



# INTERNATIONAL JOURNAL OF SUSTAINABLE RURAL DEVELOPMENT

GLOBAL FORUM FOR  
SUSTAINABLE RURAL DEVELOPMENT

Volume 2 Issue 1 (2025)

PUBLISHED BY: E-PALLI PUBLISHERS, DELAWARE, USA





## Threading Sustainability: Status, Challenges, and Opportunities of Ramit Weaving in Southern Mindoro

Rhea B. De Guzman<sup>1</sup>, Catherine M. Campo<sup>2\*</sup>

### Article Information

**Received:** December 19, 2024

**Accepted:** January 18, 2025

**Published:** May 22, 2025

### Keywords

*Challenges, Indigenous Communities, Opportunities, Ramit Weaving*

### ABSTRACT

Ramit, a traditional handwoven textile of the Hanunuo Mangyan tribe, stands as a foundation of Oriental Mindoro's cultural heritage, renowned for its intricate designs and exceptional craftsmanship. This study, though underexplored in the locale, aimed to comprehensively evaluate the status and challenges of Ramit production in Oriental Mindoro. This descriptive research was gathered from one hundred and twenty-one Ramit weavers through structured survey questionnaires. The study sought to document the demographic profile of the weavers, including their age, gender, education level, and years of experience in Ramit weaving. The supplemental study's data were acquired through observations, informal interviews, and community immersion. The findings indicated significant challenges in raw material procurement, production techniques, financial constraints, and market access. Opportunities lined up starting from the National Government Agency (NGA) as well as private entities that have discovered the potential of Ramit. Building upon these findings, the study proposed a promotional guide encompassing strategic approaches for improving market access, providing financial support, organizing cultural exhibitions, and implementing online marketing initiatives. Resource management is also recommended for sustainable development. The study provided valuable insights into preserving and promoting Ramit weaving as a cultural heritage. Ultimately, this study aspired to contribute to the revitalization and empowerment of Ramit weavers, ensuring the continuation of this rich tradition for generations to come.

### INTRODUCTION

Ramit, a traditional handwoven textile of the Hanunuo Mangyan tribe, stands as a cornerstone of Oriental Mindoro's cultural heritage, renowned for its intricate designs and exceptional craftsmanship. Ramit is a Mangyan term which means tela. There is very limited literature that documents this textile even in the local setting. Based on the informal interview and storytelling of the local Indigenous community, they have been weaving since a long time ago, the time when it was just used for their daily living such as bags for their traveling and skirt (local term: tapis) for women. Nowadays, Ramit products are available in the market as bags, table runners, or simply textiles for customer customization. It is also used on special events held at local universities and even in provincial events as a welcome token used in saluting distinguished guests.

Despite its cultural significance and potential as a source of livelihood, Ramit production faces numerous challenges that hinder its growth and sustainability. This study aims to assess the status of Ramit production, identify the challenges faced by weavers, cite opportunities available, and propose a promotional guide to enhance its marketability and preservation.

This study seeks to address the following questions:

- What is the status of Ramit production in Oriental Mindoro, particularly in terms of production processes, volume, and market reach?

- What challenges do Ramit producers encounter regarding raw material sourcing, production techniques, financial constraints, and market access?

- What are the opportunities available in Ramit production?

This study holds significance as it offers a comprehensive insight into Ramit production and its challenges. The outcomes will benefit policymakers, cultural advocates, and entrepreneurs interested in promoting indigenous products. The promotional guide derived from this study will serve as a strategic tool to expand the market reach and ensure the sustainability of Ramit.

Despite the significance of Ramit production, there is a limited study conducted by local researchers focused on Ramit weaving, which is why this study can be a pioneer in documenting this cultural heritage. To commence with that intent, this study would want to understand the specific challenges and opportunities underlying the development of targeted strategies to address these challenges.

### LITERATURE REVIEW

#### Weaving for Community Sustainability

In 1987, the United Nations Brundtland Commission articulated sustainability as fulfilling the requirements of the present without jeopardizing the capacity of future generations to satisfy their own requirements. Currently, about 140 developing nations are striving to

<sup>1</sup> Mindoro State University-Bongabong Campus, Philippines

\* Corresponding author's e-mail: [campocatherinem@gmail.com](mailto:campocatherinem@gmail.com)



fulfill their development requirements; yet, considering the escalating threat posed by climate change, decisive actions are imperative to guarantee that present growth does not adversely impact future generations. As part of the global aim towards sustainability, the 17 SDGs were formed. This study is specifically anchored to the SDG 11-sustainable cities and communities. Weaving as part of the community's livelihood and cultural expression can be a driver for a sustainable community. For a community to be sustainable, empowerment is vital. According to Suriyani *et al.* (2023), empowerment is a theme of economic and social development that embodies social ideals and is intricately linked to sustainable development. It seeks to foster community self-sufficiency by acknowledging their inherent capabilities and addressing existing challenges. Ramit weaving can pose a significant way of boosting their cultural heritage and identity. However, due to modern times and the demands of today's market, they may use different strategies to increase their marketability and empower them holistically.

Woven items that are purely locally produced help community weavers sustain their daily necessities. They mostly derived their income from selling their handwoven Ramit in the market through intermediaries or direct selling to customers. Ramit weaving can also aid in the achievement of broader goals such as the utilization of local materials, which enhances the environmental aspect of sustainability. It also fosters local employment and revenue and promotes social equality and justice (Chudasri *et al.*, 2020). Craft and fashion have been linked for thousands of years, with traditional spinning or knitting skills being used to make textiles and clothes (Wanniarachchi *et al.*, 2020). Traditional weaving skills can be abundantly found in communities. The handloom sector, which includes private, community-based, and provincial council-based businesses, is very important for lowering poverty, giving rural poor people, especially women, jobs, and encouraging local production and consumption (Wanniarachchi *et al.*, 2020).

Most weavers are women. Though they also farm with their spouses and do hard labour most of the time, they can also finish their weave during their normal day-to-day lives.

### Ramit Weaving

Despite the scarcity of published research and evidence on Ramit weaving, this study aims to contextualize Ramit as a brand of the province. Ramit weaving is a traditional craft by the Indigenous people of Oriental Mindoro, Philippines. It represents a rich cultural heritage and a vital source of livelihood for many communities. Only two ethnolinguistic groups from the Mangyan community practiced Ramit weaving and they are the Hanunuo and Buhid who can be found in the southern part of the province. Ramit is more than just a textile; it is a symbol of the Mangyan's cultural identity and heritage. The intricate designs and patterns

of Ramit reflect the tribe's history, traditions, and artistic expressions. Preserving Ramit is crucial for maintaining cultural heritage. Indigenous textile production globally faces several challenges, including the scarcity of raw materials, lack of financial resources, limited access to modern technology, and inadequate market access. These challenges hinder the growth and sustainability of traditional crafts. Effective promotional strategies are essential for enhancing the marketability of indigenous products. Ramit weaving is deeply rooted in the cultural traditions of the Hanunuo Mangyan tribe. The intricate patterns and designs of Ramit textiles symbolize various aspects of Mangyan mythology and social structure. Weaving provides a primary source of income for many indigenous families in Oriental Mindoro. These textiles are often used in traditional ceremonies and as symbols of identity and pride among the Mangyan people.

### Challenges and Opportunities of Ramit Weaving

One of the main challenges in Ramit weaving is the sustainability of traditional practices. Younger generations are less inclined to learn the craft, leading to a decline in skilled weavers. Additionally, the availability of raw materials, such as locally grown cotton, has decreased due to environmental changes and agricultural shifts. Furthermore, weavers struggle with inadequate access to modern markets and fair-trade opportunities, often resulting in the undervaluation of their work.

The provisions of Republic Act 9242 or the use of the Philippine Tropical Fabrics (PTF) for uniforms of public Officials and Employees and other purposes stipulates that Philippine tropical fabrics must be used for the official outfits of government workers and officials, as well as for other uses that need fabrics in government offices and events. This is to instill patriotism and nationalism among Filipinos (Amended implementing rules and regulations of RA 9242). According to the same act, tropical fabrics are those containing natural fibers, produced, spun, woven, or knitted and finished in the Philippines. Natural textile fiber (NTF) includes many different fibers or filaments that come from plants or veggies. For NTFs and silk, all materials that will be used for uniforms and other items must have at least five percent (5%) by weight of natural fibers as amended on the implementing rules and regulations of RA 9242 dated 2023. The act has been modified to address the concern on limited NTF supply and suppliers as well as manufacturers who failed to comply with the Department of Science and Technology-Philippine Textile Research Institute (DOST-PTRI) and Department of Agriculture's (DA) Philippine Fiber Industry Development Authority (PhilFIDA) certification as provided by the law.

In 'Ramit's case, burak or cotton is the best source of natural fiber, however, utilization of burak is very limited nowadays due to the scarce natural source. However, Ramit made up of synthetic thread is used as leis for special events.



**Figure 1:** Ramit as lei/ garland to welcome event dignitaries

The provisions of the act may be an opportunity for the local Ramit industry to achieve greater heights as the problems with the market may be one of the major challenges for weavers. Ho

Several initiatives have been put forward to revive Ramit weaving in the locality in a broader sense. There has been an introduction of weaving cooperatives set up to give weavers more power in negotiations. Training programs that teach both traditional methods and new ways of doing business could help bring together different generations and make weaving a more appealing job and income-generating choice. Ramit weaving is still an important part of the culture and economy of the people who live in Oriental Mindoro. Even though there are big problems, there are also a lot of chances for growth and renewal. The practice of Ramit weaving can be kept alive and changed for future generations by using new technologies, creating cooperative structures, and promoting cultural heritage. Weavers face a lot of problems, and more study and help are needed to find solutions and keep this important cultural practice alive.

## MATERIALS AND METHODS

### Research Design

This descriptive research was gathered from one hundred and twenty-one Ramit weavers through structured survey questionnaires. Qualitative data to strengthen the opportunities and challengers were acquired from observation, informal interviews, and community immersion in select community in the municipality of Mansalay, Oriental Mindoro. A purposive sampling technique is used to select a representative sample of weavers who are actively engaged in Ramit production.

### Data Collection Instruments

A structured survey questionnaire is used to collect data from the respondents. The questionnaire is divided into three sections: demographic information, the status of Ramit production, and challenges faced by weavers.

The questionnaire is pre-tested to ensure its validity and reliability.

### Data Analysis

The collected data is analyzed using descriptive statistics, including frequency distribution, percentages, and mean scores. The findings are presented in tabular and graphical forms for easy interpretation. Qualitative data were presented using narratives and themes.

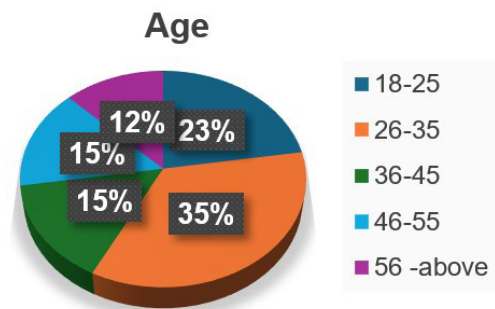
## RESULTS AND DISCUSSION

### a. Status

#### Resources Available

Ramit weavers highly depend on what resources are available in their community. At present, polyester is their synthetic thread because cotton is not readily and abundantly available in the area. Making cotton and thread out of the burak plant took a lot of time which may hamper their production. They are also relying on their Indigenous knowledge, systems, systems, and practices (IKSP) as passed down by their ancestors. During the researcher's community immersion, they witnessed their traditional way of weaving using their self-made materials. The documentation of their IKSP can be future research.

### Profile of Ramit Weavers



**Figure 2:** Age

The largest age group among the weavers, constituting 35% of the population, is those in their prime working years (26-35). This demographic is crucial for the economic productivity and innovation within the Ramit weaving community. Their active engagement ensures the continued vibrancy and development of the craft, introducing new patterns and techniques while maintaining high productivity levels. The presence of a substantial number of weavers in this age group suggests a robust workforce capable of driving economic growth and innovation. In summary, the presence of a significant number of weavers in their prime working years is a positive indicator of the potential for economic growth, innovation, and sustainability within the Ramit weaving community.

The gender distribution of Ramit weavers in Mansalay indicates that 100% of the weavers are female. The exclusive involvement of women in Ramit weaving underscores the traditional gender roles within the

community, where weaving is often seen as a female-dominated craft. This gender-specific role highlights the cultural importance of weaving as a skill passed down from mother to daughter. Overall, the exclusive female involvement in Ramit weaving underscores the cultural significance of this craft and its impact on the socio-economic fabric of the community.

### Educational Attainment

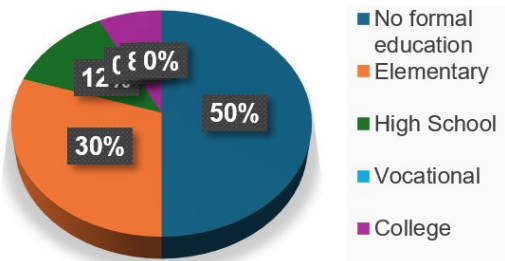


Figure 3: Educational Attainment

Ramit weaving among the indigenous communities of Oriental Mindoro is deeply rooted in cultural heritage and transmitted across generations through oral traditions and practical apprenticeships within families. The fact that 50% of weavers lack formal education underscores the traditional nature of their learning process. Weavers learn intricate techniques, patterns, and symbolic meanings of designs directly from their elders, who have inherited these skills from their ancestors. This transmission not only preserves the craft but also reinforces cultural identity and community cohesion, aligning closely with the cultural sustainability efforts you've been exploring in your research on Ramit weaving. Overall, the traditional nature of Ramit weaving's learning process underscores the craft's cultural significance and its role in sustaining the community's heritage, identity, and economic resilience.

### Years of Experience in Ramit Weaving

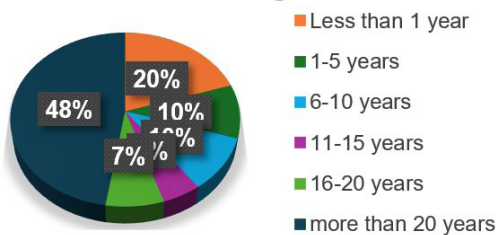


Figure 4: Years of Experience in Ramit Weaving

A significant 48% of Ramit weavers, the largest percentage, possess more than 20 years of weaving experience. This extensive tenure underscores their deep-rooted expertise and mastery of traditional techniques. Overall, the substantial experience of 48% of Ramit weavers underscores their crucial role in preserving, enhancing, and passing on the traditional craft, ensuring its continued cultural and economic relevance.

### Current Volume of Ramit Production

A significant majority, 63% of Ramit weavers, express

### Current Volume of Ramit Production

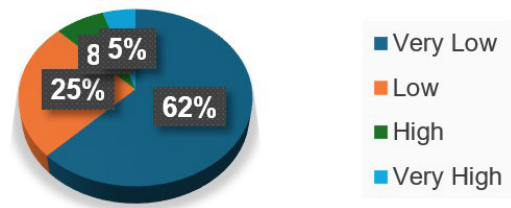


Figure 5: Current Volume of Ramit Production

a belief that their production levels are very low. This perception likely reflects challenges such as access to resources, market demand fluctuations, and environmental factors affecting raw material availability. Overall, the perception of low production among a significant majority of Ramit weavers signals the need for strategic interventions to address the underlying challenges, ultimately aiming to enhance productivity and economic stability within the weaving community.

### Type of Ramit Product Produced

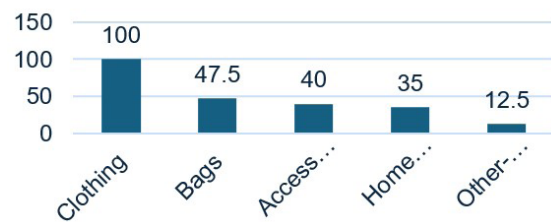


Figure 6: Type of Ramit Product Produced

All Ramit weavers, accounting for 100%, engage in producing clothing both for personal use and for sale. This dual production reflects the integral role of weaving in meeting personal needs and generating income within the community. On the other hand, a smaller proportion, specifically 12.5%, are involved in producing other items such as blankets, indicating a diversified but focused production effort among weavers. In conclusion, the engagement of all Ramit weavers in producing clothing for both personal use and sale, alongside a smaller proportion diversifying into other items like blankets,

### Ways of Selling Ramit

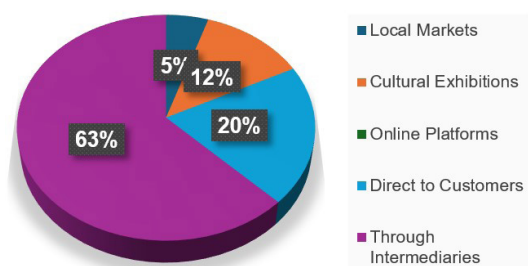


Figure 7: Ways of selling ramit

reflects the integral role of weaving in meeting personal needs and generating income, while also highlighting opportunities for further diversification and economic development within the community.

Ramit weavers predominantly rely on intermediaries for selling their products, with 63% of sales occurring through this channel. This dependence on intermediaries may indicate challenges in accessing broader markets directly and navigating business negotiations. Only 20% of sales are direct to customers, suggesting potential for increased profitability through direct sales strategies such as online platforms or local markets. Cultural exhibitions serve as a supplementary sales channel for 12% of weavers, highlighting the role of cultural events in promoting traditional crafts. Local markets represent the smallest sales channel at 5%, underscoring opportunities for local economic development and community support initiatives. In summary, the predominant reliance on intermediaries for sales, with only 20% direct to customers and 12% through cultural exhibitions, underscores challenges in market access and the potential for increased profitability through direct sales. Enhancing local market participation, leveraging online platforms, and providing capacity-building support are key to empowering Ramit weavers and promoting economic and cultural sustainability.

constraints may impact their livelihoods and overall well-being, highlighting the need for sustainable economic support and market development initiatives. In summary, the low average monthly income of less than 5,000 pesos for all Ramit weavers underscores significant economic challenges. Addressing these issues through sustainable economic support, market development initiatives, policy interventions, skill diversification, and community empowerment is crucial to improving the livelihoods and well-being of weavers, ensuring the preservation and growth of the Ramit weaving tradition.

A significant majority, 80% of Ramit weavers, require an average of 4-7 days to produce a single Ramit. This timeframe reflects the meticulous craftsmanship and intricate techniques involved in traditional weaving practices. The extended production time also underscores the labour-intensive nature of the craft, highlighting the dedication and skill required to create each piece. Such insights into production timelines are essential for understanding workflow efficiencies and economic sustainability within the weaving community. In summary, the 4-7-day production timeframe required by 80% of Ramit weavers reflects the meticulous craftsmanship and labour-intensive nature of the craft. Addressing the economic and workflow challenges through support, training, and appropriate pricing strategies is crucial for the sustainability and growth of the Ramit weaving community.

### Average Monthly Income from Ramit Production

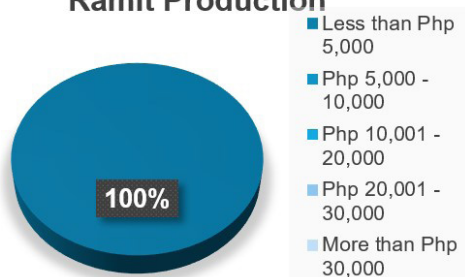


Figure 8: Average Monthly Income from Ramit Production

All Ramit weavers, constituting 100%, report an average monthly income of less than 5,000 pesos from their weaving activities. This income level underscores the economic challenges faced by weavers, despite their cultural contributions and craftsmanship. Such financial

### Average Production Time for a Single Ramit Production

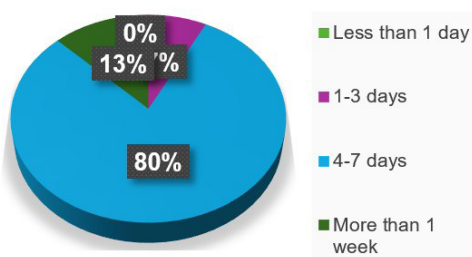


Figure 9: Average Production Time for a Single Ramit Production

### Challenges of Ramit Weaving

#### Challenges in Sourcing Raw Materials

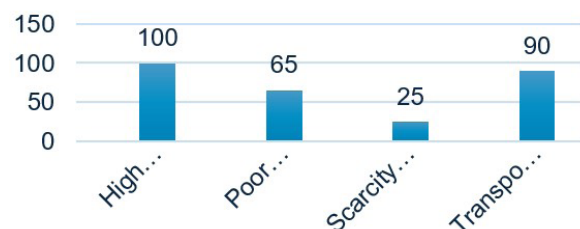
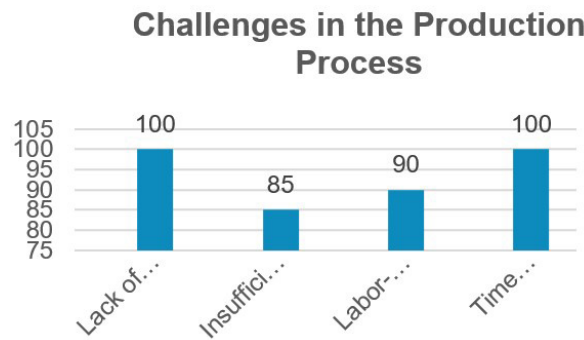


Figure 10: Challenges in Sourcing Raw Materials

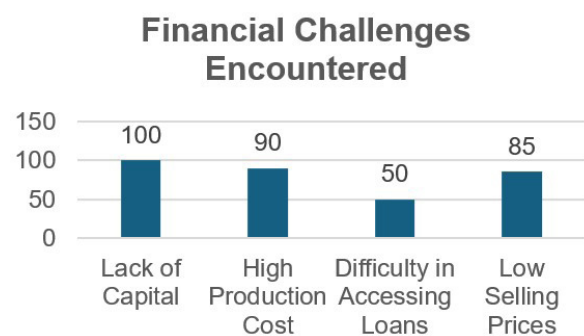
All Ramit weavers, comprising 100%, encounter high costs associated with acquiring raw materials. This financial burden highlights the economic challenges inherent in maintaining traditional weaving practices amidst rising costs. Additionally, 90% of weavers face transportation issues, which affect timely access to materials and increase production costs. Moreover, 65% of weavers report poor quality of raw materials, impacting the final product's integrity and market competitiveness. Lastly, 25% of weavers experience scarcity of raw materials, which threatens continuity in production and necessitates innovative sourcing strategies. These challenges underscore the complex dynamics of resource management and sustainability in

Ramit weaving communities. In summary, the complex dynamics of resource management in Ramit weaving communities underscore the need for comprehensive strategies that address economic, logistical, quality, and scarcity challenges. Sustainable practices and community-driven solutions are essential for ensuring the longevity and vitality of traditional weaving practices.



**Figure 11:** Challenges in the Production Process

All Ramit weavers, comprising 100%, face challenges due to the lack of modern equipment, which hinders efficiency and quality control in their production processes. Additionally, 85% of weavers cite insufficient knowledge of advanced techniques, highlighting the need for capacity building and skills development initiatives within the weaving community. The process itself is highly labor-intensive for 90% of weavers, reflecting the manual nature of traditional weaving practice. Moreover, all weavers, totaling 100%, face time constraints, underscoring the challenges of meeting production deadlines while maintaining quality standards. These challenges collectively impact productivity and competitiveness in Ramit weaving. The survey results indicate that Ramit production in Oriental Mindoro is predominantly a manual process, with limited use of modern technology. The volume of production is relatively low due to the labor-intensive nature of the craft. The market reach of Ramit is also limited, primarily confined to local markets and occasional cultural exhibitions. In summary, addressing the technological, knowledge, labor, time, and market challenges identified in the survey is crucial for advancing the economic viability and cultural sustainability of Ramit weaving in



**Figure 12:** Financial Challenges Encountered

Oriental Mindoro. Strategic interventions that blend tradition with innovation can empower weavers to thrive in an increasingly competitive marketplace while preserving their rich cultural heritage.

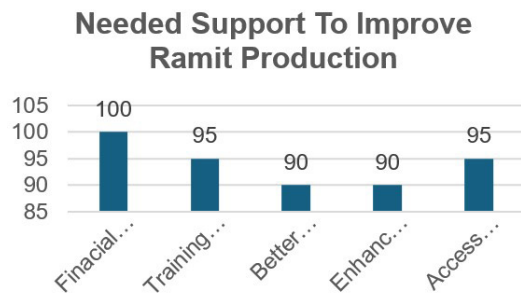
All Ramit weavers, constituting 100%, struggle with a lack of capital, hindering their ability to invest in equipment upgrades, raw materials, and business expansion. Additionally, 90% of weavers face high production costs, which include expenses related to raw materials, labour, and overhead. Moreover, 85% of weavers report low selling prices for their products, impacting their profitability and financial sustainability. Half of the weavers, specifically 50%, encounter difficulty in accessing loans, limiting their ability to obtain necessary funds for production and business development. These financial challenges collectively pose significant barriers to economic growth and stability within the Ramit weaving community. These financial challenges collectively underscore the need for strategic interventions aimed at enhancing economic resilience and sustainability within the Ramit weaving community. By addressing capital constraints, reducing production costs, optimizing pricing strategies, and improving access to financial resources, stakeholders can empower weavers to thrive economically while preserving their cultural heritage and craftsmanship traditions.

### Marketing Challenges



**Figure 13:** Marketing Challenges

All Ramit weavers, comprising 100%, encounter limited market access, which restricts their ability to reach broader customer bases and expand their market reach. Additionally, 75% of weavers lack an online presence, missing opportunities to leverage digital platforms for sales and visibility. Furthermore, 65% of weavers face competition with other products in the market, underscoring the need for differentiation and unique selling propositions. Notably, none of the weavers' report having effective marketing strategies in place, highlighting the absence of structured approaches to promoting their products and engaging with potential customers. These marketing challenges collectively pose barriers to market expansion and sustainability for Ramit weaving communities. Addressing these marketing challenges through strategic interventions, such as digital literacy programs, e-commerce training, collaborative marketing initiatives, and market diversification efforts, can empower Ramit weavers to overcome barriers to market expansion and achieve sustainable growth in the competitive marketplace.



**Figure 14:** Needed Support To Improve Ramit Production

All Ramit weavers, comprising 100%, require financial assistance to overcome capital constraints and invest in their production processes and business growth. Additionally, 95% of weavers need better access to raw materials to ensure consistent quality and availability. Furthermore, 93% of weavers seek access to modern equipment to improve efficiency and enhance product quality. Moreover, 93% of weavers express a need for enhanced marketing strategies to broaden their market reach and increase sales opportunities. Similarly, 90% of weavers require training in modern techniques to innovate and adapt traditional practices to contemporary market demands. These support needs are critical for enhancing productivity, competitiveness, and sustainability within Ramit weaving communities. Addressing these critical support needs through targeted interventions and collaborative efforts among government agencies, non-governmental organizations, educational institutions, and the private sector can contribute to enhancing productivity, competitiveness, and sustainability within Ramit weaving communities in Oriental Mindoro.

### Opportunities of Ramit Weaving

Ramit weaving has posed different opportunities. Recently, community weavers were able to place Ramit on the Philippine textile map. It is through the initiative of one of the national government agencies (NGA), DOST-PTRI, the local government of Mansalay and Mindoro State University-Bongabong Campus. Though Ramit has been used for daily usage as bags, runners, and other household materials, it is through this ceremonial event



**Figure 15:** Ceremonial placing of Ramit in the Philippine Textile Map

that this rich piece has been recognized and will forever be in the history of those who have witnessed this especially the indigenous weavers. Training and interventions like upright loom weaving, natural dye extraction and textile application training were also promised. By means of this intervention, community empowerment can be achieved. Empowerment initiatives encompass two interconnected entities: the community as the empowered group and the caregivers as the empowered group. NGAs are the caregivers for Mangyan weavers who needs to discover their innate potential (Suriyani *et al.*, 2023).

### CONCLUSION

Ramit production in Oriental Mindoro faces significant challenges that hinder its growth and sustainability. However, with targeted promotional strategies, it is possible to enhance the marketability and preservation of this culturally significant textile. This study has provided a comprehensive assessment of Ramit production in Oriental Mindoro, highlighting its cultural significance and the challenges faced by weavers. The findings underscored critical issues such as limited raw material access, outdated production techniques, financial constraints, and inadequate market reach. These challenges inhibit the growth and sustainability of Ramit weaving, despite its deep-rooted cultural importance. To address these challenges, a promotional guide has been proposed, focusing on enhancing market access, providing financial assistance, improving production efficiency through modern technology, and implementing effective marketing strategies. Opportunities are available, it should just be maximized not for selective individuals' welfare but for the Ramit weavers themselves. It is hoped that stakeholders, policymakers, and community leaders will utilize these findings to support Ramit weavers in Oriental Mindoro, ensuring the continuity and prosperity of this traditional craft for future generations.

### Recommendation

Based on the findings, the following recommendations are made:

Several strategies can be implemented to support the Ramit weaving industry. Firstly, developing sustainable sources and management of raw materials through community-based initiatives or sustainable harvesting practices can ensure consistent quality and availability. This can be done through direct communication with the community regarding resource management. Secondly, providing training and access to modern weaving technologies, such as workshops on advanced techniques and digital tools, can enhance production efficiency and quality control. Interventions must be done with genuine consideration of the community and weaver's cultural equity and inclusion. Thirdly, facilitating access to financial resources through grants and loans can support indigenous producers in investing in equipment upgrades, raw materials, and business expansion. Fourthly, implementing comprehensive marketing strategies, such as



online campaigns, cultural exhibitions, and collaborations with fashion designers, can expand the market reach of Ramit products and raise awareness about their cultural significance. A promotional guide encompassing detailed strategies tailored to address the challenges identified in the study can further support the industry's growth and sustainability. Promoting Ramit textiles through heritage protection and cultural tourism projects can also open new markets and make more people aware of how important it is to keep this traditional art form alive. As technology improves, it opens new ways to weave Ramit. Digital platforms and e-commerce can give weavers access to a global market, which could increase demand and make sure they get paid fairly. Ramit textiles can also be shown to new people, and traditional patterns can be incorporated into modern fashion by working with designers and fashion brands. Moreover, the opportunity of the PTF law can be maximized through building linkage with other government bodies like but not limited to DOST-PTRI, other government institutions, educational institutions, local government units among others. Finally, protection of Ramit weaves and design through trademark application can be done to secure its community ownership. The linkages and partnership with government institution such as with the DOST-PTRI can aid the sustainable viability of Ramit while protecting its cultural heritage and community ownership.

Future studies may focus on the documentation of the indigenous knowledge, systems, and practices of weavers to provide a reference for future generations and serve as a guide for educational institutions in revitalizing this rich cultural heritage. Other natural fiber sources other than cotton may also be documented. Weavers' receptiveness to training and other interventions may also be evaluated. The difficulties faced by weavers in participating to trainings and the intervention of NGA might also be examined. Moreover, community members' entrepreneurial skills may also be examined.

## REFERENCES

- Civil Service Commission, Department of Agriculture, Department of Science and Technology, & Department of Trade and Industry. (2023). *Amended implementing rules and regulations of R.A.No. 9242*. <https://www.csc.gov.ph/phocadownload/userupload/irmo/mc/2023/Signed%20Amended%20IRR%20of%20PTF%20Law.pdf>
- Chudasri, D., Walker, S., & Evans, M. (2020). Potential areas for design and its implementation to enable the future viability of weaving practices in Northern Thailand. *International Journal of Design*, 14(1), 95–111. <https://e-space.mmu.ac.uk/625669/1/Potential%20Areas%20for%20Design%20and%20Its%20Implementation%20to%20Enable%20the%20Future%20Viability%20of%20Weaving%20Practices%20in%20Northern%20Thailand.pdf>
- Republic Act No. 9242. (2004). *An act prescribing the use of the Philippine tropical fabrics for uniforms of public officials and employees and for other purposes*.
- Suriyani, A., Saleh, S., & Akhmad, A. (2023). Capacity building empowerment of weaver groups through weaving business innovation at the Ikat Jata Kapa Weaving Center in Sikka Regency, East Nusa Tenggara Province, Indonesia. *European Journal of Development Studies*, 3(2), 59–68. <https://doi.org/10.24018/ejdevelop.2023.3.2.239>
- United Nations. (n.d.). *The 17 goals | Sustainable development*. <https://sdgs.un.org/goals>
- United Nations. (n.d.). *Sustainability | United Nations*. <https://www.un.org/en/academic-impact/sustainability>
- Wanniarachchi, T., Dissanayake, K., & Downs, C. (2020). Improving sustainability and encouraging innovation in traditional craft sectors: The case of the Sri Lankan handloom industry. *Research Journal of Textile and Apparel*, 24(2), 111–130. <https://doi.org/10.1108/rjta-09-2019-0041>