

PAMANESE: MULHERES KAPAMPANGAN E A ÉTICA DO CUIDADO

PAMANESE: KAPAMPANGAN WOMEN AND ETHICS OF CARE

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Abstract Pamanese is a rich Kapampangan word that on one hand could be translated to “Cook Rice”. On the other hand, as in a deeper sense, it refers to one of the said ethnic group virtues which could be loosely translated to English as “give care” and “nurturing”. The “pamanese” manifests through various kapampangan’s daily life habits such as through family traditions in cooking, cultural values which reflects to as of their cultural identity. Pamanese as showing care towards the “other” adheres to the ethics of care which centers on a belief system that “to give care” is the heart of morality. As Nel Noddings argue, it anchors to the attributes of “being” a woman. This study paralleled Kapampangan’s Pamanese to ethics of care. The researchers explored

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Kapampangan women’s way of giving care to their social dimension. It was made possible through semi-structured questionnaire that focuses on their cultural practices in giving assistance in their social dimensions as a woman. We explored (I) Kapampangan women’s concept of pamanese. In this sense, we unveiled the limitation and identity of the word “pamanese” (II) Kapampangan women’s actual way of doing pamanese to their social dimension (III) How doing pamanese affects their well-being. The paper used a qualitative approach that gathered quality and detailed data on experiences and concepts from the respondents. Purposive and Snowball sampling were both utilized as we collected data. Thematic analysis that is deductive in nature was utilized in the process of analyzing the data provided by the respondents. This paper used ethics of care as a theoretical framework that leads to establish a philosophical discourse regarding Kapampangan women’s pamanese. The study made a discourse that “pamanese” through its cultural forms is a

Kapampangan women's morality.

Keywords: Cultural Identity. Kapampangan Women. Ethics of Care. Feminism.

Resumo Pamanese é uma rica palavra em kapampangan que, por um lado, pode ser traduzida como “cozinhar arroz”. Por outro lado, em um sentido mais profundo, refere-se a uma das virtudes desse grupo étnico, que pode ser traduzida livremente para o inglês como “dar cuidado” e “nutrir”. O pamanese manifesta-se através de vários hábitos da vida cotidiana dos kapampangan, como tradições familiares na culinária e valores culturais que refletem sua identidade cultural. O pamanese, entendido como demonstrar cuidado para com o “outro”, adere à ética do cuidado, a qual se centra em um sistema de crenças segundo o qual “cuidar” está no coração da moralidade. Como argumenta Nel Noddings, ele se ancora nos atributos do “ser” mulher. Este estudo estabeleceu um paralelo entre o pamanese dos kapampangan e a ética do cuidado. Os pesquisadores exploraram o modo como as mulheres kapampangan oferecem cuidado em sua dimensão social. Isso foi possível por meio de um questionário semiestruturado que focalizou suas práticas culturais de assistência em suas dimensões sociais como mulheres. Exploramos: (I) o conceito de pamanese para as mulheres kapampangan; nesse sentido, revelamos as limitações e a identidade da palavra pamanese; (II) as formas concretas pelas quais as mulheres kapampangan realizam o pamanese em sua dimensão social; (III) como a prática do pamanese afeta seu bem-estar. O artigo utilizou uma abordagem qualitativa que reuniu dados ricos e detalhados sobre experiências e conceitos das respondentes. A amostragem intencional (purposive) e a em bola de neve (snowball) foram utilizadas para a coleta dos dados. A análise temática, de natureza dedutiva, foi empregada no processo de exame das informações fornecidas. Este estudo usou a ética do cuidado como referencial teórico, conduzindo ao estabelecimento de um discurso filosófico acerca do pamanese das mulheres kapampangan. A pesquisa argumenta que o pamanese, em suas formas culturais, constitui a moralidade das mulheres kapampangan.

Palavras-chave: Identidade Cultural. Mulheres Kapampangan. Ética do Cuidado. Feminismo.

Introduction

It is believed that the early Kapampangan settlers along the river banks of the Rio Grande de la Pampanga in the Island of Luzon of the Philippine Archipelago were descendants of Malayan pioneers from the Malay Peninsula and from Singarak Lake of West Sumatra. (Manapsal, 2019) This hypothesis could be traced from the similarities of Malayan and Kapampangan through clothing, food and religion. Unfortunately, some of the old culture vanished due to the influences of the colonizers. But as time goes by, researchers are gradually collecting pieces of pure Kapampangan identity. In literature, the kapampangans have their own way of writings or even telling their stories that is distinct to their culture. (Manlapaz, 1981) and (Castro, 1981) believed that the old manuscript of the kapampangans revolve around the folklore that consisted riddles, proverbs and folksongs plus customs and beliefs. However, it was the Spaniards that transforms these indigenous writings to a more of romance, religion and faith. Hence, the reason that the indigenous writings did not thrive. The century old Kapampangan manuscripts then, are manifestations of the social, economic, political and cultural-historical conditions that dominated during those times. The authors are consequently molded or trapped in the context that governed their existence. (Garcia, 2017) Aside from the development of Kapampangan's writings, their culture that is imbedded to their identity has plenty to showcase. Kapampangan King Sinukwan Mythology for instance showcased the origin of their cultural identity. A gigantic character that is strong, exquisite in cuisine and fashion embodies what Kapampangan male should be. On the other hand, the Queen Makiling which is the wife of King Sinukwan personifies a Kampangan women that is Malagu (Beautiful), Mahinhin (Modest), Matimtiman (Charming). Sinukwan Myth is a product of the Kapampangans' primordial culture but in many respects, he serves as a central image in the maintenance of their internal racial affinity as well as in the interaction of their past and present. On one hand, he may be perceived as an instrument of sentimental evocation. But on the other, Sinukwan is an indispensable force in asserting and reasserting the Kapampangan identity. (Mallari, 2009) Since the Kapampangan identity was studied as years passes through, this paper would like to add on the library of researches regarding Kapampangan identity. This paper will solely focus on one side of the moral identities of being a Kapampangan that manifests as PAMANESE. The PAMANESE here will be understood as attributed to the ethics of care which leans on women based on feminist's perspective. This philosophical research then aims to develop an understanding and a discourse of Kapampangan women's ethics of care through

the forms of Pamanese which is anchored to their cultural identity. This discourse then mirrors the cultural and moral identity of being a Kapampangan woman. To make this possible, the paper explored (i) the socio-demographic characteristics of the respondents. (ii) How does the ethic group view PAMANESE (iii) How do they practice Pamanese (iv) How do pamanese affects their well-being.

Theoretical framework

Ethics of care constitutes an ethical approach in terms of which involvement, harmonious relations and the needs of others play an important part in ethical decision-making in each ethical situation. (Botes, 2000) An ethics of care focuses on character traits such as sympathy, compassion, and friendship. These are social virtues. (French, 2000) This moral lens was constructed way back from the writings of Aristotle (Baier, 1987) but was deeply remodeled by Carol Gilligan during 1977. She constructed an argument that women's approach to morality is different from men. Gilligan's argument was that women's ethics of care is solely mesh to nurturing, establishing connection and empathy. (Gilligan, 1977) From there, it formed a new model of ethics of care. But it is important to note here that ethics of care is not distinct to women but its characteristics were attributed to women from the feminist's lens. Interestingly, a feminist's philosopher Nel Noddings follows the same trance of sentiments to Gilligan regarding ethics of care. Noddings sense of ethics of care will be utilized as the core framework of this research. The American educator Nel Noddings is one of the prominent contributors in ethics of care. In her book entitled "Caring: A Relational Approach to Ethics and Moral Education", she re-analyzed the concept of care in a feminist's view. She started from thinking that ethics of care is attributed to women. (Noddings, 1984, 40) said that the process of moral decision making that is founded on caring requires a process of concretization rather than one of abstraction. An ethics built on caring is, I think, characteristically and essentially feminine which is not to say, of course, that it cannot be shared by men, any more than we should care to say that traditional moral systems cannot be embraced by women. But an ethic of caring arises, I believe, out of our experience as women, just as the traditional logical approach to ethical problems arises more obviously from masculine experience. Women for Noddings, approach care by mirroring it to their selves. They imagine (as one who cares) as if they are in that position. Caring involves stepping out of one's own personal frame of reference into the others. When we care, we consider the other's point of view, his objective needs, and what he expects of us. Our attention, our

mental engrossment is on the cared-for, not on ourselves. (Noddings, 1984, 61) This emerges the idea of empathy, a bridge or relation between one who cares and one who cared-for. It is vital then, from Noddings view, that the one cares means one makes relations. Caring is establishing relationship that engross. In caring, it has to be a sense of “I must’, a type of involving oneself to the other. But we must note that Noddings does not advocate a one-way type of relationship. it must be reciprocated and rational. In the rational sense, care should have a process, a step on guidance or help to the cared-for. On the other hand, the cared-for must also do his part on the relationship with the one who cares. (Noddings, 1984, 58). What the cared-for gives to the relation either in direct response to the one-caring or in personal delight or in happy growth before her eyes is [sic] genuine reciprocity. It contributes to the maintenance of the relation and serves to prevent the caring from turning back on the one caring in the form of anguish and concern for self. (Noddings, 2003) Therefore, the simple act of acknowledgement that you are cared means a reciprocity or a give back to the one who cared. In the book of Noddings, she presented and characterized aspects of caring from a feminist lens but according to her, at bottom all caring involves engrossment. (Noddings, 2013) This concept of care that is relational, emphatic and responsive as embodied in engrossment is a type of moral identity that could manifest from cultural, spiritual, or even on social values.

Methodology

This qualitative research uses case study approach. Case study research consists of a detailed investigation, often with data collected over a period, of phenomena, within their context. The aim is to provide an analysis of the context and processes which illuminate the theoretical issues being studied. The phenomenon is not isolated from its context but is of interest precisely because the aim is to understand how behavior and/or processes are influenced by, and influenced context. (Hartley, 2004) The case study approach was utilized to investigate kapampangan women’s concept of PAMANESE that will contextualize to ethics of care. The paper used both purposive and snowball samplings. The researchers purposively interviewed Kapampangan women in order to identify the characteristic of their cultural identity regarding care. The researchers made a criterion for the prospect respondents. The criteria are the following: (i) Kapampangan women (Bloodline), (ii) At least 18 years old above. These characteristics tell a rich data regarding Kapampangan women’s way of care. We interviewed 16 Kapampangan women in Angeles

and Tarlac City. We as a researcher used semi-structured questionnaire that is open ended during our voice recorded interview. The span of voice records is with the span of 5-6 minutes per person. We also utilized google forms which contains the same question to the semi-structured questionnaire and messenger in collecting data from the respondents. This opus used both thematic analysis that is deductive in nature and philosophical analysis to critically examines the gathered data from the respondents. We deeply coded the emerging themes from the given data then carefully examined and contextualized to the theoretical framework. Lastly, made a philosophical discourse over it.

Results and Discussion

The following are the results of an in-depth interview and discussion about Pamanese: Kapampangan Women's Ethics of Care.

Socio-Demographic Characteristic of the respondents

The researchers used qualitative method for this study, specifically it uses interview as their main method for data collection. Sixteen people in total were gathered as part of the official respondents for this research. As part of the study, the researchers get the socio- demographic profile of the respondents particularly their age, Kapampangan bloodline, civil status, and educational attainment. The range of the ages of the respondents were 19 as the youngest and 41 as the oldest. Ten (10) out of 16 respondents reported that their Kapampangan bloodline is from both of their parents while four (4) stated that it comes from their mother's lineage and two (2) stated that it was from their father. In terms of civil status, fourteen (14) of the respondents stated that they were single or unmarried and two (2) are married with kids. With regards to educational attainment, one (1) respondent claim to have a post graduate degree, four (4) college graduate, six (6) college students, and five (5) high school graduates. These diversified socio demographic profiles give the researchers a very comprehensive picture of the study allowing them to get a deeper understanding about the topic of pamanese of Kapampangan women.

Tabela 1: It illustrates the view of Kapampangan women to “pamanese”

Main Theme	Sub-Theme
Care	Nurturing Passing traditions Being reliable and keeping promise

In the interview conducted, the respondents consistently emphasized that pamanese is viewed as or highly associated with care. Although, it was also mentioned that the word PAMANESE depicts cooking rice. Majority of respondents claimed that pamanese are “Taking care of someone you care about” or “Maging mabuti or being good”. In addition, respondents also stated that it is also about nurturing and passing traditions, they highlighted that “It reflects a deep connection to family and community, highlighting the role of women in preserving traditions, passing down knowledge, and maintaining cultural identity.” With this statement, it emphasizes the vital identity of women as they naturally preserving these traditions and maintaining a strong connection to family and community.

Aside from these, it also stresses the importance of being reliable and keeping promise as part of pamanese as stated by the respondent “Pamanese highlights the importance of being reliable and keeping promises in Kapampangan culture.” Majority of the respondents, in fact 15 out of 16 respondents indicated that environment plays a very important role in terms of their view of pamanese. Respondents claimed that pamanese is observe throughout their household although it was imparted to them as they grow older. They stated that “because as we grew older, we witnessed our parents do this kind of thing to show us that they care” and also “since my parents takes care of me in a way that I feel loved by them.” This manifests that the idea or concept of PAMANESE that emerges from the interview is a cultural identity for it was formed through their family settings or social scheme. It is a traditional passing of practices or norms. culture is a social product, which every individual develops after learning. This product is usually full of emotions (Altugan,2015) The coded themes in this section of cultural identity resonates to an ethics of care from view point of Noddings. It revolves around the connection of the person who cares and cared for. A care that is reliable and nurturing of relations. This could also be similar to one of the scholars who coined the term PAMANESE. (Martinez, 2018) said that In an ethical and cultural sense, We may argue that the term Pamanese may be regard as analogous term by treating the term this way: Pamanese when apply to cooking comes the value of caring (i.e. not letting the rice to be half-cooked), apply it to animals to treat them as pet resides the caring aspect

(i.e. treat them the way we treat others not as I-IT but that of I-Thou of Martin Buber) and when finally apply it to planting gives us the element of nurturing which is caring per se (i.e. we give them attention by watering and give proper sunlight). The virtues that sprouts from PAMANESE makes it meaningful. Pamanese as care that manifest through nurturing, passing traditions and being reliable mirrors the current paradigm of Kapampangan women's identity. The features represent the current model of caring or virtue in Kapampangan women's lens.

Practice of Pamanese in their social dimension

Tabela 2: It illustrates how Kapampangan women care

Main Theme	Sub-Theme
Strong Interpersonal Relationship	Participating in family traditions
	Build stronger relationships
	Helping people

In the practice of pamanese when it comes to social dimensions, respondents claimed that it is through building a strong interpersonal relationship. By means of these, it is manifested through: Participating in family traditions. It can be seen through the respondents that they mirror what they see to their parents. Respondent emphasized "I practice it by making sure that everyone on our household are well taken care off, like we have food to eat, nice and comfortable shelter, and a helping hand when the times of need, I gave back the love that I received from the sacrifices of my parents by giving them money and preparing them something to eat after work". These actions embody the nurturing spirit of Pamanese in their daily lives and a clear view of family centered values. Another point here is how Kapampangan women practice building strong relationship. Interestingly, Kapampangan was known as innovative in terms of cooking. Since they like to show off, they are always do cooking in grandiose. I think that this one is a prominent trait of them, like whenever they copy a certain dish, they intend on making their own grandiose. Therefore, by varying the recipe, it will become more of a Kapampangan's. This will show that they innovate, re-create, and make a certain recipe their own. (Giray Et Al, 2021)

The identity of being a Kapampangan as regards to cuisine was evident, as it was dominantly revealed in the responses of how they practice care. Most of them said that it is through cooking like "I practice PAMANESE in my social dimension by ensuring that I retain the values and influence of my Kapampangan culture in

cooking and taking care of my loved ones, I do act of service, I'll do our household chores like cooking and even with my friends I feel like I am my mother because it usually serve them food, I used to prepare breakfast for my partner like most specially when he is sick, When I have visitor, I used to serve them food that I personally made" They made strong bridges through an art of cooking. Aside from cooking, there is also the spirit of being helpful that sprouts from their building strong relationship and also leads to the third point. Kapampangan women used to support friends and family specially in with the most needed times. Some responses are: "I practice Pamanese by showing care and support through listening and empathy, helping others with tasks, I have this friend who wanted to stop going to school. As A friend I check up on her everyday if she is okay, I encourage her to finish our education by motivating her and listening to her problems" the forms of help are being dependable, keeping promises, supporting friends and families when they needed help and making sure that the people, they love is well taken care of. These are their ways of helping people but they also stated that helping people can also be through "Open communication, Community Engagement & Cultural Awareness." Respondents were also asked if their practice of pamanese was the same with that of other people, 10 people said no, that they have specific practices of pamanese in their family while 6 respondents said yes wherein the practice of pamanese is the same whether it is family or not. These indicated that majority of the respondents have a very specific kind of pamanese in their household that it is exclusive only for their love ones.

It clearly shows the ethics of care that requires relation. The stronger the relation is, the stronger the care given. Dominating responses are the level of care to their family is much more than to their friends. It mirrors the feminine ethics of care that Noddings identified in her book. The way of care of woman is always relational. The deeper the relation of a woman to the other the deeper the care are. This relational caring is rational meaning, conscious of building strong bond with the other. In caring, my rational powers are not diminished but they are enrolled in the service of my engrossment in the other. What I will do is subordinate to my commitment to do something. (Noddings, 2003) PAMANESE that drawn from kapampangan women here is a commitment, a full commitment to the other. The requirement for the strong connection or relationship is commitment to do something good or care about the other. The act of service of cooking for the family and friends, the empathy that showing from encouragement of friends is a commitment, a rational act towards others. The act of paying in return all the sacrifices of their parents, is a strong evidence of commitment drawn from care. It is a type of concretization

which doing what is needed emerges commitment. As an ethical theory develops out of this analysis of caring, Noddings prompt to say that caring means concretization. Like a woman in dilemma, she used to concretize situation like consider where its coming from before she does an action. (Noddings,2003)

The Kapampangan women's PAMANASE as to build strong relation is an act of commitment towards the other. It is a face of a feminine ethics of care like how a mother nurtures the "HALIGI" of family. The thing to note here is that PAMANESE emerges from Kapampangan Women is not something related about doing a duty but an act of living. It is a way of life that anchors to their cultural feminine nature because it has something to do with their adopted environment or motherhood nature. Fascinatingly, respondents convene their thoughts from mentioning their "IMA" (Mother). Indeed, Pamanese was really rooted in Kapampangan culture. An individual may simply see it as an ordinary caring to something or someone and usually the credit is from the one who does the caring. And that fact is very true. But to see it this way, makes the experience meaningful and valuable. A Kapampangan inda (mother), when she prepares food for the visitors, what she considers is not actually her expertise in the cuisine but that in her mind and heart the visitors or guests will be satisfied in her service of cooking the good food. The value is in the way the mother considers the other. (Martinez, 2018)

Effect of pamanese to their well-being

Tabela 3: It illustrates how giving care affects Kapampangan women's well-being

Main Theme	Theme
Fulfilment	Growth
	Sense of belongingness
	Finding purpose in life

Respondents also assure that they feel a sense of fulfillment when doing pamanese. In the interview, respondents reported that doing pamanese, they feel a sense of "Improved Relationship, Personal Growth, and Sense of Community". It helps them improve their well-being and reduces their stress and help them build a stronger relationship. Respondents also claimed that "It builds me as the person that I am today, because without that I don't think I will be the woman that I am today." through pamanese, respondents feel a sense of belongingness with other people whom they interact with and help them find their purposes in life. The respondents also share that they feel relieve in being able to express how much they care and

they feel fulfilled because it somehow connects them to their roots and makes them proud of their identity. It also gave them a sense of accomplishment and it leads them to a positive mindset that can be benefited to the people around them and to themselves. The sense of fulfilment emerges from seeing a positive sign from the receiver or the cared for. The reciprocity which Noddings argue is present in the actualization of PAMANESE. In building a relation in the presence of care, it is not right to say that it could be a one-way track. There should be a reciprocity between the two and that is the role of the one who cared-for. He doesn't only receive but should be receptive. The response to the one who cares doesn't mean to give back but to acknowledge or accepts the idea that is giving. In the first we receive what is there; in the last, we receive what is-there in relation to what-is-here. We see how we are related to this object to which we are related. (Noddings, 2003) The acknowledgement of the gift is a reciprocating response to the one who cares. It is what culminates the caring relationship. it is clear that caring is completed in all relationships through the apprehension of caring by the cared-for. When this attitude is missed, the one who is the object of caretaking feels like an object. He is being treated, handled by formula. When it is present and recognized, the natural reflectance motivation is enhanced. (Noddings, 2003) The responses such as "Yes, I feel fulfilled when I practice Pamanese because it feels good to help others. Seeing how my support makes a difference brings me joy and strengthens my relationships, Yes, there is a sense of fulfillment when I practice Pamanese. This fulfillment comes from knowing that my actions positively impact others and strengthen our relationships. Nurturing those around me fosters a sense of community and belonging, making me feel connected and valued. Additionally, caring for others brings joy and purpose to my life, reinforcing the importance of compassion in my daily interactions, there is a sense of fulfilment specially when the people around you thank you and copy your actions" manifest the reciprocity, the effectiveness of pamanese. Pamanese as to build strong relationship of Kapampangan women is truly an art of a care for the self which is fulfilling and the other for it connects bridges. It is evident here the nurture factor of both giver and receiver of care.

Conclusion

There is a dichotomy of meanings in the word Pamanese. On one hand, it refers to cook rice. On the other hand, it refers to sense of care or caring. In this study, we focused on the latter for it is the deep meaning of the given word while the former depicts a narrow sense although it may be meaningful if it will be

contextualized to the latter. In this study, we gathered data regarding the concept, application and effect of PAMANESE to Kapampangan women since pamanese as we argue is anchored to a feminine attribution. We found out that the concept of Pamanese was oftenly leaning to care. A care that is nurturing, passing generation and being reliable. It manifests from the practices observed by the respondents. In terms of how it was practiced, we found out that is strong relational building or intersubjectivity like how other existentialists such Marcel and Levinas would label it. The strong interpersonal relationship here emerges from participating in family traditions like a re-echo of family values, build stronger relationship through serving food and cooking and lastly, tend to help people. The care giver felt a sense of fulfilment and it leads to the effect. The fulfilment here anchored to growth, sense of belongingness and finding a purpose in life. The way these Kapampangan women care have a sense of purpose, a sense of meaning. The pamanese in this paradigm embodies the ethics of care that Nel Noddings shown. A care that is anchored to feminine, a type of care that is relational, a type of care that confronts the problem rationally that as if it was hers. A care that is reciprocated. It is indeed, that the Kapampangan women's Pamanese is an ethics of a care. A moral identity that is anchored to the cultural spirit. Pamanese as an ethics of care does not refer as we argue to duty or role of Kapampangan women but a way of life that is distinct to them. A way of life that is habitual, a natural for them for it grants them a sense of fulfilment, a sense of purpose. Like how a mother cares for her family and how the family grows because of their mother.

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