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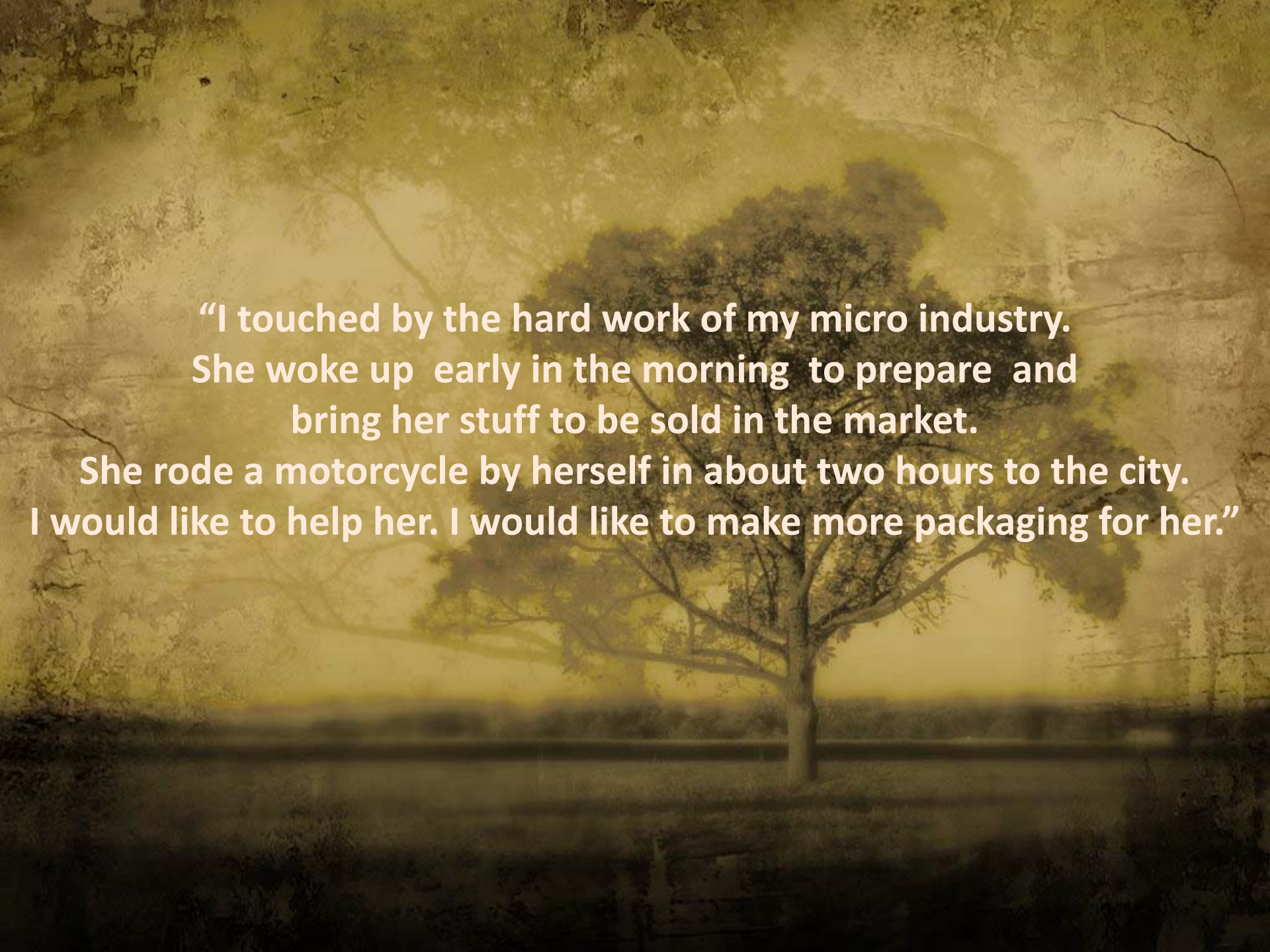




Petra Christian University (PCU) was founded on September 22nd, 1961.

The Department of Visual Communication Design at Petra Christian University was established on May 25th, 1998. It was the first Visual Communication Design Department in eastern Indonesia.



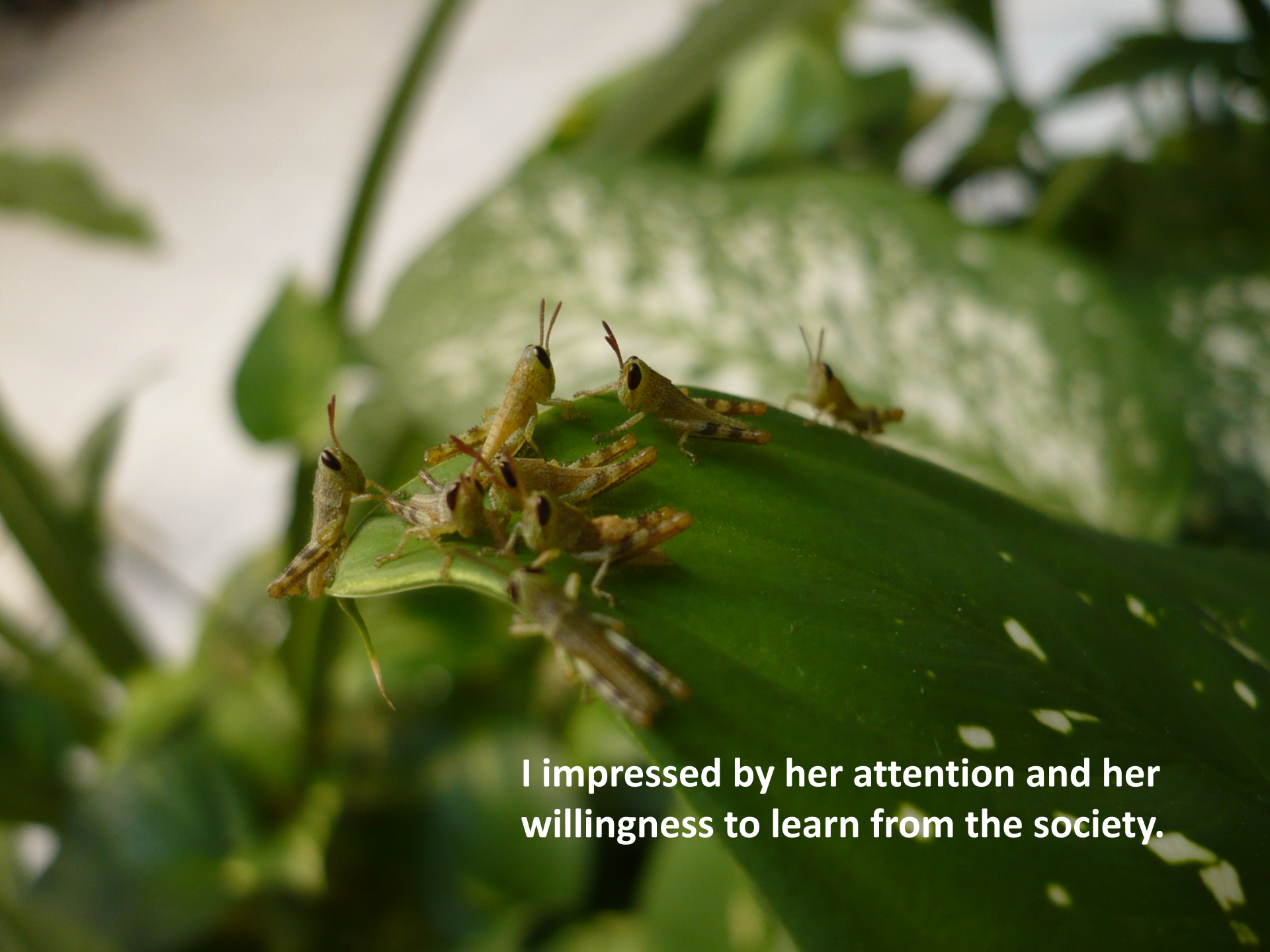
A large, leafy tree stands in a field, its shadow cast on the ground. The background is a textured, aged, yellowish-green surface, possibly a wall or a piece of paper, with visible cracks and mottled colors. The overall scene is dimly lit, with a soft, hazy atmosphere.

**“I touched by the hard work of my micro industry.
She woke up early in the morning to prepare and
bring her stuff to be sold in the market.**

**She rode a motorcycle by herself in about two hours to the city.
I would like to help her. I would like to make more packaging for her.”**



“May I ?”



I impressed by her attention and her willingness to learn from the society.

science, which envisaged a system in which no unity and singularity would prevail. Indeed, the reaction against positivism has forced some conceptual modifications to be made, which turn allowed for a more encompassing definition of 'paradigm' within contemporary social research.

Of all the criticisms that have been lodged against the positivist philosophy of science, including the separation of facts from values, the idea of 'theory-free' data and the characterization of truth in correspondence terms (Smith, 1993), the two most enduring issues are associated with the burden of 'proof' or the verification of knowledge and the problem of sustaining a distinction between the researcher and that which is researched. With the former, it is the work of Popper (1995) arguably provides the ultimate undoing of the positivist theory of knowledge. In *The Logic of Scientific Discovery*, Popper (1990) outlines his falsificationist theory of knowledge, in which he effectively undermined the inductive logical basis on which science was affirmed. Popper's theory of knowledge, as a foundational theory of science, which empiricism, as a foundational theory of science, notably relied. Smith expresses this point as follows:

Popper convincingly pointed out that, no matter how many confirming or verifying instances have been accumulated for a theory, it is always possible that the next test of prediction will go astray. The problem is that induction does not allow one to complete certainty, to predict the as yet unknown based on the known, or to predict the future on what has happened in the past. Popper's theory of the situation on traditional empiricism, so that with his argument that one can never verify a theory rather than attempt to falsify it, a hypothesis can only be proven false. A claim to knowledge must stand as provisional in the sense that it is only accepted as true in so far as no one is able to refute it or demonstrate it is false. (1995, p. 10)

As a consequence of Popper's work the confirmation was effectively displaced by the logic of his own theory of falsification. The major issue that led to the demise of traditional empiricism, and by extension the emergence of various modifications to more recent 'post-positivist' research, was the problem of correspondence between the researcher and the research. The empiricist theory of knowledge rests, in the possibility of realizing the Cartesian (from Descartes) dualism that separates mind

Surprisingly, that one student action was actually inspire the others.

matter. From this perspective, the object of research is to ensure that the researcher does not allow values and interests to interfere with the disinterested observation of events. Only if this is achieved can the researcher be sure of theory-free observation and hence be confident that knowledge is immunized and protected from the unwarranted intrusion of subjective ideas. Kuhn (1970), Putnam (1981) and Phillips (1987), to name but a few, have each pointed out that in practice this type of dualism is impossible to achieve. There is simply no 'God's Eye' perspective and hence possibility of 'brute data', nor any 'theory-free observation' or articulated account that stands separate from the influence of the researcher. As Smith (1995) has pointed out, it is impossible to know when what is inside of oneself leaves off and when what is on the outside begins, since such issues are lost to infinite reflection.

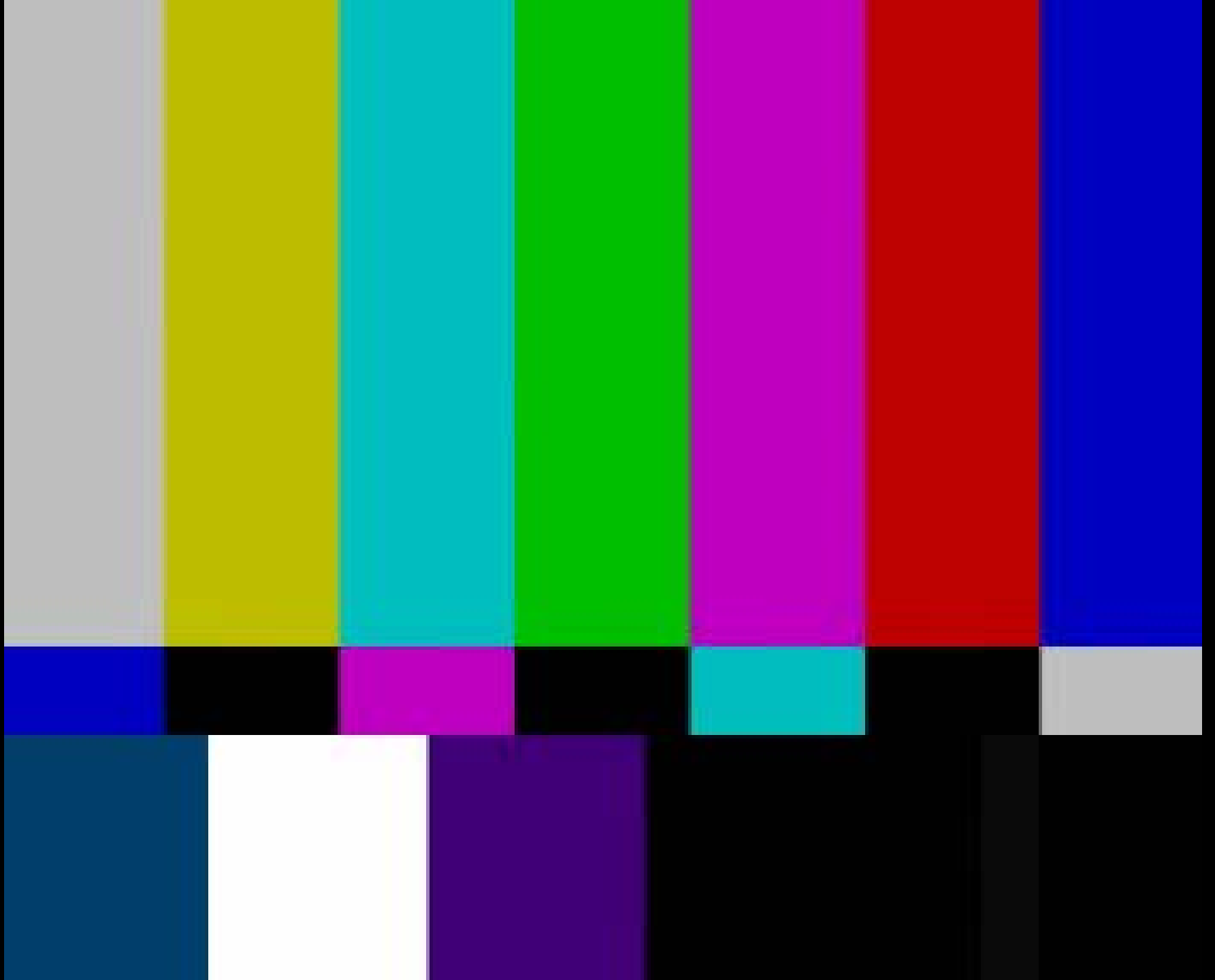
The implication of this reaction against traditional positivism is that some serious modifications have been made to the old empiricist paradigm. This is reflected within the literature, where positivism is now often referred to as 'post-positivism', 'post-empiricism', 'subtle-realism' or 'new empiricism' (Hammersley, 1995; Smith, 1995; Sparkes, 1995). These terms indicate a shift away from the old schema of positivism towards something less naive and more sophisticated. As new perspectives have emerged they have forced to submit to the impossibility of empirical knowledge. Instead, contemporary approaches have embraced the need for more subtle approaches to knowledge, where they have acknowledged the absence of the possibility of absolute truth. Modern science may still adopt a fallibilist approach to knowledge. One such sophisticated approach is elaborated by Hammersley (1992) in which he examines in some detail the reasons for avoiding an abandonment of 'truth' as the regulative ideal in educational research. Others like Miles and Huberman (1994) and Kvale (1996) have resisted the pressure to reject conventional criteria as a means of validating the practice of research. For them, the conventional criteria of validity, reliability and generalizability provide an important working model for the production of defensible research findings. Finally, Gage has made a similar plea for the reinterpretation of positivistic research, arguing that

Being positive can mean being certain or being affirmative. Behavioural scientists should indeed reject trying to be positive in the sense of seeking a certainty that tolerates no exceptions to general





design by: Liza Pricilia Kapitan





Thank you * Terima kasih * Matur nuwun