EDITORIAL

LUMINA's 30th volume features five earnest and grounded inquiries that travel from the customs we inherit to the minds we form in our classrooms. The journal sees its significance in examining what our communities hold as valuable, whether land, honor, well-being, faith, or understanding, and how these are passed on, protected, or denied from one generation to the next.

Women's Inheritance Rights Among the Kambari People of Niger State, Nigeria: A Socio-Linguistic and Theological Re-examination in the Context of Numbers 27:1-11 by Dr. Job Oluremi Okunoye and David Cigileshi Bawa lays bare a troubling contradiction: the Kambari are predominantly Bible-believing Christians, yet their customs largely deny daughters a share in their parents' property, most especially land. The authors set this practice against the narrative of the daughters of Zelophehad, whose plea to preserve their father's name within his clan was granted. The contrast runs even through language. The Hebrew *nahalah* speaks of a permanent, God-given inheritance, whilst the Kambari *une'esu wa gadu* denotes no more than the sharing of the belongings of the deceased, reflecting a system in which the right to property is "a privilege bestowed by custom, rather than a God-given right of personhood." In short, the study is not merely a comparison of two cultures, but a summon for the church to preach this narrative, to promote legally valid wills, and to teach women their rights under both statutory law and biblical justice.

On the streets of our cities, the Badjao are often seen only as beggars, a people passed by rather than understood. Carl Milos R. Bulilan's *Defying Poverty, Reclaiming Identity: Marriage Practices and Family Prestige among the Badjao of Cebu City, Philippines* asks us to look again. Drawing on two decades of fieldwork in Cebu shows that the UNGSOD, or bridewealth, remains at the heart of Badjao marriage, understood as the price of a mother's labor in raising her daughter. Giving it earns the groom's family respect; receiving it protects the bride's family from shame. Remarkable amid such poverty, though, are the lengths to which families go: some sell the very boats that sustain them, others borrow from loan sharks, rather than bear the gossip that follows a son still unmarried at his marrying age. Whether such honor is worth its cost is a question the reader may carry beyond the page. For Bulilan, however, the Badjao hold on to "traditional values that modern societies have slowly taken for granted."

Cecilia Rodriguez, Fernando Enad, and Asuncion Pabalan begin from a sobering premise: public school teachers in the Philippines bear heavy workloads, low pay, and scant support, while data from the schools in Bohol Division reveal a worrisome exodus of teachers owing to mental health concerns. With this in mind, their study, *Working Conditions and Mental Health of Filipino Teachers in New York City*, turns to a setting known for favorable working conditions. Anchored on the Conservation of Resources theory and the Job Demands-Resources model, it draws on the accounts of Filipino teachers in public high schools across the city's five boroughs. Supportive leadership, adequate resources, and holistic teaching support, the authors found, nurture well-being, job satisfaction, and what they call "teaching tranquility," while excessive demands remain a risk. Notably, the teachers also cope by connecting with a higher force and building a supportive community. Such findings warrant the attention of administrators and policymakers alike, for a teacher's well-being cannot rest on self-care alone; it is an institutional responsibility as well.

Numbers are often regarded as the coldest of truths, indifferent to faith and feeling. *Seeing God through Numbers: Forming Spiritual Values Integration Statements for Mathematics Learning* by Anthony Gran et al. suggests otherwise. Taking its cue from *maka-Diyos* (God-loving), a core value of Philippine basic education, the study draws out the numbers explicitly stated in the seven signs of Jesus in John's Gospel, from the thirty-eight years of the man at the pool to the five thousand fed, and gathers their meanings from interviews with three theologians. Merged with the K-12 Mathematics curriculum, these readings yielded thirty-three spiritual values integration statements across five content areas. "Prime numbers tell us of the indivisibility of God," reads one; another likens us to one-half and one-fourth, needing God to make us whole. Bold as some of these analogies may seem, the authors offer them as "Mathematical food-for-thought," so that a lesson in numbers might also become a lesson in faith.

Lastly, if the previous study looks upward to find God in numbers, Alextaire Villanueva and Christine Joy Elin look inward, to the thinking behind every solution. Their study, *Extent of the Experience in the Use of Metacognitive Problem-Solving Strategies of the Technical Education and Skills Development (TESDA) Students*, turns to learners seldom considered in research on metacognition, or thinking about one's own thinking. Among the TESDA students, the four metacognitive problem-solving strategies examined were all found to be moderately to highly experienced, with knowledge of the nature of the problem drawn upon most and significantly related to test performance. Yet these learners, the authors

observe, remain at the “initiator level” of metacognition: they may understand a problem, but they have difficulty forming its solution. Hence their call to build these strategies, especially the recognition of a problem’s nature and type, into classroom instruction and mathematics teacher education. The sample is modest; still, the study casts light on learners whom research has too often left in the shadows.