

Binnadang as a Lived Moral and Cultural Practice: A Phenomenological-Thematic Study of Community Cooperation in an Indigenous Kankanaey Community

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ABSTRACT

Binnadang is an Indigenous communal practice deeply embedded in the everyday life of Kankanaey communities, reflecting shared labor, moral responsibility, and collective identity. This qualitative study explored how community members experience and sustain Binnadang in one of the Kankanaey Indigenous Community focusing on motivations for participation, contemporary challenges, contributions to community unity, and strategies that help sustain the practice. Guided by a phenomenological–thematic approach, the study involved in depth, face to face interviews with ten adult and elder community members who have actively participated in Binnadang. Data were collected using a semi structured interview guide, transcribed verbatim from Kankanaey, translated into English, and analyzed thematically through a Colaizzi informed process emphasizing participants lived meanings.

Findings revealed that motivation to practice Binnadang is rooted in moral conscience, intergenerational learning, emotional attachment, reciprocal responsibility, and a strong sense of identity as *Ipugaw*. Participants described challenges not as rejection of the practice but as negotiations shaped by time and livelihood demands, aging and bodily limitations, weather conditions, lifestyle changes, technological influences, and occasional interpersonal misunderstandings. Despite these challenges, Binnadang was consistently experienced as a foundation of community unity through shared labor, cooperation, strengthened relationships, efficient completion of communal work, and support for community progress. Sustainability of the practice was linked to open communication, collective decision making, leadership by example, household level teaching, and mutual understanding.

The study highlights Binnadang as a lived moral and cultural practice that adapts to contemporary realities while maintaining its core communal values. Findings contribute to understanding Indigenous cooperation beyond formal structures and offer insights for community based cultural preservation, education, and local development initiatives.

Keywords: Binnadang, Indigenous practices, community cooperation, phenomenological thematic analysis, Kankanaey, Benguet

INTRODUCTION

Across many Indigenous societies worldwide, collective helping practices function not merely as mechanisms of labor exchange but as lived expressions of moral responsibility, relational identity, and cultural continuity. These practices operate within Indigenous Knowledge Systems and Practices (IKSP), where social cooperation emerges from relational obligations embedded in shared histories, land, and community life rather than formal institutional regulation. Indigenous epistemologies conceptualize cooperation not as an individual decision governed by rational calculation but as a moral orientation grounded in relational ethics, where the wellbeing of the self is inseparable from the well-being of others (Simpson, 2017; Kirmayer et al., 2019). Such practices

reflect alternative ways of knowing and organizing social life, challenging dominant Western frameworks that interpret cooperation primarily through utilitarian, structural, or economic lenses.

In the Philippine context, Indigenous communities in the Cordillera Administrative Region maintain distinct communal helping practices that reflect their ancestral social organization and moral worldviews. Among Kankanaey Indigenous communities, one such practice is Binnadang, a culturally embedded system of voluntary mutual assistance enacted during agricultural labor, house construction, wakes and funerals, weddings, community infrastructure work, crisis response, ritual events, and everyday informal helping. Binnadang operates not through codified rules or formal enforcement but through shared moral consciousness, reciprocal responsibility, and collective identity. Participation is understood as a natural expression of belonging, where helping others affirms one's identity as Ipugaw and sustains the relational fabric of the community. In this sense, Binnadang represents not merely a functional system of cooperation but a lived moral and cultural practice that embodies Indigenous relational ontology.

This relational orientation aligns with Indigenous ethical frameworks that conceptualize personhood as fundamentally interdependent. Indigenous relational ethics emphasize responsibility to others, where moral action arises from relational awareness rather than external obligation (Wilson, 2008; Kovach, 2021). Helping practices such as Binnadang emerge from this ethical foundation, reflecting an embodied understanding of mutual care rooted in collective existence. Such practices illustrate how Indigenous communities sustain social cohesion through everyday enactments of relational responsibility, reinforcing trust, reciprocity, and collective resilience.

Within the Philippines, Indigenous Knowledge Systems and Practices are formally recognized under the Indigenous Peoples Rights Act of 1997 (Republic Act No. 8371), which affirms the right of Indigenous Peoples to preserve and develop their cultural traditions, social institutions, and knowledge systems. IKSP encompasses communal practices that regulate social relationships, guide moral conduct, and sustain community life across generations. Binnadang, as an Indigenous communal practice, falls within this framework as a culturally transmitted system of cooperation that reflects ancestral knowledge and relational ethics. Recognizing such practices is not only a matter of cultural preservation but also an affirmation of Indigenous epistemologies as valid and meaningful ways of organizing social life.

Despite this recognition, Indigenous communal practices are increasingly situated within contemporary social contexts shaped by economic transitions, technological change, and evolving livelihood patterns. Semi rural Indigenous communities today often navigate mixed traditional and modern livelihoods, balancing agricultural subsistence with wage labor and formal employment. These shifts introduce new temporal constraints and social dynamics that influence how communal practices are enacted and sustained. Research on community cooperation has identified time pressures, economic demands, and changing social structures as factors that shape participation in collective activities (Ensor et al., 2021; Aldrich & Meyer, 2015). However, such research often interprets these practices through structural or functional frameworks, emphasizing outcomes such as efficiency, resilience, or social capital while overlooking their deeper moral and experiential dimensions.

Existing scholarship on communal cooperation frequently draws upon social capital theory, which emphasizes the role of trust, networks, and reciprocity in facilitating collective action (Putnam, 2000; Woolcock, 2018). While these frameworks provide valuable insight into the structural dynamics of cooperation, they remain limited in explaining how individuals experience communal helping as a moral and relational practice embedded in cultural identity. Indigenous communal practices such as Binnadang cannot be fully understood solely through structural analysis because their persistence is rooted not only in social networks but in lived moral commitments shaped by Indigenous epistemology.

Similarly, studies on Filipino communal cooperation have often focused on the concept of bayanihan as a national cultural symbol of collective helping (Rivera, 2021; Basinillo et al., 2024). While bayanihan provides a useful conceptual reference, it represents a broad national construct that does not fully capture the localized, culturally specific meanings embedded in Indigenous communal practices such as Binnadang. The emphasis on bayanihan risks homogenizing diverse Indigenous traditions and obscuring the unique epistemological and moral

foundations of localized communal practices. Indigenous helping systems must therefore be examined within their specific cultural and relational contexts to understand their lived meanings and contemporary significance.

Recent Indigenous scholarship has emphasized the importance of examining Indigenous practices as epistemological systems rather than merely cultural artifacts. Indigenous knowledge is produced and transmitted through lived practice, where knowledge emerges from participation in relational networks and communal life (Battiste, 2013; Kovach, 2021). Helping practices such as Binnadang function as epistemological sites where moral knowledge, relational responsibility, and cultural identity are continuously enacted and reproduced. Participation in such practices allows individuals to learn and embody Indigenous values through experience, reinforcing cultural continuity across generations.

Intergenerational transmission plays a central role in sustaining Indigenous communal practices. Research on Indigenous learning emphasizes that cultural knowledge is transmitted through observation, participation, and relational engagement rather than formal instruction (Rogoff, 2014; McGregor et al., 2018). Through repeated exposure to communal helping, individuals internalize relational ethics and develop a moral orientation toward collective responsibility. This process reflects Indigenous pedagogical traditions where learning occurs through lived experience, reinforcing the continuity of communal practices such as Binnadang.

At the same time, Indigenous communal practices are not static traditions frozen in time but dynamic practices that adapt to changing social conditions. Contemporary Indigenous communities negotiate the continuity of ancestral practices within evolving social and economic realities. Research on Indigenous resilience demonstrates that communal practices persist not by resisting change but by adapting while maintaining core relational values (Kirmayer et al., 2019). This adaptive continuity allows practices such as Binnadang to remain meaningful and relevant within modern contexts.

Despite growing recognition of Indigenous knowledge systems, there remains limited empirical research that examines Indigenous communal helping practices as lived moral and epistemological experiences. Existing studies often focus on structural or developmental aspects of cooperation, emphasizing measurable outcomes while neglecting the subjective meanings that sustain participation. Few studies have examined how Indigenous community members themselves interpret, experience, and sustain communal practices within contemporary contexts. This gap is particularly evident in the Cordillera region, where localized Indigenous communal practices such as Binnadang remain underrepresented in scholarly literature.

Moreover, while communal helping practices have been widely documented across Indigenous cultures globally, there is a lack of phenomenological research that captures the lived experience of such practices within Philippine Indigenous communities. Phenomenology offers a methodological approach that prioritizes participants' lived meanings, allowing researchers to examine how individuals experience and interpret social practices within their everyday lives (van Manen, 2016). This approach is particularly appropriate for studying Indigenous communal practices because it foregrounds Indigenous voices and respects Indigenous epistemology as expressed through lived experience.

The present study addresses this gap by examining Binnadang as a lived moral and cultural practice within an anonymized Kankanaey Indigenous community in Benguet, Philippines. Situated within a semi rural agricultural community characterized by mixed traditional and modern livelihoods, the study explores how community members experience, interpret, and sustain Binnadang amid contemporary social conditions. Grounded in Indigenous relational ethics and IKSP, the study approaches Binnadang not merely as a functional system of labor exchange but as an Indigenous epistemological practice through which moral knowledge, relational responsibility, and collective identity are enacted.

The researchers' familiarity with Cordilleran Indigenous cultural contexts provided interpretive sensitivity while maintaining reflexive awareness of analytic boundaries, ensuring that participants' meanings remained central to interpretation. This positional awareness supports culturally grounded analysis while maintaining methodological rigor.

Specifically, this study seeks to understand the lived experience of Binnadang by examining the motivations that sustain participation, the challenges encountered in contemporary practice, the ways in which Binnadang contributes to community unity, and the strategies through which the practice is sustained across generations. By foregrounding participants' lived experiences, the study contributes to a deeper understanding of Indigenous communal practices as dynamic epistemological systems that sustain moral life and social cohesion.

In doing so, the study advances Indigenous scholarship by demonstrating how communal helping practices function not merely as cultural traditions but as lived epistemologies that embody Indigenous relational ethics. The findings contribute to broader discussions on Indigenous knowledge systems, cultural continuity, and community resilience, while affirming the epistemological validity of Indigenous ways of knowing and organizing social life. Through phenomenological inquiry, this research centers Indigenous voices and experiences, offering insight into how ancestral practices such as Binnadang continue to sustain communal life within contemporary Indigenous communities.

Grounded in Indigenous Knowledge Systems and Practices and relational ethics, this study seeks to examine Binnadang as a lived moral and cultural practice within an Indigenous Kankanaey community in Benguet, Philippines. Rather than interpreting communal cooperation solely through structural or functional perspectives, the study foregrounds Indigenous epistemology by examining how Binnadang is experienced, interpreted, and sustained by community members themselves. By centering lived experience, the study contributes to Indigenous scholarship that affirms communal helping practices as epistemological expressions of relational responsibility, moral identity, and cultural continuity.

Specifically, the study explores how participation in Binnadang is shaped by internal motivations, negotiated within contemporary social realities, enacted as a foundation of community unity, and sustained across generations through relational and cultural processes. Through phenomenological inquiry, the study seeks to illuminate how Indigenous communal cooperation persists as a dynamic and meaningful practice within contemporary Indigenous life.

Guided by this purpose, the study addressed the following research questions:

1. What motivates community members to continue practicing Binnadang?
2. What challenges do community members encounter in practicing Binnadang in contemporary contexts?
3. How does Binnadang contribute to community unity and cooperation?
4. What strategies sustain and strengthen the practice of Binnadang across generations?

This study is grounded in an Indigenous relational epistemological framework that understands Binnadang as a lived moral and cultural practice embedded within Indigenous Knowledge Systems and Practices. Rather than conceptualizing communal cooperation as a linear causal process, the framework situates Binnadang within a relational system where moral motivations, lived challenges, communal outcomes, and sustaining strategies are interconnected dimensions of lived experience.

Indigenous epistemology emphasizes relationality as the foundation of knowledge and moral action, where individuals understand themselves as inherently connected to others within a network of reciprocal responsibility (Wilson, 2008; Kovach, 2021). Within this relational ontology, helping is not merely a voluntary act but an expression of moral identity and belonging. Binnadang emerges from this relational foundation as a lived epistemological practice through which community members enact and sustain collective responsibility.

The framework conceptualizes Binnadang as the central lived phenomenon shaped by four interrelated experiential dimensions.

Conceptual Framework of the Study on *Binnadang*

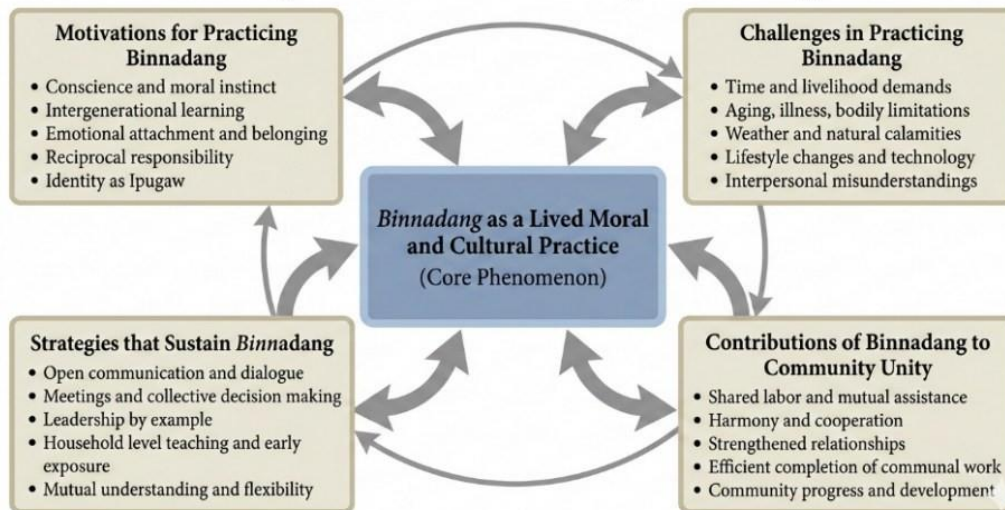


Figure 1. Figure 1. Cyclical Relational Framework of Binnadang. The findings are organized within a cyclical relational framework (Figure 1), where motivations initiate participation, challenges shape engagement, communal unity reinforces practice, and sustaining strategies enable continuity, feeding back into renewed motivation.

The first dimension, motivations for participation, reflects internal moral and relational drivers such as conscience, intergenerational learning, emotional attachment, reciprocal responsibility, and identity as Ipugaw. These motivations represent the internalized moral orientation that sustains participation without formal enforcement. Indigenous relational ethics emphasizes that moral responsibility emerges from relational awareness rather than external obligation, reinforcing participation as an expression of lived identity.

The second dimension, contemporary challenges, reflects the lived realities that shape how Binnadang is practiced within changing social conditions. These include livelihood demands, technological influences, physical limitations, environmental conditions, and shifting generational engagement. Rather than representing a decline in cultural values, these challenges reflect the ongoing negotiation of Indigenous practices within contemporary contexts.

The third dimension, communal unity and cooperation, represents the relational outcomes of participation in Binnadang. Through shared labor and mutual assistance, Binnadang strengthens social relationships, reinforces trust, promotes collective efficacy, and sustains social cohesion. Within Indigenous relational ontology, unity is not a preexisting condition but an outcome continuously produced through relational practice.

The fourth dimension, sustaining strategies, reflects the relational processes through which Binnadang persists across generations. These include intergenerational teaching, leadership by example, collective communication, cultural modeling, and adaptive flexibility. These sustaining mechanisms reflect Indigenous pedagogical processes where knowledge is transmitted through lived participation and relational engagement.

These four experiential dimensions operate within a cyclical relational process. Motivations encourage participation in Binnadang, participation encounters contemporary challenges, sustained participation reinforces communal unity, and communal unity strengthens cultural continuity, which in turn reinforces moral motivations. This cyclical process reflects Indigenous epistemology, where knowledge, identity, and practice are continuously reproduced through lived relational experience.

The conceptual framework guided the organization of data collection, thematic analysis, and interpretation by situating participants' lived experiences within an Indigenous relational epistemological system. It provided a structure for understanding how Binnadang persists not merely as a cultural tradition but as a living moral and epistemological practice within contemporary Indigenous community life.

METHODOLOGY

Research Design

This study employed descriptive phenomenology to examine the lived meanings of Binnadang as experienced by participants within their community context. The approach was selected to foreground participants' descriptions of experience while minimizing the imposition of external interpretive frameworks. Data analysis followed Colaizzi informed procedures, moving from significant statements to formulated meanings and thematic clustering. Interpretation was applied cautiously during the formulation of meanings, with continuous return to participants' original expressions to preserve descriptive fidelity. The goal was not to reinterpret Binnadang through abstract theorization, but to articulate its essential structure as it is lived and understood by community members.

Researcher Reflexivity and Bracketing

To support descriptive phenomenological rigor, the researchers engaged in bracketing through structured reflexive practice. Prior assumptions about Binnadang, including cultural familiarity and prior exposure, were documented before data collection and revisited throughout analysis. During coding and theme development, analytic decisions were repeatedly checked against verbatim transcripts and field notes to avoid imposing pre existing interpretations. Disagreements in meaning formulation were resolved by returning to the original participant statements and examining them within their immediate conversational context. This process supported disciplined attention to participants' lived descriptions while maintaining awareness of the researchers' positional influence.

Research Locale

The study was conducted in a rural Indigenous Peoples community located in the Cordillera region of Northern Philippines. The specific name of the community and its exact geographic identifiers are withheld to maintain anonymity while preserving the integrity of the cultural and social context. The community is officially recognized as an Indigenous Peoples community, where traditional practices continue to play a significant role in shaping everyday social life.

The community is predominantly Kankanaey. The term *Ipugaw*, used throughout the study, is a Kankanaey term meaning "people" and reflects a collective identity rather than a narrow ethnic label. In this context, Binnadang is not treated as a symbolic or ceremonial practice but as a regularly enacted form of mutual assistance embedded in daily life. It is commonly observed during communal labor, family and community needs, and other situations that require collective effort. This ongoing and lived practice makes the community particularly suitable for examining Binnadang as a moral and cultural practice.

Although specific population figures and household counts were not established for this study, the community is characterized by close social relationships and shared cultural values. Social interaction is frequent, and community members are generally familiar with one another. This social familiarity enables practices such as Binnadang to function through trust, reciprocity, and shared responsibility. These characteristics are well suited to phenomenological inquiry, as participants' experiences are shaped within a common social and cultural environment.

Geographically, the community is situated in a mountainous area, which influences mobility, livelihood activities, and access, especially during adverse weather conditions. Despite these physical features, the community remains accessible. The terrain and environmental conditions are relevant to the study, as they shape both the practice of Binnadang and the challenges encountered by community members in sustaining communal activities.

The researchers' relationship to the locale was both insider and outsider in nature. Some researchers are members of similar Indigenous communities or have close familiarity with the cultural context, while others do not reside in the community. This positionality allowed for cultural sensitivity and understanding while maintaining

analytical distance. Reflexivity was consistently practiced to ensure that interpretations remained grounded in participants' narratives rather than researchers' personal assumptions.

The anonymized community was selected as the research locale due to the strong and continuing practice of Binnadang, the accessibility of participants, and the cultural significance of the practice within everyday community life. These factors provided a rich and appropriate context for examining how Binnadang is experienced, negotiated, and sustained amid contemporary community conditions

Participants of the Study

The participants of this study consisted of ten (10) community members who have direct and sustained experience in practicing Binnadang. All participants took part in individual in depth interviews. No focus group discussion participants were included in this phase of the study, resulting in a total of ten unique participants. The selection of participants was guided by the purpose of the study, which sought to understand Binnadang as a lived moral and cultural practice from the perspectives of those actively involved in it.

Participants were composed of community elders and adult community members, all of whom were 30 years old and above. This age group was intentionally included because older adults are recognized as key bearers of cultural knowledge and long-standing communal practices. Their experiences provided rich insights into the continuity, challenges, and transformation of Binnadang over time. No minors were included in the study.

Gender representation among participants was mixed and roughly balanced, allowing for perspectives from both male and female community members. This balance supported a more comprehensive understanding of how Binnadang is experienced across genders within the community.

Participants' length of residence in the community varied. Some were lifelong residents, while others were long term residents who had spent a significant portion of their lives in the community. Consistent with the scope and delimitation of the study, participants were required to have sufficient familiarity with community life and communal practices. This ensured that their accounts were grounded in lived experience rather than brief or peripheral exposure.

All participants were regular participants in Binnadang and included individuals who were recognized contributors, such as elders and adults or those frequently involved in organizing or participating in communal activities. Prior participation in Binnadang was a required criterion, as the study focused on understanding the practice from the perspective of those who actively engage in it.

Participants were identified through a combination of researcher identification and voluntary participation. Community members who met the inclusion criteria were invited to participate and were free to accept or decline without any obligation. All participants were fully informed about the purpose and procedures of the study and provided consent prior to data collection. Of the ten (10) participants, eight (8) consented to the use of their real names, while two (2) opted to use pseudonyms to ensure privacy and confidentiality. No participant withdrew or declined participation once the study began.

Through the selection of these participants, the study was able to gather rich, experience-based accounts that supported a phenomenological–thematic exploration of Binnadang as a lived communal practice. The sample size was determined based on phenomenological sufficiency rather than statistical representation. Data collection and analysis proceeded iteratively, with attention to the recurrence of meaning patterns across participant accounts. Sufficiency was reached when subsequent interviews reinforced existing thematic structures without generating substantially new meaning units relevant to the research questions. The stability of thematic clustering and consistency of experiential descriptions across participants supported the adequacy of the sample.

Research Instruments

The primary research instrument used in this study was a semi-structured interview guide designed to elicit participants lived experiences of Binnadang. The instrument was developed to support a phenomenological–

thematic inquiry by allowing participants to describe meanings, practices, and reflections in their own words, while ensuring alignment with the research questions of the study.

The interview guide consisted of 21 main questions, organized according to the four research questions. The questions were open-ended and focused on participants' motivations for practicing Binnadang, challenges encountered in participation, contributions of Binnadang to community unity, and strategies that help sustain the practice. This structure ensured that the instrument remained focused on the core phenomenon while allowing flexibility for participants to elaborate on experiences they considered most meaningful.

This study utilized individual interviews only as the method of data collection. No Focus Group Discussion (FGD) was conducted. The decision to rely solely on interviews was made to allow participants to freely and deeply share their personal lived experiences without influence from group dynamics. This approach was considered appropriate for a phenomenological inquiry, which emphasizes individual meaning-making and personal reflection.

The interview guide was originally written in English. During data collection, questions were translated orally into the participants' preferred language to ensure clarity, comfort, and cultural appropriateness. This allowed participants to express their experiences more accurately and reduced the risk of misinterpretation. The translation was done flexibly during interviews, depending on participants' responses and level of familiarity with English.

Prior to data collection, the research instrument underwent expert review. The interview guide was evaluated by the research adviser to assess clarity, relevance, and alignment with the research questions. Revisions were made based on this review to improve the flow and comprehensibility of the questions. In addition, the guide was informally checked for clarity to ensure that questions could be easily understood by participants. Although the instrument was not pilot tested, this review process strengthened its appropriateness and credibility.

During data collection, the researchers exercised flexibility in using the instrument. Some questions were rephrased to enhance understanding, and additional follow-up questions were asked when participants shared relevant experiences or insights. These adjustments were made to deepen understanding and remain responsive to participants' narratives, consistent with qualitative research practice. Such flexibility enriched the data while maintaining alignment with the research objectives.

Interviews were audio-recorded using a mobile phone, with participants' consent, to ensure accurate capture of responses. Field notes were also taken during and after the interviews to document contextual details, non-verbal cues, and initial reflections that supported later analysis. Together, the interview guide, audio recordings, and field notes constituted the primary tools through which data were generated for analysis

Data Collection Methods

Data were collected through face to face, one on one, in depth interviews with community members who actively practice Binnadang. This method was selected to allow participants to narrate their lived experiences in detail and in their own terms, consistent with the phenomenological–thematic orientation of the study. Individual interviews were appropriate for eliciting personal meanings, reflections, and interpretations related to communal cooperation without influence from group dynamics.

Each interview lasted approximately 15 minutes to 20 minutes, and the duration was fairly consistent across participants. This length provided sufficient time for participants to reflect on their experiences while maintaining focus on the research questions. All participants took part in one interview session only, and no follow up interviews were conducted.

Interviews were conducted in mixed settings, including participants' homes and community spaces, depending on availability and preference. The specific location for each interview was determined through mutual agreement between the researchers and the participants to ensure comfort, privacy, and convenience. Conducting interviews in familiar environments supported open and natural conversation.

The dominant language used during data collection was Kankanaey, allowing participants to express their experiences accurately and comfortably. Although the interview guide was originally prepared in English, questions were translated orally during the interviews. This flexible translation ensured clarity and cultural appropriateness while maintaining alignment with the intent of each question. During transcription, participants' responses were preserved verbatim in the original language before translation and analysis.

Data collection was conducted over several weeks, allowing the researchers adequate time to engage with participants and to manage scheduling without rushing the process. No specific sequencing of interviews was planned, as participants were interviewed based on availability rather than order or role.

During interviews, researchers served both as interviewers and observers. One researcher primarily facilitated the interview, while another took field notes documenting contextual details, nonverbal cues, and situational observations that could support interpretation during analysis. These observations were used to complement verbal data and provide contextual depth.

Although the interviews did not involve emotionally distressing situations or sensitive community issues, the researchers remained attentive to participants' comfort throughout the process. Provisions were in place to pause, rephrase questions, or discontinue interviews if needed. This ensured that data collection was conducted respectfully and ethically.

Through these data collection methods, the study gathered rich, context grounded narratives that formed a solid foundation for the phenomenological–thematic analysis of Binnadang as a lived moral and cultural practice.

Data Analysis Procedure

The data collected from interviews were analyzed using a phenomenological–thematic approach, informed by Colaizzi's method. The purpose of the analysis was to understand how participants experienced and made meaning of Binnadang as a lived moral and cultural practice. Analysis focused on capturing shared meanings across participants while remaining grounded in their actual statements.

The first step of analysis involved familiarization with the data. Audio recordings were transcribed verbatim, preserving participants' exact words, including local language expressions. The researchers repeatedly read the transcripts to gain a holistic understanding of participants' accounts and to become immersed in the data. This step helped ensure that analysis was grounded in the context and tone of participants lived experiences.

Next, significant statements related to the practice of Binnadang were identified and extracted from the transcripts. These statements were selected based on their relevance to the research questions, particularly those that reflected motivations, challenges, experiences of unity, and strategies for sustaining the practice. Care was taken to reproduce statements exactly as spoken, without paraphrasing or interpretation at this stage.

The extracted significant statements were then organized into a Colaizzi informed phenomenological–thematic table, where each statement was accompanied by an English translation when necessary and a formulated meaning. The formulated meanings represented the researchers' interpretive understanding of what the statement revealed about participants lived experiences, while remaining faithful to the original expression.

Following this, formulated meanings were clustered into themes and subthemes through thematic analysis. Patterns across participants' accounts were examined, and related meanings were grouped together to form coherent subthemes. These subthemes were then organized under broader superordinate themes corresponding to each research question. This step allowed the researchers to move from individual experiences to shared meanings while maintaining a clear audit trail.

Throughout the analysis, the researchers engaged in reflexive checking, revisiting the original transcripts to ensure that themes accurately reflected participants' accounts. The themes and subthemes were refined through comparison across transcripts and discussion among the researchers. The final themes were used to structure the integrated Results and Discussion in Chapter IV and to guide the synthesis presented in Chapter V.

This data analysis procedure ensured that findings were systematically derived, transparently documented, and firmly grounded in participants lived experiences. The combination of phenomenological sensitivity and thematic organization allowed the study to capture both depth and coherence in understanding Binnadang as a lived communal practice.

Data Validation

Data validation procedures were employed to ensure that the findings of the study accurately represented participants lived experiences of Binnadang and that interpretations were grounded in the data. Validation focused on verifying accuracy, strengthening credibility, and maintaining transparency throughout the research process.

Member checking was conducted after the analysis phase. Participants were asked to review their transcripts and to confirm whether the interpretations and themes reflected their experiences and intended meanings. This process allowed participants to clarify statements, affirm interpretations, and provide confirmation that the findings resonated with their perspectives. Feedback from participants supported the credibility of the themes and ensured that meanings were not misrepresented or taken out of context.

Transcript verification was carried out by the student researchers themselves. Audio recordings were carefully listened to while reviewing the transcripts to ensure accuracy and completeness. Errors in transcription were corrected, particularly in sections involving local language expressions and nuanced responses. This step helped preserve the integrity of participants' exact statements, which formed the basis of subsequent analysis.

Peer and adviser review further strengthened data validation. The research adviser reviewed sample transcripts, extracted significant statements, and the developed themes and tables. This review provided an external check on the analytical process and helped ensure that interpretations were logical, coherent, and grounded in the data. Suggestions from the adviser were incorporated to refine clarity and alignment with the research questions.

Triangulation was addressed through the use of multiple forms of data within a single method. While the primary data source consisted of individual in depth interviews, field notes taken during and immediately after each interview were used to capture contextual cues, nonverbal expressions, and situational dynamics. These supplementary records supported analytic verification by allowing comparison between participants' verbal accounts and observed interactional context. No focus group discussion or additional data collection method was conducted. An audit trail was maintained throughout the research process. Copies of transcripts, coding and thematic tables, and successive versions of analysis drafts were systematically kept. This documentation provides transparency and allows the analytical process to be traced from raw data to final themes. Maintaining these records supports dependability and demonstrates that findings were derived through a systematic and documented procedure.

Reflexive validation was practiced as part of the analytical process. The researchers discussed interpretations among themselves and revisited transcripts whenever uncertainty arose regarding meanings or thematic placement. This reflexive engagement helped minimize personal bias and ensured that themes remained grounded in participants' accounts rather than researchers' assumptions.

Finally, negative case checking was undertaken during analysis. Statements that did not immediately fit dominant themes were examined closely and discussed among the researchers. Rather than being disregarded, these statements were used to refine and strengthen thematic boundaries, contributing to a more nuanced and credible interpretation of the data.

Through these data validation procedures, the study ensured that its findings are credible, transparent, and firmly grounded in participants lived experiences, consistent with qualitative and phenomenological research standards.

Ethical Considerations

Ethical principles were carefully observed throughout the conduct of this study to protect the rights, dignity, and well-being of all participants. Given that the research involved community members sharing personal and culturally grounded experiences of Binnadang, particular attention was given to informed consent, confidentiality, voluntary participation, and cultural respect.

Prior to data collection, participants were clearly informed about the purpose of the study, the nature of their involvement, and the types of questions that would be asked. Participation was strictly voluntary. Each participant was given the opportunity to ask questions and to decide freely whether to take part in the study. Informed consent was obtained before conducting interviews and the focus group discussion, and participants were reminded that they could withdraw from the study at any point without any negative consequences.

Confidentiality and anonymity were ensured throughout the research process. Participants' real names were not used in transcripts, tables, or the manuscript. Instead, pseudonyms or codes were assigned to protect their identities. Audio recordings, transcripts, and related documents were stored securely and were accessible only to the researchers. Any identifying information shared during data collection was excluded from the analysis and reporting of findings.

Respect for participants and the community context guided all interactions during data collection. Interviews and the focus group discussion were conducted in a manner that was sensitive to cultural norms and local practices. The use of participants' preferred language allowed them to express their experiences accurately and comfortably. Care was taken to avoid questions or discussions that could cause discomfort, embarrassment, or harm.

The researchers also practiced ethical reflexivity throughout the study. Personal assumptions and biases were consciously examined and bracketed to the extent possible, allowing participants' meanings to guide the analysis. Interpretations were grounded in participants' actual statements to avoid misrepresentation or distortion of their experiences. The study sought to represent Binnadang respectfully as a lived communal practice, avoiding judgmental or deficit-oriented portrayals.

These ethical considerations ensured that the research was conducted responsibly and with integrity. By prioritizing participants' rights, cultural sensitivity, and transparency, the study upheld ethical standards appropriate for qualitative research and contributed to the credibility and trustworthiness of the findings.

RESULTS AND DISCUSSION

Binnadang as a Lived Moral and Cultural Commitment

Binnadang is experienced by community members not simply as a cultural practice but as a lived moral commitment that guides everyday conduct. Participants consistently described their motivation to engage in Binnadang as arising from internal dispositions rather than external pressure, formal rules, or institutional enforcement. Helping others is portrayed as something that feels naturally appropriate in moments of need, reflecting deeply held values that shape how individuals understand responsibility within the community.

This moral commitment is learned and reinforced through repeated participation over time. Respondents did not describe a single moment when they were taught why Binnadang matters; instead, they emphasized growing up within a social environment where helping was routinely practiced. Through constant exposure to communal cooperation, Binnadang became embedded in their moral consciousness, forming part of what they consider normal and expected behavior. Motivation, therefore, is cultivated gradually through lived experience rather than imposed instruction.

Emotional engagement further strengthens this commitment. Participants frequently linked their willingness to help with feelings of care, concern, and affection for fellow community members. These emotional ties transform

Binnadang from an abstract value into a relational practice enacted through concrete acts of assistance. Helping becomes a way of maintaining relationships, expressing empathy, and affirming solidarity within the community.

At the same time, motivation is sustained through a shared understanding of reciprocal responsibility. Community members recognize that participation in Binnadang contributes to a collective system of care that supports everyone during times of need. This expectation of mutual help is not transactional but moral, grounded in trust and collective memory. Individuals help not because they are compelled to do so, but because they believe in the continuity of communal support.

Binnadang functions as an expression of identity and belonging. To participate is to enact what it means to be part of the community and, more specifically, to be Ipugaw. Helping others is not merely an action but a reflection of who one is within the social and moral landscape of the community. This superordinate theme captures motivation as internal, learned, emotional, and relational, highlighting Binnadang as a way of life that is continuously lived rather than a tradition that is simply preserved.

Subtheme 1.1: Conscience and Moral Instinct as Drivers of Participation

Community members consistently describe their motivation to participate in Binnadang as arising from an internal moral orientation rather than from obligation, instruction, or expectation of reward. Helping others is portrayed as something that occurs almost automatically when a need is perceived, suggesting that moral judgment and action are closely intertwined. Participants do not frame their decisions in terms of weighing benefits or consequences, but as responses that feel immediately appropriate within the social context of the community.

This internal moral orientation reflects a form of ethical self-regulation developed through lived experience. Rather than relying on explicit rules, individuals act based on conscience and instinct shaped by long term participation in communal life. The language used by participants emphasizes feelings and impulses, indicating that moral motivation operates at an affective and embodied level. Participation in Binnadang is therefore grounded in an internal sense of responsibility that guides behavior without the need for external prompting.

One participant expressed this moral instinct clearly: “Din makitapiam si binnadang eh... din ngay wada sin layad... instinct di esay ipugaw... konsensya.” (Joining Binnadang comes from love, instinct, and conscience as an Ipugaw, -Aldrie)

This statement was shared while reflecting on why individuals continue to help even when it requires effort or sacrifice. The participant emphasizes layad (love), instinct, and konsensya (conscience) as the sources of action, indicating that participation flows from internal moral awareness. Helping is described as something felt rather than reasoned, suggesting that moral judgment is closely linked to emotional and intuitive response.

The context of this account reveals how conscience functions as a guide for action within the community. By associating instinct with being Ipugaw, the participant situates moral behavior within identity, where helping others becomes part of one’s sense of self. This framing suggests that Binnadang is sustained not through compliance but through internal alignment with shared values.

Another participant reinforced this understanding by distinguishing moral impulse from cultural obligation: “Baken laeng kultura... makonsensya kasin no way rigat sin ib-am tumulong ka.” (It is not just culture; you feel conscience when your fellow is in difficulty,)

This statement emerged during a discussion about whether Binnadang continues simply because it is a tradition. The participant explicitly rejects the idea that culture alone explains participation, pointing instead to conscience as the motivating force. The feeling of makonsensya reflects moral discomfort when one fails to act, suggesting that internal sanctions are more influential than external expectations.

Within this context, conscience operates as a self-regulating mechanism that sustains participation. Community members act not because they fear judgment, but because inaction produces moral unease. This internal accountability reinforces Binnadang as a moral practice embedded in personal ethics rather than imposed norms.

A similar perspective was shared by another respondent: “It can be personal or cultural but often stems from love and care for our fellows.” (Motivation comes from love and care for others, -Nina)

This statement highlights the emotional dimension of moral motivation. The participant acknowledges cultural influence but emphasizes love and care as central drivers. Helping is framed as a response to emotional connection rather than duty, reinforcing the idea that moral action in Binnadang is relational and affective.

Recent empirical research supports these interpretations. McNamara and Quinn (2019) found that in community-based settings, moral participation is often sustained through internalized ethical responsibility rather than formal rules. Their study shows that individuals engage in collective practices because they view helping as part of being a good member of the community, aligning closely with participants’ descriptions of conscience driven action.

Contemporary indigenous scholarship further emphasizes the role of relational ethics in motivating moral behavior. Kirmayer, Simpson, and Cargo (2019) argue that indigenous moral systems prioritize responsiveness to others, where ethical action emerges through emotional attunement and relational obligation. Similarly, Ansloos and Naicker (2021) demonstrate that helping practices in indigenous communities are sustained through embodied moral awareness shaped by shared history and lived relationships.

Recent work in moral psychology also reinforces the idea that moral action is often intuitive. Cushman, Young, and Greene (2019) provide empirical evidence that moral behavior frequently arises from fast, affective processes rather than deliberate reasoning. This supports participants’ accounts of instinctive participation, where conscience prompts action without conscious calculation.

These contemporary findings are conceptually anchored in earlier moral theory. Haidt’s social intuitionist model (2001), widely recognized as foundational, explains how moral intuition precedes conscious reasoning. While developed earlier, this framework continues to inform recent empirical studies on moral behavior and remains relevant when interpreted alongside current research. In the context of Binnadang, this theoretical perspective helps explain why participants experience helping as an immediate moral response rather than a deliberated choice.

This subtheme demonstrates that conscience and moral instinct play a central role in motivating participation in Binnadang. Helping others is experienced as an internal ethical response shaped by identity, emotional connection, and relational responsibility. The persistence of Binnadang is thus grounded in moral selfregulation, where individuals act because helping aligns with who they are and how they understand their place within the community.

Subtheme 1.2: Intergenerational Learning and Cultural Inheritance

Motivation to continue practicing Binnadang is deeply shaped by intergenerational learning, where values and practices are absorbed through lived experience rather than formal instruction. Participants consistently described learning to help others by watching elders and participating alongside them from an early age. This exposure cultivated familiarity with Binnadang long before individuals could explain its meaning, allowing motivation to develop gradually through everyday life.

Rather than recalling explicit lessons or reminders, respondents emphasized growing up in an environment where helping was routinely enacted. Through repeated observation and participation, Binnadang became part of what was considered normal behavior within the community. This process embeds moral orientation in practice, making participation feel natural and expected rather than imposed or taught through rules.

One participant articulated this experience clearly: “Mayat ay ituloy tako nabinnadang... namulatan tako ay kanan da... nakita tako sin kaninoninohan.” (It is good to continue Binnadang because this is what we grew up seeing from our elders, -Aldrie)

This statement was shared while reflecting on why Binnadang remains meaningful across generations. The phrase *namulatan tako* underscores that learning occurred through growing up within the practice. The emphasis on seeing elders engage in Binnadang highlights observation as the primary means of transmission, where values are learned by witnessing action rather than receiving explanation.

The context of this account reveals that elders serve as living examples of communal responsibility. Their actions demonstrate when and how to help, shaping younger members’ understanding of appropriate conduct. Through repeated exposure, helping becomes internalized as a moral norm embedded in daily life, reinforcing motivation without the need for reinforcement or sanction.

Another participant emphasized responsibility toward the next generation: “Din man tintinulong sin Binnadang tapno din sumarsaruno ay aapo... maadalanda.” (We help each other through Binnadang so that the next generation will learn it, -Mina)

This statement emerged during a discussion about sustaining Binnadang amid social change. The participant frames participation as both present action and future oriented responsibility. Helping is described as a way of teaching, where continued practice ensures that younger members encounter Binnadang as part of their lived environment.

The surrounding context suggests an awareness that cultural continuity depends on visibility. Values are not preserved through instruction alone but through consistent enactment. By participating, adults create learning opportunities for children, allowing moral understanding to develop through experience rather than abstraction.

Recent empirical studies support this interpretation of intergenerational transmission. Rogoff, Mejía Arauz, and Correa Chávez (2015) show that in many communities based and indigenous contexts, learning occurs through participation in shared activities rather than formal teaching. Children acquire values by observing and engaging alongside more experienced members, aligning closely with participants’ descriptions of learning Binnadang.

Contemporary indigenous education research further emphasizes lived practice as the foundation of cultural continuity. McGregor, Restoule, Johnston, and Archibald (2018) argue that indigenous knowledge systems are sustained through relational learning, where values are embodied in everyday action. This perspective reinforces participants’ emphasis on seeing elders practice Binnadang as central to motivation.

Studies on cultural transmission also highlight the role of habit formation. Nielsen and Haun (2016) explain that repeated participation in social practices shapes behavioral norms, making certain actions feel natural and self-evident over time. In the context of Binnadang, repeated exposure across generations cultivates a moral disposition toward helping that persists without explicit instruction.

These contemporary findings build on earlier sociocultural theory. Bourdieu’s concept of *habitus* (1977), recognized as foundational, explains how repeated social practices produce durable dispositions that guide action. Although developed earlier, this framework remains relevant when paired with recent empirical studies, helping explain how intergenerational exposure to Binnadang shapes moral orientation and motivation over time.

Taken together, this subtheme shows that motivation to practice Binnadang is sustained through intergenerational learning rooted in lived experience. By growing up within a community where helping is consistently modeled, individuals internalize Binnadang as part of their moral common sense. This process ensures continuity not through instruction or enforcement, but through shared life and repeated participation across generations.

Subtheme 1.3: Emotional Attachment, Belonging, and Reciprocal Responsibility

Motivation to continue practicing Binnadang is strongly sustained by emotional attachment to fellow community members and a shared sense of belonging. Participants described helping not only as morally appropriate but as

emotionally meaningful, rooted in affection, familiarity, and long-standing relationships. These emotional bonds make participation feel personally significant, transforming Binnadang into a relational practice rather than a mere communal obligation.

Belonging, as expressed in participants' accounts, is not abstract or symbolic. It is enacted through repeated acts of mutual assistance that affirm one's place within the community. Helping others becomes a way of maintaining relationships and reinforcing social ties, especially in contexts where shared history and daily interaction shape communal life. Emotional connection thus functions as a powerful motivator that sustains participation even when helping requires effort or sacrifice.

One participant expressed this sense of attachment in a simple but telling way: "Ever since... sha di nadakdake-an takos na" (Ever since, because this is where we grew up, - Lia)

This statement was shared while reflecting on why participation in Binnadang felt natural and unquestioned. The emphasis on "ever since" points to emotional continuity shaped by shared upbringing and collective memory. Helping others is tied to familiarity with people and place, reinforcing the idea that emotional attachment develops through shared life experiences.

The context of this account suggests that belonging strengthens motivation by creating a sense of rootedness. Individuals help because they feel connected to those around them, and participation affirms that connection. Binnadang, in this sense, becomes a space where emotional bonds are continually renewed through action.

Reciprocal responsibility further reinforces this motivation. Participants consistently described helping as part of a mutual understanding that support flows in both directions. This expectation is not framed as a calculated exchange but as a shared moral assurance embedded in community life.

One participant articulated this clearly: "Binnadang et tulong tulong... no sik a di mankasapulan sino tumulong en sik a." (Binnadang is helping each other; if you do not help, who will help you, - Rafe)

This statement emerged during a discussion on why participation matters even when individuals are busy. The rhetorical question highlights an awareness that community well-being depends on mutual care. Helping others affirms one's place within a network of relationships where support is expected to be available when needed.

The surrounding context reveals that reciprocal responsibility provides emotional security. Knowing that others will respond in times of need encourages continued participation, reinforcing trust and reducing feelings of isolation. Binnadang thus operates as a relational safety net sustained through shared commitment rather than formal agreement.

Another participant emphasized the everyday nature of this emotional and reciprocal engagement: "Natural ay kaugalian sin ili tako... uray baken pai minatayan." (It is a natural habit in our community, even beyond wakes, - Darren)

This statement highlights that emotional attachment and reciprocity are not limited to moments of crisis. Helping is woven into daily life, reinforcing belonging through routine acts of care. The ordinariness of Binnadang strengthens emotional bonds by making mutual assistance a regular part of interaction rather than an exceptional response.

Recent empirical research supports these interpretations. Holt Lunstad et al. (2015) demonstrate that strong social relationships and emotional connection significantly influence prosocial behavior and sustained participation in collective activities. Their findings show that individuals embedded in supportive networks are more likely to engage in helping behaviors over time.

Contemporary studies on social capital further emphasize the role of reciprocity and belonging. Aldrich and Meyer (2015) argue that emotional ties and mutual expectations form the foundation of community resilience, enabling collective practices to persist even under strain. These findings align with participants' descriptions of Binnadang as sustained through trust and shared responsibility.

Research on communal coping also highlights how emotional attachment motivates collective action. Lyons, Mickelson, Sullivan, and Coyne (2018) explain that shared emotional investment encourages individuals to respond to others' needs, strengthening cooperation and mutual support within communities.

These recent studies build on earlier relational ethics and social capital theory. Putnam's concept of social capital (2000), while foundational, remains influential in explaining how trust, reciprocity, and belonging motivate collective action. When paired with recent empirical research, this framework helps clarify why emotional attachment and reciprocal responsibility continue to sustain practices like Binnadang.

Taken together, this subtheme shows that emotional attachment, belonging, and reciprocal responsibility are central to motivating continued participation in Binnadang. Helping others affirms relationships, reinforces trust, and sustains a shared sense of community. Through everyday acts of care, Binnadang remains a lived expression of connection and mutual responsibility rather than a practice maintained through obligation alone.

Subtheme 1.4. Reciprocal responsibility and expectation of mutual help

Reciprocal responsibility emerged as a central motivational force that sustains participation in Binnadang. Community members described helping as part of an ongoing moral relationship rather than as a single act of generosity. Participation is shaped by the understanding that community life depends on shared responsiveness, where individuals remain attentive to one another's needs over time. This expectation of mutual help reinforces commitment, especially in contexts where uncertainty and vulnerability are part of everyday life.

Rather than framing reciprocity as a calculated exchange, participants emphasized it as a shared moral assurance embedded in communal relationships. Helping others is motivated by trust in the continuity of care within the community, not by immediate return. This relational understanding allows Binnadang to function as a collective support system that is activated through consistent participation rather than formal agreement.

One participant articulated this reciprocal logic clearly: "Dasana di kultura ay ipugaw ed idi... tumulong ka ta dumteng abuh sin awak mo tulongan daka." (This is our culture: help others so that when you need help, they will help you, - Bogs)

This statement was shared while reflecting on why Binnadang continues despite changing conditions. The participant links helping others to an expectation of future support, not as a demand but as a shared moral understanding. Reciprocity here is framed as cultural common sense, learned through lived experience rather than imposed obligation.

The context of this account highlights how reciprocal responsibility reduces fear and isolation. Knowing that help will be available in times of need encourages individuals to continue participating, even when circumstances make helping difficult. This shared expectation strengthens trust and reinforces the stability of communal relationships.

Another participant expressed this expectation more directly: "Binnadang et tulong tulong... no sik a di mankasapulan sino tumulong en sik a" (Binnadang is helping each other; if you do not help, who will help you, - Rafe)

This statement emerged during a discussion about the importance of participation. The rhetorical question emphasizes moral accountability rather than social pressure. Helping is framed as integral to belonging, where participation affirms one's place within a network of care.

The surrounding context suggests that reciprocal responsibility functions as an internal guide for behavior. Individuals recognize that withdrawing from Binnadang weakens communal ties and reduces collective capacity to respond to hardship. Participation is therefore motivated by awareness of interdependence rather than fear of exclusion.

A similar sentiment was shared by another respondent: “Aa aw pai tan no tumulong ta wada abeu da ay tumolong no datakoy man kasapulan. (Yes, because when we help, there will also be those who will help us when we are the ones in need, Isabel)

This statement was offered while reflecting on personal reasons for continuing to help. The participant highlights emotional reassurance derived from reciprocity, where helping others affirms the presence of mutual care. This expectation fosters emotional security and reinforces motivation.

Recent empirical studies support this interpretation of reciprocity as a foundation of collective participation. Aldrich and Meyer (2015) demonstrate that norms of mutual assistance strengthen community resilience by encouraging sustained cooperation. Their research shows that communities with strong reciprocal expectations are better able to mobilize collective support during times of need.

Contemporary work on social networks further emphasizes the role of reciprocity in sustaining participation. Lin (2017) explains that reciprocal ties promote trust and long-term engagement by reinforcing mutual obligation and shared responsibility. These findings align with participants’ descriptions of Binnadang as a relational system maintained through ongoing contribution.

Research on communal coping also highlights how shared expectations of support motivate helping behavior. Afifi, Hutchinson, and Krouse (2016) argue that individuals are more likely to engage in collective action when they believe support will be available reciprocally. This perspective helps explain why participants continue to invest in Binnadang despite personal constraints.

These recent studies build on earlier theories of reciprocity. Mauss’s concept of the gift (1925), recognized as foundational, explains how acts of giving create enduring social bonds that carry moral obligation. While developed earlier, this framework remains influential in contemporary research on mutual aid and collective support, providing a theoretical lens through which Binnadang’s reciprocal logic can be understood.

Taken together, this subtheme shows that reciprocal responsibility and expectation of mutual help play a vital role in motivating participation in Binnadang. Helping others affirms trust, reinforces interdependence, and sustains a shared system of care. Through ongoing reciprocal engagement, Binnadang persists as a moral relationship that binds community members together across time.

Subtheme 1.5. Sense of identity and belonging as Ipugaw

Participation in Binnadang is closely tied to how community members understand themselves as Ipugaw. Respondents described helping not simply as a moral act or cultural habit, but as an expression of who they are within the community. To participate in Binnadang is to enact belonging, making identity visible through action rather than declaration. Helping others affirms one’s place in the collective and reflects shared understandings of personhood and responsibility.

This sense of identity is not static or symbolic. It is continuously shaped and reinforced through everyday participation in communal life. Respondents framed Binnadang as something natural and expected, precisely because it aligns with their self-understanding as members of the community. Identity, in this sense, is lived and practiced, emerging through repeated engagement rather than inherited as an abstract label.

One participant articulated this connection between identity and participation clearly: “Din makitapiam si binnadang eh... instinct di esay ipugaw... konsensya.”(Joining Binnadang comes from instinct and conscience as an Ipugaw, - Aldrie)

This statement was shared while reflecting on why helping feels immediate and unquestioned. By describing participation as instinctive, the participant situates Binnadang within embodied identity. Helping is portrayed as something that flows naturally from being Ipugaw, suggesting that moral action and identity are inseparable.

The context of this account reveals that identity is affirmed through practice. Individuals come to recognize themselves as Ipugaw by acting in ways that align with communal values. Binnadang thus serves as a space where identity is continually enacted, reinforced through visible contribution to collective well being.

Another participant emphasized the everyday nature of this identity: “Natural ay kaugalian sin ili tako... uray baken pai minatayan” (It is a natural habit of our community, even beyond wakes, - Darren)

This statement emerged during a discussion on how Binnadang extends beyond specific events. The participant highlights that helping is embedded in ordinary life, reinforcing identity through routine practice. Being Ipugaw is not limited to ceremonial moments but is lived daily through mutual assistance.

The surrounding context suggests that identity is collective rather than individualistic. Participation in Binnadang affirms shared belonging, where helping others signals commitment to communal life. Absence from such practices is therefore felt not merely as non-participation but as distancing from collective identity.

Another respondent linked identity to upbringing and shared moral learning: “Tan nuka adi sha di insuron di napuan... tan no adi kamkaitapi si Binnadang et sino ngen di mantulong en sik a.” (Because this is what our parents taught us and where we grew up, this is our culture, and if you do not join Binnadang, who will help you when you are the one in need, - Rafe)

This statement was shared when explaining why Binnadang must be continued. The participant connects identity formation to upbringing and shared history, framing participation as both inheritance and responsibility. Helping others affirms one’s place within a moral community shaped by past generations.

Recent empirical research supports this understanding of identity as practice based. Wenger-Trayner and Wenger-Trayner (2015) explain that identity is formed through participation in communities of practice, where individuals become who they are by engaging in shared activities. Their work highlights how belonging is enacted through practice rather than asserted through labels.

Contemporary indigenous scholarship also emphasizes identity as relational and lived. Simpson (2017) argues that indigenous identities are constituted through responsibilities to land and community, enacted through everyday practices of care and reciprocity. This perspective aligns with participants’ descriptions of Binnadang as a way of living one’s identity rather than preserving tradition in isolation.

Research on cultural belonging further shows that participation in communal practices strengthens identity and social cohesion. Phinney and Ong (2016) found that engagement in culturally meaningful activities reinforces ethnic and community identity, particularly when practices involve collective responsibility and shared values.

These contemporary studies build on earlier sociocultural theory. Bourdieu’s concept of habitus (1977), recognized as foundational, explains how identity is shaped through internalized dispositions formed by repeated practice. While developed earlier, this framework remains relevant when paired with recent empirical research, helping explain how Binnadang becomes part of the embodied identity of being Ipugaw.

Taken together, this subtheme shows that motivation to practice Binnadang is inseparable from a sense of identity and belonging as Ipugaw. Helping others affirms who community members are, how they relate to one another, and where they belong. Through participation, identity is not only preserved but actively lived and renewed within the moral and cultural life of the community.

The findings for RQ1 show that community members’ motivation to continue practicing Binnadang is rooted in deeply internalized moral and cultural commitments. Participation emerges from conscience and moral instinct, where helping others is experienced as an immediate and appropriate response rather than a calculated decision. This moral orientation is shaped through intergenerational learning, as individuals grow up observing and participating in Binnadang, gradually internalizing it as part of everyday life. Emotional attachment and a strong sense of belonging further sustain motivation, making helping an expression of care, connection, and shared history. These motivations are reinforced through reciprocal responsibility, where trust in mutual support

encourages continued participation. Binnadang also functions as a key expression of identity and belonging as Ipugaw, where helping others affirms who individuals are within the community. Together, these interrelated motivations position Binnadang not as an obligation to be fulfilled, but as a lived way of being that continues through practice, relationships, and shared moral understanding.

Negotiating Binnadang Amid Contemporary Life Constraints

Community members describe the challenges of practicing Binnadang as conditions that complicate participation rather than as reasons for disengagement. Respondents consistently expressed continued commitment to the value of Binnadang while acknowledging that participation has become more difficult to sustain under present circumstances. These challenges are narrated as lived tensions that arise when long standing communal practices intersect with changing patterns of work, responsibility, and daily life.

One of the most salient features of these challenges is the pressure of time. Participants explained that livelihood demands, household responsibilities, and fixed schedules shape how much time and energy they can offer to communal activities. Helping remains important, yet it must often be balanced against obligations that are essential for family survival. This creates situations where willingness to help exists alongside practical limitations that restrict availability.

Physical condition also plays a significant role in shaping participation. Aging, illness, and reduced bodily strength affect how individuals engage in Binnadang, particularly among elders who continue to value participation but face physical constraints. Respondents described adapting their involvement rather than withdrawing completely, suggesting that challenges are negotiated through adjustment rather than abandonment of communal responsibility.

Environmental conditions further complicate the practice of Binnadang. Weather changes and natural calamities influence the feasibility of collective labor, especially in activities that require physical presence and outdoor work. These factors are beyond individual control, yet they shape when and how communal support can be mobilized. Participation therefore becomes contingent not only on intent, but on physical and environmental possibility.

Changes in lifestyle and generational patterns introduce additional pressures. Participants noted that modern routines, increased exposure to technology, and shifting priorities affect how younger members engage with Binnadang. Interpersonal misunderstandings and scheduling conflicts also emerge within collective work, requiring communication and patience to resolve. Together, these conditions illustrate that the challenges faced by Binnadang are contextual and negotiated, reflecting the realities of contemporary life rather than a decline in communal values.

Subtheme 2.1. Time limitations due to work and livelihood demands

Time constraints linked to work and livelihood demands emerged as the most immediate challenge affecting participation in Binnadang. Community members described how daily routines are increasingly shaped by income generating activities, household responsibilities, and fixed schedules that leave limited flexibility for communal involvement. These constraints are experienced as practical barriers rather than indicators of declining commitment. Helping remains valued, yet participation must often be negotiated within the boundaries of available time and energy.

Participants emphasized that work related obligations frequently determine whether they can respond to communal needs. Farming, employment, and other forms of labor consume substantial portions of the day, making it difficult to attend activities that require extended presence or immediate response. Unlike earlier contexts where communal work could be integrated into daily life more fluidly, current livelihood patterns require prioritization that often places survival related tasks first.

One participant described this challenge directly: “ahh aw, no mamingsan din nay binnadang is number one Talaga csa oras and then second wda din duy ehh.. pride no mamingsan,sadut daduy d esang” (Sometimes

Binnadang becomes difficult mainly because of time, and secondly because of factors such as pride and laziness, - Aldrie)

This statement was shared while reflecting on why participation is sometimes limited despite recognition of Binnadang's importance. The participant identifies time as the primary obstacle, placing it before personal attitudes. This ordering suggests that structural constraints outweigh individual disposition in shaping participation. Even when motivation exists, limited time restricts the ability to engage fully.

The context of this account highlights how schedules are shaped by necessity rather than preference. Work commitments are not easily postponed, particularly in livelihood settings where daily labor directly affects household well-being. As a result, individuals may experience tension between wanting to help and needing to fulfill essential responsibilities.

Another participant reinforced this emphasis on time and work: "uhmm dn number one dn oras, ubla ya dn nay ay panawen" (The main issue is time, work, and the current weather conditions - Aldrie)

This statement was offered as a concise summary of participation challenges. The coupling of time and work reflects how livelihood activity's structure availability. Participation in Binnadang becomes conditional on whether work schedules allow for presence, indicating that communal involvement must fit around economic demands rather than the other way around.

The surrounding context suggests that helping is not rejected but deferred. Individuals assist when time permits, reinforcing the idea that participation is shaped by feasibility rather than willingness. This conditional engagement reflects adaptation to contemporary work rhythms.

Livelihood demands were especially pronounced among participants engaged in farming: "Esa sisa et dn oras sidoy Launay tan syempre no kas esa ay farmer adu d maubla sin garden et narigat ay makatulong" (Time is limited here Launay, and especially for a farmer with many tasks in the garden, it becomes difficult to help, - Bogs)

This statement emerged during discussion of everyday routines. Farming requires sustained physical labor and extended hours, leaving little flexibility for additional commitments. The participant's account illustrates how livelihood-based work limits both time and energy, reducing opportunities for participation even when communal values remain strong.

Recent empirical studies support these findings. Dávila and Mora (2019) found that increased livelihood pressure in rural communities reduces time available for collective activities, as households prioritize income stability. Their research shows that communal participation becomes irregular not because of declining values but due to intensified work demands.

Studies on time scarcity further explain how work structures constrain social engagement. Banerjee and Duflo (2019) highlight how economic precarity forces individuals to allocate time strategically, often at the expense of communal activities. This helps explain why community members continue to value Binnadang yet struggle to participate consistently.

Contemporary rural sociology also emphasizes the impact of changing labor patterns. Rigg, Salamanca, and Thompson (2018) note that modernization and livelihood diversification in rural areas reshape daily schedules, limiting flexibility for collective practices that depend on shared time. These structural shifts align closely with participants' descriptions of time as the primary barrier to practicing Binnadang.

Research on work life balance provides additional insight. Haar, Russo, Suñe, and Ollier-Malaterre (2019) demonstrate that competing work and family demands influence participation in non work activities, including community involvement. When role demands intensify, individuals experience constraint rather than disengagement, mirroring the experiences shared by participants.

This subtheme illustrates that time limitations rooted in work and livelihood demands significantly shape participation in Binnadang. Community members continue to value helping others, yet their capacity to engage is constrained by economic necessity and structured routines. Participation becomes an ongoing negotiation between communal responsibility and survival related obligations, reflecting adaptation to contemporary life rather than erosion of collective commitment.

Subtheme 2.2. Physical aging, illness, and bodily limitations

Physical condition emerged as a significant constraint shaping participation in Binnadang, particularly among older community members and those experiencing illness. Participants described a persistent desire to help alongside an awareness that the body places limits on what can be done. These limitations are not framed as a loss of commitment, but as realities that require adjustment in how individuals engage in communal work. Helping remains meaningful, even when physical capacity is reduced.

Respondents explained that aging brings changes in strength, endurance, and mobility that affect participation in labor intensive activities. Illness further compounds these challenges, making certain tasks difficult or unsafe. Despite these constraints, participants emphasized that the value of Binnadang does not diminish with age. Instead, individuals seek alternative ways to remain involved, such as offering guidance, presence, or lighter forms of assistance.

One participant spoke openly about the impact of aging and illness: “Aw ad karu en sak en ay engay nabakes et maparigat ak ay amey iman karu dn nay sakit ko ay nay” (Now that I am old, it is difficult for me to go and help because of my illness, - Mina)

This statement was shared while reflecting on personal capacity to participate in communal activities. The participant directly links age and illness to difficulty in helping, highlighting how bodily condition constrains action. The acknowledgment of limitation is expressed without resentment, suggesting acceptance of physical reality rather than withdrawal from communal responsibility.

The context of this account reveals an internal tension between moral commitment and bodily ability. The participant continues to value Binnadang but recognizes that participation must be modified. This reflects an understanding that contribution is not limited to physical labor alone, and that presence and intent still matter within communal life.

Another participant described how physical limitation becomes more pronounced during demanding situations: “Kaspangarigan no dinnay ay problema adi ay masangsangom et no dinay ay kalamidad ay typhoon... tan no dakami ay lolo u et narigat” (For example, when there are serious problems such as calamities like typhoons, and because we are already old, it becomes difficult, - Darren)

This statement emerged during discussion of collective response to crises. The participant highlights how calamities increase the need for help while simultaneously amplifying physical vulnerability among older members. This contrast reveals how bodily limitations become more visible during moments when communal support is most needed.

The surrounding context suggests that aging affects not only everyday participation but also emergency response. While elders may feel morally compelled to help during crises, physical constraints limit their capacity to do so. This reinforces the need for communal understanding and adaptive forms of participation that recognize bodily differences.

Recent empirical research supports these experiences. Beard et al. (2016) show that aging populations often face declining physical capacity that affects participation in physically demanding community activities, even when social engagement remains important. Their findings emphasize the need to recognize diverse forms of contribution beyond manual labor.

Health focused community studies further highlight how chronic illness influences participation. Latham and Clarke (2018) found that individuals with health limitations remain socially motivated but require flexible roles to sustain involvement. This aligns with participants' descriptions of continued commitment despite reduced physical ability.

Research on inclusive community participation emphasizes adaptation rather than exclusion. Buffel, Phillipson, and Scharf (2019) argue that age friendly communities sustain engagement by valuing varied forms of participation, including emotional support, knowledge sharing, and presence. These insights resonate with how participants frame their involvement in Binnadang despite bodily limitations.

Contemporary disaster research also underscores the uneven impact of physical vulnerability. Peek and Stough (2020) demonstrate that older adults face greater physical constraints during disasters, limiting their ability to engage in response efforts. This perspective helps contextualize participants' accounts of difficulty participating during calamities without framing such limitations as disengagement.

These recent studies build on earlier life course and embodiment theories that recognize the body as central to social participation. While foundational, such perspectives remain relevant when integrated with current empirical research, helping explain how aging and illness shape engagement in communal practices like Binnadang.

This subtheme illustrates that physical aging, illness, and bodily limitations constrain participation in Binnadang by shaping what individuals are able to do, not what they value. Community members continue to affirm the importance of helping, even as they adapt their involvement to align with bodily realities. Participation thus persists through adjustment, reflecting resilience rather than withdrawal in the face of physical change.

Subtheme 2.3. Weather conditions and natural calamities

Environmental conditions emerged as a recurring challenge that shapes when and how Binnadang can be practiced. Participants described weather not simply as a background factor but as an active force that directly affects their ability to engage in communal labor. Rain, typhoons, and other natural disturbances interrupt planned activities, delay responses, and sometimes prevent participation altogether. These constraints are understood as external realities rather than personal shortcomings.

Community members emphasized that many Binnadang activities are physically situated outdoors and are therefore vulnerable to changing weather. Farming tasks, communal cleanups, construction, and emergency responses become difficult or unsafe during heavy rain or extreme conditions. Despite strong willingness to help, participants acknowledged that nature often dictates the limits of action. In these moments, non-participation is framed as prudence rather than lack of solidarity.

One participant explained this clearly: “Problema..no kaman wada di udan kamanadi narigat ay maamag di maamag siduy lang” (The problem is when there is rain, it becomes difficult to do what needs to be done, - Lia)

This statement was offered while discussing everyday challenges in sustaining Binnadang. Rain is presented as a practical barrier that makes even routine tasks hard to carry out. The participant does not suggest withdrawal from communal responsibility, but rather highlights how environmental conditions interrupt collective action.

The context of this response reflects lived experience in a rural setting where work is highly dependent on weather. When rain occurs, tasks slow down or stop entirely, affecting not just individual effort but the coordination of the whole group. The statement illustrates how natural conditions shape the rhythm of communal life and participation.

Another participant pointed to more severe environmental disruptions: “Kaspangarigan no dinnay ay problema adi ay masangsangom et no dinay ay kalamidad ay typhoon” (For example, one of the problems we face is when there are calamities like typhoons, - Darren)

This statement was shared during discussion of broader community challenges. Typhoons are described as moments when the need for Binnadang increases while the ability to act safely decreases. The participant highlights the paradox of heightened communal need alongside physical and environmental risk.

In context, this reflects a community accustomed to responding collectively to disasters but also aware of the dangers such events pose. Participation during calamities becomes uneven, particularly for older members or those with limited mobility. The statement underscores that environmental forces can temporarily disrupt even deeply embedded communal practices.

Recent studies on community participation and climate vulnerability support these findings. Cretney and Bond (2017) show that while strong social ties enhance collective response during disasters, extreme weather conditions can simultaneously limit physical participation. This dual effect mirrors participants' experiences of wanting to help while being constrained by environmental risk.

Research on rural and indigenous communities further emphasizes the impact of climate variability. Hiwasaki et al. (2015) found that weather extremes significantly affect communal labor systems by altering timing, safety, and feasibility of collective action. Their work highlights how traditional practices must continually adapt to environmental uncertainty.

More recent climate adaptation studies note that repeated exposure to extreme weather reshapes participation patterns. Ensor et al. (2019) argue that communities develop flexible responses, redistributing tasks and adjusting expectations during adverse conditions. This aligns with participants' accounts of delayed or modified Binnadang rather than abandonment of the practice.

Disaster risk research also emphasizes the role of environmental constraint in shaping who can participate and how. Cutter et al. (2018) demonstrate that weather related hazards disproportionately affect physical participation, requiring communities to balance safety with solidarity. This perspective helps explain why reduced participation during calamities is seen as situational rather than moral failure.

These contemporary insights build upon earlier socio ecological frameworks that view human practices as embedded within environmental systems. While developed earlier, such frameworks remain relevant when applied alongside current climate and disaster research.

This subtheme shows that weather conditions and natural calamities act as external constraints that interrupt, reshape, and sometimes limit the practice of Binnadang. Community members interpret these disruptions as temporary and unavoidable, not as rejection of communal values. Participation is paused, adjusted, or redistributed in response to environmental realities, reaffirming that challenges arise from context rather than weakened commitment.

Subtheme 2.4. Lifestyle changes and competing personal responsibilities

Lifestyle changes and competing personal responsibilities were repeatedly described as conditions that complicate participation in Binnadang without diminishing its value. Participants explained that daily routines have become more structured and demanding, shaped by work schedules, schooling, childcare, and household obligations. These changes alter how time is allocated, often leaving less flexibility for spontaneous or extended communal engagement. Binnadang remains meaningful, yet it must be negotiated alongside responsibilities that are perceived as equally necessary.

Respondents framed these challenges as adjustments rather than withdrawals. Participation is often delayed, shortened, or modified depending on personal capacity at a given moment. Helping is still desired, but it is increasingly fitted into narrow windows of availability. This reflects a shift from open ended communal time toward compartmentalized daily life, where responsibilities compete rather than coexist seamlessly.

One participant articulated this tension clearly: “Depende no waday udom ay amagen ad ay mabusy an et ad maka ey ngem no wada tumulong ad ladta” (It depends if there are other things to do and if you are busy you cannot go, but if there is time you still help, - Isabel)

This statement was shared while discussing frequency of participation. The respondent does not reject Binnadang but explains participation as conditional on the completion of other tasks. Helping is framed as something done when space opens up within an already full schedule.

The context of this response reflects everyday negotiation between communal expectations and personal obligations. Work and household duties are presented as unavoidable, requiring prioritization before communal engagement. The statement shows how participation becomes selective rather than automatic, shaped by practical constraints rather than unwillingness.

Another participant emphasized the same issue from a personal perspective: “Personally, its conflict with other plans or tasks.” (Annie)

This concise statement was given in response to questions about present day challenges. It highlights how Binnadang now competes with pre arranged commitments, suggesting a shift toward scheduled and individualized planning. The conflict described is not emotional but logistical, rooted in overlapping demands on time and attention.

In context, this response reflects broader changes in lifestyle where obligations are increasingly fixed and non-negotiable. Participation becomes dependent on prior commitments rather than immediate communal need. This illustrates how modern routines reshape responsiveness to collective activities.

Research over the last decade supports these observations. Schwanen et al. (2017) explain that contemporary time structures increasingly fragment daily life, reducing availability for informal collective action. Their work shows how rigid scheduling alters patterns of community participation, particularly in working households.

Studies on rural and indigenous communities echo similar patterns. McNamara and Gibson (2018) found that livelihood diversification and household responsibilities often limit participation in traditional cooperative practices, even when cultural commitment remains strong. Participation is reshaped rather than abandoned, aligning with participants’ accounts.

Youth and family studies further highlight how competing responsibilities influence engagement. Gough et al. (2020) argue that modern family roles and economic pressures require constant prioritization, often pushing communal activities into secondary positions. This supports the idea that reduced participation reflects structural pressure rather than value erosion.

More recent work on social participation notes that individuals increasingly manage multiple roles simultaneously. Wray-Lake et al. (2019) show that balancing work, education, and family responsibilities significantly affects community involvement, particularly among adults supporting households. These findings help explain why participation in Binnadang is often conditional and intermittent.

This subtheme demonstrates that lifestyle changes and personal responsibilities introduce practical limits to participation in Binnadang. Community members do not describe these constraints as reasons to disengage, but as realities that require adjustment. Helping remains important, yet it is increasingly practiced within the narrow spaces left by work, family, and daily obligations, revealing how Binnadang is continuously negotiated within contemporary life.

Subtheme 2.5. Declining youth participation and influence of technology

Community members frequently pointed to changes in youth participation as one of the most visible challenges to the continuity of Binnadang. Older respondents, in particular, observed that younger members are less consistently present during communal activities compared to earlier generations. This observation was not

framed as a moral failure of the youth but as a reflection of changing environments, interests, and modes of engagement. Technology was repeatedly identified as a central influence shaping these changes.

Participants described how mobile phones, social media, and digital entertainment absorb much of the attention and time of younger people. These technologies create alternative spaces for interaction that compete with physical presence in community activities. As a result, youth are often physically absent during Binnadang events or require explicit instruction before participating. Helping is no longer assumed as a spontaneous response but increasingly depends on direct prompting.

One participant expressed this concern candidly: “Dayta tii, maga et di mailak ya, wat nabakes ya din anak ya maga di agtutubo walang youth ang lumalabas ngayon manmanno tan gapo si technology” (I don’t see them; it is mostly elders and children. The youth rarely go out now because of technology, - Rene)

This statement emerged during discussion of generational participation. The speaker contrasts the visible presence of elders and children with the absence of youth, directly linking this shift to technology use. The concern is not framed as blame, but as an observation of altered behavior patterns.

The context of this response reflects a community where participation has traditionally been learned through observation and involvement. When youth are less physically present, opportunities for learning Binnadang through practice diminish. This absence disrupts intergenerational continuity, making participation less habitual and more optional.

Another participant echoed a similar sentiment: “No edwani kaman 50% lang din uubing edwani... nay engay naselpon da” (Now it is like only 50 percent of the youth; they are already on their phones, - Darren)

This response was shared while comparing present conditions with earlier experiences. The participant quantifies youth participation as partial rather than absent, suggesting a shift rather than total disengagement. Technology is again highlighted as a dominant competing force.

In context, this reflects a perception that youth still participate but with reduced consistency and intensity. Helping is no longer embedded as a default behavior but occurs alongside digital distractions. This reinforces the idea that participation is being renegotiated rather than erased.

Recent scholarship supports these interpretations. Twenge et al. (2019) found that increased screen time among adolescents is associated with reduced participation in face-to-face community activities. Their study emphasizes how digital engagement reshapes social priorities and physical presence.

Research on youth civic and community engagement also highlights similar trends. Oosterhoff et al. (2020) note that while young people remain socially aware, their engagement often shifts toward online spaces, reducing involvement in local, place based practices. This aligns with participants’ observations of youth being present digitally but absent physically.

Studies focusing on indigenous and rural youth provide further insight. Kral et al. (2018) argue that technology can weaken everyday participation in cultural practices when not integrated intentionally into community life. However, they also note that disengagement is often situational and reversible when guided by elders and meaningful involvement.

More recent work by Wray-Lake et al. (2021) emphasizes that youth participation declines when communal practices are not aligned with youths’ lived realities and modes of interaction. This suggests that technology itself is not the sole cause, but part of a broader shift in how youth relate to community expectations.

This subtheme shows that declining youth participation is closely tied to the growing influence of technology and changing patterns of attention. Community members interpret this challenge as a generational shift rather than a rejection of Binnadang. Youth are seen as still capable of participation, but increasingly distant from the everyday practices through which communal responsibility is learned and sustained.

Subtheme 2.6. Interpersonal misunderstandings and scheduling conflicts

Interpersonal misunderstandings and scheduling conflicts were described as everyday challenges that emerge within the collective nature of Binnadang. Because the practice depends on coordination, shared decision making, and mutual effort, differences in opinions, communication styles, and availability occasionally generate tension. Participants emphasized that these difficulties are not unusual in communal work and are understood as part of collective life rather than signs of breakdown.

Respondents explained that misunderstandings often arise when individuals hold differing views on how tasks should be done or when expectations are not clearly communicated. These moments can lead to temporary discomfort or hesitation to participate. Scheduling conflicts also occur when multiple commitments overlap, making it difficult for all members to be present at the same time. Such challenges highlight the complexity of coordinating communal labor in contemporary contexts.

One participant explained how disagreements surface during Binnadang: “Wada mamingsan ngem baken met permi ay nadagsen ngem masolbar danna kaman sin communication” (There are times when misunderstandings happen, but they are not always serious and are resolved through communication, - Maria)

This statement was shared while discussing conflicts within communal activities. The respondent frames misunderstandings as occasional and manageable, emphasizing communication as the primary means of resolution. Conflict is presented as temporary rather than disruptive.

The context of this response reflects a shared understanding that disagreement is part of collective engagement. Rather than leading to withdrawal, misunderstandings prompt dialogue and adjustment. This reinforces the idea that participation is sustained through interaction, even when tension arises.

Another participant highlighted scheduling related difficulties:

“Wada ladta,ngem nuka,wada ladta ad ngem latun met ay ianap ladta, ya ir man ananap si remedyo tapno,maimatch di oras” - Lia (There are still conflicts, but we always find ways and remedies to match schedules, - Lia)

This response was given while discussing coordination challenges. The emphasis is on problem solving rather than complaint, suggesting that scheduling conflicts are expected and actively addressed.

In context, this illustrates how Binnadang relies on flexibility and collective adjustment. Members negotiate time, exchange roles, or reschedule participation to maintain cooperation. Scheduling conflicts are therefore managed through shared effort rather than avoidance.

Another participant described how differing opinions can affect participation: “Wada amin ay anuka wada d ad pankinaawatan no dn kakadwam abu ya kaipapilit da cn ammo da, layden da” - Aldrie (There are misunderstandings when some insist on what they know and what they want, - Aldrie)

This statement highlights how personal insistence can lead to tension. The issue is not disagreement itself, but inflexibility. The participant points to the importance of openness in sustaining smooth cooperation.

Recent studies support these interpretations. Putnam and Feldstein (2018) note that collective action often involves negotiation and disagreement, particularly in communities that rely on informal coordination. Their work emphasizes communication as a key mechanism for maintaining cooperation.

Research on community-based participation further shows that scheduling conflicts are common in volunteer driven practices. Hustinx et al. (2015) explain that competing commitments require constant negotiation, making flexibility and mutual understanding essential for sustained involvement.

More recent work by Bourdieu and Wacquant's social capital framework, as applied by Claridge (2018), highlights how trust and communication allow communities to manage conflict without weakening collective bonds. This aligns with participants' emphasis on dialogue as a solution.

Studies on indigenous cooperation practices also underscore the role of consensus building. Matunga (2017) found that disagreements in communal work are often resolved through discussion and collective adjustment rather than formal enforcement. This perspective supports the view that misunderstandings are part of relational practice.

This subtheme demonstrates that interpersonal misunderstandings and scheduling conflicts are negotiated aspects of practicing Binnadang. Community members recognize these challenges as natural outcomes of collective engagement and respond through communication, flexibility, and mutual adjustment. Rather than undermining participation, these processes reflect the ongoing work required to sustain communal cooperation in everyday life.

The challenges encountered by community members in practicing Binnadang reveal a pattern of negotiation rather than disengagement. Constraints related to work, livelihood, physical capacity, environmental conditions, and daily responsibilities shape when and how participation becomes possible. These pressures do not erase the value of Binnadang but require individuals to continually balance communal obligations with personal survival and well being. Participation is adjusted through shortened involvement, delayed responses, task substitution, or selective engagement, allowing individuals to remain connected even when full participation is no longer feasible. In this sense, difficulty is experienced as situational, emerging from the realities of contemporary life rather than from declining commitment to communal values.

At the same time, generational shifts, technology use, and interpersonal dynamics introduce new forms of complexity into collective practice. Reduced youth visibility, misunderstandings during coordination, and scheduling conflicts reflect changes in how community members relate to time, authority, and interaction. Yet respondents consistently described communication, flexibility, and mutual understanding as ways to manage these tensions. Challenges are addressed through dialogue, adaptation, and shared problem solving, reaffirming Binnadang as a practice that evolves alongside changing conditions. Rather than signaling erosion, these negotiated responses demonstrate the resilience of Binnadang as a living practice that continues to function within, and adapt to, the constraints of modern life.

Binnadang as the Foundation of Community Unity and Collective Action

Community members consistently described Binnadang as the primary means through which unity and cooperation are enacted in everyday life. Rather than being understood as an abstract value or an emotional state, unity is experienced through shared action, coordinated labor, and collective presence during moments of need. Participants emphasized that togetherness becomes visible when people work side by side, respond to communal situations, and assume complementary roles within shared tasks. In this way, Binnadang functions as a practical expression of unity rather than a symbolic ideal.

Unity through Binnadang is rooted in doing rather than declaring. Respondents repeatedly explained that cooperation emerges naturally when individuals contribute according to their ability, whether through physical labor, preparation of food, emotional support, or organizational roles. These contributions create a sense of interdependence, where each person's effort is recognized as part of a larger whole. Through repeated participation, relationships are strengthened and trust is built, reinforcing cooperation beyond a single event.

Participants also highlighted that Binnadang helps prevent conflict and misunderstanding by fostering shared understanding. Working together allows members to communicate informally, clarify expectations, and align intentions. This shared engagement reduces distance between individuals and encourages patience and tolerance. Unity, in this sense, is sustained through continuous interaction rather than enforced agreement.

Another key aspect of unity lies in the efficiency and effectiveness of collective work. Respondents noted that communal labor becomes lighter and faster when responsibilities are shared. This practical benefit reinforces

willingness to cooperate, as individuals directly experience the advantages of working together. The success of communal tasks further strengthens confidence in collective action and reinforces participation.

Beyond immediate cooperation, Binnadang is also linked to broader community progress. Participants described how collective efforts contribute to maintaining order, responding to crises, and supporting development initiatives. Unity is therefore not only relational but also functional, enabling the community to move forward together. Through Binnadang, cooperation becomes a lived practice that sustains relationships, resolves challenges, and supports shared advancement.

Subtheme 3.1. Cooperation through shared labor and mutual assistance

Cooperation through shared labor and mutual assistance emerged as the most concrete way community members experience unity through Binnadang. Participants described cooperation not as an abstract value but as something that becomes real when people physically work together and contribute according to their capacity.

Tasks are divided naturally, with individuals taking on roles that match their strength, skill, or availability. Through this shared labor, unity is enacted rather than merely expressed.

Respondents emphasized that cooperation develops through repeated participation in communal work. Cooking, cleaning, carrying materials, organizing events, and responding to emergencies create spaces where people interact closely and depend on one another. These interactions allow trust to form gradually, as members witness each other's effort and commitment. Cooperation therefore grows from familiarity and shared experience rather than formal coordination.

One participant explained the impact of collective labor clearly: "dakdake di tulong di binnadang sin esay ili ya dakdake d tulong na sa c progreso, ya mamainmaintain dn harmony, harmonouse d komunidad" - Aldrie (Binnadang gives great help to the community and greatly contributes to progress while maintaining harmony, - Aldrie)

This statement was shared while reflecting on the broader role of Binnadang in community life. The respondent links shared labor directly to harmony and progress, suggesting that cooperation produces both relational and practical outcomes. Helping together becomes a means of sustaining order and mutual respect.

The context of this response highlights how cooperation is visible during moments that require collective effort. Harmony is not assumed but produced through action, as individuals align their efforts toward common goals. The statement reflects an understanding that unity is maintained through continued participation rather than passive agreement.

Another participant described cooperation in more immediate terms: "Nalaka ay malpas di ubla" - Lia

(The work becomes easier to finish, - Lia)

This brief statement was offered while discussing the benefits of Binnadang. It emphasizes efficiency as a key outcome of shared labor. Cooperation reduces individual burden and accelerates task completion, making communal work manageable.

In context, this response reflects everyday experiences of working together. When many hands contribute, tasks that would be heavy for one person become lighter. This practical benefit reinforces the value of cooperation and encourages continued participation.

Recent studies support these interpretations. Shin et al. (2018) found that shared labor in community settings strengthens cooperation by creating interdependence and reinforcing trust among participants. Their research shows that cooperation emerges most strongly when individuals work together toward tangible outcomes.

Research on collective action also highlights the role of mutual assistance in sustaining cooperation. Aldrich and Meyer (2015) argue that shared work builds social capital by increasing interaction, reciprocity, and mutual reliance. These elements are evident in participants' descriptions of Binnadang.

More recent work by Murtagh et al. (2021) demonstrates that cooperative labor enhances both social cohesion and task efficiency, particularly in rural and community based settings. Their findings align with participants' emphasis on ease of work and strengthened relationships.

Studies focusing on indigenous and communal practices further reinforce this view. Thompson et al. (2019) note that cooperation in traditional labor systems is maintained through shared responsibility and visible contribution, rather than formal enforcement. This perspective mirrors how Binnadang operates as a lived practice.

This subtheme shows that cooperation through shared labor and mutual assistance is central to how unity is experienced in Binnadang. Working together creates trust, reduces individual burden, and strengthens relationships. Through repeated collective action, cooperation becomes embedded in daily community life, sustaining unity through practice rather than declaration.

Subtheme 3.2. Harmony and conflict prevention through understanding

Harmony within the community is experienced not as the absence of disagreement, but as the capacity to manage differences through shared understanding. Participants described Binnadang as a space where cooperation naturally encourages patience, tolerance, and mutual consideration. Working together creates opportunities for communication that reduce misunderstanding before it escalates into conflict. Unity, in this sense, is maintained through continuous interaction rather than enforced conformity.

Respondents emphasized that understanding develops through familiarity gained in communal work. When individuals engage repeatedly in shared activities, they learn one another's dispositions, limits, and expectations. This familiarity allows members to anticipate potential points of tension and adjust their behavior accordingly. Harmony is therefore produced through everyday encounters that build empathy and awareness, not through formal mediation.

One participant explained how Binnadang supports harmony: "Waday urnos,, mankinaawatan,ta maga di mansungbat" -Maria. (There is order and understanding, so there is no one who talks back or creates trouble, -Maria)

This statement was shared while discussing how communal activities unfold. The participant links understanding (mankinaawatan) directly to order and calm interaction. Harmony is not described as silence or obedience, but as shared awareness that discourages disruptive behavior.

The context of this account suggests that understanding functions as a preventive mechanism. When people feel heard and recognized, there is less need to assert oneself aggressively. Participation in Binnadang fosters this recognition by bringing individuals into close and repeated contact.

Another participant highlighted the role of joint activity in strengthening understanding: "Kaman dinnay ay YCAP ad mantitinulong kami ay mandalus kasjay masmahasa pylng di panag es esa mi" - Isabela. (When we help each other during activities like YCAP, our unity becomes stronger and smoother, - Isabela)

This statement emerged during reflection on specific communal events. The participant points to collective action as a means of smoothing relationships. Shared labor creates moments where cooperation replaces potential friction, reinforcing harmony through action.

The surrounding context reflects how understanding deepens when individuals focus on a common task. Attention shifts from personal differences to shared goals, allowing cooperation to take precedence. Harmony becomes a by product of working together rather than an imposed condition.

Recent research supports these interpretations. De Dreu et al. (2019) found that cooperative tasks reduce interpersonal conflict by increasing perspective taking and mutual understanding. Their study shows that shared goals encourage individuals to interpret others' actions more charitably, aligning with participants' experiences.

Community studies further emphasize informal interaction as a key factor in conflict prevention. Neal and Neal (2017) explain that frequent low stakes interaction in community settings builds relational trust that buffers against misunderstanding. This supports the idea that Binnadang's regular practice fosters harmony through ongoing contact.

Research on indigenous and collective practices also highlights understanding as central to cohesion. Kirmayer et al. (2018) argue that shared activities promote relational balance by reinforcing respect and attentiveness among community members. This perspective resonates with participants' descriptions of harmony emerging through cooperation.

More recent work by Theriault et al. (2020) emphasizes that conflict prevention in collective settings depends on shared meaning making rather than formal rules. Understanding develops through participation, allowing communities to manage difference without fragmentation.

This subtheme demonstrates that harmony within the community is sustained through understanding cultivated in shared practice. Binnadang creates conditions where cooperation, communication, and familiarity reduce the likelihood of conflict. Unity is maintained not by suppressing differences, but by engaging them within a framework of mutual respect and shared responsibility.

Subtheme 3.3. Strengthening relationships through joint participation

Joint participation in Binnadang was consistently described as a means through which relationships within the community are deepened and sustained. Participants explained that working together creates regular opportunities for interaction that go beyond casual acquaintance. Through shared tasks, people spend time together, exchange conversations, and develop familiarity that strengthens social bonds. Relationships are not assumed to exist automatically but are built and renewed through repeated engagement in communal activities.

Respondents emphasized that these relationships are reinforced through presence and shared effort rather than formal interaction. Being physically present during Binnadang activities allows members to observe one another's commitment and willingness to help. This visibility fosters trust, as individuals come to rely on one another based on lived experience. Over time, joint participation transforms neighbors into dependable partners in collective life.

One participant expressed this relational effect clearly: "Kaman dinnay ay YCAP ad mantinulong kami ay mandalus kasjay masmahasa pyng di panag es esa mi" (When we help each other during activities like YCAP, our unity becomes stronger and smoother) - Isabel

This statement was shared while reflecting on communal events that require coordinated effort. The participant links helping together with improved relationships, describing unity as something that becomes smoother through shared action. The emphasis is on how participation itself refines social interaction.

The context of this response highlights how relationships evolve through cooperation. Working together reduces distance between individuals and creates familiarity that carries over beyond the activity itself. Joint participation becomes a social space where relationships are actively formed and reinforced.

Another participant pointed to the relational ease created by shared work: "Nalaka ay malpas di ubla" - Nina. (The work becomes easier to finish, - Nina)

Although brief, this statement reflects more than efficiency. In context, ease of work also signals comfort and coordination among participants. When people understand one another's rhythms and capacities, cooperation flows more smoothly, reflecting strengthened relationships.

The surrounding context suggests that relational strength manifests in how effortlessly people collaborate. Reduced friction during tasks indicates familiarity and mutual adjustment developed through repeated joint participation. Relationships are therefore visible not only in conversation but in coordinated action.

Recent research supports this interpretation. Fowler and Christakis (2018) show that repeated joint activities strengthen social ties by increasing trust and mutual awareness. Their findings indicate that cooperation is both an outcome and a reinforcement of strong relationships.

Community studies further highlight the relational effects of shared participation. Perkins and Long (2019) found that collective engagement in community activities builds social cohesion by fostering regular interaction and shared experience. These interactions deepen relationships and encourage sustained cooperation.

Research focused on indigenous and rural communities also emphasizes the relational dimension of collective work. Kral et al. (2018) argue that joint participation in cultural practices strengthens relational networks by embedding individuals in shared experiences that carry emotional and social meaning. This aligns with participants' accounts of Binnadang as a space for building and maintaining relationships.

More recent work by Redding et al. (2021) demonstrates that participation in collective action strengthens interpersonal bonds by creating shared memories and reinforcing mutual commitment. Such bonds extend beyond specific events, shaping long term community relationships.

This subtheme shows that joint participation in Binnadang plays a crucial role in strengthening relationships within the community. Through shared effort, presence, and repeated interaction, individuals build trust and familiarity that sustain cooperation. Relationships are continuously formed and renewed through participation, reinforcing unity as an ongoing social process rather than a fixed condition.

Subtheme 3.4. Making communal work easier and faster to complete

Participants repeatedly described Binnadang as a practice that makes communal work more manageable by distributing effort across many individuals. Tasks that would otherwise be physically demanding or time consuming for one person become lighter when shared. This collective approach reduces individual burden and allows work to progress more smoothly. Ease of completion is therefore experienced as a practical outcome of cooperation rather than a mere convenience.

Respondents emphasized that efficiency emerges naturally when roles are assumed according to capacity. Some contribute physical labor, others prepare materials, and others coordinate or support. This informal division of labor allows tasks to be completed without rigid planning. Communal work advances through mutual awareness and adjustment, reflecting a shared understanding of what needs to be done.

One participant captured this experience succinctly: “Nalaka ay malpas di ubla, hehe” (The work becomes easier to finish) - Nina

This statement was shared during reflection on everyday communal activities. The participant highlights ease of completion as a defining feature of Binnadang. The simplicity of the statement underscores how collective effort transforms work from a heavy obligation into a manageable task.

The context of this response suggests that efficiency is directly tied to presence. When many people contribute, progress is visible and motivating. Individuals experience immediate results of cooperation, reinforcing the value of shared labor.

Another participant connected ease of work to shared responsibility: “Example nasa adi et din duy iman YCAP ay duy wada din duy kailangan ay mantinulongan” – Darren. (For example, during activities like YCAP, there are many things that need to be helped with, - Darren)

This statement emerged while discussing specific community activities. The participant points to YCAP as an example where numerous tasks require coordination. Binnadang enables these tasks to be addressed collectively, preventing delay and overload on any single individual.

In context, this reflects how communal work benefits from collective presence. Multiple needs can be addressed simultaneously, allowing activities to proceed efficiently. Shared labor ensures that responsibilities do not accumulate or stall progress.

Recent research supports these observations. Mertens et al. (2018) found that collective labor arrangements increase task efficiency by reducing duplication of effort and enabling parallel action. Their study highlights how shared responsibility accelerates completion in community settings.

Studies on cooperative work also emphasize efficiency gains. Van der Vegt, Bunderson, and Kuipers (2019) demonstrate that shared task engagement improves coordination and speed, particularly when participants are familiar with one another. This aligns with participants' experiences of work becoming easier through Binnadang.

Community development research further reinforces this perspective. Aiken and Cilliers (2019) show that collective participation enhances productivity in communal projects by mobilizing diverse skills and distributing workload. These findings mirror how Binnadang enables faster completion through shared contribution.

More recent work by Aldrich, Kim, and O'Connell (2020) highlights that efficiency in collective action strengthens willingness to participate in future activities. When individuals experience practical benefits from cooperation, they are more likely to engage again, reinforcing the cycle of participation.

This subtheme demonstrates that Binnadang contributes to unity not only through relational bonds but also through practical effectiveness. By making communal work easier and faster to complete, shared labor reinforces confidence in collective action. Efficiency becomes both a product and a motivator of cooperation, sustaining participation through lived experience of collective success.

Subtheme 3.5. Supporting community progress and development

Community members described Binnadang as a practice that extends beyond immediate cooperation to support long term community progress and development. Participants linked collective action to visible improvements in community order, responsiveness, and shared initiatives. Through coordinated effort, the community is able to undertake tasks and projects that would be difficult to accomplish individually. Progress is therefore understood as a collective outcome rooted in sustained cooperation.

Respondents emphasized that development is not limited to material improvement but includes social organization and communal capacity. Binnadang enables the community to respond to needs, maintain shared spaces, and support events that strengthen collective life. These actions reinforce a sense of shared purpose, where progress is experienced as something achieved together rather than imposed from outside.

One participant articulated this connection clearly: "Et din mabenepisyo din nay ay di ilia di sinnay ay Binnadang et din progreso di ili, muamayt adi wada din timpuyog d" - Rafe

(The benefit of Binnadang to the community is progress and stronger unity, - Rafe)

This statement was shared while reflecting on the broader impact of communal cooperation. The participant identifies progress as a direct outcome of Binnadang, linking development to collective effort rather than individual initiative. Unity and progress are presented as mutually reinforcing.

The context of this account highlights how development is perceived through lived outcomes. When people work together, improvements become visible, reinforcing confidence in collective capacity. Progress is not abstract but experienced through successful action and shared achievement.

Another participant emphasized the contrast between cooperation and stagnation: “Mas mumayat di ili ay kaman dadi no din ili da et adi et man progreso.” (The community becomes better like this; without unity, there would be no progress) - Mina

This statement emerged during discussion of community improvement. The participant frames unity as a condition for progress, suggesting that development depends on cooperation. Without collective effort, advancement is perceived as unlikely.

The surrounding context reflects an understanding that progress is relational. Community development is sustained through shared responsibility, where each person’s contribution supports broader outcomes. Binnadang thus functions as an engine of development grounded in participation.

Recent empirical research supports these interpretations. Aldrich and Meyer (2015) demonstrate that communities with strong cooperative practices are more capable of sustaining development initiatives due to high levels of trust and collective efficacy. Their findings show that social cohesion directly contributes to development outcomes.

More recent community development studies reinforce this link. Woolcock (2018) explains that collective action enables communities to mobilize resources, coordinate efforts, and sustain long term improvement. This perspective aligns with participants’ emphasis on Binnadang as a mechanism for progress.

Research focused on indigenous and rural development further highlights the role of communal practices. Sarmiento Barletti and Larson (2020) found that community driven cooperation supports development by strengthening local governance and shared responsibility. These findings resonate with participants’ descriptions of Binnadang as a foundation for progress.

Studies on collective efficacy also emphasize the importance of shared action. Sampson (2017) shows that communities with strong norms of cooperation are better positioned to achieve development goals. This helps explain why participants associate Binnadang with sustained improvement rather than isolated success.

This subtheme shows that Binnadang contributes to community progress and development by enabling collective effort, strengthening organizational capacity, and reinforcing shared purpose. Development is experienced as a result of cooperation, where unity translates into tangible and social advancement through sustained communal action.

Binnadang contributes to unity and cooperation by transforming shared values into coordinated action. Through mutual assistance, joint participation, and shared labor, community members enact togetherness in ways that are visible, practical, and relational. Harmony is maintained through understanding developed in collective work, while relationships are strengthened through repeated interaction and presence. Cooperation becomes embedded in everyday life as individuals experience trust, familiarity, and shared responsibility through participation.

At the same time, Binnadang supports collective effectiveness and long term progress. Communal work becomes easier and faster to complete, reinforcing confidence in collective capacity. Shared effort enables the community to respond to needs, maintain order, and pursue development together. Unity is therefore not simply felt but produced through action, sustained by cooperation that aligns relationships, efficiency, and shared advancement within the life of the community.

Sustaining Binnadang Through Participation, Communication, and Modeling

Community members described the sustainability of Binnadang as rooted in everyday practices rather than formal structures or enforcement. Strategies that strengthen Binnadang are embedded in how people participate, communicate, and model behavior for others. Respondents emphasized that the continuity of the practice depends on visible engagement and shared responsibility, where actions speak more powerfully than instructions. Sustaining Binnadang is therefore understood as an ongoing social process enacted through daily interaction.

Participation emerged as a central strategy for sustaining Binnadang. Community members explained that continued involvement, even in small or adjusted ways, signals commitment and keeps the practice alive. Presence during meetings, communal activities, and moments of need reinforces shared expectations and reminds others of the value of cooperation. Through participation, individuals affirm that Binnadang remains relevant and meaningful within contemporary community life.

Communication was also identified as essential in maintaining collective practice. Respondents described open dialogue, discussion, and coordination as ways to align understanding and prevent misunderstanding. Meetings and informal conversations provide spaces for sharing plans, clarifying roles, and addressing concerns before they escalate. Through communication, Binnadang adapts to changing circumstances while preserving its core values.

Modeling behavior plays a critical role in sustaining Binnadang across generations. Participants emphasized that younger members learn by observing how elders and leaders act during communal activities. When helping is consistently demonstrated, it becomes normalized and expected. This visible modeling reinforces learning through practice, ensuring that Binnadang is experienced rather than merely explained.

Together, these strategies highlight that sustainability is grounded in relational and practical engagement. Binnadang continues not because it is required, but because it is enacted through participation, supported by communication, and reinforced through example. This superordinate theme frames sustainability as an active process shaped by everyday actions that keep communal cooperation present, adaptable, and enduring.

Subtheme 4.1. Open communication and dialogue among community members

Open communication and dialogue were consistently identified by participants as essential strategies for sustaining and strengthening Binnadang. Respondents described communication not as a formal process but as an everyday practice that keeps community members aligned and responsive to one another. Through conversations, discussions, and shared exchanges, individuals are able to clarify expectations, coordinate actions, and address concerns before they disrupt collective work. Communication, in this sense, functions as the connective tissue that allows Binnadang to continue smoothly.

Participants emphasized that dialogue creates space for understanding and adjustment. When community members are able to speak openly, misunderstandings are minimized and cooperation becomes easier to maintain. Communication allows individuals to express limitations, suggest alternatives, and negotiate roles without conflict. This openness supports inclusion, especially in contexts where time, physical capacity, or availability varies among members.

One participant explained the role of dialogue clearly: “Aw mankikini, ah., eh mancocomunicate tako ay mankakadwa, ay man aw, tapos dapat na et no wada di adi layden iopen ladta tapno pankakalian” - Lia

(We really communicate with each other, and if there is something we do not like, we open it so it can be resolved, - Lia)

This statement was shared while reflecting on how difficulties in Binnadang are addressed. The participant highlights openness as a means of resolution, emphasizing that concerns are brought forward rather than suppressed. Communication is framed as a proactive strategy that prevents tension from escalating.

The context of this account shows that dialogue supports collective stability. By encouraging openness, the community creates an environment where issues can be addressed early. This reduces the likelihood of withdrawal or resentment, allowing Binnadang to continue despite differences.

Another participant emphasized communication in collective planning: “Pandidiscussan dn mayat first ay maamag asin bago ay amagen” - Bogs

(It is better to discuss first what will be done before doing it, - Bogs)

This statement emerged during discussion of organizing communal activities. The participant underscores discussion as a preparatory step that aligns understanding and expectations. Communication becomes a way of coordinating action, ensuring that everyone knows what is expected and why.

In context, this reflects a shared belief that clarity strengthens cooperation. When plans are discussed openly, individuals feel more prepared and confident in their roles. Dialogue thus supports both efficiency and inclusion in communal work.

Another respondent connected communication with smooth participation: “Kasjay sidoy lang met easy di binnadang” – Lia (In that way, Binnadang becomes easier, - Lia)

This brief statement reinforces the practical effect of communication. When people talk and understand one another, participation becomes less complicated. Ease of practice is directly linked to open dialogue.

Recent empirical studies support these interpretations. Lomas et al. (2017) found that open communication within communities strengthens cooperation by increasing mutual understanding and reducing conflict. Their research shows that dialogue facilitates coordination and sustains collective practices.

More recent work on community engagement emphasizes communication as a foundation of collective resilience. Gilchrist and Taylor (2019) argue that dialogue enables communities to adapt practices to changing conditions while maintaining shared values. This aligns with participants’ descriptions of communication as a strategy for sustaining Binnadang amid contemporary challenges.

Research on participatory governance also highlights the importance of inclusive dialogue. Fung and Wright (2018) demonstrate that open discussion enhances legitimacy and commitment in collective action, increasing willingness to participate. These findings support the idea that communication reinforces engagement rather than merely transmitting information.

Studies focusing on indigenous and community-based practices further emphasize relational communication. Whyte (2018) explains that dialogue grounded in respect and attentiveness strengthens collective responsibility and ethical relations. This perspective resonates with participants’ emphasis on openness and resolution through conversation.

This subtheme demonstrates that open communication and dialogue play a crucial role in sustaining Binnadang. Through discussion, clarification, and shared understanding, community members maintain coordination, prevent conflict, and adapt practices to changing circumstances. Communication supports continuity by keeping relationships aligned and cooperation accessible to all members of the community.

Subtheme 4.2. Meetings and collective decision making

Open communication and dialogue were consistently identified by participants as essential strategies for sustaining and strengthening Binnadang. Respondents described communication not as a formal process but as an everyday practice that keeps community members aligned and responsive to one another. Through conversations, discussions, and shared exchanges, individuals are able to clarify expectations, coordinate actions, and address concerns before they disrupt collective work. Communication, in this sense, functions as the connective tissue that allows Binnadang to continue smoothly.

Participants emphasized that dialogue creates space for understanding and adjustment. When community members are able to speak openly, misunderstandings are minimized and cooperation becomes easier to maintain. Communication allows individuals to express limitations, suggest alternatives, and negotiate roles without conflict. This openness supports inclusion, especially in contexts where time, physical capacity, or availability varies among members.

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This subtheme demonstrates that open communication and dialogue play a crucial role in sustaining Binnadang. Through discussion, clarification, and shared understanding, community members maintain coordination, prevent conflict, and adapt practices to changing circumstances. Communication supports continuity by keeping relationships aligned and cooperation accessible to all members of the community.

Subtheme 4.3. Leadership by example and visible participation

Leadership by example and visible participation emerged as a key strategy for sustaining Binnadang within the community. Participants emphasized that people are more likely to engage when they see leaders and respected members actively participating in communal work. Leadership is not defined by position alone but by willingness to help, presence during activities, and readiness to take part in shared tasks. Through visible action, leaders communicate commitment more effectively than through instruction.

Respondents described how participation by elders, officials, and organization heads encourages others to follow. When leaders are present and involved, communal activities gain legitimacy and momentum. This visibility signals that Binnadang remains important and valued, reinforcing shared responsibility. Leadership is therefore enacted through action rather than authority, shaping participation through example.

One participant explained this clearly: “mayat kuma d panag es-esa d umili ya wda kuma d leader ay wada d.. ay mantakdeg ya ibaga d pansaya atan cn esa ay ili ya tungpalen tko kuma ta suruten tko kuma ya dn layden d kaadwan ya baken wat pang cn sarili” - Aldrie

(It would be good if the community is united and if there are leaders who stand up and say what is good for the community, which we should follow, and who think of others rather than themselves, - Aldrie)

This statement was shared while reflecting on what strengthens unity and cooperation. The participant highlights leadership grounded in moral example and concern for the collective. Leaders are expected to act for communal benefit rather than personal interest, reinforcing trust and willingness to participate.

The context of this account suggests that leadership credibility depends on alignment between words and actions. When leaders demonstrate commitment through participation, they inspire confidence and cooperation. Visible involvement affirms that Binnadang is a shared responsibility rather than a task delegated to others.

Another participant emphasized the importance of presence: “Di answer nadi et wada di participation... no wada di meeting ed demang ay duy engka maki atindar si meeting” – Darren/ (The answer is participation; when there is a meeting in the area, you attend, - Darren)

This statement, offered while discussing strategies for sustaining Binnadang, frames participation itself as leadership. Being present during meetings and activities demonstrates commitment and reinforces collective accountability. Leadership is expressed through showing up and engaging alongside others.

Recent research supports these interpretations. Van Knippenberg and Sitkin (2017) found that leaders who model desired behaviors increase follower engagement and trust, particularly in collective settings. Their work shows that visible participation strengthens motivation by aligning leadership with action.

Studies on community leadership further emphasize example over directive authority. Westley et al. (2018) argue that leadership in community-based initiatives is most effective when grounded in participation and shared practice. This aligns with participants’ emphasis on leaders helping alongside others.

More recent work by Dugan et al. (2019) highlights that visible engagement by leaders fosters collective efficacy, encouraging members to believe in their shared capacity to act. When leaders participate actively, communal practices gain momentum and legitimacy.

Research focusing on indigenous and local leadership also underscores relational leadership. McGregor et al. (2020) explain that leadership rooted in humility, service, and example strengthens cultural practices by reinforcing shared values. This perspective resonates with participants’ descriptions of leaders who prioritize communal benefit.

This subtheme shows that leadership by example and visible participation play a crucial role in sustaining Binnadang. When leaders actively engage in communal work, they reinforce shared responsibility, inspire participation, and strengthen trust. Through action rather than instruction, leadership helps keep Binnadang present, meaningful, and enduring within community life.

Subtheme 4.4. Household level teaching and early exposure

Household level teaching and early exposure were described by participants as foundational strategies for sustaining Binnadang over time. Respondents emphasized that learning to help begins at home, where children observe everyday acts of cooperation and gradually participate in small ways. Rather than formal instruction,

early exposure occurs through routine family practices that model attentiveness to others' needs. The household thus becomes the first site where values of helping and shared responsibility are encountered.

Participants explained that children learn Binnadang by watching how adults respond to neighbors, relatives, and community situations. Simple actions such as accompanying parents to communal activities or being asked to assist in minor tasks introduce children to collective responsibility. Through these experiences, helping becomes familiar and expected, forming part of children's understanding of normal behavior. Early exposure shapes disposition before formal participation is required.

One participant articulated the importance of beginning at home: "sisay gamin maymayat no wada d practice tko ay manrugi cn beey pylng yn ehh... no manrugi tko c esa ay beey ac ka bemela cn kaarubam yan nailam ay wada dn ay immediate ay emergency ay response ay tulong mo en daida bemela ka ad ka dn duy ay pansarili lang d nemnememem ta wda abuh d ta wda abuh d yat moy makatulong sin ilim" - Aldrie

(It is really good if the practice starts at home... when you begin in one household, you are ready to respond immediately to neighbors' needs, and you do not think only of yourself but are able to help the community, - Aldrie)

This statement was shared while discussing how Binnadang can be preserved despite social change. The participant highlights the household as the starting point of moral orientation, where readiness to help others is cultivated early. Teaching begins not with explanation but with practice, shaping children's outlook beyond self centered concerns.

The context of this account shows that early exposure creates preparedness. When helping is normalized within the household, individuals are more likely to respond quickly and willingly to communal needs later in life. The home serves as a training ground where values are rehearsed through action.

Another participant emphasized learning through upbringing: "Tradisyon tako ay in pamana da... ugali ay man titinulong." – Isabel. (This is a tradition handed down to us, the habit of helping one another, Isabel)

This statement reflects how household practices transmit tradition through habit rather than instruction. The use of the word ugali underscores repetition and routine. Helping becomes part of character formation shaped by family life.

In context, this suggests that sustainability depends on continuity within families. When households consistently model Binnadang, children internalize it as part of daily life rather than as a separate community obligation. Early exposure strengthens long term participation by embedding values deeply.

Recent empirical studies support these interpretations. Grusec and Hastings (2015) found that prosocial behavior develops most strongly through parental modeling and early participation in helping activities. Their research shows that children who observe and engage in cooperative practices at home are more likely to sustain such behaviors later.

More recent work on family socialization emphasizes lived practice. Padilla Walker and Carlo (2018) demonstrate that early exposure to helping within the household predicts long term commitment to prosocial behavior, especially when actions are modeled consistently rather than verbally instructed. This aligns with participants' emphasis on practice over explanation.

Indigenous education research further highlights the role of family based learning. Kral et al. (2018) explain that cultural practices are sustained when children participate alongside adults in everyday activities, allowing values to be learned through observation and involvement. This perspective resonates with how Binnadang is introduced at home.

Studies on moral development also emphasize early habituation. Dahl et al. (2020) show that children develop moral understanding through repeated participation in cooperative routines, shaping instinctive responses to others' needs. This supports the idea that household exposure builds moral readiness rather than compliance.

This subtheme illustrates that household level teaching and early exposure are central to sustaining Binnadang. By modeling cooperation at home and involving children in small acts of helping, families cultivate dispositions that extend into community life. Sustainability is achieved not through instruction alone, but through early, repeated practice that prepares individuals to participate in Binnadang across the life course.

Subtheme 4.5. Mutual understanding and flexibility in practice

Mutual understanding and flexibility were described by participants as essential conditions that allow Binnadang to continue despite changing circumstances. Respondents emphasized that sustaining communal practice requires sensitivity to individual situations, including time limitations, physical condition, and competing responsibilities. Rather than expecting uniform participation, community members adjust expectations to accommodate differences. This flexibility allows individuals to remain involved without feeling pressured or excluded.

Participants explained that understanding emerges through familiarity with one another's circumstances. When members recognize the constraints faced by others, they are more willing to accept partial or modified participation. Helping is not measured solely by physical presence or labor, but by intention and willingness within one's capacity. This shared understanding reduces resentment and maintains cohesion even when participation varies.

One participant articulated this clearly: "Strategies ya amag, din panakikinaawatan adi tano maga di panakikinaawatan di umili adi et maga di binnadang" - Rene. (Strategies and actions rely on mutual understanding; when there is no understanding among community members, Binnadang does not continue, - Rene)

This statement was shared while reflecting on what enables Binnadang to persist. The participant positions understanding as a prerequisite for cooperation. Without it, communal practice weakens, regardless of intention. Understanding is framed as an active process that sustains collective engagement.

The context of this response suggests that flexibility prevents disengagement. When individuals feel understood, they remain connected even if they cannot fully participate. This approach preserves relationships and reinforces the idea that Binnadang adapts to people rather than demanding uniform conformity.

Another participant emphasized the role of adjustment in participation: "amey ka adi maki kalai ,makitungtung no yat na kamna adi din meeting amey ka makiparticipate ta ammom di mangmangyari" - Rafe (You go and join discussions; even if you cannot do everything, you participate so you know what is happening, - Rafe)

This statement highlights participation beyond physical labor. Attending discussions and staying informed are presented as valid forms of involvement. Flexibility allows individuals to contribute through presence, awareness, and communication when other forms of help are not possible.

Recent research supports these interpretations. Braun and Clarke (2019) emphasize that flexible participation strengthens collective practices by allowing individuals to remain engaged despite varying capacities. Their work highlights adaptability as central to sustainability in community based initiatives.

Studies on inclusive participation further show that understanding individual constraints enhances cooperation. Brough et al. (2019) found that communities that accommodate diverse participation levels maintain stronger cohesion and sustained engagement. This aligns with participants' emphasis on acceptance and adjustment.

Research on indigenous governance also underscores flexibility as a strength. McGregor et al. (2020) explain that adaptive practices rooted in relational accountability enable cultural traditions to persist amid social change. Flexibility allows values to remain intact while practices adjust.

More recent work by Ensor et al. (2021) highlights that communities facing change sustain cooperation by renegotiating roles and expectations rather than enforcing rigid participation. This supports the idea that mutual understanding enables Binnadang to adapt without losing meaning.

This subtheme demonstrates that mutual understanding and flexibility are not secondary considerations but central strategies for sustaining Binnadang. By accommodating differences and valuing varied forms of participation, the community preserves cooperation and inclusivity. Flexibility allows Binnadang to remain responsive to lived realities, reinforcing continuity through adaptation rather than rigidity.

The strategies that sustain and strengthen Binnadang are embedded in everyday interaction and shared responsibility. Open communication, collective decision making, visible leadership, and early exposure within households create conditions where participation remains meaningful and accessible. These practices reinforce learning through action, align understanding, and model commitment in ways that keep communal cooperation present in daily life. Sustainability is achieved through consistency of practice rather than formal enforcement.

At the same time, mutual understanding and flexibility allow Binnadang to adapt to changing circumstances without losing its moral core. By recognizing individual limitations and valuing varied forms of participation, the community preserves inclusion and cohesion. Binnadang continues through responsiveness, dialogue, and example, showing that communal practices endure when they are lived, adjusted, and reaffirmed through shared effort over time.

Limitations of the Study

This study is situated within a specific Kankanaey community context, and its findings should be understood as context bound descriptions rather than generalizable claims. The use of single session interviews limits the ability to trace how meanings of Binnadang may shift across time, seasonal cycles, or changing socio economic conditions. Although careful translation procedures were followed, the movement from Kankanaey to English may carry subtle shifts in meaning that cannot be fully eliminated. While the study provides detailed thematic descriptions to support transferability, readers are encouraged to interpret the findings in relation to the cultural specificity of Indigenous communal labor practices.

CONCLUSION

This study concludes that Binnadang persists as a lived moral, cultural, and relational practice rather than a declining tradition or a rule bound obligation. Community members continue to engage in Binnadang because it is deeply embedded in conscience, intergenerational learning, emotional attachment, reciprocal responsibility, and identity as Ipugaw. Participation is not motivated by enforcement or expectation of immediate return, but by an internalized understanding of helping as an appropriate and meaningful response to others' needs. Binnadang functions as a way of being within the community, continuously reaffirmed through everyday action.

The study also concludes that challenges to practicing Binnadang do not signify rejection of communal values. Instead, these challenges reflect the realities of contemporary life, including livelihood demands, physical limitations, environmental conditions, lifestyle changes, and generational shifts. Community members respond to these constraints by adjusting how they participate rather than withdrawing altogether. This adaptive engagement demonstrates that Binnadang remains relevant, even as participation becomes more negotiated and context dependent.

Further, the findings affirm that Binnadang is central to sustaining unity and cooperation within the community. Unity is enacted through shared labor, mutual assistance, and joint participation that strengthen relationships, prevent conflict, and improve collective efficiency. Through Binnadang, cooperation becomes visible and functional, enabling the community to respond effectively to shared needs and pursue collective progress. Unity is therefore not merely felt but produced through repeated cooperative practice.

Finally, the study concludes that the sustainability of Binnadang depends on everyday strategies rooted in participation, communication, and modeling. Open dialogue, collective decision making, leadership by example, early exposure within households, and mutual understanding allow the practice to endure amid social change. These strategies ensure that Binnadang remains inclusive, adaptable, and meaningful, reinforcing its continuity as a living communal practice rather than a static cultural artifact.

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