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1. INTRODUCTION Background of the Study Textiles are often subjectively associated with the world of females. Like in Sumba, producing the exquisite traditional woven textiles, which is globally known as Ikat, is the skill women have to master (Soeriadiredja, 2013). Its extremely intricate process has made much sense for people to see this as more like women's work instead of men's for it requires patience, dedication, tenacity, and months or even years of work. Taking a closer look at the process of production in printed books, journals, catalogues, and articles, nearly none of the Sumbanese men seem to ever contribute themselves in the process of production, particularly in the weaving process. Although females dominate this work, that does not necessarily mean that men have never contributed themselves in the production. As Jill Forshee (2000) demonstrates in her book *Between the Folds: Stories of Cloth, Lives, and Travels from Sumba*, in former days, men would help women travel to market textiles in larger cities or even other islands, while the women would stay behind and weave textiles at home with other female weavers as women were banned from leaving the house to market the textiles. They believed that there would be a tendency for the women to be sexually harassed or spelt by black magic (Forshee, 2000, p.10). In the past, men were the ones who would have