential to negatively affect the weaving culture of the community (Threats)
5. A developmental program that may be proposed based on the results of the study



METHODOLOGY



 **Design**  Qualitative Approach
Ethnography

 **Setting**  827MASL Hanunuo
Community
Mansalay, Oriental Mindoro

 **Sample**  5 primary informants
Purposive Sampling

 **Methods**  Fieldworks, Observation
Interview, FGD



FINDINGS

STRENGTHS



An abundant source of
levant cotton (*Gossypium*
herbaceum)



There are women
who know how to
weave

FINDINGS



- Gurangons fail to pass down their culture to the younger generation

WEAKNESSES



- Children are more interested in farming as source of livelihood
- Only the elders and weavers are wearing the Ramit

FINDINGS



OPPORTUNITIES



FINDINGS



Expensive
synthetic threads

THREATS

Long
processing of
indigenous
materials



No systematic
marketing
scheme





Challenges

- ✓ *No organized group/association of local weavers*
 - ✓ *Lack of capital for raw materials*
 - ✓ *Limited training on Ramit weaving*
 - ✓ *No available weaving center*
 - ✓ *No established marketing partner*
 - ✓ *Low sales because of the high price of Ramit products*
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Strategies for Sustainable Ramit Weaving Industry

- ✓ Establishment of a School of Living Traditions
 - Women ready to be trained (S1)
 - Elders unable to pass the culture (W1)
 - Children interested in another livelihood (W2)
 - Presence of cultural masters from other communities (O1)
 - Mindoro State University RDE activities (O3)
 - LGU support to the community (O2)
 - Collaboration with the NCCA (O6)



Strategies for Sustainable Ramit Weaving Industry

✓ Capitalizing on the Sustainable Production of Raw Materials

- Abundant source of levant cotton “burak” (S1)
- Only few are still wearing their traditional ramit (W3)
- Support from LGU (O1)
- Mindoro State University research and extension activities (O2)
- Collaboration with DOST-PTRI (O7)
- Tedious and long processing of thread (T2)



Strategies for Sustainable Ramit Weaving Industry

- ✓ *Social Advocacy Marketing*
 - Quality standards and costing training
 - Value chain analysis
 - Cultural awareness campaign
 - One-town-one-product center
 - Promotion via social media



Strategies for the Development of Ramit Weaving Industry

- ✓ *Collective Responsibility for Cultural Heritage Preservation*
 - *Policy-making for the sustainable Ramit industry*
 - *Linkages and networking*
 - *“Buy Local” campaign*
 - *Empowering local artisans*
 - *Eco-cultural tourism*



Reality bites.....

Ramit weaving is viewed as an alternative source of income

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Not a cultural heritage that should be preserved and passed on to the youth...

PROBLEM VS. SOLUTION



Younger generations are not knowledgeable of their cultural identity, elders failed to transfer the cultural heritage to the young Mangyans, and limited documents and research about Mangyan culture



Teaching indigenous language, performing arts, and weaving; publication of research related to cultural heritage; documentation of indigenous practices; cultural awareness campaign every October (National Indigenous Peoples' Month); repository of Hanunuo literary pieces; and establishment of community cultural center.



Awati TI-KAPE



Awati TI-KAPE is a 5-year community development program initiated by the R & D Unit of Mindoro State University Bongabong Campus.

The term “Awati” is a Hanunuo word for Bayanihan. While the TI-KAPE stands for the main projects of the program such as Turismo (Tourism), Industriya (industry), Kultura (Culture), Agrikultura (Agriculture), and Education (Edukasyon).

The program intends to adopt Mangyan communities in the highlands of Barangay Panaytayan, Mansalay, Oriental Mindoro.



Project Components



Promoting Adventure Tourism, Heritage, and Scenic Sites (PATHS)

Awareness, Resiliency, and Adaptability through Literacy (ARAL)



Multifaceted Approach: Nurturing the Grassroot-Driven Governance Yielding for Adaptable and Noble Leadership (MANGYAN)



Sustainable Undertaking in Retrieving Ambahan and other cultural Treasures (SURAT)



Yamang Agrikultura mula sa Bungang Organiko, Natural na pagsasaka at katutubong Galing (YABONG)

Ascending Knowledge, Yield, and Advancement Together (AKYAT)



CONCLUSION



- ❖ SWOT analysis is useful in identifying areas to be enhanced for the development of the cultural identity of the community.
- ❖ Ramit weaving is an endangered cultural heritage.
- ❖ Ramit weaving may be developed into a sustainable industry.
- ❖ The integration of innovation and technology should be done in a way that could bring about sustainability, and resiliency, yet with intact cultural integrity.



RECOMMENDATIONS



- ❖ Academe, GAs, and NGOs should take part in developing indigenous communities for the attainment of sustainable development goals (SDG) 2030.
- ❖ The extension department of the university may use the results of the study to identify activities relevant to the needs of the community.
- ❖ The local government unit may consider the results of the study in policy and decision-making.
- ❖ Strategic implementation of Awati Kultura project
- ❖ Establishment of community eco-cultural tourism
- ❖ Further studies on Ramit weaving and cultural preservation should be conducted



**Research touches lives, changes lives,
and impacts lives. Let us continue to
work for the love of research.**

-ZCA





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