

Scoping Study:

Catalyzing the Recovery of the Culture and Forest-linked Community Livelihoods of Hinabol Weavers of Bukidnon through the Forest Harvest Collective Mark and complementary marketing strategies in the New Normal

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colors of culture
woven on her wooden loom
bring peace to her mind

colors of culture
woven on their wooden looms
bring peace to the world

Kalandang, Weavers of Peace
Emmanuelle Andaya July 2022

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Talabucon Family

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* All photos are by Emmanuelle Andaya unless otherwise stated

ACRONYMS AND ABBREVIATIONS

| | |
|-----------|--|
| ADSDPP | Ancestral Domain Sustainable Development and Protection Plan |
| AGMIHICU | Agtulawon – Mintapod Higaonon Cumadon |
| BukSU | Bukidnon State University |
| CADT | Certificate of Ancestral Domain Title |
| CMCC | CustomMade Crafts Center |
| DA | Department of Agriculture |
| DENR | Department of Natural Resources |
| DOLE | Department of Labor and Employment |
| DOT | Department of Tourism |
| DSWD | Department of Social Welfare and Development |
| DTI | Department of Trade and Industry |
| EXCEED | Expanding Community Enterprise and Economic Development |
| FHCM | Forest Harvest Collective Mark |
| FVCTLDC | Father Vincent Cullen Tulugan and Learning Center |
| GHP | Good Hinabol Practice |
| ICCA | Indigenous Community Conservation Area |
| IPMR | Indigenous Peoples Mandatory Representative |
| LGU | Local Government Unit |
| NCIP | National Commission for Indigenous Peoples |
| NCCA | National Commission for Culture and the Arts |
| NGO | Non Government Organization |
| NTFP-EP | Non-Timber Forest Products – Exchange Programme |
| PhilFIDA | Philippine Fiber Development Authority |
| PWC-Davao | Philippine Women’s College - Davao |
| SLT | School of Living Tradition |
| TWWA | Tagolwanen Women Weavers Association |
| UK | United Kingdom |



"A Summer Day in Minatpod " Hinabol Composition by Emmanuelle Andaya (2021)

1. Introduction

Background of Study

Hand-weaving textiles made from natural, locally available materials is a traditional and sustainable livelihood, providing income for various indigenous and forest-dependent communities, especially the women. Weaving significantly empowers weavers as women, artists, entrepreneurs, community leaders, and agents in preserving their culture. (Abola et al 2020) Natural, biodegradable fibers and dyeing materials are harvested from forests, agro-forestry areas and/or domesticated in home gardens. The textiles reflect the communities' culture, and in many, their strong link to forests. The continued practice of the craft, including ensuring that raw materials like fibers and dye sources remain available and accessible, promotes cultural and bio diversity and resource conservation.

The scoping study highlights the distinct experience of Kalandang Weavers as Women and Rural Indigenous Entrepreneurs that demonstrate their self-determination and their will to attain economic stability for their households and their community based on natural and heritage resources. In looking for ways to catalyze the weaving enterprise of the Kalandang, it served as a catalyst to re-explore sustainable livelihoods for the whole community. The process opened up discussions on the inter-linked sustainable livelihoods in the community. The Kalandang Weavers Organization (Kalandang) is a testament to the vital role artisans and women play in protecting forests and engaging in sustainable livelihoods. At the time of cultural transition, Kalandang Women's Hinabol Weaving and their leadership becomes a beacon to remind each member's commitment to their responsibility as inhabitants of the AGMIHICU Ancestral Domain.

The Higaonon Women and the Hinabol Weaves



Photo: 1 Officers of the Kalandang Weaving Enterprise and their weaves

For the Higaonon weavers of Bukidnon, weaving of the traditional abaca-based textile, the *Hinabol*, is integral to their life and culture. Weaving is an important skill that “*Bae*” or women leaders are expected to have. The textiles are important part of the Higaonon rituals, community and tribal peace talks and ceremonies as well as an important livelihood for women and their households. Baes are considered as peacemakers in the community. The namesake of the group, *Kalandang*, “peace”

in the *Binukid* language, draws from the traditional role of the weave given as a peace offering during tribal and personal conflicts. The hinabol is considered to be so valuable that it is able to save a life or pay for sins. (ICCA Documentation Report 2019)

Hinabol is traditionally characterized by colorful stripe design. It is said that the women have to be in a happy disposition in order to concentrate and weave. And this happy feeling is said to be reflected on the designs that they create. The Hinabol has a documented sustainable resource management process as well as a weavers-established set of standards, the *Good Hinabol Practice (GHP)*, that does not only ensure quality products but also the protection of traditional practices, well-being of the weavers, and the promotion of sustainable resource use and environment-friendly production. And in every meter of cloth or piece of bag they sell, they are letting people beyond their ancestral domain know of this village, Mintapod and its people who are protecting forests and biodiversity by the way they live.

Hinabol Weaving and the community's triple bottom-line: Culture, Economic Empowerment and Conservation

The culture and forest-linked livelihood of *hinabol* weaving plays three important roles in the Mintapod community for the women: it ensures continuation of the community's culture, it generates much needed income for the households and it contributes to protecting the forests.



Photo: 2 A Weaving Shed beside the house: The space allotted to hinabol weaving, whether a separate structure or a designated room in the small home demonstrates the importance of the craft in a household

The weavers see themselves as culture-bearers. Not like many groups, where weaving has become mainly an economic activity, the group prides itself in being guardians of their culture and keeping it strong in their community and in their weaving. For them, it's their culture that provides them with unique products, such as the hinabol, aba-aba (sling bag), kamuyot (backpack) that have become their livelihood. This material culture still figures in community activities, where they are used during important rituals and offered as gifts to special guests during weddings, tribal gatherings and other special events. This Higaonon tradition of gift-giving, called *sugot*, that serve to maintain and strengthen social cohesion within the community, gives their products deeper meaning.

Culture sustains the weaving livelihood and it will sustain culture. During the pandemic, it was the cultural demand that sustained the weaving activity. Weddings and other community activities pushed the weavers to continue weaving and even generated income or barter products for some. It was also during the pandemic that some saw a demand for other crafts like *banig* (woven grass mats) and bead accessories. Now that the elder weavers have focused on the traditional aspect of hinabol weaving, setting aside their weaves for *sug-ot*, the second-liners and the younger members are the ones focused more on the business side. The women and the community members see that it is by having a stable livelihood and source of income that the community members will be able to continue practicing cultural activities by being able to afford the costs incurred by these activities nor having to face the conflict of choosing between it and household needs. By continuing to weave the hinabol, the women see themselves carrying forward their peoples' culture.

For weaving households, hinabol is the main source or an important contributor of cash income. Earnings from hinabol are used for children's school expenses, some home necessities or saved up for emergencies. Besides the weaver, it is also an income generating activity to the men, usually the husbands, who provide the weavers with the abaca fibers called *lanot* and periodically, to the *panday* (blacksmith) who make some of the tools used in weaving. The hinabol gained economic importance for the community in 1993, when the Josefa Segova Foundation, a church-based organization promoted the selling of the hinabol, as a way to help the elderly weavers earn income. Back then, the price of hinabol was a tenth of its current price. Before the pandemic times, hinabol weaving contributed an additional household income from Php 1000 a year to Php 9,000 a year to a more prolific weaver. A weaver can finish 2 to 5 meters a day.

Women see hinabol weaving as a sustainable livelihood option that contributes to forest conservation. Protecting the environment is seen as an important part of the culture of the Higaonon that the women take to heart. By generating income from abaca that doesn't require the clearing of forests to grow, they minimize the need to cut trees. Traditional practices related to hinabol weaving is said to be guided by sustainable harvesting and has been documented and is included in the weavers-developed set of standards and protocols, the Good Hinabol Practice (GHP). The practice of the GHP does not only ensure quality products but also the protection of traditional practices and the promotion of sustainable resource use and environment-friendly production among the weavers.

The Kalandang Weaving Organization: a Rural Indigenous Enterprise in Transition within the AGMIHICU Ancestral Domain

The Kalandang Weaving Group (Kalandang), is an Indigenous Women's Enterprise located and operating within the Ancestral Domain of the AGMIHICU (Agtulawon-Mintapod Higaonon Cumadon), CADT No. R10-IMP-1206-054. It is specifically based in Mintapod, a traditional village within the sacred grounds and the cultural capital of the Higaonon of Northern Mindanao, the indigenous community to which the members belong. The Higaonon community of AGMIHICU forms an essential part of the Upper Pulangi Watershed. The rivers and streams within the ancestral domain feed the multitude of rice paddies and agricultural areas found especially in barangays of Hagpa and Kalabugao, which is considered to be the grain capital of the municipality of Impasugong, Bukidnon. (ICCA Registry Website Accessed July 2022) As member of the AGMIHICU, the development of the women's *hinabol* enterprise is guided by its ADSDPP, which also includes Community-based Eco-Tourism Program, Livelihood and Entrepreneurial Program, Upland Agricultural projects and Agro-forestry projects including Cultural Protection/Preservation and Enhancement Programs (belief, customs, tradition, IKSP, institutions). (ADSDPP 2009)

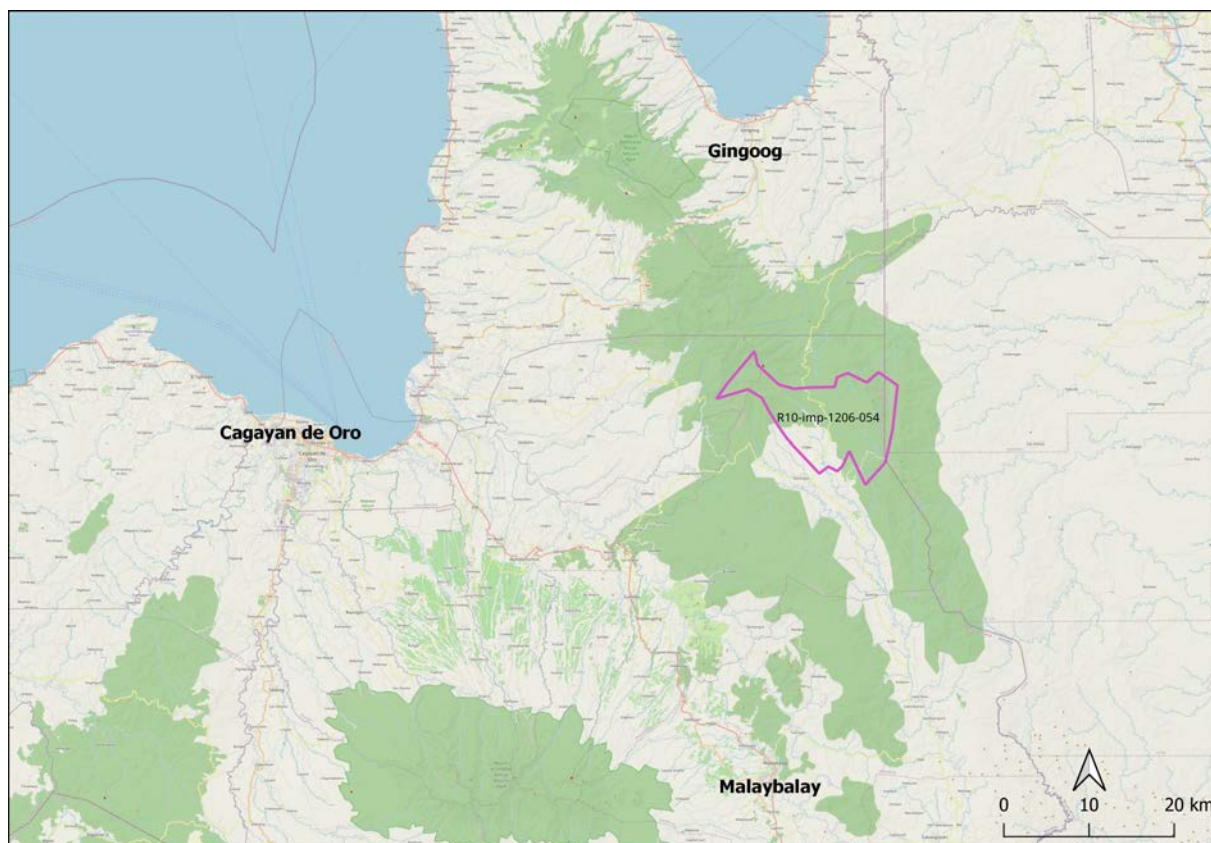


Figure 1 Pink line delineates the Ancestral Domain of the Agtulawon - Mintapod Higaonon Cumadon (AGMIHICU) CADT 054, located in Brgy. Hagpa, Impasug-Ong, Bukidnon, the home of the Kalandang Weavers (Map by Leonard Soriano July 2022)

The Kalandang was established in 2006 through the intervention of NTFP-EP Philippines and FVCTLDC and was registered at the Department of Labor and Employment (DOLE) as an association in 2013. The 20 members of the enterprise come from four sitios: Mintapod, Noventa (Tugonganon), Kiodto and Pulahon, of the Municipality of Impasug-Ong. Many of the original members have stopped weaving due to old age and the continuation of the group, including the use of traditional design and continuation of the GHP lies with the current group, which is mainly composed of young to middle aged women, all finding ways to support their families' needs.

The Kalandang is distinctly a women's indigenous enterprise. Kalandang sees its enterprise to be strongly anchored to culture and the protection of forests. Motivations and need for profit go beyond personal or household needs and benefits but extends to sustain culture, environment and community, reflecting the specificities of indigenous enterprises within customary lands, in which cultural values inform business practices and goals and where profit is regarded as a means to fulfill broader cultural, social and environmental notions of well-being rather than the main goal. (Scheyvens et al 2020) The Kalandang's organizational by-laws state that a percentage of the enterprise's income will be contributed to forest resource management and cultural management. In the early years, the group's income was used in the establishment of a Multipurpose Cooperative that operates as one of sari-sari store in Mintapod. (ADSDPP 2009) Many of the weavers also continue the practice of *sug-ot*, traditional gift giving, though it is becoming more difficult as households face increasing economic pressures. Furthermore, Kalandang President, Lita Naabot also sees their group and their products as ambassadors that let other people know of the role that their community plays in protecting the environment, the forests and their culture.

The once remote indigenous enterprise is on the verge of transitioning into a rural indigenous enterprise. According to Croce (2017), who identified three types of indigenous enterprises, Urban, Remote and Rural, the location of an enterprise has an influence on its goals, development and needs. Before the pandemic put a halt to their enterprise, the remote enterprise, mostly accessible by dirt roads, and with limited access to public transportation and telecommunication and no electricity, Kalandang relied heavily on their NGO partners, the NTFP-EP PH through CMCC and FVCTLDC through Lindungawan to link up with the market and to build their entrepreneurial capacity. This means that their business growth was only to the extent that the two marketing intermediaries are able to support them. But with the newly constructed national highway, the imminent electrification of the village that also opens up the possibility of increased access to markets and outside influence, there is an opportunity for the women to expand and become more independent in their marketing.

| <i>Urban indigenous entrepreneurship</i> | <i>Rural indigenous entrepreneurship</i> | <i>Remote indigenous entrepreneurship</i> |
|---|--|---|
| Modernity Opportunity oriented Hybrid culture Individual Profit | Modernity/tradition Both Indigenous culture Community Non profit | Tradition Necessity oriented Indigenous culture Community/tribe Subsistence |

Figure 2 Characterization of Indigenous Enterprises based on location (Croce 2017)

Good Hinabol Practice (GHP) and Forest Harvest Collective Mark (FHCM): Sustainability and Standing out in the Market



The Forest Harvest Collective Mark (FHCM), is a regional initiative of the NTFP-EP Asia to differentiate products of forest-dependent communities in the market. Collective Marks are well-established market-based tools for development, specifically to promote community products, protect their culture and intellectual property rights as well encourage sustainable production practices.¹ The Non-timber Forest Products – Exchange Programme (NTFP-EP) Asia², a non-government organization working on sustainable livelihoods and forest management in Asia for over 20 years, is currently developing the Forest Harvest Collective Mark (FHCM), a regional initiative to support marketing efforts of partner communities and organizations by enhancing their market presence and differentiating them from other natural-based products, by highlighting the community and forest source of community and their sustainability. The FHCM is a unique initiative that aims to develop a community-based, participatory product guarantee focused on forest-sourced community

¹ <https://www.wipo.int/collective-marks/en/index.html>
² <http://www.ntfp.org/>

products. Besides a marketing strategy, it also aims to strengthen the link between community livelihoods and sustainable resource management among community producer groups and to raise awareness of consumers on forests through the products. The FHCM is applied to different forest products including eco-textile.

The Good Hinabol Practice (GHP) co-developed and implemented by the Kalandang, made them the ideal pilot partner for FHCM Eco-textile. Between 2013-2017, the Kalandang Weavers participated in the development of the Good Hinabi Practice (GHP) Standards and Protocols for quality, environmental accountability, social responsibility and authenticity. Since then, the group has made efforts to follow the GHP. There were also efforts to have the standards recognized by the local government unit through an ordinance. This experience led to the identification of Kalandang as a partner for the pilot project of the FHCM Eco-Textile.

The GHP/FHCM offers both marketing and sustainability strategies. The GHP provides a mechanism for the group to maintain their weaving and business operations linked to their values of culture and the environment and a valuable means to communicate these to others. The weavers conduct process monitoring through the use of checklists to ensure that sustainability and quality standards and protocols are followed. These checklists are based on traditional practices from harvesting to weaving. While the FHCM is still in the early stages of development, by linking their GHP to the FHCM, the Kalandang has an opportunity to reconnect to a regional network that shares the same values as theirs, reaffirming their values and practices, as well as providing them an international platform. Being a regional initiative, producer groups from remote villages are linked to a bigger network that increases their visibility and credibility in the market.

Statement of the Problem

The pandemic has severely affected the crafts-based livelihoods of many of the weavers in the country, especially those coming from remote villages. Travel restrictions and the market slump slowed down sales that led some weavers to find other work, including as farm laborers. This is especially the case for the Kalandang Weavers. Abaca farm was also left to decline after the abaca plants were hit by a disease, with no sure income justifying any investments in the recovery of the abaca plants. This decline in market activity for the crafts negatively affects the continuity of the community's weaving tradition, the implementation of the Good Hinabi Practice (GHP) Standards and care for abaca plants that link their livelihoods to sustainable forest management. If this slow down continues and worsens, and weavers are forced to find other occupations and ways to support their families, it will not only have repercussion on their role as culture bearers but also limits their choices for sustainable and forest-management-linked livelihoods.

Relevance of the Study and Objectives

The Scoping Study falls under the "Recovery" Theme of the Woven Networks Scoping Study Grant of the British Council and Forest Foundation Philippines. It aims to explore the application of new marketing strategies to revitalize the culture and forest-based livelihood of the Higaonon weavers, specifically, the Kalandang Weavers Group. The research will also determine how NTFP-EP's current marketing and sustainable production initiative, the Regional Forest Harvest Collective Mark (FHCM) can better support the weavers in the recovery of their weaving-based livelihoods and raise consumer awareness for their sustainable textiles as well as identify complementary marketing strategies to ensure continuity and sustainability of the weaving tradition and livelihoods in the new normal.

The Study addressed the urgency of finding solutions to the current market linking issues that are impacting the sustainability of the weaving-based livelihoods that is clearly linked to maintaining cultural and biological diversity. The Scoping Grant will be instrumental to demonstrate to weavers that there is continued interest in their weaving traditions and textiles. The study will provide stakeholders a better understanding of the current situation of the crafts-based livelihoods at the community and inform strategies and identify stakeholders to develop the innovation ecosystem for supporting not just the Kalandang Weavers but also other Hinabol Weavers in Bukidnon in revitalizing and expanding markets for their products. Finally, the scoping study, through its process design, aims to empower the Kalandang Weavers Group to take control of the marketing of their products by jointly exploring appropriate marketing strategies.

Weaving is a part of a household livelihood strategy as well as one option of sustainable livelihoods within the context of an ancestral domain. Alone, it cannot sustain a family or a community. It needs to be considered and developed within a wider context of an integrated and diversified livelihood. In response, the study goes further to identify necessary interventions and strategies to strengthen and ensure the sustainability not just of the weaving enterprise but also of identified and interlinked sustainable livelihood strategy for the community. The process resulted in an expanded view of the Kalandang, not only as a weaving enterprise, but an indigenous enterprise that is operating in a context of between remote and rural place, within a community, within the ancestral domain, and a part of a sustainable diversified livelihood strategy of a household, instead of a stand-alone livelihood for women. This expanded perspective surfaced unique issues that should also be considered to ensure sustainability of marketing efforts, resource management and put less burden on women to balance livelihoods, family-life and cultural responsibilities.

The objectives of the study are:

1. To have a deeper understanding of the current situation of crafts-based livelihoods of the Higaonon Weaving Groups, especially the Kalandang Weavers Group, and identify key marketing issues.
2. To determine and document the status of practice of traditional processes and implementation of sustainable production processes (GHP) under the current situation
3. To identify ways in which the Regional Forest Harvest Collective Mark (FHCM) Initiative of the NTFP-EP, the UK Links, can support to grow and sustain markets for the Hinabol of the Kalandang Weaving Group
4. To identify stakeholders and initiatives that can ensure and support the strengthening the Hinabol weavers' link to the market and to support the application of the FHCM.
5. To engage weavers and stakeholders in a participatory development of a marketing strategy, that includes the Forest Harvest Collective Mark, to revitalize the Hinabol Livelihoods of the Kalandang Weavers

Methodology

The grantee applied a qualitative, participatory process to conduct the scoping study, employing Human Centered, Design Thinking Tools to understand the situation, identify key problem areas and ideate solutions, from the perspective of the weavers and the community. Two workshops were originally planned and conducted and an additional community meeting and tourism scanning was organized in response to the outputs of the first workshop. Using a Journey Map, participants enumerated the steps to having a successful enterprise and identified pain or difficult points in growing and running their weaving enterprise. The process then moved to an ideation process to generate solutions to the identified challenges, and planning of next steps.

The Scoping Study was designed to be a practical and a responsive activity for the weavers and the members of the community. Through a participatory process, the participants took the time to discuss and analyze the situation of the hinabol enterprise within its broader context of sustainable livelihoods within the ancestral domain. The scoping study provided an opportunity to the Kalandang group members to regroup and to revive their common goal of sustaining the hinabol weaving and to grow their enterprise and for other members of the community to revisit their livelihoods plans, that are also in their ADSDPP. The activities also accommodated topics that were important to the weavers and the community, such as challenges in product pricing, fundraising, community-based eco-tourism and other relevant topics resulting from the discussions. The process provided the venue for the community to discuss their plans for sustainable livelihoods. The scoping study, in response to the reality on the ground, expanded in coverage and went beyond the FHCM/GHP and marketing strategies to ensure that sustainability of enterprises and livelihoods in the Mintapod Village. Weaving as part of integrated sustainable livelihoods, Agro-forestry (Abaca and food), Crafts and Tourism.

Where possible, representatives from the Kalandang and the community were involved in the meetings with local and province-based stakeholders. Interviews with other stakeholders at national and international level were conducted by the grantee through online platform, Zoom or through phone calls. Data gathering through the workshops were also supplemented with a survey of the members of the Kalandang Weaving Group (23 respondents), Key Informants Interview and desk research. The outputs of the workshops were validated in follow up meetings with the community.

Securing the FPIC was conducted through direct coordination with the AGMIHICU Representative, Datu Salaguman Benny D. Cumatang, who presented the project to the Council of Elders of AGMIHICU, especially to the Insaan of Mintapod. Given the grantee is a long-time partner and is well-known by the community, and the project relevant to livelihoods that are aligned to the community's ADSDPP, the elders delegated to Datu Benny to write and sign the letter of acceptance of the project in their behalf. The project was also presented to the Kalandang Weavers Organization and the sitio chairperson through a preparatory meeting conducted by the engaged Local Coordinator. In addition to the original letter, a follow up letter was requested to make the permit more explicit and to have other relevant leaders to sign the letter. The presence of Insaan Datu Matangkilan Cumatang, the head claimant of the AGMIHICU Ancestral Domain and elder of the Mintapod Gaop all throughout the workshops demonstrated the importance of the women's livelihoods for the community and the value of the scoping study to their *Gaop*.

Transition to Covid-19 Alert Level 1 during the implementation period allowed the face-to-face meeting at the community. Only participants coming from Manila, made sure to have negative COVID-19 Antigen Test Results before going up to the village. Local and community-based coordinators were engaged to support in arranging and overseeing all community meetings.

As part of assessment process, the workshop participants were also oriented on three factors necessary to develop and sustain an enterprise: Assets, Innovation, and Entrepreneurial Ecosystem. Assets are the elements already present that the community-based enterprise can use to build and grow its business. These include: Human, Natural, Physical, Social and Financial. Innovation involves continuously networking, seeking, communicating and applying information and knowledge to overcome problems. Entrepreneurial Ecosystem (EE) refers to the factors in the environment that support and enable an enterprise to thrive. The EE include Human Capital, Financial, Natural, Supports, Policy, Culture and Markets. Similar elements that are mentioned under the EE mostly highlight those external to the enterprise. For example, Human Capital under the EE refers to external support providers that build human capital as opposed to human assets, which are already available to the community. Supporters are similar to social assets. Culture refers to norms that enable entrepreneurship as well as examples of success stories. The 3-part wheel was updated to the

4-part wheel to highlight the values of the entrepreneur that is the cornerstone in a sustained enterprise, as it was evident in the experience of the group.

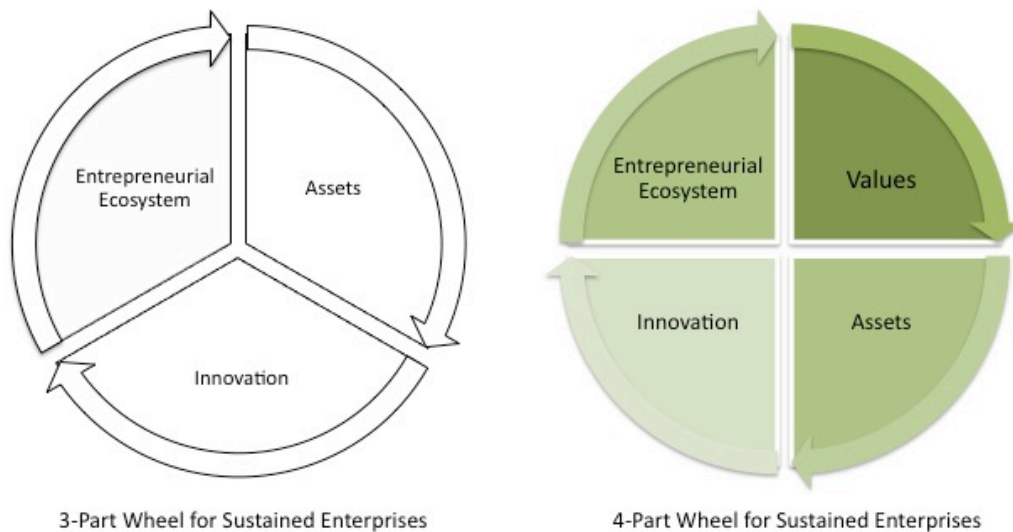


Figure 3 Elements for Sustained Enterprises

2. Situation Analysis of Crafts-based Livelihoods of the Kalandang and identification of key marketing and enterprise issues

In addition to marketing issues, the Journey Map Workshop surfaced other pertinent issues that have impact on the sustainability of the enterprise and the livelihoods of the community as a whole. Given that *hinabol* weaving is not a stand-alone livelihood, but is part of a diversified livelihood, and is a highly cultural activity in addition to an economic one, it needs to be considered within its broader context. These are covered in the situation analysis below.

Hinabol weaving as part of household portfolio livelihoods facing distressed diversification and impending cultural transition

Hinabol weaving forms part of a portfolio of livelihoods that the Higaonon women and their households employ. The diversified household livelihood is a mix of subsistence and market-based activities that also include upland farming, abaca fiber extraction, micro retailing (*sari-sari store*), farm labor daily wage, and other crafts (woven mat, beads, baskets). Upland farming is the common activity and is deemed most valuable to households as they are able to produce a variety of crops for both consumption and income generation. Abaca, maize, root crops (sweet potato (kamote), yam (adupa, labug) and rice are the main crops cultivated. (ICCA Documentation 2019) However, changing conditions in farming both from climate and land policies have had impacts on farming practices and outputs of the community. Abaca, which is grown around the house and in forest farms, is a cash crop that is harvested periodically and sold based on need. Household income is

supplemented by periodic government cash grants (4Ps³ or IPs) and Cash4Work initiatives, where villagers are employed by the local government unit to do labor work in the village. However, community members admit that cash-support is not permanent and not enough for their needs.

Need for more stable income source was expressed and distress diversification⁴ of livelihoods was noted. Most have engaged in daily labor wage in private farms. For the participants, daily-wage labor is seasonal and is only engaged in because there is no other choice. The wage is meager and also takes them away from weaving and the maintenance of their own farms. Working in other farms can also present potential exposure to unsustainable farming practices that can be introduced in the community members' own farms. There is also an observed increase in engagement of some households in wildlife hunting and selling, timber poaching for personal use and charcoal selling, which are all considered as detrimental to the environment and unacceptable to the culture. In other gaops of the ancestral domain, the elders of the AGMIHICU are exploring investments for banana plantations to convert old palm plantations as they try to secure stable income sources for young families of their ancestral domain.

The weavers and the community are in a cusp of cultural and socio-economic transition where accessible sustainable livelihood options will be key to protecting culture and the environment. The young leaders of the community expect to face cultural transition, including threats of loss of indigenous knowledge and practices, with the expected acceleration of change brought about by the new roads, electrification, the ageing community elders and out- migration of educated future leaders. (ICCA Case Report 2019) The *gaop* or village that was once considered remote and could be reached only by a 3-hour motorbike ride on dirt roads, now has the national road right at their doorstep. Just within a month from the first workshop, where lack of electricity was mentioned as a challenge, electric poles were already set up in Mintapod. With the improved road access, the community has become more and more interesting to commercial and agricultural investments. Monetary needs are expected to intensify given the now regular electric bills and the new needs that come with electrification. Cultural influence is also expected to come in with increased access to television, Internet and increased passage and immigration of people to the territory.

Hinabol Enterprise and a vision for integrated sustainable livelihoods that protect culture and environment

The women envision the revitalization of the weaving enterprise as a way to overcome current economic challenges and to ensure the continuation of culture. Participants in the workshop envision improved livelihoods and conditions, with an enduring enterprise. They dream of sustained marketing activities, with their own display center and a united group that continues to care for the environment, culture and community, including the continuation of hinabol weaving by the younger generation. From the perspective of an abaca grower, he envisions that each family has at least 3 hectares of abaca gardens, enough to supply both commercial and hinabol fibers. The elder of

³ Pantawid Pamilyang Pilipino Program (4Ps) or the IP Cash Grant, which is specific to Indigenous Peoples, is a conditional cash grants provided by the Department of Social Welfare (DSWD), to improve the health, nutrition, and the education of children aged 0-18.

⁴ Portfolio livelihood or diversified livelihood is a strategy for household survival and to improve standard of living. Distress diversification is a change in the livelihoods strategies of households to more difficult, low-return activities that have low entry barriers, including collection or use of environmental resources, hunting. Progressive diversification is a change towards more profitable and risk-taking ones, engaging in high-return activities with high entry barriers, but not without risks of high impact on the environment. With a proper mix, diversified livelihoods can be beneficial for relieving pressure on the environment, reducing livelihood risks and vulnerabilities, improving livelihood resilience and sustainability and alleviating poverty. (Rubiyanto and Hirota 2021)

Mintapod, Amay Matangkilan Cumatang emphasized the need to increase food supply, and one participant envisions that each family has its own rice field (*basakan*). There is also a vision that the community forest guards, *pamanigan* will be recognized and given the authority to be able to do their work in protecting the forests. Many see that tourism will be able to help in securing markets for their hinabol and other crafts and provide income for many community members.

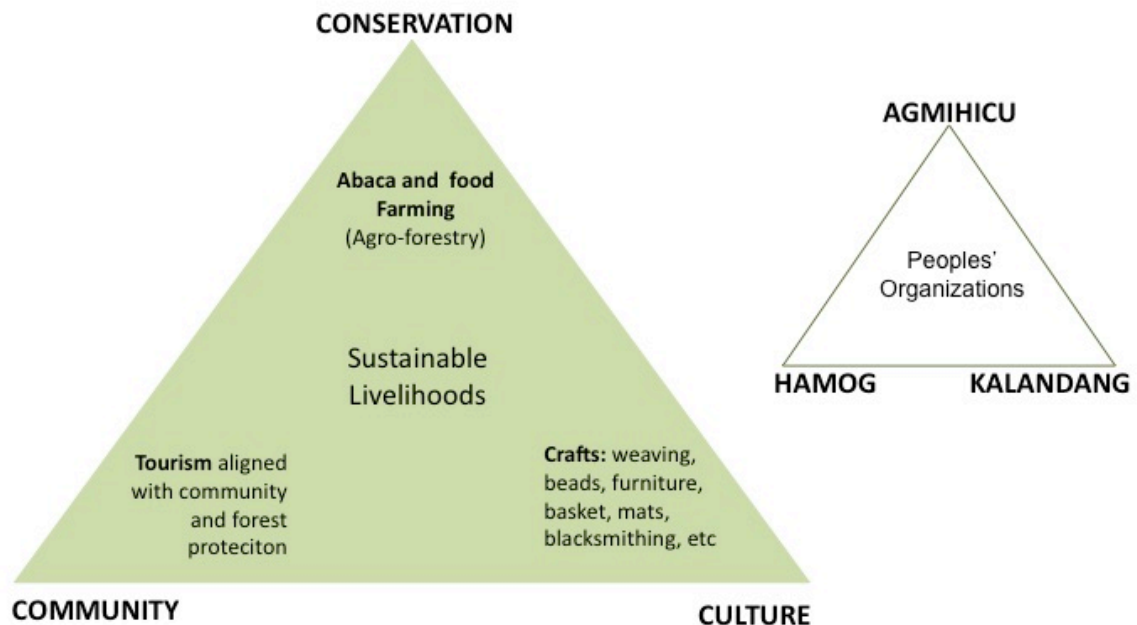


Figure 4 Triads of Integrated Sustainable Livelihoods, bottom-line and organizations

An integrated livelihoods Abaca, Crafts and Hinabol and Tourism aligns with the three foundations of sustainable livelihoods of the community: KKK: Kultura (Culture), Komunidad (Community) and Kinaiyahan (Environment). If one of the “KKK” is missing, the other two are weakened; there is no stability, no balance. The same way, only one strong sustainable livelihood cannot sustain a household or make a difference in the protection of the environment. To protect what is valuable to them, the community needs an integrated sustainable livelihoods option to be more accessible to reach economic stability in line with environmental protection. Taking care of the forest and farming both food and abaca provide income to the men as well as provide raw material for the women’s hinabol and other crafts like furniture made of rattan/fallen logs, etc, banig, baskets. Tourism on the other hand, is then seen to bring in the market for these products and provide employment to other members of the community. The community has already previously drawn out tourism plans but due to changes in leadership in the relevant organization and the pandemic shut down, no follow up has been made. The role of guarding the forest (*Pamanigan*), is also seen as both as a responsibility and as an opportunity for employment for some community members, which they see as a way to ensure that livelihoods are conducted without harm to the forests. Indigenous livelihoods in community forest enterprises indeed have complex and interconnected factors. (Matias et al 2019)

Diversified sustainable livelihoods demonstrated positive impacts on the forests under the Higaonon of AGMIHICU. Results of the transdisciplinary research of Matias et al (2019), BEST Forests

Project⁵, showed that diversified livelihoods contribute to the ethno-competitiveness of the Higaonon community and could decrease natural resource exploitation pressure on a single forest product. The spatial analysis conducted on the Higaonon community forest covering 15 years demonstrated that community forest enterprises could support indigenous livelihoods while maintaining forest cover. The study concludes that forest-based livelihoods, including abaca are better than having agricultural activities that convert forests into agricultural areas (Matias et al 2019)

Kalandang Weaving Enterprise Challenges and Pain Points

Adapting the user research tool, the Journey Map, the weavers identified areas of difficulty in running the weaving enterprise. In addition to marketing, the process surfaced other key difficulty areas that have impact on sustaining the weaving enterprise. Areas of difficulty include the security of raw materials supply, enterprise operations and management, marketing mix of products, promotions, pricing, place and people. Other challenges that surfaced pointed to the specificities of indigenous entrepreneurship that highlighted the need for applying different lens in analysis.

- **Security of Resource Material Supply**

Crop diseases are threatening the security and accessibility of the main raw material of the hinabol, the abaca fibers. Weavers source fibers from their own plants, from neighbors or from nearby villages, where abaca is usually grown within the vicinity of the households or in upland farms. Abaca plants of households are both to supply materials for hinabol weaving (lanot) and to sell raw fibers at the commercial market (sigatang). With the disease, the weavers find that they have less and less access to abaca, “walay lanot.”

The women and the abaca growers fear that interventions that introduce new varieties will wipe out their traditional variety. The local community prides themselves to still having protected the original varieties of Mindanao. There had already been some abaca interventions from the Department of Agriculture (DA), but uncertainties remain that the varieties provided are not ideal for weaving. Other concerns with introduced varieties are that they are not suited to the climate and may require fertilizers and pesticides. The community also has traditional ways of farming abaca that is different from introduced technology. The community finds that suckers are much better than tissue cultured abaca. Planting is also guided by indigenous beliefs, where abaca growers need to first be guided by the elders before they can start planting abaca or they may fall sick. The *sitio* chairman noted however that the DA is interested to discuss with the community on finding community-adapted solutions and varieties to the community. One option proposed was to maintain nurseries and designate areas for planting each variety to ensure the protection of the old varieties.

Stronger commitment and stronger sense of participation are required from the *hagutero*, the fiber suppliers. Abaca suppliers are usually the husbands of the weavers. But for those without husbands, the weaver hire others to do it. The *hagutero* is also an essential part of the business. Women rely on the *hagutero* to grow the appropriate variety, the skill to produce the quality of fiber they want as well as the motivation to keep supplying the fibers and following the sustainable abaca harvesting protocols as stated in the GHP. The support of the community, especially the men in the hinabol activity is essential to its continuation. Weavers and abaca suppliers also need to agree on the price of the fiber. For the men, extracting fibers for hinabol (lanot) is much harder than

⁵ *Biodiversity, Ecosystem Services, and Traditions (BEST) Forests* was a transdisciplinary research study that combined ecological, economic, and sociocultural methods to respectively assess the biodiversity, ecosystem services, and traditions from indigenous forest products in the Bukidnon and Misamis Oriental landscape. (Matias et al 2019)

extracting fibers for commercial buyers (sigating). The quality is different and requires more effort and skill. Also, not all abaca fiber extractors are able to supply the kind of quality that the weavers look for. The traditional equipment for hinabol fiber extraction is also limited and has to be transferred from one place to another depending on who needs it. This can have an impact on the quality of the fiber if it is not well set up. While fiber extraction is considered a traditional practice, with identified master extractors, there is some openness to different technology. One weaver who participated on a learning visit to the T'boli weavers in South Cotabato however demonstrated that a different process can double the output for the same amount of time, and in a quality that is acceptable to the weaver. Discussions to agree on solutions to these questions need to be facilitated further.

- **Enterprise Operations and Management need a reboot**

To re-initiate and most especially, sustain marketing efforts, the members need to regroup, restart and put equal effort in the organization of the enterprise. The activity of the weaving enterprise initially slowed down before the start of the pandemic due to a financial and leadership crisis. They lost their savings due to an unfortunate incident, which resulted to the resignation of the marketing officer who was functioning as business manager. This crisis left the group without a “driver” of the enterprise, members with very low morale and trust issues and no capital to work with. Communication had already been especially challenging for the members who were spread out in three different villages but the lockdown and the social distancing health protocols imposed during the COVID-19 pandemic limited further the interaction among the members. The lack of active leadership led to the lapse of their registration in a government agency, in this case DOLE that provided their group a legal identity, a requirement to access different government support programs.

The newly elected set of leaders lack confidence and requires experience and further capacity building. Operations before the pandemic was highly dependent on one person, the marketing officer to whom all functions were centralized, including financial management and administration. Marketing was also only through Lindungawan and CMCC. While there were officers, they were not functional. Enterprise activity was mainly complying with orders from partners. Therefore, while many have attended various trainings and some have participated in national and international trade shows through the assistance of their long-time partner, NTFP-EP PH, there is still a need to build up capacity and actual experience to drive and run the enterprise. It has been noted that leadership, visioning and follow-through among the officers need to be strengthened. Leaders need to be able to inspire, drive and engage their members to participate towards a common vision. In addition to enterprise management skills, financial management, self-confidence, which affects initiative and drive to network and connect, innovation leadership that will ensure the enterprise’s ability to overcome challenges, needs to be enhanced. However, re-organizing takes time and requires mentoring as the new leaders are still feeling their way into their new roles.

The Kalandang members need to strengthen internal and external networks. Culture provides the bond for social cohesion among the members and within the community. However, the physical distance among the members of the group requires constant communication to engage members and increase participation. The members recognize the advantages of marketing as a group as opposed to selling their products individually and that they need to also cooperate with the leaders to move the business forward. It takes cooperation, unity and self-confidence to sustain our livelihoods, reflects Mary-Jane Sabotan, Kalandang Secretary. Bridging capital on the other hand remains weak and leaders and group members need to strengthen capacity in networking and linking in order to engage support providers and expand the market for their products.

- **Gaps in Marketing Mix: Products and Positioning, Promotion and Place, Pricing, and People**

Success of a product and a business is based on its marketing package of what is known as the 5Ps of Marketing: Products, Promotions, Place, Pricing and People. Marketing challenges are presented according to the 5Ps.

Table 1 Overview of Gaps in Marketing Mix

| Product | Promotion and Place | Price | People |
|---|---|--|--|
| <ul style="list-style-type: none"> • Need to maintain quality and product differentiation • Natural dyeing capacity limited to a few weavers • Undefined positioning • Limited range of products and application due to texture/pliability • Threat of copying of designs • Inconsistent practice of the GHP/FHCM | <ul style="list-style-type: none"> • Weak communication (promotion, networking, linking) • No access to telecommunication • High cost of transport • Remote location • No accessible / appropriate place for Hinabol display and selling | <ul style="list-style-type: none"> • Price and pricing strategy need review • Need to balance profitability and cultural responsibilities • Need for review and leveling off on pricing procedure | <ul style="list-style-type: none"> • Lack of confidence • Language barrier • Psychological barriers • Social remoteness • Need for life-business-community balance • Need to strengthen appreciation for own culture and traditional knowledge |

Marketing Mix - *Product and Positioning*

Maintaining quality and product differentiation is a challenge. Kalandang prides itself in their high product quality, the practice of GHP and traditional and distinct design that differentiate their work from other hinabol weavers. Their peers and market partners also recognize them as having more refined quality weaves and for staying true to the traditional process. However, the pandemic and slower commercial activities that weakened their collective activities prevented them from monitoring and maintaining these differentiating factors these past two years. Many members admit that they have not been following the GHP consistently. There was also an observed gap in collective understanding and interpretation of the quality standards that requires leveling off. Furthermore, the weavers are not yet strategic in design development to take advantage of the traditional designs and natural dyes they have access to. Many of the weaving equipment also require repairs and upgrading.

Natural dye capacity of Kalandang needs to be strengthened and scaled in order to take advantage of market opportunities. One interest point from the market is the wide range of color combination of the hinabol. With 18 types of natural dye (nat-dye) sources identified, Kalandang has the opportunity to combine their distinct designs with a wide range of natural dyes combinations. However, while the group identified natural dye use as a strength, the skill is still limited to a few Master Dyers. To be known for natural dyes and have the capacity to fulfill nat-dye orders, most, if not all members should develop the skill. Also, the pandemic halted the completion of the Mintapod Dye House, which now has fallen into disarray and needs to be completed and refurbished. Natural dye sources and firewood also have to be secured by maintaining a nursery of natural dye sources and planting firewood sources around the dye house.

Positioning of the Kalandang hinabol in the market is lacking; cultural meaning of “Peace” and the “Happy State of Mind” provide inspiration. There is high competition within the sector of indigenous handwoven textiles in the region, country and worldwide and at the moment, the selling point of the hinabol is its affordable price. According to CMCC, the manila-based market partner of Kalandang, the hinabol is usually the second choice of their clients due to its more affordable price compared to the more known, T’nalak. Besides, their distinct designs, use of color, and quality, Kalandang Hinabol still needs other differentiating factors. In addition to the GHP and the FHCM, hinabol’s cultural meaning of “Peace” and the “Happy State of Mind” required to weave the hinabol have not been fully explored and employed to create a distinct positioning for the Kalandang Hinabol. We see the T’boli using the traditional concept of “Dreamweavers,” weaving based on Dreams to position the T’nalak.

Range of products of the kalandang and the potential uses of the hinabol are currently quite limited. The main product of the Kalandang is textile sold in rolls that range from approximately 20 to 40 cm in width and 5 to 10 meters in length. Producing mainly textile rolls limits market opportunities for Kalandang and with the limited width, potential uses for the material. The quality of abaca-based textiles, like hinabol, known to have rough texture and less pliable than cotton, make it a harder choice for both fashion and home ware designers to use the textile in their designs. Although this has not stopped some designers from doing so. The Kalandang Members also have incorporated techniques learned from the T’boli partners to make their hinabol more pliable than before. And with some skills learned from Department of Trade and Industry (DTI) training, some members have started to make finished products and sell them individually. It is clear that the members will need to continue innovating to find solutions to issues that limit their market potentials.

Protection of their intellectual property rights and the integrity of their designs are important for the Kalandang Weavers. As mentioned, the Kalandang weavers pride themselves with designs distinct from other hinabol weavers and their continuation of traditional weaving practices. However, the fact that other weaving groups are easily contacted by the market and usually have faster production lead-time, given that many have veered away from the traditional process, there is the fear that Kalandang designs will be ordered from other weaving groups. And as they continue to promote their work, and their products become more exposed to a wider audience, there is also the fear that their designs will be copied by competitors. They see that registering their designs would help prevent this from happening.

Practice of GHP need to be reviewed and sustained to achieve its objectives and be true to claims of the group. The practice of GHP / FHCM is an integral part of Kalandang’s overall product, as it assures the quality of the kalandang weaves and also forms part of its story of the product’s link to culture and environment. Kalandang’s Manila-based market partner, the CustomMade Crafts Center (CMCC), already signified their interest to use the GHP/FHCM to promote and position the Hinabol in the market, to generate interest for the textile. However, the practice of GHP, a collective activity, has weakened due to the pandemic, which restricted the link of the Kalandang with their market partners that valued the GHP. Members admitted to not consistently following the GHP. Also, the community still needs to engage local stakeholders to create its peer group for a Participatory Guarantee System that shall support the monitoring of the application of the GHP/FHCM. While stakeholders, such as the DTI and representatives from the barangay, and marketing partner, Lindungawan have demonstrated interest and commitment to become part of the support group, it will be up to the group to connect and sustain engagement.

Marketing Mix - *Promotion and Place*

The group recognizes that there is lack of promotion and strategic communication of the Hinabol to the market. Members admit they are not doing enough networking and follow-ups with connections and marketing partners. Based on discussion with marketing partners, the weavers agree that the Hinabol is not yet well known in the market, compared to more popular indigenous weaves such as the T'nalak of the T'boli, the high-end piña of Aklan or the cotton-based weaves such as the Inabel of Ilocos that are preferred by fashion designers due to ease of use. Even within their province, Bukidnon, their products have not yet penetrated the mainstream cultural landscape. The Hinabol is a One-Town-One-Product (OTOP) of Malayabalay City but it is only visible in a few places and is not the top of mind craft product in the province. However, there are some opportunities to build on, like a Bukidnon-based Fashion Designer, Juniel During, has been integrating the hinabol in some of the gowns he had designed over the years, and the use of the hinabol as accents for leis and gift tokens used by some government agencies.

The remote location of the group poses both a challenge and an opportunity. For the group's president, Lita Naabot, in reflecting on why their weaving business has not advanced compared to other groups, she saw that their distance from the market is a big factor. On the other hand, she expressed that it is also the reason that they were able to keep their culture strongly reflected in their products, which is seen as a differentiating factor for their group. The challenge they would like to address is how to overcome the distance barrier finding ways not just to bring out their products but also to have the market come to them.

Lack of connectivity and high cost of reaching out is leading to loss of opportunity for the group. Lack of telecommunication connectivity and high cost of transport limits the group's ability to directly connect with the market and make them highly reliant on partner organizations for their marketing. It also slows down response time to orders compared to other weaving groups and therefore becomes a loss of opportunity for the group. The group has also fallen behind other weaving groups that have developed capacity to engage in e-commerce and will require a lot of catching up. Transportation remains to be limited and costly that prevents them from reaching out to potential marketing partners for consignment, promotional engagement, etc. Trade fairs have been the only means to promote their products outside their usual markets but again, related high costs limit it to more established enterprises. While they are able to send products through the DTI or other sellers, the opportunity to directly share their stories about the product and initiating a relationship with buyers will be lacking.

There is a lack of appropriate and accessible place for the women to directly tell the story of the hinabol and sell their products. The space provided to them is 10-12 km from Mintapod. Travel costs and the distance prevent them from making use of the space. While the opportunity of having a new road in front of their homes and weaving houses has presented itself, it has not yet been translated to sales. Currently, there are small sari-sari stores along the road but the community does not find it the appropriate place to sell the Hinabol. The group envisions an accessible place where they can communicate the story and the value of the hinabol; to have a place to demonstrate the process of weaving and also have a display center to sell products. An old weaving house that is now located on the side of the road is envisioned to be renovated to become a weaving center and display center for the group, where they can share the story of the hinabol in a more appropriate setting.

Marketing Mix - *Pricing*

Price and pricing strategy of the hinabol need to be reviewed and updated to balance profitability and the group's cultural and environmental responsibility. Current price of the hinabol was last

reviewed in 2015 and needs to be updated. Also, the pricing structure of the hinabol incorporates monetary contribution of the group to culture, the environment. The group members see this as a way to link their enterprise to the bigger community goals and something that they plan to continue. The group may want to review the allocations as the members try to find balance in sustaining the operations of the enterprise, achieving income needs and truly meeting responsibilities to culture and the environment, on which their enterprise depends.

The Kalandang will have to identify and communicate the unique selling proposition of their product as they increase their price. At the moment, the price is the selling point of the hinabol. The price that the consumer is willing to pay reflects their perceived value of the product. In order to raise their prices and still be competitive in the market, the Kalandang needs to be able to raise the perceived value of the hinabol in the market by identifying and communicating their unique selling proposition or USP.

Pricing of hinabol and other products needs review and leveling off among all participants in the process. The GHP provides a point-based classification process to help the weaver and the enterprise and production manager, marketing buyer, in this case, Lindungawan, to agree on the quality level and price of the hinabol. This has helped maintain good relations among the weavers and those responsible for classifying their work as well as in some way give the weaver more confidence in her work. However, there is still some room for improvements to ensuring that classification becomes more objective and accurate. It was also suggested to conduct the quality control as a collective in order to level off on interpretations of the standard as well as to serve as a learning process for the weavers who need to upgrade their quality. Having a swatch book is also recommended to serve as references during the grading. Standard pricing and prices also need to be agreed between the abaca suppliers and the weavers. Finally, having started to develop finished products, the women also will need to develop pricing for finished products.

Marketing Mix - People

An enterprise needs “people” who are capable, confident and able to communicate to navigate the ever-changing market and to connect with both the market and support providers. With their skills and capacities, and their agency, they are the drivers of success of both the enterprise and the marketing strategy. In the Marketing Mix, it's the people who bridge and sustains connection between the customers and the product and the service. People, specifically the leaders, provide the vision, the direction as well as the agility to respond to the dynamic market. Identified capacity gaps of the members are financial management, leadership skills, networking and communication skills, e-commerce and online marketing.

Lack of self-confidence due to not having received formal education and language barriers weakens the weavers' sense of agency and ability to create a vision for the future. The women identified the lack of initiative and vision for the future as obstacles to moving forward with the business. “Walay grado” (no formal schooling) and “kulang sa pag-lantaw” (lack in visioning) echo the sentiments of other women weavers in the country who limit the goals they set for themselves because they believe they do not have the capacity to do much more, which impact their sense of agency to improve their own lives. These psychological issues also need to be addressed by support providers. (Abola et al 2020) Language, just as the weavers from Lake Sebu raised in the same study, is also a barrier for the Higaonon weavers to accessing both markets and support services, as medium of communication are usually in a language foreign to them. Some organizations are becoming more conscious of this, and the acceptance of inquiries and proposals in the Bisaya language is already a step forward a more inclusive business environment.

The physical remoteness of the enterprise is exacerbated by the “social remoteness” or a sense of no power or opportunity to engage with other stakeholders. Remoteness has been highlighted by UNCTAD as an important dimension of vulnerability, though one that is not always negative, and can influence sustainable development.⁶ The definition of Remoteness has two parts: physical distance (the geographic dimension) and the second on a lack of connection. This affects the confidence of the leaders and the members to take the initiative to engage with other stakeholders to procure the support they need or access opportunities in the market.

Confidence in their own traditional knowledge and their own capacities will contribute to sustaining both their business and their cultures. The women will need to recognize the value of their traditional knowledge that can provide them with unique and appropriate solutions. Drawing pride from their culture and their role as protector of their forests will translate to the stories they tell of their community and their product. It is therefore important that there are is a kind of support that will facilitate this kind of thinking and incorporate them in business development. This includes understanding how culture influences business practice, including social networking and linking approaches, which is important to sustaining enterprises. (Foley 2018)

Focus, family support and life-business-culture balance are also important to grow and sustain an enterprise. *Wala nang oras sa balay at bana,*” (No more time for the house or husband) the women shared, laughing, during the workshop. The women, especially the leaders, have to divide their time between family life, running a business, weaving, farming and cultural and community activities. “The support of the husband and the community in their enterprise prove to be important for the women to pursue the enterprise. The husbands and the men of the community provide the fibers, and in some households, even help out in chores and caring for the children. Time management and life-business-community balance also need to be considered as the Kalandang re-start their business.

- **Defining their own “entrepreneurship”, finding a way between culture and entrepreneurship**

Beyond a weaving enterprise, the Kalandang Weaving Group is an Indigenous Enterprise that aims to achieve its three bottom-line of culture, income and environment. The weavers see sustainability, tradition, environment, rituals, cooperation, strengthening of collectivity as important elements to having a successful enterprise. This is consistent with identified characteristics of Indigenous Entrepreneurship that makes it distinct from other MSME or other weaving enterprises. The reality of indigenous community members is that they carry multiple responsibilities of securing the future of their families, their communities as well as their culture and natural resources. This requires a business model that will allow them to sustain the business itself as well as the foundations of their business of culture and the environment, and having the mindset that it is possible and support providers who have an understanding for this.

Finding the balance between culture and entrepreneurship seems like riding two horses. “*We cannot ride two horses,*” is the sentiment of some of the second-liner community leaders. Just like harnessing the two horses together and getting to their destination faster, it is in innovation that indigenous enterprises will be able to find a way forward. How to engage in enterprise when business is not traditionally seen as part of the community’s practice is an issue not unique to the Kalandang and the Mintapod community, but also observed among other Indigenous enterprises in other countries. Reaching profitability seems challenging for an enterprise that operates within a Gift-giving society (Pearson and Daff 2014) and still guided by taboos like weaving during a woman’s period or when there is death in the community.

⁶ <https://sdgpulse.unctad.org/remoteness/>

The tradition of “Pamamahandi” comes closest to finding the place or value of entrepreneurship in the Higaonon culture. Pamamahandi appears in the AGMIHICU ADSDPP (2009) under the Organizational Structure as one of the “sangka” or support for “Livelihood and Enterprise.” The “sangka” hu pamamahandi is also designated to serve as the treasurer of AGMIHICU. Based on explanations provided, the culture of Pamamahandi, the belief in something similar to “divine providence” and the practice of sharing one’s own material riches back to the spirits as one is sure something will come back. There is a belief that when one is called by the spirits to share his material possessions, it will manifest in his body as broken teeth, sores or other illnesses. It also includes the concept of improving economic situation to be able to help others. This practice may offer the path between culture and business raised by some members of the community. The motivation of engaging in business in order to have more to share with the community goes beyond “money” or profits, but gives a deeper meaning to business and makes it acceptable to culture as the motive behind the enterprise is not mainly personal benefit but in order to be able to help the community and support the continuation of culture.

Facilitating the creation of their own definition and model of entrepreneurship is the way to free the community’s mind from the idea of conflict between culture and business. Drawing from the experience of other indigenous communities who also struggled to find models specific to them, rural indigenous enterprises are characterized to be community oriented, where the logic of profit accumulation remains subordinate to the traditional practice of exchange and community’s social rules. They function between subsistence and capitalism and have objectives broader than economic interests. (Croce 2017) The way to ensuring sustainability of the enterprise is finding harmony between the indigenous way of life and small business. Entrepreneurial success in pacific indigenous communities was observed to be determined by the ability to meet traditional obligations and maintain close ties and engaging support of local community members and the ability to operate in both traditional and modern sectors, by creating own business models that explicitly acknowledge the social embeddedness of the enterprises. It is clear from this that more informed and suitable enterprise development support is necessary in order to address the specificities indigenous entrepreneurship.

3. Mapping of Cultural, Knowledge and Natural Assets for Sustainable Weaving Enterprise and Integrated Livelihoods

For a community to thrive, there has to be a territory, leaders, community members and resources.
- Datu Benny Cumatang interview July 2022

Weavers and community members recognize their rich culture, traditional knowledge and natural resources as a basis for sustainable living while sustaining their culture and their environment. The quick scan also demonstrates opportunity to strengthen and promote an integrated and progressive diversified livelihood of Abaca-based Agro-Forestry, Crafts (Hinabol and others) and Tourism (I-ACT). An integrated and diversified livelihood is not only a resilience strategy but also offers an opportunity to prevent over-exploitation of one resource and spreading out income streams to different members of the household, not just the women. Below are the identified Cultural, Knowledge and Natural Assets from the workshops and key documents of the community, the ADSDPP (2009) and the ICCA Documentation Report (2019)

Culture



Photo: 3 Practice of rituals among the Higaonon of AGMIHICU and in Mintapod, demonstrate the continued permeation of their culture in their day-to-day life.

The Higaonon culture is the glue that keeps the community united, the anchor that protects the environment, and a rich resources to achieve well-being for its people. The respect of the community to the *Insaans*, the elders and traditional leaders, and the continued practice of rituals demonstrate the strength and safeguarding of the culture in the community, which, together with *bontuan*, communication and information exchange in the community, serve as the glue that keeps the members and the rest of the community united, an important asset for community. Most importantly, it is culture that is rooted on the land and the community that continue to live it in their hearts, mind and actions, is what protects the environment.

Culture offers the Higaonon a rich resource for sustainable livelihoods as well as a means to make sense and define their own way of entrepreneurship. For the weavers, it is their culture that provided them with “hinabol weaving” that is the basis of their enterprise now. The concept of “Pamamahandi” provides a deeper meaning to entrepreneurship and potentially paves the way for an entrepreneurship model that is aligned and acceptable to the values of the Higaonon. Culture also provides inspiration to guide appropriate and effective capacity building and leadership development methodologies. From the traditional way of the Higaonon, it starts with identifying the strength and interest of the person, assigning an appropriate role, and then building knowledge and capacity, through shadowing and mentorship, a process longer than the usual business development training programs offered.

Culture that permeates the way of life in Mintapod is the basis of authenticity and distinctiveness of the products and services of the community. For the Kalandang Weavers, the traditional designs of hinabol, including the kinatupi, binudbud, ginuntian, give them a distinct type of weaving compared to other hinabol weavers. The local tradition of gift-giving, *sugot*, hinabol as peace offerings, the happy disposition required of the women when weaving provide deeper meaning and story to their hinabol products. Dance and music, composed of traditional (Limbay) and contemporary songs and musical instruments provide the youth with opportunities in creative industries and tourism. Hamog, one of the organizations under the AGMIHICU is in charge of promoting the performance arts of the community. It runs the School of Living Tradition in partnership with the National Commission for Culture and the Arts (NCCA) to ensure that traditional arts and culture, traditional knowledge and material heritage like traditional costumes, bead jewelry, bolos, etc., are passed on to the next generation.



Photo: 4 wooden cottages are part of the cultural landscape of Minatapod

The local architecture of wooden cottages, some with the attached weaving huts, the *Tulugan*, traditional tribal hall, the 3D Map house of the AGMIHIC Ancestral Domain, and the continued use of material heritage like the *aba-aba*, traditional sling bags made of hinabol, by the men as they go about their daily life, contribute to the distinct identity and cultural landscape of Mintapod that underlines its role of as the cultural capital of the Higaonon of Northern Mindanao, and its history of being the ritual place of the *mangangaso*, *mangangalingot*, *mangakyawa*, *manlalais*, and *mamanglu-ay*. (ADSDPP 2009) However, with the new road, more and more people are building houses along the roads with the raw materials they can easily access. Without a plan or regulations on the construction, this cultural landscape may soon be altered altogether

Knowledge

Weavers and community members enumerated various crafts skills. The history and traditional knowledge on the Hinabol was documented in a bilingual book published the NTFP-EP Task Force in

behalf of the Cumadon ha Higaonon ta Mintapod, in 2005, authored by Datu Benny Cumatang and Arlan Santos and published by the NTFP-EP Philippines. To produce their distinct hinabol, the Kalandang weavers are said to follow up to 15 steps, compared to other weaving groups that only follow 8 steps. Traditional sustainable harvesting practices for abaca is documented and monitored through the GHP. Besides hinabol weaving, natural dyeing, abaca fiber production, there are also skills in mat weaving, bead accessory, traditional costume, blacksmithing, basket-weaving and furniture making. There is also traditional wine making that they see offers opportunities in local occasions.



Photo: 5 Traditional Costumes and Jewelry of the Higaonon Women and the distinctive log houses in Mintapod. In the photo is Mayla Carcasona, Master Designer and Weaver and Natural Dyer.

The history and current practice of hinabol weaving demonstrates the openness of the weavers to new technology. Hinabol weaving was originally done on a backstrap loom, called a *polkas*. What is currently used for weaving, the *hablanan* or handloom, was said to be brought to Mintapod by a Datu and his wife after visiting a place south of Mintapod, called, *Didi-anon*, along with a dye known as *ilalama* and abaca planting materials, which they planted around Mintapod, specifically in the areas of upper *pulangi*, *Dampilasan* and *Tagbabalo*. (Cumatang and Santos 2005) Over time, weavers have adopted the use of synthetic dyes, known as *jobos*. The first intervention of NTFP-EP in 2003 was to improve the dyeing technique of the women, when the hinabol whose colors was widely known to bleed under the rain. Later on, NTFP-EP brought in the Philippine Textile Research Institute to re-introduce natural dyeing. Through exchange visits, the weavers with the Tboli partners, they learned techniques to soften their hinabol, which used to be thick and rough to the touch. One weaver also adopted their fiber extraction technique that resulted in faster production process.

The Kalandang Group is one of the few weaving groups that have developed and practice their own sustainable standards and protocols. The Good Hinabol Practice (GHP was co-developed with

another Hinabol weaving group back in 2017. But it is the Kalandang Group that applied and followed it conscientiously when it was developed. The GHP expands on the documented sustainable harvesting for abaca. The GHP serves to guide and monitor the following through checklists (1) sustainable harvesting protocols of abaca (2) Dye Harvesting (3) Dyeing Process (4) Condition of Weaving House and Weaver's Condition when weaving and finally, (5) the quality of the textile. The GHP fits within the three parameters of the Forest Harvest Collective Mark which is Traceability (forest sourced materials, authenticity), Sustainability – Environment (Sustainable Resource Use and Management, Chemical and Waste Disposal), Sustainability – Social (Cultural Protection and Promotion, ethical practices and fair pay, clean, safe and healthy working conditions for producers) and Quality (Appearance and structure, durability, and consumer safety). While there is still a lot of room for improvement, the GHP/FHCM provides the Kalandang Group the guarantee and support for their sustainability and quality claims and a unique story to share with their clients.



Photo: 6 Members of Kalandang assess the fibers and completes the checklist for Abaca Fiber under the Good Hinabol Practice (GHP) Standards

Traditional knowledge and activities offer inspiration and potential products for community-based tourism. Knowledge on wild foods collection, survival skills in the forest, and the traditional practice of monitoring territory boundaries that also serve as occasion for knowledge transfers between generations, called the *Panlauy*, and an activity similar to the Japanese, Forest Bathing, the practice of walking in the forest when one has to clear their mind, called, *Tagpahubay*, offer inspiration for products and activities for cultural and eco-tourism for the community. HAMOG has organized two annual Panlauy since 2019, where they invite others from outside the community to participate in a forest walk.

Other members of the community, led by HAMOG, have had the experience to process and sell food products. Citrus fruits were processed into juice concentrate and wild honey filtered and packed. Through the support of NTFP-EP Philippines, Lindungawan and the DTI Shared Facility Program, the group was awarded a food processing center in Lamingan, 10-12 km from Mintapod. However, the low supply of raw materials, perceived conflict between culture and enterprise, and possibly weak enterprise management, the production was discontinued.



Photo: 7 Forest Walk 2022, Inspired by the traditional *panlauy*, HAMOG organized a 3-day event to let friends and partners experience and learn about their culture, forests and forest survival. (Photo from HAMOG)

Table 2 Overview of Cultural, Knowledge and Natural Assets

| Cultural | Knowledge | Natural |
|---|---|--|
| Insaan (Council of Elders) Dance and music Limbay – Traditional Song Built structure - Wooden houses and Traditional weaving houses Tulugan – Tribal Hall 3D Map Sugot – Tradition of Gift Giving Kalandang – Culture of Peace; Image of Peace Rituals and Festivals Pamamahandi – Culture of improving economic situation to be able to help others Bontuan – information exchange School of Living Tradition (SLT) – linked with the NCCA History of Mintapod – Cultural Capital of the Higaonon of Northern Mindanao, the ritual place of mangangaso, mangangalingot, mangakyawa, manlalais, and mamanglu-ay. Continued use of traditional products in everyday life (Men | Abaca extraction for Hinabol Banig (mat) weaving Beads production Blacksmithing Furniture making Natural Dyeing and Dye House Sustainable Harvesting Protocols Good Hinabol Practice (GHP) Song / Music and Play composition (Hamog) Experience in performance (Hamog) | Abaca variety for hinabol Natural Dye Types (18 types) Mountain-scape Vast and virgin forests (ADSDPP) Climate Wildlife Utod Falls Pine-Tree Area Campground Philippine Eagle Sanctuary (ADSDPP) Lakes and Falls (ADSDPP) Caves(ADSDPP) Bird-watching (Philippine Eagle, Mindanao Bleeding Heart (Gallicolumba criniger), and Writhed Hornbill (Rhabdotorrhinus leucocephalus). |

| | | |
|--|--|--|
| use the aba-aba Ethnic attire/costumes (ADSDPP) Tools and implements (ADSDPP) | | |
| <i>Tagpahubay</i> – Walking in the forest for health and to clear the mind <i>Panlauy</i> – practice of forest monitoring and transfer of knowledge Panghahabol – Traditional textile weaving Wild foods Collection | | |

Natural

The Ancestral Domain of the AGMIHICU provides the weavers and the rest of the community the natural resources they need for their livelihoods. Securing through sustainable livelihoods the continuation of the culture to which its protection is rooted and the cohesion of the community that respect and live the culture, will be the way to protect it.



Photo: 8 Morning View from the Pine Tree Campground

In addition to the raw materials for hinabol, various natural resources have been identified to have potential for eco-tourism. Raw materials for the hinabol are Important natural resources include the raw materials for the hinabol such as the traditional abaca variety as well as 18 types of natural dye sources. Community-identified natural resources for tourism, envisioned to bring in the market for the hinabol products, include mountainscape, forests, cool climate, and bird watching. Using the 3D Map, the community pointed out pre-identified 5 potential eco-tourism sites, which are seen as complementary offer for the weaving/cultural tourism that will give visitors diverse attraction elements. Two eco-tourism sites within walking distance of the proposed Kalandang Weaving Center include Utod Falls and the Pine Tree area as Campgrounds or viewing point can offer opportunity for a pilot of community-based tourism.



Photo: 9 Utod Falls (Photo by Leonard Soriano)

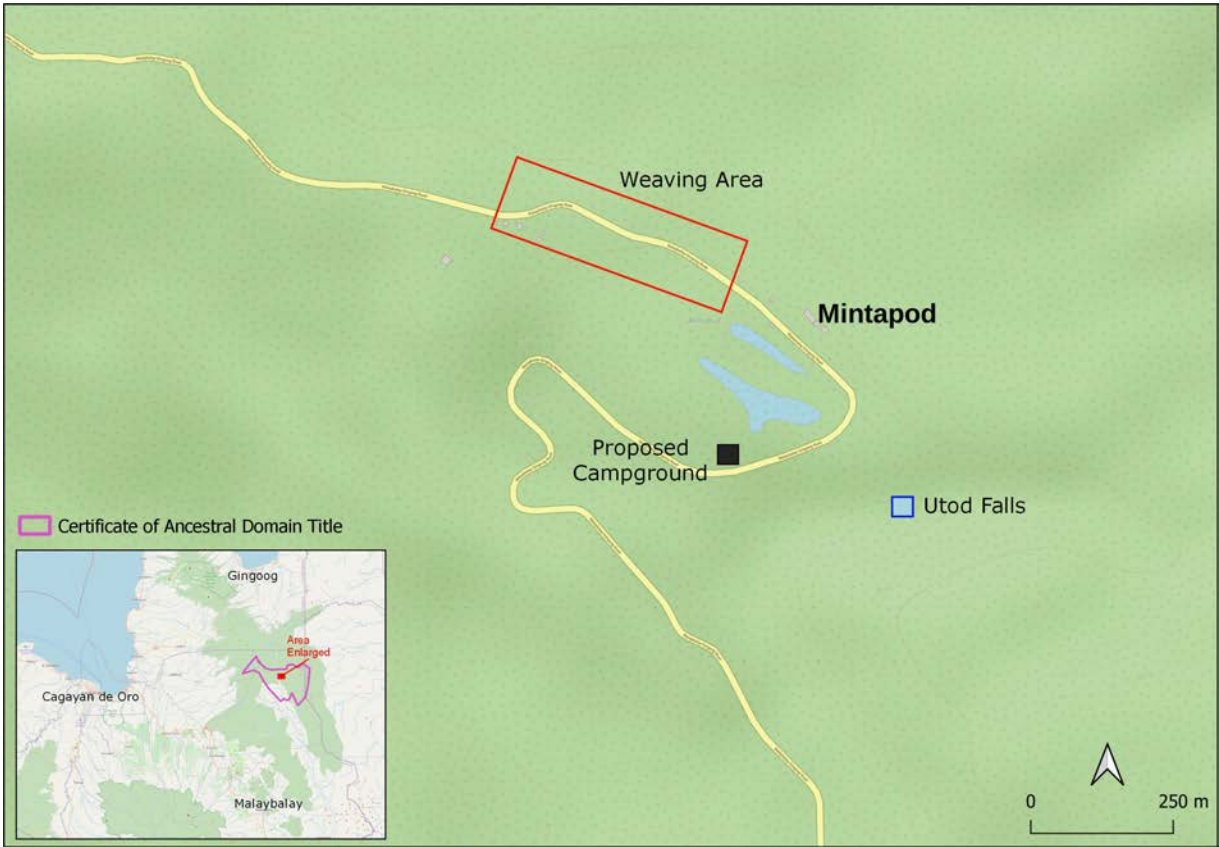


Figure 5 Two potential eco-tourism sites identified to complement Cultural Tourism, Pine Tree Campground and Utod Falls for River Trekking (Map by Leonard Soriano 2022)

Table 3 Community Identified Potential Eco-Tourism Sites

| Site | Travel time from Mintapod (hiking) | Attraction of the site | Potential interest of the market |
|------------------------------|------------------------------------|---|---|
| Utod Falls | 55 mins (from weaving house) | Water Falls, River ecosystem Day Trip (2 hours hike max) | River trekking/hiking and nature walks, bird watching, appreciation of flora and fauna - Mossy forest - ferns |
| Pine tree area Campground | 20 mins (from weaving house) | Campsite in Pine forest, Viewpoint area | Camping ground for overnight stay |
| Palusungan | Not visited | Forest area, Lake, Waterfalls | Trekking/Hiking, Camping |
| Kiiblag | Not visited (another gaop) | Viewpoint of the whole Ancestral Domain | Trekking/Hiking |
| Sanggayan | Not visited (another gaop) | Lake | Trekking/Hiking |
| Balungkut Falls | Not visited (another gaop) | Water falls | Trekking/Hiking |

Source: Leonard Soriano July 2022

Wild and indigenous foods also are potential complementary products and tourism attraction. In a study of a Higaonon community in neighboring barangay of Dumalaguin, showed that the Higaonon food system consists of diverse nutrient-rich edible plants: 76 species, including sweet potato, yautia, taro, corn, cassava, and banana (Buenavista et al 2022) Datu Benny Cumatang recounts that there area at least 10 types of sweet potato in Mintapod. However, many other varieties have disappeared like other indigenous food due to introduction of new varieties or crops. There is a suggestion to link with other communities that still have indigenous varieties and seeds to recover some of them. Roasting of the sweet potato is one of the noted practice in the village.

The combination of culture, knowledge and natural resources of the community can translate to unique and distinct experiences of Indigenous tourism in the village to complement weaving-based cultural tourism. Some participants in the most recent “*Panlauy*” or Forest Walk expressed their appreciation for the quality and beauty of surrounding forests of Mintapod compared to a nearby place they have visited. Drawing inspiration from the traditional *Panlauy* of transfer of knowledge, Forest Hiking Activities can become a means to strengthen and the share about Higaonon’s way of protecting their forests and natural resources, guided by the Pamanhigan, the traditional forest guards who are designated to protect and monitor the forests. In addition to employment or income generation for some members of the community, the activity is seen as a way to sustain forest-monitoring activities of the people’s organization. A traditional practice called, “*Tagpahubay*” which is a practice of walking in the forest for physical health and to clear one’s mind can be likened to the increasingly known practice and tourism of Forest Bathing in Japan, a mindful tourism practice. Other potential eco-tourism activities are bird watching, as Mt. Kimangkil is a home to many Philippine endemic bird species.⁷

⁷ <https://agris.fao.org/agris-search/search.do?recordID=PH2002001579>

4. Summary of Lessons Learned and Key Potential Marketing Strategies for Kalandang Hinabol

Interviews with resource persons and different stakeholders provided some valuable lessons to draw from inspiration for the community and the grantee. Three women groups were interviewed to share their experiences in growing their enterprise as well as surviving during the pandemic. Two were selected as the group were composed of indigenous women weavers and producing traditional products such as woven textiles and woven mats. Bernadeth Ofong is a T'boli Master Weaver and the president and founder of KLOWIL KEM LIBON. Lorie Linda Rago Marte is the founder of the Tagolwanen Women Weavers Association (TWWA), a social enterprise that supports the livelihoods of women mat weavers of the Tagolwanen Indigenous Community in Bukidnon. The third interviewee is Adinindyah, the founder of Lawe, an Indonesian Social Enterprise that aims to empower women and revive the local weaving tradition of their island. She was interviewed to see both experiences of support providers as well as the women groups that they directly work with. Datu Waway Saway, an indigenous leader of the Talaandig Indigenous Community of Bukidnon and world renowned artist and creator of Soil Painting. He was interviewed for his experience in breaking through borders and being able to find balance between culture and entrepreneurship, and authenticity and innovation.

Growing and Sustaining Kalandang, a Culture-based and Indigenous Enterprise

“Value what you have, and innovate from it,” advised Datu Waway Saway and Lorie. Drawing from his Talaandig culture of love for the environment and the natural resource, the soil from his ancestral domain, he developed the unique art of Soil Painting, that he uses as a platform to share the identity and culture of his tribe and send the message to protect the environment. Through his Soil Painting, Waway demonstrated the possibility of maintaining authenticity even in innovation. Lori advises to return to one’s roots, one’s culture and see what is there and take the first step forward even if just starting small. Adinindhya shares that the weavers need to learn to see on their own the potential of their work, their environment and how to connect with the opportunities they can find. And to value one’s culture, sometimes it’s necessary to step out of it. Waway emphasized the need for opportunities for indigenous artisans to see the world to help them see the beauty of their culture. *“I was not conscious that the gold I was in was precious because I was always in it. But when I stepped out of the gold, I realized that what I had was valuable.”* Finally, valuing one’s own culture kept it alive. It was the local demand for traditional products by the community that helped continue the production of the malong (tube skirt) and *tubao* (scarf) among the T'boli, when the market closed down during the pandemic.

“Reach out and maintain connections.” This was the main strategy of the weaving groups to overcome the market slump during the pandemic. Adinindhya shared that they talked with everyone in their network on what can be done. For TWWA, it was maintaining their links with the market through social media that kept them afloat during the pandemic. They relied on the help of their partners who were connected and social media savvy and the help of loyal customers who were sharing photos about them and their products online that allowed continued sales even during the lockdown. Finding ways to be present and participate as much as possible helped the group to build their network. Lori especially maintained close links with support agencies like the DTI and other support organizations.

“Take the initiative and continuously find solutions to problems.” Bernadeth Ofong, T'boli Master Weaver and the president of Klowil advice the Kalandang weavers. *“Do not be shy to ask institutions*

if there are any programs addressed to your needs,” she continued. Faced with the closure of tourism in Lake Sebu, and the standstill of the market for crafts, Bernadeth looked for ways within the community to be able to meet the needs of her members. She reached out to government agencies to avail of support program and was able to secure fund of 1 Million to distribute to the members of her community. She emphasized the importance of continuously looking for information. *“Know the requirements in order to be able to access and receive support and assistance from the government,”* she advised.

“Tell your story, no matter where you are.” Adinindyah of Lawe, Lori of TWWA, Waway Saway, all emphasized the power of stories. From sharing the meaning behind the products, the designs, the values, vision and mission of the organization, why they are doing what they do, the process of making the product, all these help the consumers connect with the product and the weavers. And this connection is more important now. Explore different methods and learn to use new tools to tell your story. The weavers that Lawe works with, even in remote areas used to share their stories with visitors who would come to their place before the pandemic. During the pandemic when tourism stopped, they were forced to learn how to use the Internet. They tapped the help of the youth to support the senior citizen weavers. Even if there is only one person who can help, it can work. For some this was a sliver lining of the pandemic, it helped accelerate the adoption of new technology that expanded the market for the weavers. Design is also a medium to tell stories. Weavers even in their remote place can create new designs and stories by developing new color combinations inspired by the surroundings and communicate that with others.

“In their own time... the community will know when they are ready,” said Waway Saway about the entrepreneurship in the community. Applying mainstream business development strategies, like the concept of “Accelerators” may not be the most appropriate for Indigenous enterprises. Taking inspiration from traditional way of transferring knowledge, support like mentoring, learning by doing and follow-up support throughout the business cycle of an indigenous enterprise are essential to success. Adinindyah shares that focusing on a one or a few identified “drivers, shakers and movers in a community” can make a difference. Then these people will then help other members of the group. This also echoes the idea of Datu Benny Cumatang, to focus and guide a few entrepreneurs and provide the resources needed, until they are strong on their feet. Feedback from those who attended the Pamulaan program on indigenous entrepreneurship emphasized the importance of follow up support after training that will allow them to apply what they learned as well as monitoring over time to ensure that the enterprise continues. And it seems that the Higaonon of AGMIHICU have decided that it is the right time. After spending years to secure the AGMIHICU Ancestral Domain, Datu Benny thinks it’s the time to focus on the management of the ancestral domain and achieve sustainable livelihoods for its inhabitants.

Niche and Heritage Marketing - Inputs from Aileen Brindle – UK-based International Crafts Marketing Expert

Niche markets for heritage textiles offer opportunities for Kalandang. The success of the Bhutan Project, that worked with very indigenous and expensive textiles from the Kingdom of Bhutan demonstrate the there is a market for heritage and high-end hand woven textiles. The Bhutanese Textile Producers have somewhat similar conditions to the Kalandang group, nature of the fabric, production process, remoteness, and logistics. There is opportunity within the small-batch production niche, that matches production capacity of Kalandang, catering to specialized, small retailers, small chains that would like a special and limited edition collection. The trend of knowing the background story of the product and appreciation for authenticity are selling points that are

expected to persist in this niche. Sustainability of products has also become part of purchase decision factors, as awareness on climate crisis increases. The GHP/FHCM adds value and story to the Hinabol for the consumers in the niche market relevant for the hinabol.

Examples of small-scale, niche retailers related to the Bhutan Textile Collection are:

<https://www.re-foundobjects.com>

<https://www.daylesford.com>

<https://www.thehackneydraper.co.uk>

<https://www.rajtentclub.com/shop/>

<https://birdiefortescue.co.uk>

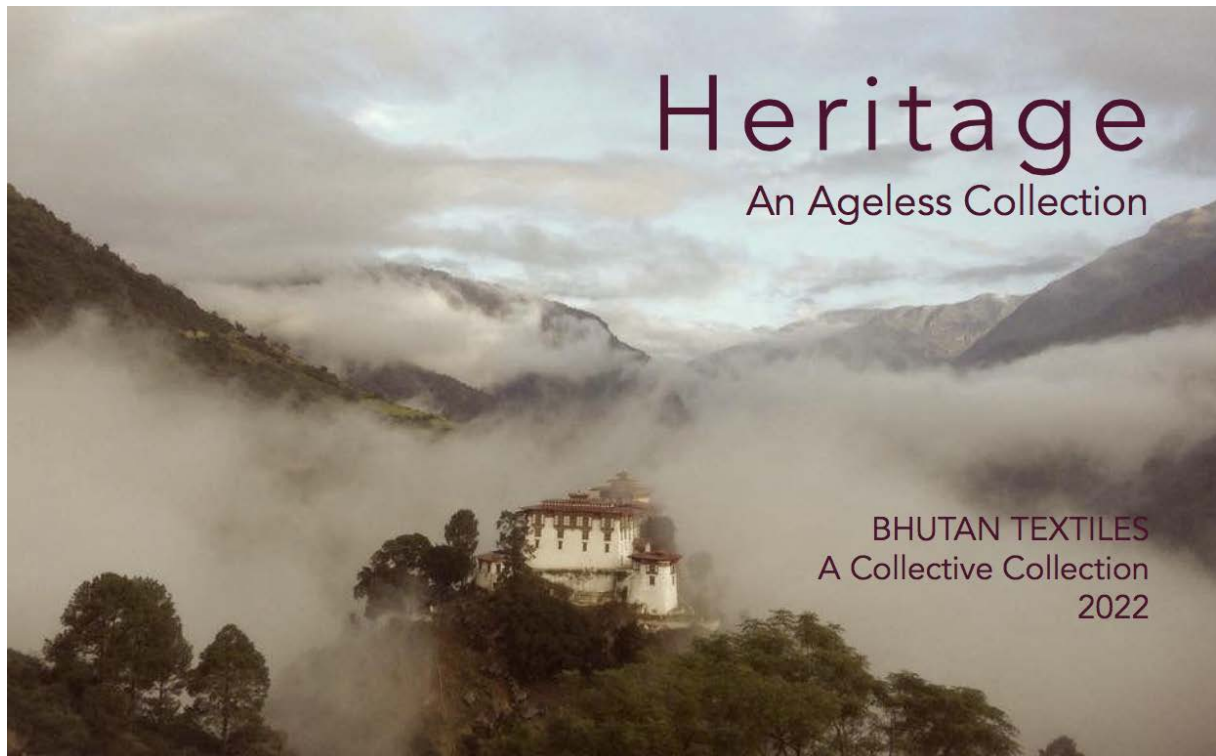


Photo: 10 Cover Page of the Bhutan Project Heritage Lookbook ©bhutan_textiles

Focus on the fabric and Hinabol's design strength, the stripes, to define a unique USP. The characteristic stripes of the hinabol opens opportunity as "stripes" always have got a strong appeal as long as it's well done, unique and special. Stripes and interesting use of colors can be a basis for the Kalandang Hinabol USP. Quality of design, stripe design, color will be important. Product ranges can be from colorful to very natural collection, which builds on the capacity of the weavers to use both synthetic and natural dyes. The texture and pliability of the textile requires identification of appropriate product application. Limited application can result into innovations. This will require input to create a strong and distinct collection of fabric designs/colorways. Use both natural and synthetic but azo-free dyes to create new looks and stories. The Bhutan Textile Collection highlighted natural dye sources in their marketing materials.

Creating a brand and a tagline around the story of forests and peace of the hinabol will be strategic to position it in the market. The team of the Bhutan Project built on the public's fascination for the Kingdom of Bhutan, as the first country to include happiness in its GDP, and created a brand around it with a coordinated collection. There is potential in expanding on the Kalandang Hinabol stories of forest protection, peace offering to come up with a brand, like "Peace from the Forest," that will

offer a point of interest for retailers. Incorporating traditional items like the aba-aba (forest bags) can also add points of interest. The FHCM/GHP Marks will help strengthen and communicate the brand ethos. Stories can be drawn from the processes, dyes, livelihoods, and the people.

Focus on creating beautiful and quality fabrics and have the proper tools and team to focus on promotion and telling the story. Before engaging the market, correct products, prices, processes, and logistics should in place in place. Start by understanding the production capacity of the Kalandang, including their lead-times. Focus on the fabric, on making it beautiful and high quality. Building only a very small collection of simple finished products, which lend themselves to the limitations of the fabric. There has to be a team in place that will make sure that there are high quality products and good marketing tools that tell stories. Promotion can start with digital catalogue/lookbook, images and story posts for Instagram. A clear price list and Terms of trade will also be needed. More expensive tools such as trade fairs, marketing platforms, websites can follow.

Table 4 Summary of Inputs of Aileen Brindle on Potential Kalandang Marketing Mix for the International Market

| | |
|--------------------|---|
| Product | Fashion Accessories: Millinery (hats), Hard bags Home ware (Wall hangings, runners, table mat, lamp shades, accent for desktop accessories) Packaging USP based on stripes Development of Range and collection |
| Positioning | Sustainable production (GHP/FHCM becomes part of the story) Peace and Happy Small-batch niche market |
| Price | Clear Cost Price/Meter + Logistical Costs Niche markets are usually on the high end, but there are ceilings, which need to be further studied and identified Cost of shipment need to be considered |
| Promotion | Instagram (Regular story) Materials to tell the Story and use Imagery – beautifully designed and well-edited Lookbook, catalogue, Price List Direct to textile enthusiasts Selvedge Magazine |
| Place | Europe, specifically France, Japan – have interest in heritage and unique textiles Trade Fair: Maison et Objet Online Platforms: MoM (Online version of Maison et Objet), Powered by the People Independent specialist retailers or small chains who focus on ‘authentic ethnic style’ or ‘eco friendly/natural’ fabric lengths or finished products Small-scale, direct imports by small retailers |
| People | Intermediaries like CMCC will be important to engage international markets Team to create good marketing tools and tell the stories |



METHO
Throw
120 x 200 cm
THGRMU12020005



GOLDENFISH
Cushion Cover
20 x 30 cm
CUBR203012



Weaving is deeply rooted in the Bhutanese culture which considers it as an art of living, bringing balance and peace into the weaver's heart. Often, women are taught to weave during their childhood as an essential aspect of their education.

THARA JA
Throw
120 x 180 cm
THNATB120180034

Photo: 11 Use of imagery and story are an important part of the Marketing Strategy of the Bhutan Project (Source: Bhutan Project Lookbook provided by Aileen Brindle) @bhutan_textiles

Expanding the Hinabol Market through Indigenous Cultural and Eco-Tourism: Let the market come to us!

Tourism is among the community identified livelihood programs in the ADS DPP (2009) of the AGMHICU, specifying both cultural and natural-based potentials. Tourism is seen as a way to generate income that can sustain the governance of the Ancestral Domain as well as a way to sustain cultural practices. In many parts of the world, Indigenous Tourism has been considered as a means of facilitating socio-economic benefits to Indigenous individuals, communities and host regions. Becoming more accessible with the construction of the national roads that crosses right through the village, tourism has become more and more a possibility. Before the pandemic, through the assistance of the NCIP, AGMIHICU developed a tourism plan, identifying a socio-cultural-economic zone and cultural and eco-based activities. In the last two years, a sub-group of AGMIHICU, *Hamog*, of which, many of the weavers are a member, has organized an annual forest walk, inspired by a traditional activity of intergenerational transfer of knowledge and forest monitoring, the *Panlauy*. Up to 100 participants coming from the community as well as partner sectors like the church, the army, schools, the LGU participated in the recent event, experiencing the forests of Mintapod, from drinking water infused with molds to discovering blood leeches, locally known as limatok, attached to their body. This activity was also inspired by Wild Food Festivals conducted by other communities in other parts of the country and the world.

Given their relatively remote location from the market, the Kalandang Weavers and other members of the community see tourism as a way to bring in the market for their crafts and other products. Tourism and handicrafts have a mutually beneficial relationship. Handicrafts is an integral part of the tourist experience as they are tangible representation of local traditions. Handicrafts symbolize the places visited, the memories of extraordinary experiences and given as souvenirs to friends and relatives. Handicrafts help increase the attractiveness of the tourist destination and generate further income sources. Tourism on the other hand brings in an important market to sustain the production of the handicrafts, which in turn provides an opportunity for communities to preserve their natural and cultural heritage. (ITC 2014) For crafts tourism to truly benefit a community, there has to be promotion, strengthening of weaving crafts, creation of tourism conscious communities. There has to be increased public awareness on the weaving tradition in Mintapod and other parts of the AGMIHICU Ancestral Domain. (Catur Nugruho et al 2019)

Two identified eco-tourism sites, Utod Falls and the Pine Tree Viewpoint and Campground, within an hour walk from the weaving center serve to diversify offer to visitors of the village. Adventure and nature-based attractions can boost the cultural attraction or vice versa. The nature-based activity can reinforce the story of forest protection that the hinabol the community are known for. The quick assessment indicates that the two sites can ideally become pilot area for eco-tourism as they require basic upgrade to accommodate visitors such as defined access trails, basic amenities as restrooms, campsite platform, running water, waste management system, and drainage. A follow-up, deeper assessment should be conducted to confirm and prepare the community for a pilot activity. The community should engage with the LGU and relevant government agencies, and support providers. Inviting friends and friends of friends to try out the activities can be a low-cost way to conduct a test run of the sites. The nature-based activity can offer other economic activities as visitors may look for places to eat and souvenirs to bring home. The community members can offer local fares like roasted kamote, boiled bananas, corn coffee and others.



Photo: 12 River Trekking to Utod Falls (Photo by Leonard Soriano)

There is an opportunity for Weaving Walk Tour in the village where visitors can see different weaving houses and interact with the weavers but it risks the feeling of commoditization by the weavers. Seeing tourism as a way to bridge and communicate the values of the community to outsiders can address the risk of commoditization of the people, culture and the environment. Crafts is not merely commercialization of cultural arts or displaying and selling products but is a way to allow tourists, buyers to understand the skill and the unique tradition behind the crafts. (Upadhyay 2020) There should be a conscious effort to develop a responsible and sustainable indigenous tourism, that becomes a meaningful intercultural exchange between communities and visitors, based on the respect of indigenous rights, culture and values. (WTO 2021a) Lesson from other indigenous communities that have engaged in tourism show that it is only when tourism is initiated and directed by the local community it can become an important way to draw awareness to their rich culture and provide economic opportunities and enable them to control the representation of their own customs. (Cultural Survival Website⁸)

⁸ <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/artisan-development-projects>

Kalandang Weaving Center: Recovering a disused Weaving House (Hablanan) to tell the Story of Hinabol and Mintapod, a weaving village



Photo: 13 The Old Weaving House becomes the setting to share the story of the Hinabol, the Kalandang Women Weavers and the Higaonon Community.

The weavers think that having an accessible and designated display center and being able to tell the story of the hinabol will help in the marketing of their products. The group was provided with a structure in *Lamingan*, a village about 10-12 km from Mintapod village. However, distance and cost of transportation prevented the weavers from making full use of the facility. The disused old, wooden weaving house built in the mid 90s, still with the old loom, found itself, by chance, right in front of the newly constructed national road, opening up a new opportunity for the weavers. The idea to convert this old weaving house into a *Hinabol* center echoes the expressed need of other indigenous weavers for additional or an expansion of facilities to serve as venues for cultural transmission, weaving and a place for interaction between the weavers and their guests and buyers (BC 2019)

Outlets that enable direct sales to visitors can be a powerful tool to generate direct income to communities. These venues increase the visibility of the crafts and offer tourists a level of confidence in purchasing authentic crafts. (ITC 2014) Weaving centers can address the need of consumers for authenticity, which is based on how “real” an experience is perceived. Sense of reality is heightened when visitors are able to learn about and interact with the environment they are visiting. (Economusee) and in this case the source of the product they are purchasing. In Canada, artisans are adopting practices from the museum world to provide learning experiences and providing visitors with a sense of knowledge about the place they are interacting with. The addition of this learning component is believed to reflect on financial performance of the business. The weaving center becomes a venue to centralize and impart the history and traditional knowledge of the Hinabol. The weavers envision the center as also serving as a mini-museum of the hinabol, with displays of swatches of the weavers of old weavers, the photos of past master weavers, and other relevant artifacts.

Through the weaving center consumers are educated on the value of the craft. In the past, crafts were expected by tourists to be inexpensive. A weaving center allows visitors to observe the creation of the crafts that helps them have an appreciation for the product and that provides the evidence of that the products are “real” which increases the perceived value and encourages the visitor to take

away a part of the onsite experience by purchasing a product. The experience and the perceived high quality of the products help create a strong loyal customer base that promotes repeat visitation or sharing of the experience and products, creating a strong word of mouth or local marketing. In addition to the economic benefits, this kind of venue also play a role in educating society on important issues of heritage, the indigenous communities and their role in environmental conservation. (ÉCONOMUSÉE) Developing the weaving center can draw lessons from the Canadian experience of ÉCONOMUSÉE, which fuses education and consumption of crafts. The model incorporates six elements: a) a welcoming area (greeting and information point, b) demonstration area where visitors can see artisans working on their craft, c) an area for the interpretation of traditional knowledge, d) an area for the interpretation of contemporary know how, e) an area for documentation and archives and f) an area where people can purchase the products. (Predyk et al 2018)



Photo: 14 Opportunity presented itself as the old weaving house found itself conveniently by the roadside, potentially accessible to those passing through the village. Weavers, Sitio Chairman and Lindungawan Partner in front of the future Kalandang Weaving Center

Managing the weaving house offers on-the job- business training for members. In addition to a tourist destination, the weaving center can support capacity building of members. In another experience, the Sna Jolobil, (meaning "House of the Weavers" in Tzotzil Maya) is a cooperative of some 650 weavers from 20 Tzotzil and Tzeltal Maya communities in the highlands of Chiapas in southern Mexico, managed a cooperative shop that sells the home-made weaves of their women members. This shop is important as it provides the women a first hand lesson in running a retail business. Running the center in itself is a capacity building activity. Some coop members are trained in administrative and accounting skills and marketing. The cooperative developed systems that facilitated continuous design development, pricing of products and provision of raw materials to the home-based producers and the delivery of finished products to the store. There is also a system of feedback about the situation in the market and a link between the producers and the executive committee, which is elected and tasked to oversee the store, visit community groups, settle disputes, organize exhibits, weaving contests and workshops. (Cultural Survival Website)

Table 5 show an overview of other marketing strategies that came out from the community workshop and interviews with stakeholders and resource person during the scoping study. The table also shows marketing strategies identified by the community in their ADSDPP.

Table 5 Summary of Ideas for Marketing Strategies drawn from different sources

| ADSDPP Marketing Strategies (2009) | Workshop Results (2022) | Interview Results (2022) |
|---|---|---|
| <ul style="list-style-type: none"> • brochures, leaflets, publications, • documentary books and • Videos, • exhibits • displays during special celebrations (Kaamulan, Foundation Days) in strategic places and • meetings with prospective donors. | <ul style="list-style-type: none"> • Display Center (Renovate Old Hablanan House into a Display and Demonstration Center) • Promote Tourism • Exhibit & Tradefair Partners • Design Awards • Tell story of Hinabol (Storytelling) • Display / Consign in available places (Imapsug-Ong Negosyo & Tourism Center) • GHP/FHCM – continue the practice • Register Designs • Participate in Festivals (Kaamulan) • Customer Relationship Building | <ul style="list-style-type: none"> • Festivals • Museum with display centers/shop • Customer Relationship Building • Story telling • Partnership with education and research institutions • Inclusion of handwoven textiles in Elementary / High School Projects in the province / Region and in the NCR • Design Awards • Display sa DTI Negosyo Center – Malaybalay at Impasugong, Impasugong Tourism Office • Consign products to Trade Fair c/o DTI • Videos, brochures |

Entrepreneurial Ecosystems for sustained Indigenous Enterprises

Pamulaan IP Leadership and Enterprise Development Program in Davao and the ICCA IP Academy are some initiatives that have recognized the distinct needs of indigenous entrepreneurship but their effort need to be mainstreamed into other support providers. Recognizing that there are specificities is an important first step. Indigenous entrepreneurship highlights indigenous self-determination, traditional knowledge, capacities and resources and broader development goals of sustaining community, culture and environment. (Maki 2018) (Croce 2017) This means that supporting Indigenous Enterprises need to go beyond the mainstream business development support. In addition to indigenous entrepreneurship model, indigenous entrepreneurial leadership in the context of the different IP communities in the Philippines need to be better understood. Action Research between the community and place-based research institutes can co-create knowledge that can better guide the development of suitable tools for indigenous business incubation. Lessons can also be drawn from experience in other countries and regions with advanced research in the topic, including the pacific, Latin America and in commonwealth countries like Canada, Australia and New Zealand through exchange visits and collaborative research.

Investing in developing a place-based Indigenous Entrepreneurial Ecosystem is the key to sustaining efforts on promoting indigenous entrepreneurship. As opposed to project-based enterprise development support, entrepreneurial ecosystems development approach is considered a more holistic form of enterprise assistance that recognizes the complex and dynamic environments for business. Isenberg (201) defines entrepreneurial ecosystem as constructed ‘environments that nurture and sustain entrepreneurship. It consists of all interdependent actors and factors that enable

and constrain entrepreneurship within a particular territory, including *Policy, Finance, Culture, Supports, Human Capital and Markets*. Specific to indigenous entrepreneurs, the role of entrepreneurial assistance goes beyond satisfying firm-level business needs and building its entrepreneurial capabilities but also enabling Indigenous enterprises to develop according to an indigenous model of enterprise development. Various initiatives have been done to stimulate entrepreneurship among indigenous communities in the country and in the region. The gap is in institutionalization of these efforts and enhancing these to better be adaptive to the specificities of indigenous entrepreneurship. There are some elements of an entrepreneurial ecosystem that can be convened to support the Kalandang Weaving Group as well as other like community-based and indigenous enterprises are present but fragmented and will need a catalyst to be convened and develop.

Place-based educational institutions like universities and state colleges are in the position to support the indigenous weaving sector development, co-create knowledge as well as convene a local indigenous entrepreneurial ecosystem. The Bukidnon State University, through their extension program has ongoing projects to support MSME in the province, including several indigenous enterprises focused on food under their Food Technology Program. The Philippine Women's College (PWC)-Davao also initiated the Tambayayong Hub Network of Creative Enterprise for Social Impact Hubs to promote innovation and creativity at communities, supporting partnerships between communities and stage colleges. UP-Baguio Cordillera, UP-Diliman, Cebu Technology University are some universities with programs that support local indigenous weaving sectors

Exploring new market segments for hinabol

Kalandang Weavers Group and marketing partners, Lindungawan and CMCC should explore taking advantage of public procurement policies that provide opportunities for marginalized groups, such as indigenous peoples and women. The Republic Act No. 9242 a.k.a. Philippine Tropical Fabric Law, prescribes the use of Philippine Tropical fabrics for official uniforms of government officials and employees and for the purposes, which require the use of fabrics in government offices and functions. (Official Gazette)⁹ Kalandang can partners with the Philippine Foundation Coalition, which is advocating for the implementation of the RA 9242. They can also engage provincial government offices to incorporate the abaca-based hinabol in uniforms and decorations of Bukidnon-based Government Offices and public school uniforms. Then, instead of the toga, universities, colleges, and schools all around the country, can use more the Sablay where the traditional textile originating from their province will be the main material.

The Education sector offers opportunity to position the hinabol in the minds of a broader audience in the province and in the country. Following the National Cultural Heritage Act 2009 – Inclusion of Cultural Heritage Program in formal, alternative and informal Education for local and overseas Filipinos, Kalandang and their partners can explore how to engage schools to incorporate handwoven textiles in school project. Various academics have advocated for the inclusion of traditional crafts in the Philippine curriculum.¹⁰ Design, Clothing Technology and other relevant programs are have programs and include indigenous textiles in their curriculum like in UP Diliman, PWC-Davao and other institutions.

Textile art offers another opportunity for hinabol. The grantee started to explore using the hinabol as a material for her art project in August 2021 to generate sales for some weavers and is currently in

⁹ <https://www.officialgazette.gov.ph/2004/02/10/republic-act-no-9242/>

¹⁰ <https://www.lorenlegarda.com.ph/support-and-patronize-local-and-indigenous-textile-weaving-industry-textile-experts/>

the processing of creation. Another artist, Melissa Yeung – Yap, who has a close relationship with the T’boli weavers has also been incorporating T’nalak fabric in her artworks. There is still a lot of opportunity in this segment. Creation and residency support can help in developing further this segment.

5. Stakeholders Scan

The scanning of stakeholders identified various sectors that provide support to the Kalandang Weaving Group and linked livelihoods for the people’s organization, the AGMIHICU. Stakeholders in the Kalandang Enterprise include their own community members, other indigenous communities, government agencies, NGO and support organizations, educational institutions, the private sector, including market intermediaries, designers and their associations, textile enthusiasts, artists and others, some from local to international levels.

Table 6 Overview of Stakeholder and Potential Partners

| | Abaca | Crafts | Tourism |
|--------------------------|--|--|--|
| Community | AGMIHICU | KALANDANG | HAMOG |
| | PINILI, Mt. Kimangkil Green Corridors Network | | |
| Government | Department of Agriculture (DA) – Municipal Level PhilFIDA | DTI – Bukidnon DTI – Design Center of the Philippines (Salimbago)* NCCA | Impasugong Tourism Office DoT DENR NCIP |
| | Local Government Unit (Barangay Hagpa and Impasug-Ong Municipality) DSWD Livelihoods Program DOLE Livelihoods Project Assistance IPMR | | |
| Private | Kennemer | Lindungawan / CMCC Provincial and Municipality Arts and Culture Councils | Viajero Outdoor Centre UP Mountaineers |
| NGO | Fibers4Future | NTFP-EP SILDIMCO | To be identified |
| | Balay Mindanaw (not yet contacted) ICCA Bukluran Pamulaan / IP Led NTFP-EP EXCEED Forest Foundation Philippines | | |
| Educational Institutions | Bukidnon State University Philippine Women’s College – Davao Education Sector Members of the Philippine Fashion Council | | |
| Consultants | | Aileen Brindle Juniel During (Fashion Designer) Datu Waway Saway | Leonard Soriano (Trail Development) |
| Other Organizations | | British Council PH Philippine Fashion Council | World Indigenous Tourism Alliance |

* Please note that not all agencies / organizations mentioned here have been contacted.

Table 7 Overview of Contacts and Potential Roles of Stakeholders

| Stakeholder | Objective / Interest | Coordination | Potential Role |
|------------------------------------|---|--|--|
| COMMUNITY | | | |
| AGMIHICU | <ul style="list-style-type: none"> - Sustainable management of Ancestral Domain - Secure livelihoods for community members - Challenge is lack of legal identity that prevents it from accepting project funds - Challenges are that Officers are not clear and Sustainability of operations is not clear | Datu Benny Cumatang Designated Community Coordinator | Community Lead, Project holder |
| Insaan/Council of Elders | <ul style="list-style-type: none"> - To protect the integrity of the community's culture and environment - To ensure that traditions and beliefs are followed - Guide second liners - Approve activities in the CADT, including livelihoods activities and projects | Through Datu Benny Cumatang | Consultation Permits FPIC |
| KALANDANG | <ul style="list-style-type: none"> - Promote weaving culture, livelihoods and women's empowerment - needs to renew registration at DOLE - Establishment of the Kalandang Weaving House (Renovation of the Old Weaving House) - Design and Brand Development | Lita Naabot, President | Lead for Weaving Enterprise and Crafts Tourism related activities and projects |
| HAMOG | <ul style="list-style-type: none"> - protect cultural heritage of the community - develop and manage tourism-based livelihoods in the community | Brendo Pantaon, President | Lead for Tourism Activities |
| Abaca Fiber Extractors | <ul style="list-style-type: none"> - livelihoods for the abaca growers and supply abaca to both commercial buyers and hinabol weavers - protect abaca resources from disease - increase productivity | AGMIHICU and Mark Antohan, Sitio Leader | Lead for Abaca Activities |
| HUMAN CAPITAL | | | |
| Indigenous Enterprises in Bukidnon | <ul style="list-style-type: none"> - Peer to peer knowledge exchange - Networking - Will require support for sustaining networks | | Can be convened through the support of ICCA Philippines / Pamulaan IP-LED |
| Bukidnon State University (BukSU) | <ul style="list-style-type: none"> - Extension Program aims to support MSME and support in Intellectual Property Rights - Has experience in capacity building of Indigenous Communities - Has interest in promoting collaboration among different actors - Challenge is limited # of Staff | Dr. Jiemalyn Paulican Director of Extension Program | Possible convener of an Indigenous Entrepreneurial Ecosystem Project Holder for university-based projects |

| | | | |
|--|---|---|--|
| PWC – Davao | <ul style="list-style-type: none"> - Advocate for creative enterprises - Experience in Creative Enterprise Network Hubs Management and Project Development – Collaboration between Communities and State Colleges | Emi Englis Philippine Women’s College Education Sector Lead, Philippine Fashion Council | Technical Support / Project Holder for university-based projects |
| Bukluran (ICCA Philippine Network) – IP Business Academy | <ul style="list-style-type: none"> - Indigenous Entrepreneurship Development in areas with ICCA | Giovanni Reyes, President | Potential Project Holder |
| Pamulaan IP Indigenous School (Davao) | <ul style="list-style-type: none"> - IP adapted Education - Indigenous Entrepreneurship - Networking and linkaging | Ben Abadan, President, Assisi Foundation | Possible provider of capacity building Indigenous Entrepreneurship / Potential Project Holder |
| Talaandig Community – Datu Waway Saway | <ul style="list-style-type: none"> - Promote indigenous culture and self-determination - Exchange of knowledge among indigenous peoples - Promote cultural and creative livelihoods among indigenous peoples in the province and outside | Datu Waway Saway | IP Peer to Peer Knowledge Exchange, Convener of Indigenous Peoples (IP) Cultural Creative Industry Actors, Resource Persons for workshops / Training |
| FINANCIAL | | | |
| Forest Foundation of the Philippines | <ul style="list-style-type: none"> - Project funding for landscape-based sustainable livelihoods - Protection of forest landscapes | Bukidnon Landscape Coordinator | Possible Funder |
| NTFP-EP Asia | <ul style="list-style-type: none"> - Small Grant Funds to support climate adaptive activities - Small Grant to empower people’s organization | Myna Pomerin, PRSGF Coordinator, NTFP-EP Asia | Possible Funder |
| Dept of Labor and Employment (DOLE) | <ul style="list-style-type: none"> - Provide livelihood support / working capital to micro enterprises, including indigenous community enterprises | Provincial Office | Funding |
| Others | <ul style="list-style-type: none"> - Need to define sources of Sustainable Financing - Explore Regenerative Financing (Angles of Impact) | | Funder |
| SUPPORTS | | | |
| Barangay / Local Government Units / IPMR | <ul style="list-style-type: none"> - Livelihoods development of communities | Through sitio Chairman, Mark Antohan & AGMIHiCU | Link to government agencies Funding |
| NTFP-EP Philippines (NGO) | <ul style="list-style-type: none"> - Promote sustainable livelihoods and resource management - Build capacity of community-based enterprises | Ruth Canlas Executive Director, Genevieve Labadan, | Support in Organizational Strengthening, Enterprise Mentoring |
| DTI – Bukidnon | <ul style="list-style-type: none"> - Support MSME | Danielle Ruth Baula Ga Unit Head DTI Bukidnon | Technical support, market links |

| | | | |
|----------------------------------|--|---|--|
| DA – Impasugo-Ong / Region 10 | <ul style="list-style-type: none"> - Kabuhayan at Kaunlaran ng Kababayang Katutubo (4Ks) Program 4Ks¹¹ - Livelihoods Capacity building , community organizing - Support abaca production | Candelaria Donasco Municipal Agricultural Technician | Technical support, capacity building, linking |
| DoT– Impasugo-Ong | <ul style="list-style-type: none"> - Promote tourism in the municipality - Variety of tourism offers - Tourism-based Livelihoods development of communities | To be determined | Technical Support Funding and Promotions |
| DENR | <ul style="list-style-type: none"> - Sustainable resource management - Forest protection - Eco-Tourism Development | DENR Municipal Office / Provincial Office PENRO | Technical support for Eco-Tourism |
| British Council PH | <ul style="list-style-type: none"> - promote creative enterprises | Malaya del Rosario Senior Manager | Technical support, linking and funding on exchanges, capacity building, etc. |
| Design Center of the Philippines | <ul style="list-style-type: none"> - Program Salimbago that supports SLT on Design Development | (to be identified) | |
| Consultant – Aileen Brindle | <ul style="list-style-type: none"> - Promote community crafts in the international market - Product Development and Crafts Marketing Projects | Aileen Brindle | Technical support on product development and international marketing of crafts |
| MARKET | | | |
| CMCC | <ul style="list-style-type: none"> - National and international markets for Hinabol | Joy Ann Chua Manager | Market linking / project holder for product development projects |
| Lindungawan | <ul style="list-style-type: none"> - Marketing of hinabol | Noime Solia Manager | Market Linking / Project holder for livelihoods projects |
| Kennemer c/o Fibers4Future | <ul style="list-style-type: none"> - Requires large supplies of commercial Abaca fibers - Promotes sustainable farming of abaca - Coordination through Fibers4Future Project | Arnel Astillero Project Manager | Market partner for abaca livelihoods, technical support |
| Philippine Fashion Council | <ul style="list-style-type: none"> - Promote Philippine Fashion - Create Philippine Fashion Identity - Materials for designs | Jackie Aquino President Emi English Education Sector Lead, Board Members | Linking with designers |

* Please note that not all agencies / organizations mentioned here have been contacted.

¹¹ 4K is a three year special project of the DA where it provides assistance to the Indigenous Cultural Communities (ICC) and Indigenous Peoples (IP) in the form of agricultural and fisheries related livelihood opportunities. It aims to capacitate the IPs through community organizing, agricultural skills training and workshops to increase knowledge and productivity. (ongoing) (Cagayan de oro DA Website Accessed July 2022)

6. SWOT Analysis and All-Hazards Analysis

For the weavers and the community, their strengths lie in their natural resources, culture, community, and experience in enterprise and production. Weaknesses are slow business, lack of leadership, remote location and lack of connectivity and capital, all of which prevents access to markets and resources. But, community members see opportunity in culture-based business and tourism. Physical assets like the new road, forthcoming electrification, handheld radio and some members with occasional access to Internet as ways to overcome their lack of connectivity. They see design, quality and sustainability guaranteed through the GHP/FHCM as a way attract the market. Working as a collective also offers the opportunity to access support services and capital. They count on having a display centers and other marketing tools to overcome the weak market for hinabol. Threats to the resources have been underlined by the community, including abaca disease, disturbance from wild animals, firewood selling and land renting to non-IP. Life-work balance and contrasting attitude of members are also a concern for the weavers. They count on partners and networks to provide technical support. They also count on cooperation to disseminate work as well as to maintain unity in the group.

A quick SWOT for eco-tourism is also presented on Table 9, based on the inputs of Mountaineer Expert, Leonard Soriano, conducted a quick scanning with some members of the Minatpod community, led by Datu Brendo Pantaon, Chairperson of HAMOG.

Table 8 Overview of Identified Strengths, Weaknesses, Opportunity, Threats by the Community

| STRENGTH | WEAKNESS | OPPORTUNITY | THREATS |
|---|---|---|--|
| <ul style="list-style-type: none"> - Abaca plants - Traditional designs - Standards/ GHP - Culture - Environment - Encouragement - Ritual - Information exchange in the community - Beads - Cooperation - Partnership - Unity in the group - Communication - Capacity to sell own finish products finish products - Concern for members - Finished products from the woven textiles | <ul style="list-style-type: none"> - No permanent buyer - There are times of disunity in the group - Lack of abaca fiber - Communication - No fertilizer - Issue of personality - Financial/ no capital - No leader that can stand for the group (newly elected set of officers) - No telecommunication signal - No access to sewing materials for finished products - No bulk - Small-scale production of textile - Individual selling of textile | <ul style="list-style-type: none"> - Business based on culture - Cooperation - Group - Abaca supply - Tourism - Highway / road - Many likes the products because of design and quality/ - SLT (school of living tradition) - Look for more buyer - Electricity - solar - Financial - Natural dye - Handheld radio - Production - Financial capital accessibility when in a group - Marketing/ promotion/ display center/ online selling - Calling cards, product story - Sales talk – knowledge of product - Guarantee – GHP/ FHCM | <ul style="list-style-type: none"> - Abaca diseases - Wild pigs eat the plant - The fibers are brittle - Competition - Family –balance time between work and caring for family - Attitude - DA Abaca – new varieties - Highway / roads - Should not get involve with politicians - DOLE certificate expired - Selling of firewood - DENR - Land renting out to non indigenous peoples |

| | | | |
|--|--|---|--|
| | | <ul style="list-style-type: none"> - Partnership – CMCC/ Lindungawan - Delivery/ transportation/ communication - Networks – NTFP/ DTI/ LGU | |
|--|--|---|--|

Table 9 SWOT for Eco-Tourism (Source: Leonard Soriano July 2022)

| Strengths to build on to address weaknesses and threats | Observed Weaknesses to address | Observed Threats to mitigate | Observed Opportunities to build on to address weaknesses/threats |
|--|--|--|--|
| <ul style="list-style-type: none"> • Declared Ancestral Domain. Existing CADT • Presence of leadership • provide security for their visitors • Desire/drive to set up eco tourism sites • “Remoteness” of place is actually a plus factor for travelers • Nature /forest cover is still intact • Cold pleasant weather • Flora and Fauna: -bird watching and hiking activities to the forest • Presence of intact culture on weaving can boost eco-tourism and vice versa | <ul style="list-style-type: none"> • No overall plan for community for Eco-tourism • No system/policies for visitors • Eco-tourist sites are not yet assessed/ready; trail improvement • Accessibility of trails • No organized guide group • Absence of tourist guiding skills • Language • Budget - No Telecommunication signal /No mobile service • Remoteness • Lack of basic infrastructure: registration place, restrooms water source • Lack of waste management • campsite needs to be physically constructed and improved • Limited running water source / Level 2 Water Source | <ul style="list-style-type: none"> • Peace and Safety concerns • Mountainous sites, can be affected by landslides/ closure of roads • Limited access for other forms of transportation: habal habal (motorbike) is the only choice • No nearby hospital/atm/clinic | <ul style="list-style-type: none"> • New roads • Electricity • Possible main stopover of buses going from Bukidnon – Gingoog • LGU Tourism department can allocate funds for eco-tourism projects • -Weaving center in Impasugong • Food/eatery serving traditional food: Camote, bananas, coffee • Hospitality services: homestay/ inn (future) • Basketball court (as parking space) unused structures/healthcenter as center of registration • Pamanigan (forest guards) can be trained as tour guides • Campsite Accessible by foot. Trail head accessible by motor & car, eventually by bus • Explore rainwater collection |

Risk and Hazards Analysis

Seeing a potential integrated livelihoods of Abaca, Hinabol (Crafts) and Tourism, the Kalandang, the AGMIHICU and the HAMOG members, analyzed possible risks from engaging in the different livelihoods on the three bottom-line: the community, culture and the environment. Along with the risks are proposed monitoring and mitigations.

Community and Culture

There is a risk of erosion of community values, slow disappearance of culture as elders grow older, and worse, its commoditization and use just for profit, with focus on business and profits overtaking culture, family and traditional relations in the community and having less time for culture or become more modern.

The community sees that a strong people's organization with a center of governance and leadership will play a role in *protect the integrity of culture*, keeping traditions alive and keeping strong bonds in the community through clear and implemented policies, direction from the elders, and living by example of showing concern for all members of the community and through the practice of rituals such as the *Pamamahandi* to uphold values that underlie engagement in business. The community see the importance of planning by leaders, Masters and the School of Living Tradition (SLT) to ensure that what are essential are carried on. They see the importance of sustaining the School of Living Traditions, and to ensure the continuous transfer of knowledge from elders to young generations, and keep coming back to the correct way with the guidance of the leaders and the masters. They see that a close bond with the elders should be maintained.

Environment

There is risk of environmental disturbance, especially of sacred places.

Policies and culture of protecting the environment need to be implemented through the control and cooperation of council of elders, forest guards (*pamanigan*), the enterprises (*hamog* and *kalandang*) and others, including partner institutions like the DENR. This again requires a strong AGMIHICU people's organization, with clear responsibilities, mandates and rules and regulations. There is also a need to raise awareness on sustainable harvesting resources, including raw materials for weaving, not just among the weavers but also among other members. Forest Guards and Partner institutions like DENR should be aware of the sustainable management practices of the community.

There is a risk of loss of indigenous plant varieties

Introduction of new varieties may have an impact on traditional varieties of crops including food and abaca. This is a potential case for abaca that is currently attacked by disease. The community plans to link up with communities that still have the old seed varieties. For the abaca, the community is raising the awareness of partners like the DA and potential market partners like *Fibers4Future* and others. They also propose to have separate planting areas of *hinabol abaca* and commercial abaca to ensure that *hinabol abaca* will not be affected by new varieties.

Livelihood

For the risk of competition and copying of designs by competitors, *Kalandang* plans to have their designs registered. The Intellectual Property Support Office in the Bukidnon State University can provide assistance to the group. They also worry about the deteriorating eye-sight of weavers. This will affect both quality of the product and quality of life of the weaver. The group will have to engage appropriate partners to provide support in this area.

GHP/FHCM

There is a risk of superficial application of the GHP/FHCM process that has impact on the environment, culture, quality and authenticity of products.

- Members of the Kalandang will need a refresher course on the GHP/FHCM. Starting the collective-based quality assessment of the textiles can provide the venue for discussions deepen understanding of the standards and protocols. Formation of the Local FHCM Peer Group to help in monitoring will also help reinforce the value of the GHP/FHCM.

There is a risk that Election of new Barangay Counselors in December 2022 may have an impact on the interest of the Local Government Unit in supporting activities for the GHP/FHCM

- Kalandang members and the sitio chairman should maintain relations with the LGU to always inform them of their activities to ensure continued interest and support for local initiatives like the GHP.

Tourism

In relation to the development of two potential sites for eco-tourism within the village, Utod Falls and the Pine Tree Viewpoint and Campground, The risks/hazards and their potential mitigation are presented on Table 10.

Table 10 Risks, Hazards and Mitigation for identified eco-tourism sites (Source: Leonard Soriano 2022)

| Site | Risk | Mitigation |
|--|---|---|
| Utod Falls | <p>Potential Impact on the environment: water pollution, water contamination, litter, trail, soil erosion, muddiness, trail widening, vegetation damage on abaca</p> <ul style="list-style-type: none"> ➤ contamination (washing hands in the river, or packed lunch washing in the river) ➤ overcrowding <p>Hazards: - flooding/flashflood - risk of safety of guests (slipping) > walking along the road from the weaving house to the falls (risk of road accident)</p> | <p>Practice of Leave no Trace – orientation of tourists by guides (per site)</p> <ul style="list-style-type: none"> - trail alignment improvement - (defined steps / walk way to guide the guests, where necessary, put handrails (using natural materials (bamboo, abaca ropes,) ➤ scheduling of visits, define carrying capacity. <p>(understand weather indicators) Training on first aid skills</p> <p>Implement a containment strategy</p> <p>Policies: eg, registration, no hiking activities during unfavorable weather</p> |
| | <p>Impact on the community: additional livelihood and income, if not managed, additional income can cause some problems among the community if the benefits of the activity does not trickle down to the other members</p> | <p>Community orientation/preparation and System for benefit sharing</p> |
| Pine Tree View Point and Campground | <ul style="list-style-type: none"> - Impact on the environment: litter, trail and soil erosion, muddiness, trail widening, vegetation damage, | <ul style="list-style-type: none"> - Define carrying capacity of area - Campsite needs to be physically constructed and improved |

| | | |
|--|--|--|
| | <p>campsite degradation, proliferation of fire rings, wildlife disturbance, overcrowding</p> <p>Hazards</p> <ul style="list-style-type: none"> - some dangerous trail sections - dangerous cliff area - consider safety (cliff) - <p>Impact on the community: additional livelihood and income, if not managed, additional income can cause some problems among the community if the benefits of the activity does not trickle down to the other members</p> | <ul style="list-style-type: none"> - Trail alignment improvement - Implement a containment strategy – to limit impact to a smaller area (<i>Assign areas for setting up tents and define one bonfire area</i>) - Selection and construction of sustainable campsite - Orient & regulate # of visitors to reduce impacts - Regulating mechanism can include: fees, put a limit # of people / night (15 pax per night, scheduling of visits per group) - Policy of Leave No Trace /Pack it in , pack it out for the whole of Mintapod - Construct sustainable facilities |
|--|--|--|

Project Management

There is a risk for weak time management in the community due to different projects and concerns. There has to be clear coordination through coordinating meetings and follow through with plans once they start.

The weavers also see the risk of being used by politicians. To mitigate this, they propose awareness raising among the members and LGU partners. They also plan to develop a Kalandang policy regarding representations of members and to propose a buddy system when representing the enterprise in public.

7. Strategies for a Sustainable Weaving Indigenous Enterprise and Integrated Livelihoods

Effective marketing is subject to a well managed and operating enterprise. Constant change in the market will require enterprises to keep reviewing and adapting their marketing strategies. This requires a stable and capable enterprise that is well-linked to the environment that it operates in. Therefore, in addition to marketing strategies, the study also provides recommendations on ways to strengthen and sustain the weaving enterprise within the context and specificities of being a transitioning Rural Indigenous Enterprise and being part of a portfolio livelihoods as well as a member of bigger people’s organization, the AGMIHICU and situated in an Ancestral Domain.

Having the strength and the capacity *to get up* (like from sleep or from falling) and to move upward, to arise, is the feeling expressed by Mintapod Insaan and Head Claimant of the AGMIHICU Ancestral Domain, Amay Matangkilan Cumatang after the workshops and meetings for the scoping study. During the pandemic, with limited livelihood options and links to social networks due to the physical distance intensified or magnified by social distancing and lack of digital connection, the community felt that they were slowly falling. But the reconnection, through the scoping study was like a bolster that propped them back up. Fittingly, the recommendations are summarized and presented using the acronym, A.R.I.S.E. – Authenticity, Relationships, Innovation Leadership, Storytelling and Ecosystem for Indigenous Entrepreneurship.

Proposed strategic actions can be conducted in cooperation with the identified lead organization. Potential Support Organizations are also indicated based on their capacity and potential interest in

the activities. Moving forward with proposed activities will require a follow-up consultation and confirmation of interest from support organizations.

Authenticity

Authenticity means remaining true to their values, their culture and their identity, and their claims whether in their crafts and in tourism. With the expected cultural transition in the face of accelerating change as the villages becomes more accessible to the outside world and vice versa, maintaining their authenticity is their way to protect the integrity of their culture, their identity and environment. And it is this authenticity that will allow them to offer something unique to their partners and consumers. For long-lasting relationships, stakeholders and consumers look for authenticity, both in products and in running a sustainable business.

| Strategic Actions | Lead Organization | Potential Support Organization |
|---|-------------------------|---|
| <p>Kalandang Enterprise Re-Boot <i>- Strengthen kalandang business model and management that aligns with women's and community values</i> - facilitate business model review and operations planning that allows the Kalandang to balance their business with their values and commitments to meaningful contribution to culture and environment protection while building capacity of leaders and members to manage the business - Development and Implementation of the 5P Marketing to reinforce authenticity of the Kalandang - Support the development of Product and Positioning, Promotion and Place, Price and People for local and international markets -Strengthen GHP / FHCM as a strategy to ensure authenticity for claims of Sustainability, Quality and Traceability - review standards and protocols with all members and support the formation of the Peer Group for the Participatory Guarantee</p> | KALANDANG | Mentoring by NTFP-EP or IP-LED/ Marketing support by CMCC and Lindugawan Design Development Support by Aileen Brindle |
| <p>Secure sources of Abaca and Natural Dye - Raw materials is part of the authenticity of the products that they come from the forests and linked to the protection of the environment. To ensure that the weavers will continue to use the proper raw materials, they should be protected and their sustainability ensured.</p> | AGMIHICU KALANDANG | DA Impasug-Ong and PhilFIDA AGMIHICU, LGU |
| <p>Support organizational strengthening of AGMIHICU and KALANDANG to reinforce values and culture <i>- Strengthening AGMIHICU, where traditional leadership resides, is essential as it the organization that shall reinforce cultural traditions and customary laws that encourage sustainable management of resources. (Canillo et al 2020)</i></p> | AGMIHICU & KALANDANG | NTFP-EP Philippines / Balay Mindanaw* |
| <p>Support the Registration of Designs and Recognition of Weavers</p> | KALANDANG | BukSU Extension Office on IPR Lindugawan |

Authenticity becomes the basis of long-term relationships.

Relationships

Experience of partners demonstrated that it was their relationships within and outside their communities that sustained their livelihoods and enterprises during the pandemic. During and post-pandemic, it became more evident that business and marketing is all about relationships. The relationships that businesses maintain will be the ones that will continue to expand their networks and links for enterprises, which is essential especially to rural and remote enterprises. And by building and strengthening relationships, consciousness among different actors in the value chain to work towards culture-based and community-centered collaborations, keeping cultural practices embedded in the supply chain, is sustained. (BC 2019) The group needs to nurture relationships both within and outside the group to grow and sustain their livelihoods and enterprises.

| Strategic Actions | Lead Organization | Potential Support Organization |
|--|--|---|
| Kalandang Enterprise Re-Boot <ul style="list-style-type: none"> - Capacity Building for networking, communication - Mentor to link up and strengthen relationships with institutions that provide support (DTI, DoT, DA, DENR, LGU, etc.) | KALANDANG | Mentoring by NTFP-EP or IP-LED/ |
| Formation of Networks and Communities of Practice of Indigenous Weaving Enterprises <ul style="list-style-type: none"> - Provide venues and opportunities for exchanges, learning visits, and forums with other indigenous enterprises from provincial to International levels offer opportunities for knowledge exchange, identification with role models and expansion of markets for this rural indigenous enterprise. - Support the formation of indigenous weaving council or network in Bukidnon / region - Apprenticeship and Mentorship Exchange Program between indigenous enterprises nationally and internationally | BukSU / ICCA PH - Mindanao | PWC – Davao, IP-LED, Datu Waway Saway, NTFP-EP Philippines, ICCA PH DTI |
| Weaver and Designer Residency Exchanges (UK, Philippines, other countries with relevant indigenous enterprises.) <ul style="list-style-type: none"> - Opportunities and venues are needed to build long-term relationships and exchange knowledge between Kalandang weavers and designers and textile enthusiasts from the Philippines and around the region and from UK - Mintapod can become a residency destination for designers and Kalandang Weavers can also spend time in other residency areas. - Provide small Grants for Collaborative Product Development between Designers and Weaving Groups in partnership with Universities in the Philippines and in the UK | KALANDANG / AGMIHICU British Council PH / PWC – Davao | IP-LED, Datu Waway Saway British Council PH / |

It is through relationships that the enterprise will be able to link up with networks locally and internationally to get new information and build capacity for innovation leadership.

Innovation Leadership

Innovation is an important element of sustainability of enterprises as well as resolving the conflict between culture and realities of entrepreneurship. (Canillo et al 2020) It is what allows enterprises to persist over time. Kalandang and the AGMIHICU community will need to build capacity and a mindset

for Innovation in order to continuously seek information and solutions to keep pace with change, including market needs, while staying aligned with their values of protecting culture and environment. Innovation is applied not just to products or services but also to processes, business models and mechanisms that allow the Indigenous entrepreneurs to navigate between business and culture.

| Strategic Actions | Lead Organization | Potential Support Organization |
|--|---|--|
| <p>Kalandang Enterprise Re-Boot</p> <p>Capacity building for Innovation Leadership</p> <ul style="list-style-type: none"> - Build capacity for innovation and enable innovation by providing and linking with relevant support <p>Product and Market Development</p> <ul style="list-style-type: none"> - Explore local and national new market segments, including public procurement, especially RA 9242 (Tropical Textiles in Public Uniforms), Arts and Crafts School Projects, Graduation Sablay for Universities, etc.) | KALANDANG | Mentoring by NTFP-EP or IP-LED/ |
| <p>Hinabol Weaver Awards to promote continuous innovations in design and product development</p> <ul style="list-style-type: none"> - Encourage creativity and innovation in hinabol design and production process through recognition and monetary awards - An event This can be in partnership with the LGU | KALANDANG / DoT ImpasugOng / Provincial Arts and Cultural Council | British Council PH / DTI / Provincial Government OTOPTRI |
| <p>Support organizational strengthening of AGMIHICU and KALANDANG to reinforce environmental values and culture</p> <ul style="list-style-type: none"> - Provide opportunities for the group to explore different business models that allows them balance culture, community and commerce through mentoring and peer to peer knowledge exchange visits to relevant indigenous enterprises | AGMIHICU & KALANDANG | NTFP-EP Philippines / Balay Mindanaw* |
| <p>Action Research Partnership between Community and State Colleges and Forum</p> <ul style="list-style-type: none"> - Research support can be geared towards innovating processes to make fabric more pliable to increase potential application - explore appropriate business model to balance profitability while reinforcing cultural values Recognizing and understanding the specificities is the first step. Collaborative action research between the community and local research institutes like universities and or state colleges can create new knowledge on this. - explore developing appropriate support for Indigenous Enterprises within Ancestral Domains | KALANDANG/ AGMIHICU, /BuKSU ICCA PH | PWC-Davao PTRI |

Innovation leadership then lends itself to explore new ways and learn new tools for storytelling.

Storytelling

Storytelling has become the most valuable and powerful strategy not just for marketing but for sustaining an enterprise. Just as stories are used to keep and pass on their traditions that keep the Higaonon community together, *storytelling* will allow Kalandang and the community to develop a deeper connection with their business partners and buyers. Storytelling will be the vehicle to connect

Kalandang and the AGMIHICU community must consciously and actively engage partners to do so. Place-based education institutions including universities and stage colleges are in the best position to convene and catalyze Indigenous Entrepreneurial Ecosystems.

| Strategic Actions | Lead Organization | Potential Support Organization |
|---|-------------------------------------|--|
| <p>Kalandang Enterprise Re-boot</p> <ul style="list-style-type: none"> - Capacity building of leaders through learning visits, mentorship, and Indigenous enterprise adapted support that has the capacity to address the challenges of balancing culture, environmental protection and business - Learning by Doing – Provide a Working capital to run the business and for the leaders and members to learn by doing guided by mentors | AGMIHICU/ KALANDANG | NTFP-EP |
| <p>Forum on Indigenous Entrepreneurship and Entrepreneurial Ecosystems in Bukidnon for Successful and Sustained Indigenous Enterprises</p> <ul style="list-style-type: none"> - Universities are place-based institutions that are in the best position to catalyze the development of an Indigenous Entrepreneurship Ecosystem (IEE). As centers for knowledge, Universities, through their mission of teaching, research and extension, can co-create and disseminate knowledge about the place specific IEE - Catalyze the development of an Indigenous Entrepreneurial Ecosystem through Forum to be possibly convened by Bukidnon State University (BukSU) in partnership with community partners and support organizations like the NTFP-EP Philippines, ICCA – IP Academy, Pamulaan - Support the development of Networks and Communities of Practice of Indigenous Enterprises and Indigenous Weaving Enterprises - Create a mentorship and peer to peer knowledge exchange program for weaving Indigenous entrepreneurs | ICCA PH with BukSU | British Council PH, PBSP, NTFP-EP |
| <p>Collaborative Action Research between Community and Place-based Education Systems</p> <ul style="list-style-type: none"> - | AGMIHICU / BukSU / PWC- Davao | British Council FFP |
| <p>Pilot of Community and University-based Indigenous Entrepreneurship Incubator and Mentoring Program for Ancestral Domains and ICCA</p> <ul style="list-style-type: none"> - There are several Ancestral Domains and ICCA in Bukidnon and Misamis Oriental that require long-term support as opposed to project-based support for enterprise development that also aims to support sustainable management of ancestral domains. - A new model of business incubator program that is suitable for indigenous entrepreneurship need to be designed and developed - Universities and state colleges have become the centers of business incubation. They are in the position to co-create knowledge with communities to be able to create this new model. | BuKSU, ICCA IP Academy | PWC-Davao, IP- LED, NTFP-EP Exceed, NTFP- EP PH |
| <p>Strengthening of Marketing Partners, Lindungawan (Provincial/Regional) and CMCC (National, International)</p> <ul style="list-style-type: none"> - Marketing intermediaries, Lindungawan and CMCC can provide the support necessary to sustain links with market actors - If the marketing partners are strong, then this benefit the community enterprises they support - As mentioned by Aileen Brindle, there has to be a strong team in | CMCC / LINDUNGWAN/ KALDANG | British Council PH, Forest Foundation, Aileen Brindle |

| | | |
|--|--|--|
| place to be able to link up with the international market. Both the Lindungawan and the CMCC can complete this team. | | |
|--|--|--|

In addition to the ARISE Strategy, support organizations are recommended to support an Integrated Progressive Diversified Livelihoods in the AGMIHICU Ancestral Domain. Livelihood Diversification is a resilience strategy of households and hinabol weaving is part of this portfolio livelihoods. The integrated livelihoods is also a strategy to spread out use of resources to avoid over-dependence and over-exploitation of one resource, whether natural or cultural. The pandemic showed us that the diversified livelihood of the communities is what tided them over during the lockdowns.

In order to make a difference in protecting the landscape, there has to be a holistic and integrated approach to sustainable livelihoods development. Achieving sustainability within the Ancestral Domain and the landscape is a collective effort. By supporting an Integrated Progressive Diversified Livelihoods all members of the household and the community are engaged towards Sustainable Livelihoods choices that are aligned with culture and environmental protection. One strategy identified through this scoping study is the Integrated Sustainable livelihoods of Abaca Agro-Forestry, Crafts (Hinabol and others) and Tourism (I-ACT). Supporting the integrated livelihoods of ACT, engage more members of the community and provide more sustainable options against more accessible commercial investments.

8. Ways to ensure effective engagement with hard-to-reach communities with limited digital connectivity

The community is currently accessible by 4-wheel vehicle through the newly constructed road. At the time of writing, electric poles have been established in the village and electricity is expected to bring in “piso-net” which allows some connection to the Internet. Mintapod can now be reached by motorbike from Damay through Kalabugao Road (Sayre Highway) in two hours. Messages can be sent through the riders.

A reliable way to communicate with the community is through its long-time partner, Lindungawan based in Malaybalay City, which has established communication channels with the leaders and members of KALANDANG, AGMIHICU and HAMOG, the three main organizations in Mintapod. Leaders of the AGMIHICU, Datu Benny Cumatang and Datu Brendo Pantaon are based in areas where there are possibilities to connect to the Internet. Some members of Kalandang have also been identified to connect to the Internet on occasion. Areas with telecommunication signals or Internet connections, are able to communicate with areas without signals though hand-held radios. This allows for different people to be contacted to relay messages to members of the community. Many of the leaders of the organization already have facebook and messenger accounts that facilitate communication. They usually connect when they travel down to Kalabugao (1 hour away from Mintapod) or down to Malaybalay (3 hours away).

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ANNEX 1: Pre-Pandemic Livelihoods and Tourism Plans

SOURCE: AGMIHICU Operating Plan Updated (2019)

To establish, control, manage and develop a Socio-Cultural Economic Zone in AGMIHICU Ancestral Domain

| Activities | Responsible | Budget Source |
|---|---------------------------------|---------------------|
| Construction of Integrated bus terminal | Insaan daw Pamalukan | DTI, LGU |
| Public market | Insaan daw Pamalukan | DTI, LGU |
| Gasoline Station and initial capital (Higaunon proponent) | Insaan daw Pamalukan | DTI, LGU |
| Lodging house (Higaunon construction proponent and owner) | Insaan, Pamalukan daw Pamanugan | NHA, LGU, NGOs |
| Food courts (Higaunon proponent and individual entrepreneurs) | Insaan daw Pamalukan | DTI, LGU |
| Turmeric production (existing - Higaunon proponent) | Insaan daw Pamalukan | DTI, LGU |
| Warehouses and display centers | Insaan daw Pamalukan | LGU, NGAs |
| Mineral water production (Higaunon proponent) | Insaan daw Pamalukan | DTI, LGU |
| Coffee production (Higaunon - existing) Higaunon proponent | Insaan daw Pamalukan | DTI, LGU |
| Handicraft (production center and capital) | Insaan, Pamalukan daw Pamanugan | DTI, DOST, NGA, NGO |
| Hinabol - Higaunon garments | Insaan | DTI, DOST, NGA, NGO |
| Vulcanizing shop (Higaunon owner proponent) | Insaan | DTI, LGU |

| | | |
|---|---------------------------------|---------------------------------|
| Fish farming (construction and initial capital - BFAR) | Insaan daw Pamalukan | DA, LGU, NGAs, NGOs |
| Root crop productions | Insaan | DA, LGU, NGAs, NGOs |
| Rice and corn production | Insaan | DA, LGU, NGAs, NGOs |
| Livestock Farming | | |
| a. Chicken raising | Insaan | DA, LGU, NGOs |
| b. Swine raising | Insaan | DA, LGUs, NGOs |
| c. Goat dispersal | Insaan | DA, LGUs, NGOs |
| d. Cow dispersal | Insaan | DA, LGUs, NGOs |
| e. Duckery | Insaan | DA, LGUs, NGOs |
| Vegetable Farming (Higaunon) | | |
| a. Sayote | Insaan | DA, LGUs, NGOs |
| b. Squash | Insaan | DA, LGUs, NGOs |
| c. String beans | Insaan | DA, LGUs, NGOs |
| d. Eggplant | Insaan | DA, LGUs, NGOs |
| e. Pinakbet seeds | Insaan | DA, LGUs, NGOs |
| f. Bell pepper (atsal) | Insaan | DA, LGUs, NGOs |
| g. Tomatoes | Insaan | DA, LGUs, NGOs |
| h. Petchay | Insaan | DA, LGUs, NGOs |
| 10 view decks construction with coffee shops | Insaan, Pamalukan daw Pamanugan | DOT, DTI, LGU, DENR, NCIP, NGOs |
| Natural resorts (water falls cottages and foot trails etc., | Insaan, Pamalukan daw Pamanugan | DOT, DTI, LGU, DENR, NCIP, NGOs |
| Convention center with mini museum and library | Insaan, Pamalukan daw Pamanugan | NGO, LGU, DOT |
| Higaunon government center with conferences for school of good governance | Insaan daw IPMR | NCIP |
| Herbarium | Insaan daw Pamalukan | |
| Natural park (Higaunon thru IPS and IPO) | Insaan, Pamalukan daw Pamanugan | DENR, LGU |
| Strengthening of IPS and IPO (training, seminars and field exposures) | Insaan daw Pamalukan | NCIP, NGOs |
| Establishment of security and forest guard | Insaan | DENR, LGU |
| Preparation of project site - bulldozing | Insaan daw Pamalukan | DPWH, NGA, LGU, DENR |
| Trainings | Insaan daw Pamalukan | NCIP, NGA |

Source: AGMIHICU Operational Plan Enhanced 2019

To support sustainable livelihood initiatives to improve the economic condition of community members within the Ancestral Domain

| Activities | Responsible | Budget Source |
|---|----------------------|---------------------------|
| Conduct of community consultation for every gaop to prioritize sustainable livelihood programs | Insaan daw Pamalukan | IPMR, LGU, DSWD, NGOs |
| Establishment of fish ponds (Patagunan ho sudâ) along Bubuswangan, Pulahon; Kabagtukan Creek, Kabagtukan; Lamingan Creek, Lamingan; Lanao, Kiudto; Lapak Lanao, Naabat; Danao, Mintapod | Pamalukan | DA, IPMR, LGU, NGAs, NGOs |

| | | |
|---|--------------------------|----------------------------------|
| Annual/Perennial Crop Production (Banana, sugarcane, Ginger, Black Pepper, and High Value Vegetable Production) | Insaan daw Pamalukan | DA, LGU, NGAs, NGOs |
| Animal dispersal and pasture/poultry establishment (Native chicken, hog raising, duckery, goat, cow) | Insaan daw Pamalukan | DA, LGU, NGAs, NGOs |
| Establishment of 10 hectares abaca farms (local varieties) integrated with Indigenous/native trees | Kalandang Weavers | PhilFIDA, DA, LGU, NGAs, NGO |
| Continuation of Traditional farming system and practices (Ibabasok) along the 13 Gaop | Pamalukan | DA, LGU, NGAs, NGOs |
| Improvement of the Food Processing Center in Lamingan | HAMOG | DTI, DOST, LGU, NGAs, NGOs |
| Construction of Dyeing Facility in Mintapod | Kalandang Weavers | DTI, DOST, LGU, NGAs, NGOs |
| Provision of hand-loom to women doing Hinabol weaving along the 13 Gaop | Kalandang Weavers | DTI, DOST, LGU, NGAs, NGOs |
| Natural juice production | HAMOG | NGOs |
| Establishment/Strengthening of community-based non-timber forest products (ntfp) enterprises: <ul style="list-style-type: none"> - Dugos (Honey) for food processing - Lanot (Abaca) for hinabol weaving - Sudsud (Baloy, Pandan) for mat weaving - Giyong (Tigergrass) for soft broom - Salumayag (Almaciga) for resin - Uway (rattan) for handicrafts - Pugahan (palm) and Sinibog (Aglay) for processing of traditional wine - Citrus for juice concentrate and wine - Taro and rootcrops for chips production - Dulaw (Yellow Ginger) for turmeric tea | HAMOG, Kalandang Weavers | NTPF, DTI, DOST, DENR, NCIP, LGU |

Source: AGMIHICU Operational Plan Enhanced 2019