

Weaving cultural and generational threads in rural Philippines: the livelihood, identity, and roles of elderly women artisans in Lalaguna

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Abstract

Traditional weaving is a vital form of indigenous knowledge in Filipino culture. This study explores the livelihood, identity, and roles of elderly women artisans in Barangay Lalaguna, a small rural community in the Philippines. This also aims to inform heritage conservation, inclusive engagement, and culturally grounded community policies. Using a qualitative research design and inductive thematic analysis, the study examined the lived experiences of 16 elderly women weavers. Data were gathered through semi-structured interviews, with ethical protocols observed to ensure voluntary participation, confidentiality, and informed consent. Findings show that weaving serves both as a livelihood and as a cultural identity marker, deeply integrated into family life and rural community traditions. Although many women have passed on their skills to children or grandchildren, generational disinterest, migration, and modernization threaten the continuity of the craft. Despite these challenges, elderly women persist as cultural custodians and household economic contributors. The study supports the need for intergenerational learning programs, sustainable market access, and health support tailored for aging artisans. Beyond cultural significance, the findings underscore the importance of integrating weaving into cultural governance, heritage policy, and community development strategies to sustain the craft amid economic and generational change.

Keywords: traditional weaving, women artisans, cultural heritage, community development, rural community

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Introduction

Traditional weaving, while celebrated as cultural heritage, is increasingly at risk of decline, particularly as reflected in the voices and struggles of its women custodians. As explained by UNESCO, traditional weaving is widely acknowledged as an important form of intangible cultural heritage and a vital source of livelihood and identity for many indigenous and rural communities. Multiple studies show women as the primary custodians of weaving traditions, yet they face persistent challenges including gendered expectations, limited empowerment, and restricted access to markets, as seen in the domain of weaving in West Bengal (Basu, 2024), fishing in the Philippines, (Corpuz et al., 2023) and rural women entrepreneurs in Zimbabwe, (Mashapure et al.,

2022). Across the Philippines and globally, weaving sustains both income and cultural identity, yet remains vulnerable to modernization and migration pressures (Basu, 2024; Dias et al., 2020; Kelly, 2022). Weaving is a common practice that produces diverse products of cultural and economic value. Each indigenous group employs distinct materials, patterns, and methods, reflecting traditions deeply rooted in local culture (Dias et al., 2020; Pazon & Del Rio, 2018). Despite preservation initiatives, modernization and shifting economic structures continue to threaten the sustainability of weaving traditions (Dias et al., 2020; Kelly, 2022).

Studies reveal that weaving practices are closely tied to gender norms and intergenerational knowledge transmission, often incorporating cultural, spiritual, and environmental components that express the adaptation of each community to its territory (Martínez-Molina & Solis-Espallargas, 2020; Rodee, 2005). Women play a central role in preserving these traditions, carrying ecological knowledge, and traditional know-how such as dyeing with local plants and natural material sources, which constitute key elements in the transversal touchpoints of identity and resilience. In communities across the Cordillera region in the Philippines (Kelly, 2022) women serve as the primary custodians of weaving knowledge, ensuring its passing from one generation to the next through family enterprises and social pressures, including endogamous marriage (Basu, 2024). However, modernization and acculturation can threaten this cultural heritage, leading the younger generations to no longer be interested in these practices. In response, restoration projects have sprung up. Indigenous weaving practices are maintained, and women are economically empowered by incorporating contemporary designs and utilizing digital technologies ("Indig. Peoples, Herit. Landsc. Asia Pacific," 2021). These efforts also intend to economically empower women, considering their dual role as custodians of patrilineal heritage and income earners (Basu, 2024). Weaving is a vital source of income for rural families, especially women-headed households. Weavers are collaborating with social entrepreneurs to create innovative new designs that capture the local and global markets while retaining cultural identity (Milgram, 2020). While the handicraft sector faces challenges such as low pricing, exploitation, and fluctuating demand, it also holds strong market potential, with consumers willing to pay higher prices for sustainably produced handicrafts (Karnisa Goib et al., 2019). Sometimes, these issues are addressed by focusing on sustainable practices, fair trade, and eco-friendly production methods (Mie & Che Aziz, 2024).

Hurdles aside, weaving remains a means of empowerment in the Philippines. It has also been used as a means of preserving cultural traditions, creating employment, and improving livelihoods for women (Kelly, 2022). The Cordillera Textiles Project (CordiTex) and community-based projects in Kiangnan, Ifugao demonstrate that the revitalization of weaving resulted in the transformation of a heritage preservation activity into a source of livelihood for communities ("Indig. Peoples, Herit. Landsc. Asia Pacific," 2021). Besides the Philippines, weaving also is invested huge amount of time for refugee women, where it eased the development of the cultural identity, empowerment, social support and economic survival in an unfamiliar places (Stephenson et al., 2013). The increase in cardiovascular workload associated with weaving is low, but weaving can expose individuals to musculoskeletal risks ("Indig. Peoples, Herit. Landsc. Asia Pacific," 2021). In any case, these studies illuminate the various ways in which weaving acts as a key avenue of cultural preservation, economic

empowerment, and social cohesion. Nevertheless, this practice of weaving has become increasingly hard to sustain in the absence of formal opportunities for passing on the knowledge of weaving and supporting elderly artisans.

Parents are key in the education of weaving, teaching children the skills and providing a sense of belonging to the culture (Terry et al., 2022). Exemplifying this intergenerational knowledge transfer is the Cordillera region, where master weavers impart the passing on of traditional techniques through oral tradition and learning-by-doing approaches ("Indig. Peoples, Herit. Landsc. Asia Pacific," 2021). In Mindanao, the Teduray fabric weavers likewise continue ancestral weaving techniques. Their breadth of materials and boasts of cultural significance in their crafts (Sombria et al., 2024). Besides practicality, these weaving traditions are believed to have crucial significance in ceremonies and in keeping cultural identities. On one hand, globalization and technological innovations have also created opportunities for modernization and wider distribution of traditional textiles, as seen in the Yoruba weaving industry (Modupe Adu et al., 2018). Government-led initiatives and training programs aimed at protecting weaving techniques have posted mixed results, but urban communities are generally more invested than indigenous groups. However, social changes have further diluted the traditional weaving cultural ecosystem of belief ideas, natural knowledge, language, and social interaction (Hwang & Huang, 2019). To preserve these practices, the challenge lies in balancing modernization and cultural preservation with sustainable strategies requiring concerted effort by all stakeholders concerned.

Although weaving presents significant economic and cultural potential, systemic gaps remain in material aid, market integration, and the formal recognition of weavers as part of the creative workforce (Cuaton, 2019). A critical policy gap also persists, as little research explores how local governance, NGOs, and cultural policy frameworks can strengthen weaving's sustainability. For instance, the tikog handicraft industry in Samar continues to struggle with raw material supply and drying facilities in the aftermath of disasters, while more investment is needed in capacity building and in valuing the diverse forms of capital embodied in textile crafts (Cuaton, 2019; Kelly, 2022). In response to these challenges, social entrepreneurs have emerged as intermediaries between weavers and international markets, promoting business transparency and community welfare, though these partnerships are often fragile and vulnerable to financial strains (Milgram, 2020).

Barangay Lalaguna, Lopez Quezon is a rural place that includes a culture rich in handweaving utilizing indigenous materials (*anahaw and tikiw leaves*). By serving as artisans and as keepers, practitioners and transmitters of weaving knowledge from generations past, the elderly women of the community are the custodians of this heritage. So for these women, weaving is not just a craftwork but part of expression, resilience, and economic sustenance at their community level. But this ancestral practice is under a growing threat. Overwhelmingly, the literature underscores that modernization, the migration of young people, and their declining interest in traditional handicrafts have disrupted intergenerational knowledge transfer. Thus, this study centers on the lived experiences of elderly women weavers in Barangay Lalaguna, highlighting how their roles as cultural custodians intersect with livelihood and community resilience. By doing so, the study seeks to inform culturally sensitive initiatives and governance strategies for heritage conservation, inclusive engagement, and equitable policy development. Specifically, it analyzes how elderly women transmit

traditional weaving knowledge within their families, examines the role of weaving in shaping livelihood, identity, and empowerment among these women, and formulates implications for cultural governance and community development policies that support the sustainability of intangible cultural heritage.

Research Methods

This study employed an ethnographic qualitative research design with inductive thematic analysis, chosen to capture the complex social, cultural, and economic dimensions of weaving in Barangay Lalaguna, a rural community known for its rich weaving tradition using indigenous materials such as anahaw and tikiw. The qualitative approach was chosen to gain in-depth insights into how weaving functions as both a form of cultural heritage and livelihood, as well as to examine the social, economic, and physical challenges elderly women experience in sustaining this craft. A total of 16 elderly women weavers were purposively selected. This number is deemed sufficient based on the principle of data saturation; new interviews no longer yielded substantially new themes after the 14th participant, confirming that the sample size was adequate for thematic depth. Inclusion criteria were: (a) women aged 60 years and above, (b) at least 20 years of continuous weaving experience, and (c) recognition within the community as knowledge bearers. These criteria ensured both historical depth and cultural authority in the participants' accounts. These participants represented a range of life experiences, including women who had been widowed, those who had left and later returned to weaving, and those who had attempted to teach weaving to younger family members. This purposive approach ensured that the participants could provide rich, relevant data reflecting both the historical and current state of weaving in the community.

The collection of data was done through the semi-structured and in-depth interviews, which enabled the participants to narrate their personal stories, as well as the issues were systematically addressed in relation to the research purposes. This adaptable approach promoted empowerment among participants and respected indigenous methods of storytelling. Interviews concentrated on four main topics: (1) the personal history and learning journey in weaving for the participants; (2) the significance of weaving for family sustenance and daily survival; (3) experiences and attempts in passing weaving knowledge to the younger generation; and (4) the respondents' perspective on the future of weaving in the area. Interviews were done in Filipino and the vernacular, as preferred by the participant, and each session took 45 min to 1.5 hrs. Interviews were tape-recorded with participants' written consent to prevent distortion of data. These were subsequently transcribed and translated from Filipino to English, verbatim, for thematic analysis. Ethical safeguards were as follows: voluntary participation, informed consent in writing, confidentiality and anonymity. Reflexivity was demonstrated by maintaining a journal of reflections and shared-debriefing with peers and co-authors to reduce researchers bias, while reciprocity was reflected through an intention to share findings that align to the research objectives which may influence future practice and policy in the community.

Interviews were transcribed, translated, and analyzed using Braun & Clarke (2006) six-phase inductive thematic analysis. Coding was conducted manually to remain close to participants' voices. Credibility was strengthened through member-checking with selected participants, and dependability was addressed by maintaining an audit trail of coding decisions. This method involved several steps: first, familiarization with the data through repeated reading of the transcripts; second, generating initial codes by identifying recurring topics, key phrases, and significant experiences shared by participants; third, grouping codes into broader themes that captured patterns across different participants; and fourth, refining and defining the themes to ensure they accurately represented the participants' narratives. Thematic coding was performed manually to allow for close engagement with the data and to maintain sensitivity to the participants' voices and cultural context. Verbatim quotes supported each theme, ensuring authenticity. Themes were further interpreted in light of the research objectives, illustrating how participants' voices and experiences may inform community-based policy interventions, heritage management frameworks, and programs that support sustainable cultural livelihoods and cultural propagation.

Results and Discussion

Intergenerational Transmission of Weaving Knowledge among Elderly Women

Table 1 below shows the weaving history, knowledge transmission, and main reflections of 16 older women artisans aged between 60 and 70 years, most of whom have been weaving for more than 30 years. Fourteen of the women said they had to pass on their weaving expertise, ideally to daughters and, in some instances, grandchildren and extended family members. This demonstrates a clear commitment to keeping the craft alive in families. The stories indicate that the practice of weaving is seen not only as a practical means to make a living but also as an expression of identity and heritage.

Across multiple accounts, participants underscored a recurring concern: the waning interest of younger generations in weaving. This disengagement, compounded by migration and modernization, poses a serious threat to the continuity of the craft. Rather than isolated comments, these reflections collectively reveal a structural challenge that requires intentional interventions to spark youth engagement and sustain intergenerational transfer. The observations revealed that weaving skills were predominantly transferred to daughters, reflecting prevailing gender norms in the community. However, one exception was Lola 11, who passed her knowledge to sons and nieces, actively sharing her expertise beyond immediate family members. Additionally, several respondents, including Lola 8 and Lola 16, continued weaving despite health limitations.

Meanwhile, those who did not pass on their knowledge, including Lola 1 and Lola 6, reflect the barriers posed by limited family support or lack of interest among potential learners. These cases expose the fragile nature of cultural transmission in the context of modernization and shifting generational values. The findings highlight the need for stronger institutional frameworks, such as local government support, subsidies

for weaving materials, and cultural preservation programs that directly address the gaps in sustaining intergenerational transmission.

Table 1. Summary of Elderly Women's Weaving Experience, Knowledge Transmission, and Key Observations

Weavers	Weaving Experience (Years)	Passed on Weaving Knowledge	Recipients	Key observations
Lola1	20	No	No child	Family tradition that is not taught in schools.
Lola 2	49	Yes	6 children	Weaving as livelihood; enforced learning; grandchildren uninterested
Lola 3	35	Yes	1 daughter	Weaving passed down from mother; family bonding; sons' view weaving as women's work.
Lola 4	44	Yes	All children	Weaving as family livelihood; gendered labor division; hopes grandchildren learn, but they are reluctant.
Lola 5	48	Yes	1 daughter	Started young, influenced by mother, encourages grandchildren, but they are disinterested.
Lola 6	42	No	No Child	Widowed early; no children/grandchildren learned; faced disinterest when teaching.
Lola 7	36	Yes	1 daughter, 3 grandchildren	Weaving as family bonding; sons did not learn.
Lola 8	52	Yes	1 daughter, 5 grandchildren	Weaves despite health issues; considers weaving heritage; advocated elderly weaver programs.
Lola 9	35	Yes	1 daughter	weaving as livelihood and identity; committed despite health challenges.
Lola 10	4	Yes	2 children, 3 grandchildren	Dedicated to cultural preservation; recognizes youth's declining interest; highlights the importance of community collaboration.
Lola 11	40	Yes	3 sons, 5 nieces	Weaving as livelihood and empowerment teaches family and community
Lola 12	48	Yes	3 children, 2 grandchildren	Weaving is a simple yet vital cultural craft; it teaches youth at festivals; source of livelihood.
Lola 13	43	Yes	2 daughters	Family livelihood; partner weaves; concerned about youth

				disinterest; acts as middlewoman in trade.
Lola 14	20	Yes	2 daughters	Weaving for livelihood and heritage; concerned about craft's future; supports women weavers.
Lola 15	45	Yes	2 children, some grandchildren	Self-taught; weaving for livelihood and education; family bonding; concerned about anahaw scarcity.
Lola 16	48	Yes	2 children, some grandchildren	Self-taught; weaving as family heritage; continues despite health issues; teaches willing learners.

Source: processed by author

Table 1 likewise presents more than the data about skill transfer. It gives an insight of how weaving is woven in their personal lives, which is not only heavy with income but a part of identity and the bond between generations. Their stories capture both resilience and vulnerability but also demonstrate the critical need for community engagement, cultural education, and institutional support to ensure that traditional crafts like weaving continue to be a part of day-to-day life for future generations.

These findings converge with existing studies. Nugroho et al., (2021) argue that cultural inheritance bequeaths cultural weaving artifacts, which are sustained by women weavers. This accords with Das & Paltasingh, (2024), who emphasize how essential weaving is as a socioeconomic growth driver, especially in rural populations where weaving is often the principal or alternative source of income. This not only highlights the economic value of the craft, but also reinforces its deep cultural and intergenerational significance, as elderly weavers face various challenges to continue the craft. Some weavers told us, like Lola 6 and Lola 8, that their children did not pursue weaving, but they did, on the grounds that it formed an indispensable part of their self-identity and community identity, even in the face of health issues and lack of materials or resources. This shows what Kelly (2022) refers to as *habitus*—the inherent, ingrained nature of weaving that is both about economic needs and also provides structure and well-being to their lives over and above discerning economic satisfaction. For these older women, weaving is not just a means of making a living, but a way to impose a structure on their day, preserve their independence, and help their families, even as their bodies seemingly start working against them.

At the same time, some participants, such as Lola 10 and Lola 14, expressed concerns about the future of weaving, emphasizing the need for organized community collaboration. This aligns with calls for policy interventions that address raw material scarcity, ensure fair market access, and recognize weaving as part of cultural heritage under local and national frameworks. Positioning weaving at the intersection of livelihood and cultural identity underscores its relevance to governance structures tasked with promoting both economic development and cultural preservation. However, as Nugroho et al., (2021) note, despite the cultural and artistic significance of traditional weaving, women weavers often remain under-empowered, with their craft not fully recognized as a valuable economic and heritage asset.

Traditional Weaving as Family, Livelihood, and Identities among Elderly Women

Weaving knowledge is predominantly passed down within families, especially from mothers and grandmothers to daughters and granddaughters. Some participants also recounted self-learning through observation and trial and error. Elderly women emphasize teaching weaving to their children and grandchildren as a means of sustaining livelihood, although there are notable differences regarding youth willingness to learn.

Family-Based Learning and Transmission

The study found that the vast majority of weaving knowledge is passed down between family members and that each woman has about ten weavers in her family, particularly mothers and grandmothers who pass skills down to daughters and granddaughters. As Lola 16 said, *"I learned from my mother, and I teach my grandchildren."* Similarly, Lola 9 remarked, *"I learned from my mother-in-law when I got married."* Lola 8, who acknowledged her learning journey, said, *"I used the fans that my mother wasn't able to sell, and I practiced until I got it right."* These insights illustrate the deeply entrenched family ties at the heart of the weaving tradition that helps ensure its continuity over generations. This intergenerational learning process mirrors what Stephan (2020) describes as informal family-based learning, characterized by reciprocal knowledge exchange between youth and adults. The key to both cultural preservation and economic sustainability comes from the elderly minds that bring their weaving experience and knowledge directly to the lives of young children and grandchildren. Terry et al., (2022) further underscores the importance of family in passing on skills of weaving and others who strongly advocate that family education is the first line of defense and development of traditional crafts in society. In addition to introducing children to the techniques of weaving, families instill in them a sense of cultural identity and responsibility through the practice of traditional crafts. This is consistent with the experiences of the participants in the study.

Complementing this view and observations in the findings, Avanza (2021) points out that artisans (particularly women) often learn how to weave by simply watching and participating with their family works. Some participants in this study echoed this sentiment, recounting self-learning through trial and error alongside family instruction.

Intergenerational Teaching for Livelihood

Elderly women emphasize teaching weaving to their children and grandchildren as a means of sustaining livelihood. As Lola 8 explained, *"During vacations, I teach my grandchildren to weave, so they can earn."* However, there is a noticeable difference in the willingness of the youth to learn. While some women successfully pass on the craft, others face resistance. Lola 5 shared, *"My grandchildren say, 'I can't learn that, Grandma.'"* This contrasts the difficulty in passing along the tradition to younger generations.

Weaving is often seen as an inherited craft, handed down from generation to generation of the same family, through being taught directly but also through observation or self-teaching ways. Intergenerational teaching is a common form of

sustaining livelihood; yet, some elderly weavers reported that younger generations (particularly grandchildren) were not interested in learning the craft, despite the fact that children and grandchildren received relevant information from their relatives.

Traditionally, young girls learned the craft by observing their elders, as found in Ri-Bhoi communities, where weaving knowledge was passed down from grandmothers and mothers through direct observation and practice (Dias et al., 2020). This kind of intergenerational transmission allowed weaving traditions to continue. Yet, despite such initiatives, elderly weavers say their children and grandchildren have shown a lack of interest in learning the craft. This corresponds with (Hwang & Huang, 2024), who found that traditional weaving has become less common to pass down through generations due to the lack of daily functional weaving, the uncertainty of economic inheritance, and the need for a considerable amount of time required to obtain this skill. Khatoon et al., (2014) stressed that emerging generations have little or no interest due to modernization and traditional weaving may risk decline. Hence, the continuation of this culturally important vocation depends on the conscious effort of preserving and promoting the craft among the younger generations.

Weaving an Identity, Family Bonding, and Community Pride

Weaving is a bonding activity as much as it is also a marker of cultural heritage and community identity. Some participants emphasized the importance of family validation, while others expressed a desire for broader community recognition. As Lola 3 shared, *"We weave during family gatherings. It's our bonding time."* Lola 8, known as *"Fely, the fan weaver,"* takes pride in her identity within the community. However, she also expressed a wish for wider recognition, saying, *"It would make me happy to be recognized in events for weavers."* This emphasizes the importance of weaving not just at the family level but also at the collective level.

These lived experiences reflect global frameworks and perspectives. The UNESCO (2013) Convention for the Safeguarding of the Intangible Cultural Heritage focuses on the importance of protecting traditions passed down through generations, emphasizing community engagement and recognition. This connects with the study's findings, where some weavers find fulfillment in family acknowledgment (*"We weave during family gatherings. It's our bonding time"* by Lola 3), while others seek broader recognition (*"It would make me happy to be recognized in events for weavers"* by Lola 8). However, as recently noted by Nugroho et al., (2021), the role of women weavers operates below the radar of public recognition even when the cultural, aesthetic, and economic importance of their work is well known. This resonates with stories told to us by weavers, such as Lola 8, whose brand name means *"a fan weaver"* in her own community (*"People know me as 'Fely, the fan weaver'"*), but who still craves more recognition. Additionally, Inanna et al., (2020) highlight that weaving knowledge is often transmitted informally, so the transmission of knowledge occurs through early observation and modeling rather than formal education. This aligns with the findings of the study that weaving is integrated into daily life and family traditions, maintaining

continuity between generations. Collectively, these points of view emphasize the need for structural empowerment, organized education, and formal documentation regarding the cultural and economic viability of weaving.

Weaving as Livelihood and Economic Empowerment

Weaving is vitally important for family survival, especially for widows or those who are the only breadwinners. It provides economic independence and dignity, giving them the ability to take care of themselves and their families. *"Through weaving, I was able to send my children to school,"* Lola 1 said. Likewise, Lola 8 stressed how it played a vital role in her daily life, saying, "Being a widow, weaving helps me get food on the table and pay my loans without asking my children." These experiences demonstrate how weaving serves as an important, traditional guardian of cultural life and as a source of income for women. The craft gives women economic independence and dignity.

Such testimonies resonate with broader scholarly insights. Stephenson et al., (2013) noted that a single occupation can influence well-being through cultural identity, empowerment, social support, and financial sustainability, especially in new surroundings. In Andean societies, for example, del Solar (2019) documented how weaving on traditional looms is a crucial economic strategy for households, besides reshaping gender roles. Weaving not only generates cash income but also enhances women's organizational skills, leadership abilities, and self-esteem, thus strengthening their role as active members contributing to family expenses and community engagement. Similarly, this is consistent with what Avanza (2021) found that traditional weaving practices are used to preserve cultural identity as well as challenge women to resist inequalities through social practices.

Conclusion

This study explored the lived experiences of elderly women weavers in a rural community, focusing on weaving as both cultural heritage and a livelihood that sustains identity and resilience. The results underscore the multifaceted contribution of weaving to the physical, economic, social, and governance dimensions of the elderly artisans' lives. Weaving remains a vital source of pride and cultural identity; however, its intergenerational transmission is increasingly undermined by youth disinterest, outward migration, and the persistence of gendered perceptions that relegate weaving to women's work. These challenges not only reveal cultural vulnerabilities but also expose governance gaps, particularly the weakness of policy protections and institutional safeguards that could prevent the erosion of local knowledge and cultural practices. Consequently, the survival of weaving traditions is at risk, underscoring the critical need for culturally grounded and policy-based initiatives. Addressing this decline requires immediate, coordinated efforts that engage families, communities, and local organizations at multiple levels to sustain and revitalize the craft and tradition.

At the same time, weaving remains an important source of livelihood security, particularly for elderly women who continue to contribute economically to their households despite age and health constraints. Therefore, the paper emphasizes the

need for community and governance solutions, including equitable access to markets, support for cooperative enterprises, and curriculum integration to renew youth engagement, all of which require coordination between local government units (LGUs), NGOs, and cultural heritage agencies. Elderly weavers, as custodians of intangible cultural heritage, must be sustained not only through deliberate educational efforts but also through supportive policy frameworks and cultural preservation programs. Although focused on one community, the findings inform broader debates on cultural preservation, rural women's livelihoods, and governance, stressing that without timely institutional support, the hands that weave risk fading amidst current generational shifts.

To ensure the preservation and continuity of traditional weaving practices, a multifaceted approach is recommended. First, the establishment of intergenerational learning programs is essential. Schools, local government units (LGUs), and community organizations should institutionalize workshops led by elderly artisans to formally transmit traditional skills to younger generations. Second, the sustainability of raw materials must be prioritized. LGUs and non-governmental organizations (NGOs) are encouraged to support the cultivation and responsible harvesting of essential weaving resources, such as anahaw and tikiw, through community-based resource management initiatives. Third, improved market access and fair trade practices are crucial. Policy interventions should facilitate direct connections between weavers and buyers, minimizing reliance on exploitative middlemen. Additionally, weaving cooperatives should be formally integrated into local enterprise development programs to enhance economic opportunities for artisans. Fourth, the health and well-being of elderly weavers must be supported. Cultural and health policy frameworks should ensure access to ergonomic tools, healthcare services, and social protection schemes tailored to their specific needs. Lastly, cultural governance and formal recognition are vital to sustaining the cultural significance of weaving. This includes organizing regular cultural festivals, competitions, and heritage projects spearheaded by both LGUs and national agencies, all aimed at honoring elderly weavers and fostering greater community appreciation for their contributions. Together, these interlinked strategies provide a comprehensive roadmap for revitalizing and safeguarding traditional weaving practices.

It is worth noting that the study's scope was naturally bounded by its single-site focus, modest sample size, and reliance on translated narratives and limited on site visits. While these parameters provide rich, in-depth insights into the community context, they also highlight the need for future research to encompass broader comparative sites, which may further illuminate weaving traditions across diverse cultural settings with institutional support. Moving forward, such studies are needed to situate weaving within governance and development frameworks, with the inclusion of system actors from the micro to the macro level, thereby strengthening its societal relevance and stakeholders/actors' contribution and ensuring its continuity as both an economic activity, institutional identity and a cultural legacy.

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