

Research Article

Diasporic Culture in Urban Spaces: A Study of the Unwritten Moral Code of the Igorots in Baguio City

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Abstract

In the urban landscape, preserving cultural heritage is crucial for maintaining community identity, especially among the diverse ethnolinguistic groups in Baguio City. This study uses a qualitative-descriptive approach to explore the meaning of "inayan," investigate its practices, and examine related cultural values. "Inayan," a Kankanaey term, embodies values and guidance central to the Kankanaey people's culture, particularly in the western Mountain Province, including Bauko, Besao, Sagada, and Tadian. Although it lacks a direct English translation, "inayan" suggests ideas like "something not to be done," "something prohibited," or "something that is not good," often due to negative consequences. The findings indicate that "inayan" goes beyond a set of rules; it serves as a guiding principle focused on harmony, respect, and community welfare. The Igorots emphasize their commitment to "inayan" in daily life—activities, professions, relationships, and community engagement—especially after moving to the city. In professions like teaching and law enforcement, "inayan" serves as a guiding compass, reminding individuals of their ethical responsibilities and the impact of their choices. This commitment contributes to Baguio City being known as the "home of the most disciplined cops" and a leading education center in the north. Similarly, taxi drivers uphold fairness and honesty, earning Baguio City the reputation of being the "home of honest taxi drivers."

Keywords

Cordillera, Inayan, Culture, Values, Discipline, Behavior

1. Introduction

The Cordillera Administrative Region (CAR), rich in ancient culture, is the home of the indigenous tribe called the Igorot. The way of life of the people in this region existed way back to ancient Filipinos before the Spanish colonization [1, 2, 5, 7, 8, 15-17, 25]. CAR serves as the ancestral domain among the Igorots. It is comprised of the six provinces of Abra, Apayao, Benguet, Ifugao, Kalinga, and Mountain Province plus the lone city of Baguio as a chartered city. The people from those provinces are referred to by a generic term, Igorot, a word coined from the root word, "golot" meaning mountain

[4]. Also, "Igorot" is a term commonly used to identify the ethnolinguistic groups in the Cordillera Administrative Region (CAR) [25].

The Cordillera Region is home to various groups with their own unique cultural practices. The culture and ways of life of the Cordillera indigenous peoples have common and diverse characteristics. The common features are found in the indigenous cultural values that they practice wherever they are which shows that Cultural values are still intact [12, 13, 23]. One of the common indigenous cultural values that are in-

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Received: 20 August 2025; **Accepted:** 30 August 2025; **Published:** 19 September 2025



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herent among the Igorots in Cordillera is the practice of “Inayan” [6]. “Inayan” is an Indigenous Peoples belief in the region, it also pertains to knowing the consequences of negative actions and preventing a person from doing something bad [2015].

The peace loving Igorot people are influenced by their belief that they are answerable to Kabunyan in whatever actions they do towards others. The strong bond of the Igorots to Kabunyan inspired them to love what they are doing towards others and their work for prosperity. They strongly believe that it is only when everyone is in harmony with man and nature that Kabunyan will bring blessings to their life. For these reasons, the Igorots practice the principle of Inayan to enjoy a peaceful life. Inayan is a lexicon in the Kankanaey language, which is spoken mainly by the Kankanaey ethnologies group inhabiting the western part of the Mountain Province covering the municipalities of Bauko, Besao, Sagada, and Tadian. It means to hold back or to prevent an individual from doing something unpleasant toward others. A deeper investigation of the word in the Kankanaey language culture is the fear of a Supreme Deity called Kabunian (God) who forewarns or dissuades one from doing anything harmful to others. This concept is deeply rooted in the culture specifically of the Sagada and Besao Kankanaey tribes. To them, inayan embodies all virtues and morals of tribal members – humility, truthfulness, fidelity, honesty, and commitment, among others [18, 22, 23]. Hence, Inayan among Igorots is the summary of the Ten Commandments. For more peaceful means, they’d rather do the rituals like the “Daw-es” to appease their pain and anger. This is letting the Supreme Being which they call Kabunyan take the course of action in “punishing” those who have committed wrong towards them. It is recommended that the principles of Inayan be disseminated to the younger generation through the curriculum; that the practices and rituals will be fully documented to be used as references; and to develop instructional materials that will advocate the principle of Inayan [20].

The concepts of inayan (cultural taboos, the ‘unethical’), are values that can be translated as unwritten guidelines to maintain harmonious living with fellow human beings, ancestors, and all other living beings and the environment. These customary guidelines served as important foundations in maintaining harmony within the early Igorot community and were communicated through the traditional ways of oral and experiential learning. The concepts of inayan which show respect and discipline are the unwritten rules that inform community life and relationships. In building organizations, community organizers shared that it helps to let the community review and walk through their traditional ancestral values, ethics, and forms of discipline [9, 10].

Furthermore, Gasingan [11] believes that the practice of Inayan among the law enforcers is the reason why cordillera is home to the most disciplined cops. This was affirmed by the Philippine National Police Office - Civil Security Group

(PNP-CSG) Director PMGen. Jesus Cambay Jr. that Cordillera is the home of the most disciplined cops in the country and that the cops in the region are continuing the good deeds of their predecessors guided by the culture of “inayan”, “binnadang”, and brotherhood among others, which he called the Cordillera brand of policing [20]. Thus, the values of inayan (avoiding doing harm to others and the community are valuable pieces of indigenous knowledge that help protect the community from threats brought about by climate change and environmental degradation. However, these values and practices are weakening, are often disregarded or under-valued and lack recognition and support from the authorities [14, 28].

Meanwhile, Baguio City as the lone city in Benguet is evidently a multicultural city and characterized by diverse people, races, and cultures coming from different regions of the Philippines and abroad [33]. There is then a great variety with regard to the belief systems, values, cultural outlooks, and philosophy of the urbanites that challenge the traditions and values system of the indigenous people. Despite the said challenge, the concept of “Inayan” can be manifested by the honesty and trustworthiness of the Baguio Taxi drivers. Hence, Baguio City is known to be the Home of the most honest Taxi Drivers [19, 29].

“Inayan” has also been manifested by the act of bravery and discipline of Cordilleran police officers in the performance of their duties, which makes the Cordillera a home of the most disciplined cops in the Philippines. A case in point is the consistent recognition of the Baguio City Police which have been praised by the country’s top cop for their dedication in service, hailing them as the ‘Most Disciplined Cops’.

With the changes in the environment, some of the rural areas adapted to the urban jungle way of life; however, despite these changes, there still are some communities that held to their cultural values [3, 24, 31, 32]. The different ethnolinguistic groups in Cordillera are among the communities where the cultural values are still being practiced by the Indigenous groups, the Igorots. Sadly, despite the claim that inayan is one of the prevalent cultural values inherent among the Igorots in Cordillera. There are limited researches or studies conducted regarding the practice of inayan among the different ethnolinguistic group in Baguio City to capture the said concept and to prove that Cordillera is the home for honest taxi drivers and most disciplines cops owe it to inayan as cultural values of the Igorots in Cordillera [26, 27, 30].

The objective of this study is to come up with a descriptive study which depicts the practice of inayan among the Igorots of Mountain Province in Baguio City and to prove that their cultural values from their cultural community are still intact. Specifically, this seeks to answer the following specific objectives:

1. determine the meaning of inayan among the Igorots in Baguio City.
2. investigate the situations or instances where “inayan”

are being practiced by the Igorots in Baguio City.

3. explore other cultural values or practices associated with Inayan that they still observed when they moved to the city.

2. Methodology

The qualitative-descriptive method was employed in this study, involving the description, recording, analysis, and interpretation of conditions observed during data gathering within the Cordillera Administrative Region (CAR), specifically in Baguio City.

Baguio City was selected due to its recognition as a melting pot of cultures, with diverse ethnolinguistic groups enriching its socio-cultural landscape. Most residents hailed from various Cordillera provinces like Mountain Province. Key-informant interviews were conducted after ensuring participants comprehended and signed the consent form. Questions primarily revolved around the practice of 'inayan' and other cultural values in Baguio City.

The choice of Mountain Province was based on Leyale's research [20], highlighting 'inayan' as specific to the language and culture of Kankanaey-speaking people, particularly deeply entrenched in the cultures of Sagada and Besao Kankanaey tribes. Accordingly, the 'Inayan' is prevalent among ethnolinguistic groups in the western part of Mountain Province, encompassing municipalities like Bauko, Besao, Sagada, and Tadian.

Ten (15) participants, selected randomly based on the study's inclusion criteria of residing in Baguio City for at least five (5) years and hailing from Mountain Province, were interviewed. The data were triangulated by transcribing and confirming accuracy with the participants. Additionally, documents, articles, and interviews with two (2) cultural studies experts, two (2) Philippine National Police officials and One (1) school head were utilized to validate the gathered data.

Data sources included stories, conversations, and community perspectives on Igorot culture and local realities. Purposive sampling was employed to focus in-depth on a relatively small population sample, aiding in obtaining nuanced insights about research questions.

Participant privacy was respected through coding during the interviews. Supplementary details were gathered immediately after transcription to clarify responses. Interviews, with participants' permission, were recorded and thematically analyzed through manual coding. Themes and sub-themes emerged from the coded data, validated through careful review.

Themes were identified, described, and supplemented with quotations to convey their essence. Upon approval by the UB research committee, the manuscript will be finalized for publication.

In conducting the study, ethical considerations were paramount. The researcher sought approval from the Research and Development Center of the University of Baguio before commencing the study. Upon approval, the participants were presented with a consent form, and their understanding and agreement were sought by explaining the contents in a language or dialect they comprehended.

The non-disclosure agreement was discussed with the participants to ensure their full comprehension of the study's purpose, anonymity, and confidentiality in answering questions, assuring them that their names would not be disclosed in the research output.

The researcher likewise explained the purpose and objectives of the study. The interviews were conducted at the participants' preferred venue and convenient time. This assured the enjoyment of anonymity and the utmost confidentiality in answering the questions asked by the researcher.

The researcher ensured participants understood the extent of their participation, respecting their right to consent or refuse to participate in the research. Respect for participants was vital, acknowledging their right to decline or withdraw from participation. Permission was sought from participants to collect their contact information for follow-up clarifications.

Acknowledging the sensitivity of the topic, the Key-informant interview was conducted in the preferred venue and at the most convenient time of the participants. The permission of the participants was asked which allows the researcher to record the interview and the discussion and to be journalized by the researcher. After the gathering of the data and the transcription of the KII, the researcher went back to the participants to validate the transcribed results of the research gathered from the participant before the data was subject to presentation, interpretation and analysis. Once data validation was completed, the researcher finalized the output.

The study's findings will be presented at university-organized conferences or legitimate institutions' gatherings. Additionally, the researcher will seek scholarly publication avenues to disseminate the findings.

3. Results and Discussions

Cultural preservation and the continuation of traditional values within contemporary urban landscapes are vital for upholding a community's identity. Within the diverse ethnolinguistic groups of Baguio City, the practice of 'inayan' and other cultural values holds immense significance, serving as a bridge to their rich historical heritage.

This section starts with presenting the profile of the participant to serve as a guide in analyzing and understanding the case of transnational families.

Table 1. KII Participants Profile.

Participants (code names were used)	Municipality (Place of origin)	Work/Profession	Years of work	Residency in Baguio
Tim	Tadian	Educator	More than 5 years	9 years
Jero	Tadian	Educator	More than 5 years	20 years
Amber	Besao	Educator	9 years	Almost 20 years
Rudy	Besao	Taxi Driver	15 years	30 years
Ranny	Sagada	Law enforcer	10	14 years
Rolly	Sagada	Taxi Driver	10	More than 10 years
Maya	Bontoc	Staff	More than 5 years	9 years
Beth	Bontoc	Law enforcer	9 years	14 years
Perla	Bauko	Law enforcer	15	19 years
Mona	Bauko	Secretary	6 year	10 years

Table 1 provides the participants' profiles, showcasing individuals from various professions and municipalities. They each have different durations of work and residency in Baguio City. Among the participants are educators, law enforcers, taxi drivers, and laborers, each with varying years of experience in their respective professions and prior residency in different municipalities before relocating to Baguio City. These participants originate from the municipalities of Sagada, Besao, Bauko, and Tadian [20], where the practice of 'Inayan' is specific and deeply entrenched in their cultures. To validate the gathered data, two (2) ethnographic researchers, and two (2) officials from the Philippine National Police were also interviewed. This diversity in professions, years of work, and residency implies a broad spectrum of insights and attitudes towards the practice of 'Inayan'.

3.1. Meaning of Inayan Among the Igorots in Baguio City

"Inayan" is a Kankanaey term that signifies values and guidance deeply embedded in the language and culture of the Kankanaey people. It is primarily associated with the western Mountain Province, particularly in the municipalities of Bauko, Besao, Sagada, and Tadian. While it has no direct English translation, "inayan" conveys meanings such as "something not to be done," "something prohibited," or "something that is not good," often due to negative consequences.

Inayan as a cultural value. The participants claim that 'Inayan' is one of the cultural values passed down by their ancestors to the cultural communities. By practicing this value, it serves to unite and stabilize the community.

Across different narratives, respondents consistently shared that the value of Inayan was deeply rooted in their upbringing

and family life. From a young age, they were taught by elders—especially grandparents—that Inayan is a cultural value passed down through generations. For many, practicing Inayan is not only a way of life but also a form of honoring their ancestors' legacy. They described Inayan as a guiding principle that helped maintain harmony and respect within the community. Despite not always knowing its exact origins, they emphasized that the practice was already well established in their households long before their time. The elders modeled it through daily actions, making it an integral part of family and community interactions. These shared experiences highlight how Inayan continues to thrive today as a living cultural value, transmitted through generations and sustained through everyday practice and familial teachings.

Inayan is a norm or a standard behavior. According Mahmoud et. al [21] A norm encompasses collective assessments, expectations, and responses to behaviors, forming the fundamental normative dimensions. 'Inayan' aligns with these dimensions by shaping collective evaluations and expectations of conduct, thereby influencing reactions to behaviors within the community.

The participants perceive 'Inayan' as a cultural standard that dictates behavior. It discourages actions like wasting food, symbolizing ingratitude for blessings and potentially risking divine retribution. This belief system guides various behaviors, promoting refraining from speaking ill of others, avoiding exploitation, maintaining fidelity, and protecting the environment. Essentially, 'Inayan' embodies the principle of abstaining from causing harm in any aspect of life.

Inayan as a guide to personal Relationship. Inayan extends its influence beyond our interaction with the environment; it deeply shapes our personal relationships. Respondents emphasized that Inayan serves as a moral guide shaping behavior, relationships, and community values. It encourages individu-

als to act with kindness, integrity, and respect—whether in how they treat neighbors, uphold faithfulness in relationships, avoid exploiting others, or care for the environment. At its core, Inayan promotes the principle of refraining from causing harm to people, society, or nature.

In the context of marriage and social relationships, Inayan was described as a value that demands consideration and responsibility. Participants noted that engaging in extramarital relationships is viewed as a violation of Inayan, as it brings harm not only to one's spouse but also to the overall well-being of the family. This reflects the emotional and ethical weight such actions carry within the community. More broadly, Inayan also discourages taking advantage of others, highlighting its role in fostering mutual respect and preserving harmony in both personal and social interactions.

Inayan as a guide to interpersonal connections. In the aspect of interpersonal connections, 'Inayan', as explained by the participants, reminds us of the weight of the words we carry—the caution against gossip or speaking ill stems from an understanding that what we say might rebound back to us, affecting both others and ourselves. 'Inayan' teaches us not to exploit or harm others, emphasizing fairness and empathy. It's a principle deeply embedded in the idea that our actions have consequences, impacting not just those around us but also ourselves.

Furthermore, 'Inayan' emphasizes reciprocity in relationships. This notion underscores the interconnectedness of our actions, suggesting that what we put out into the world often finds its way back to us, urging us to be mindful of our conduct. These values, deeply rooted in 'Inayan,' form a foundation of respect, integrity, and interconnectedness, guiding our behavior and interactions within our community and broader society.

Inayan as a guide to relationship with the community. In the heart of our community, our values deeply honor our traditions and beliefs. Dismissing these customs feels like turning away from the wisdom our ancestors passed down to improve our community. Our elders, deeply rooted in 'Inayan,' provide invaluable guidance. Their advice, especially when cautioning against negative signs like bile readings, holds immense importance. Ignoring their counsel risks disrupting the hard-earned harmony in our community, possibly leading to unwanted outcomes. Sensitivity to our community's emotions and needs is crucial. In challenging times, it's vital to carefully choose our words and actions, following 'Inayan's' principles, reminding us of the impact our behaviors carry—nurturing unity or sowing discord. 'Inayan' also teaches us that every individual's conduct shapes our collective peace; a peaceful, harmonious community thrives when each interaction and sense of responsibility contributes to a fabric of mutual respect and empathy.

Inayan Guides our relationship with the environment. In the beliefs tied to our interaction with the environment, 'Inayan' is closely linked to the concept of unseen spirits. It's a deeply ingrained belief within our community that these

spirits reside within natural elements like springs, rivers, and any water source. Consequently, there exists a strong cultural taboo against polluting these places, viewed as a sign of disrespect towards the believed spirits residing in these natural elements. For instance, women are discouraged from bathing in rivers during menstruation to prevent dirtying the water and displeasing the guardian spirits who take charge of the water sources. This is because there is a profound respect for these unseen entities, as their displeasure is believed to result in severe consequences, potentially leading to the disappearance of the water source.

This connection between 'Inayan' and the unseen spirits emphasizes our community's reverence for nature and its intertwined spiritual elements and failing to correct a wrongdoing could lead to impending tragedy; for example, polluting the water could result in severe consequences. This includes the possibility of the water source vanishing as a punishment or of angering the unseen spirits, potentially leading to illness or mental disturbance. This belief originates from the collective experiences of community elders, particularly healers or individuals' adeptness at communicating with unseen spirits.

The responses from participants reveal a clear pattern of how "Inayan" as cultural belief influence individual behavior. For instance, on the significance of preserving water sources due to a belief in protective spirits, cautioning against actions like polluting these sources, the consequences of neglecting to rectify mistakes, drawing upon anecdotes from elders or spiritually attuned individuals, and repercussions of water pollution connecting it to potential punishments or consequences imposed by unseen entities. These repercussions might range from illnesses to severe mental disturbances. Hence, the belief in Inayan intertwines with the environmental conservation, spirituality, and social behavior, forming a cultural framework that emphasizes the sanctity of nature, respect for unseen spirits, and the importance of maintaining harmony between the physical and spiritual worlds.

Observed to avoid bad things to happen. Inayan, as described by the participants, embodies the belief in refraining from actions due to the anticipation of potential negative consequences. Participants commonly linked Inayan to the idea of avoiding actions that could lead to negative consequences, both for oneself and others. This principle reflects a cultural understanding similar to the saying, "Don't do something to others because it might happen to you too." It encourages individuals to think carefully before acting, especially when those actions may cause harm or lead to undesirable outcomes.

Several participants described Inayan as closely aligned with the concept of karma—emphasizing that harmful actions can bring consequences not only to the individual but potentially to their family or loved ones. This belief reinforces the importance of ethical behavior and accountability, highlighting how individual actions can affect the wider community.

Narratives shared also serve as cautionary tales, illustrating

how negative behavior—such as mocking or disrespecting others—can lead to future misfortune. Overall, Inayan functions as a moral framework guiding people to act responsibly, with awareness of long-term and far-reaching effects.

Inayan as a guide in decision making. Participants highlighted the role of Inayan as a guiding principle in decision-making, particularly when evaluating whether to proceed with certain actions. It encourages individuals to reflect on the possible consequences before acting, especially when they may not be prepared to face negative outcomes. This value emphasizes the importance of foresight—of thinking beyond the moment and considering how one's choices may impact both oneself and others. Aligning decisions with Inayan often means choosing to avoid harmful behaviors out of respect for moral boundaries and social responsibility.

Some participants also noted the influence of family teachings in reinforcing these values, with elders often providing guidance that aligns with the principles of Inayan. Ultimately, the practice of Inayan in decision-making promotes self-restraint, accountability, and thoughtful consideration of future implications, reinforcing its relevance in everyday life and moral reasoning within the community.

Inayan as an expression. Participants noted a shift in how the concept of Inayan is used in contemporary contexts, particularly among younger generations. Traditionally rooted in cultural and moral values, Inayan is now often used more casually as an everyday expression. For instance, it is commonly heard in reactions to annoyance or disapproval, with phrases like “Ay, Inayan” used to express frustration or call out undesirable behavior.

This evolving usage was observed by several participants, who remarked that the term has gradually lost some of its deeper cultural and ethical meaning. Instead of being viewed strictly as a guiding principle or customary norm, Inayan is increasingly treated as a general expression in casual conversations. This shift reflects a broader change in how cultural values are interpreted and practiced across generations. While the original intent of Inayan emphasized respect, accountability, and community harmony, its modern usage often detaches from these traditional foundations, highlighting the dynamic nature of language and cultural expression.

3.2. Situations or Instances Where “Inayan” Are Being Practiced by the Igorots in Baguio City

According to the participants, upon relocating to the city, they retained and upheld the cultural value of “Inayan” in their daily lives. This practice was a result of their respect for parental teachings and a commitment to preserving their ancestors’ legacy. They highlighted how adhering to community protocols, such as ‘Inayan’, promoted unity and peace.

Relationship with the Environment. Participants emphasized the importance of maintaining a respectful and harmonious relationship with nature. They shared a collective

awareness of how human actions can negatively affect the environment and expressed a strong sense of responsibility toward its protection. This includes avoiding harmful behaviors, practicing proper waste management, and supporting environmental laws and policies.

A key part of their perspective involves acknowledging the presence of unseen forces in nature and recognizing the potential consequences of disrespecting the environment—an idea closely tied to the concept of Inayan. This belief reinforces the need for caution and accountability in interactions with the natural world.

Even in urban or unfamiliar settings, participants stressed the importance of environmentally conscious behavior. They criticized careless actions, such as improper waste disposal, and advocated for mindfulness regardless of location.

On Community Relations. In urban settings like Baguio, Inayan continues to guide social behavior, particularly through acts of support during important life events. When individuals are unable to physically participate in communal activities—such as mourning or celebrations—due to work or other obligations, monetary contributions often serve as a substitute. This adaptation reflects how Inayan evolves with context, while still upholding its core value of extending help and showing concern for others.

Participants noted that any form of assistance, no matter how small, is meaningful and reflects the essence of Inayan. Offering support despite limitations is seen as a moral responsibility, while choosing to remain silent in the face of another's struggle goes against the spirit of this cultural value. The practice reinforces a sense of community and mutual aid, where support is not only expected but valued as a means of maintaining social harmony and compassion, even in changing environments.

On performing work or one’s profession. Participants characterized Inayan as an essential guiding principle in professional conduct, underscoring the meticulous execution of responsibilities in the absence of supervision. In teaching, Inayan tells teachers to do their jobs, not neglect them, and respect the sacrifices that students and their families have made. It creates a moral space where both knowledge and values are shared honestly.

Police officers in Baguio are also like Inayan because they are honest and fair and don't abuse their power by stealing or tampering with evidence. Because they are so dedicated, they are known as one of the most disciplined police departments, which builds trust in the community. This adherence shows how deeply ingrained cultural beliefs connect Inayan to responsibility and respect for others.

3.3. Other Cultural Values or Practices Associated with Inayan That They Still Observed When They Moved to the City

Participants discussed various interrelated cultural values from their hometowns that persist in influencing their lives in

the city, alongside Inayan. Some of these are Egyat, Lawa, and the words dakey or madi, which are all very similar to the ideas behind Inayan.

Egyat is a fear that comes from knowing what will happen if you do something wrong, especially if Inayan says it is wrong. It shows that people think their actions are being watched and that mistakes can have serious effects on both the person and their family. This fear drives people to follow cultural norms and act morally.

Lawa, on the other hand, means actions that are thought to be bad or wrong. Lawa is related to Inayan, but it means less serious offenses and is often linked to general ideas of bad behavior. Inayan, on the other hand, includes a wider cultural framework that includes more serious consequences and the need to follow community rules, even for actions that aren't usually seen as wrong, like not asking permission from unseen spirits before going into certain places.

4. Conclusions

The Igorot community in Baguio City has a deep grasp of "Inayan," which is both a word and a complex idea that is deeply rooted in cultural values and behavioral norms that are important for keeping unity, harmony, and stability. The word "Inayan" comes from the Kankanaey language and is used by many different ethnolinguistic groups in the Cordillera, especially the Indigenous Peoples of Mountain Province. This shows how important it is to many people. This complex idea affects every part of existence, including personal, social, and environmental well-being for people, groups, communities, and the world as a whole.

"Inayan" contains basic cultural values and ancestral virtues like love, respect, peace, humility, honesty, fidelity, justice, and commitment. "Inayan" is more than just a set of laws; it is a deep cultural value passed down from ancestors that shapes conduct, affects decisions, and promotes harmony in the community. It stresses the importance of essential values that have been passed down through the centuries, such as respect, empathy, responsibility, and the idea that everything is connected.

Inayan' is a way to stop bad things from happening that is closely linked to beliefs in invisible spirits and the idea that actions have repercussions. It promotes careful decision-making that is in line with moral and cultural norms.

Also, "Inayan" has changed throughout time and is now a casual way for young people to say it. This shows that it has lost some of its original depth but still keeps its meaning. In many situations, "Inayan" is a guiding principle for moral behavior. It upholds honesty in all professions, including teaching, law enforcement, and even ordinary encounters, such those between taxi drivers and their passengers.

Additionally, the concepts of "Egyat" and "Lawa," which are different but connected, play a big role in the overall idea of "Inayan." 'Egyat' signifies the fear of consequences, intricately connected to 'Inayan,' directing activities through the

instillation of apprehension of probable repercussions. On the other hand, "Lawa" describes actions that are culturally unacceptable. It is similar to "Inayan" but on a smaller scale, meaning behaviors that are recognized as bad or improper by community standards.

Inayan is not just about not doing bad things; it's also about respecting cultural traditions and community ideals. Not following its rules means not just breaking the rules, but also that there could be effects on the larger community and even on one's own family. There is little question that "Inayan" is the unwritten moral code of the Igorots. It protects the community's cultural legacy and moral landscape.

5. Recommendations

Based on the findings of this research, the researcher recommends the following:

1. The data from this study can be used as a supplemental material to the newly offered subject Cordillera: History and Socio-Cultural Heritage. As one of the co-author on chapters on Baguio, we found out that there are no related literatures that on the cultural values in Baguio that supports the claim that people in Baguio City are disciplined because owe it from the inayan as cultural value among the Igorots.
2. In the political sphere, the government could establish cultural grants to support cultural promotion efforts. This could involve creating funds aimed at documenting indigenous practices associated with 'Egyat,' 'Lawa,' and 'Inayan' through mediums such as local films, books, or digital archives, ensuring their preservation for future generations. In the city of Baguio, where they hold a local film festival, these cultural practices could be utilized as a theme for the event or serve as its basis community, from taxi drivers and educators to law enforcers and other professions.
3. For future researchers to study the Inyan practices of other provinces in the Cordillera and to extract the treasures, values and information behind these practice. They may also look for the factors that affect the practice of inayan.

Abbreviations

CAR	Cordillera Administrative Region
NEDA	National Economic Development Council
UNESCO	United Nations Educational, Scientific and Cultural Organization

Author Contributions

Beverly Banaken Laltoog is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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