

## Editorial

**Lily Beth Lumagbas and Maria Paz Espiritu**

Contemporary society approaches diversity through a common point, which at its fundamental core, also varies. Through the weaving of variety, many have created connections that before may be considered as unheard. In this regard, interdisciplinarity translates into reality the notion of unity in diversity. It becomes a condition of the celebration of the continued commonality in diversity. However, the quest is not easy.

During the 1920s, when the word first appeared, paternity unknown (Frank, 1988), it was strongly associated with the notions of collaboration, cooperation, inter-relationships, and partnerships within the Academe and the Social Sciences. In the 1950s, interdisciplinary was applied in the fields of politics, management and organisation. However, despite this success, interdisciplinary's ethos remained vague (Frank, 1988).

In the 1960s, many parts of society had taken interests in interdisciplinary approach so much so that by 1970s, terminologies such as multidisciplinary, transdisciplinary, adisciplinary, nondisciplinary and the likes were coined in contradistinction to interdisciplinarity. However, it was also during the 1970s that educators provided a more precise definition of the interdisciplinary approach, which is the interaction between persons from different fields and interactively sharing ideas, findings and results in studies and other similar concerns (Frank, 1988).

From the 1980s up to the present, the notion of interdisciplinary continues to evolve within the idea of partnership, collaboration, and interrelationships as it continues to address *pseudointerdisciplinary* while slowly winning the other sciences towards the interdisciplinary approach.

The unfading allure of interdisciplinary approach lies in the truism that life basks on the coming together of different people from various cultures. The holding of variegated principles is a commonality. It is a plea for respect concerning our differences and similarities in varying degrees. In this context, the five articles manifest a celebration of interdisciplinarity. The first article of Acero and Golosino speaks of the challenges of eco-tourism in Bohol as it aligns its goals to the principles of sustainable growth. The article by

Ilodigwe brings us to the philosophical discussion of knowledge, whether human endeavours can reach the possibility of an authentic understanding of the real or merely approximated. The third article by Izibili and Isanbor discusses the risks and beauty of teaching in freedom. The whole idea is explored within the current context of Nigeria's educational system. The fourth article by Villaflor, Tambiah, and Godoy brings us to the intersection of social and technology and the lives of students in the rural Philippines. It centers on cyberbullying and acknowledges that the way to go in addressing this pressing issue is through the concerted effort of all stakeholders - nobody is left behind. Finally, the last article for this volume is by Oluremi. He brought us back to the issue of differences. He highlighted how it could be destructive and divisive as experienced in Nigerian society. He pointed out, however, there is a strong need to go beyond our superficial differences and investigate our common ground - the oneness.

Reiterating that which is already said, this volume of LUMINA is a celebration of interdisciplinarity, of our inherent uniqueness, and our shared common life.

#### Reference

Frank, R. (1988). "INTERDISCIPLINARY": The First Half Century. *Items*, (40), 73 -78.