INQUIRY MODEL
March, 1983

1. Orientation of the model:
    In groups and societies a cyclical process exists: Individuals,
inter-dependently seeking to meet their needs, must establish a social
order (and in the process they develop groups and societies.) The social
order determines in varying degrees what ideas, values and actions are
possible, valid and 'appropriate.' Working within these 'rules' and
stimulated by the need for rules, the culture develops. The individual
studies her/ his reactions to the rules and re-interprets them to dis-
cover their meaning for the way of life s/he seeks. Through this quest,
s/he changes his/her own way of life and this in turn influences the way
of life of others. But as the way of life changes, the rules must be
revised, and new controls and agreements have to be hammered out and
incorporated into the social order.

2. Structure of an investigating group:
Ideally the group should be large enough for a diversity of reactions
and small enough for individual participation. There should be enough
commonality of values that communication is easy and ways of working are
similar but enough differences to generate alternative reactions. Group
members should possess a common level of sophistication and orientation
toward the process of investigation and analysis. If the range is too
great, the levels of conceptualization will very likely be too far apart
to enable the group to relate productively.

3. Social system within the group:
The social system is democratic with governance by decisions developed
from, or at least validated by, the experience of the group.

4. Principles of reaction:
The group is to examine what they are doing in terms of the requirements
of inquiry; that is, formulation and solution of a problem, conscious-
ness of method, group co-operation, personal meaning and reflection.

5. Support system:
The support system for an inquiry model must be extensive and respon-
sive to the needs of the group. The group must have access to a first
class library which provides information and opinion through a wide
variety of media. The group must also have access to information proces-
sing equipment to maintain the level of inquiry and disseminate the
results to a wider audience.

6. Function of the Inquiry Model:
The following model represents a prescriptive mode, an act of analysis
based on an open process of perceptual cognition. The process of percep-
tual cognition establishes meaning through the inquiry of language. A
concept can be translated into an object (sign) that in turn refers back
to the concept. Stated more simply, recognition (perceptual cognition)
is a process of inquiry. This clarification is a fundamental relation-

Inquiry model: 1

ship, a verification of meaning between 'fiction' and 'fact'.
Fact: The state of things as they are in the perceptual complexity of structure and function. (Cognative)
Fiction: Any language system designed to represent or describe fact and subject in principle to verification.
(Connotative as distinguished from affective).
Function: A reflexive correspondence, a mapping of language, and in this model, meaning.

7.   Conceptualization of the Inquiry Model:
Meaningful inquiry demands a methodology that is not exclusive, that does not separate a recognition from the context or fabric that it reveals. The result of inquiry is inclusive and relational to the social and environmental context in all fact and fiction. (Holistic)

8.   Structure of the Inquiry Model:
Any confrontation of people within this model is determined by their relationship with one-another. The space of the model is described by the group itself as interrogative descriptive and representational content. Subject matter is content represented by the inquiry of members. The model is a three-dimensional overlay of continuous intersection prescribing the state of things as they are through language. ('Language' in this model refers to the general normative: any system of symbols, signs, gestures, etc. as in 'fiction' above.) Parameters are mapped out, indexed as a prescription of essential attributes (modes of recognition.) The recognition of perceptual complexity does not involve a prescription for judgments of value but rather a means of revealing meaning between fiction/fact.

Inquiry Model
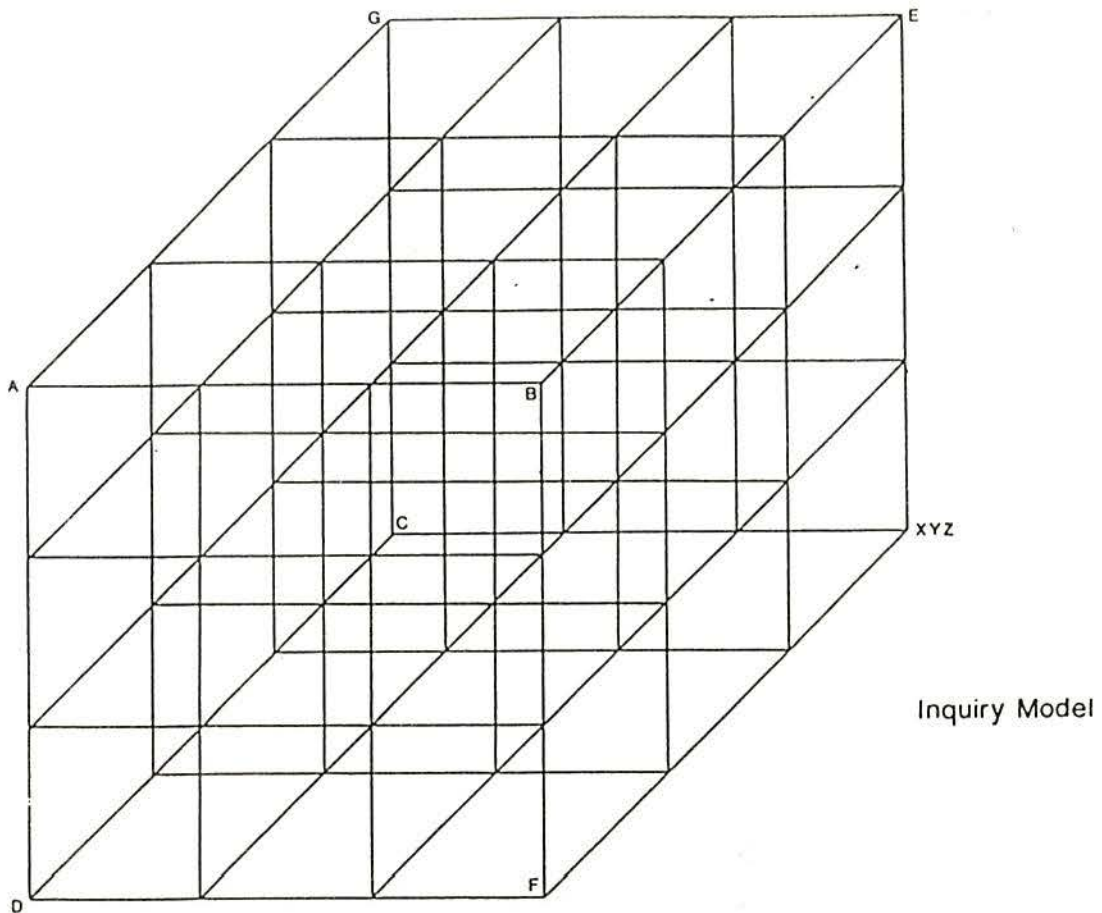
| A	Historical context	XYZ	Unknown content
B	Sociological context	C	Natural context
D	Perceptual context	E	Scientific context
F	Geographical context	G	Archeological context

9. The following model is drawn as a schematic representation of recognition. (See figure 1)
9.1 Every line in the system establishes a relation between aspects of the whole.
9.2 Any dimensional area represents the work of a member in the group.
9.3 The space of the diagram may be stretched in any direction to represent a concept as it has existed or is being considered. (Duration).

10. Context development:
A: Historical context-recorded fact in maps, diagrams, testimony, con-
tracts, diaries, pictures, symbols and devices to aid memory.
XYZ: Not yet discovered, identified or brought to perception.
B: Social context-the relationship in society reported, anallysed or
codified in the areas of magic, myth, religion, philosophy, politics
law, education, economics, medicine and psychiatry.
C: Natural context-the global organic environment that society occu-
pies.
D: Perceptual context-all systems of representation temporal or static
devised by women and men to represent and describe the factual
world. Visual and textural codes, gestural, symbolic or sensory,
recorded or performed.
E: Scientific context-inquiry and analysis from the fields of psych-
ology, biology, botany, astronomy, physics, mathematics, physiology,
etc.
F: Geographical context-the topological space that society occupies.
G: Archeological context-the pre-historical evidence of society.
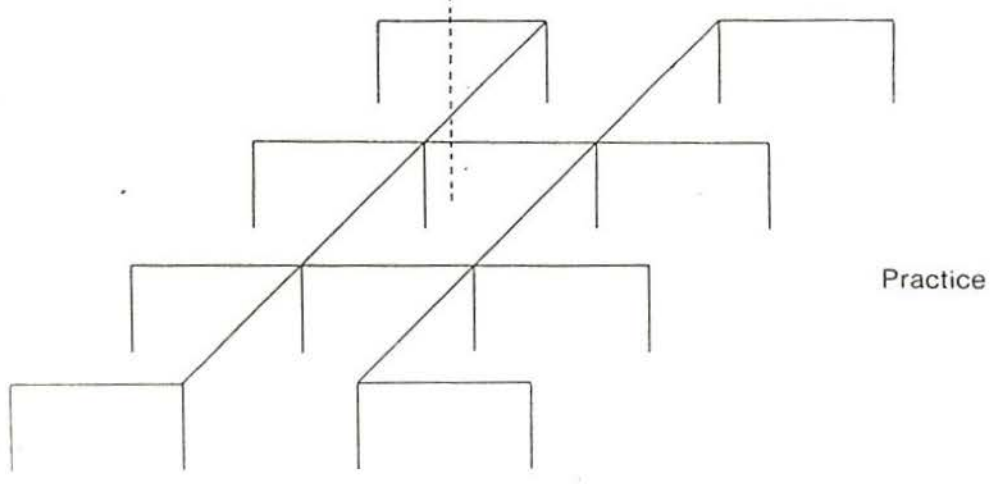
11. Paradigm of the Inquiry Model:
This paradigm is a tool for employing the parent Inquiry Model. (See
figure 2)
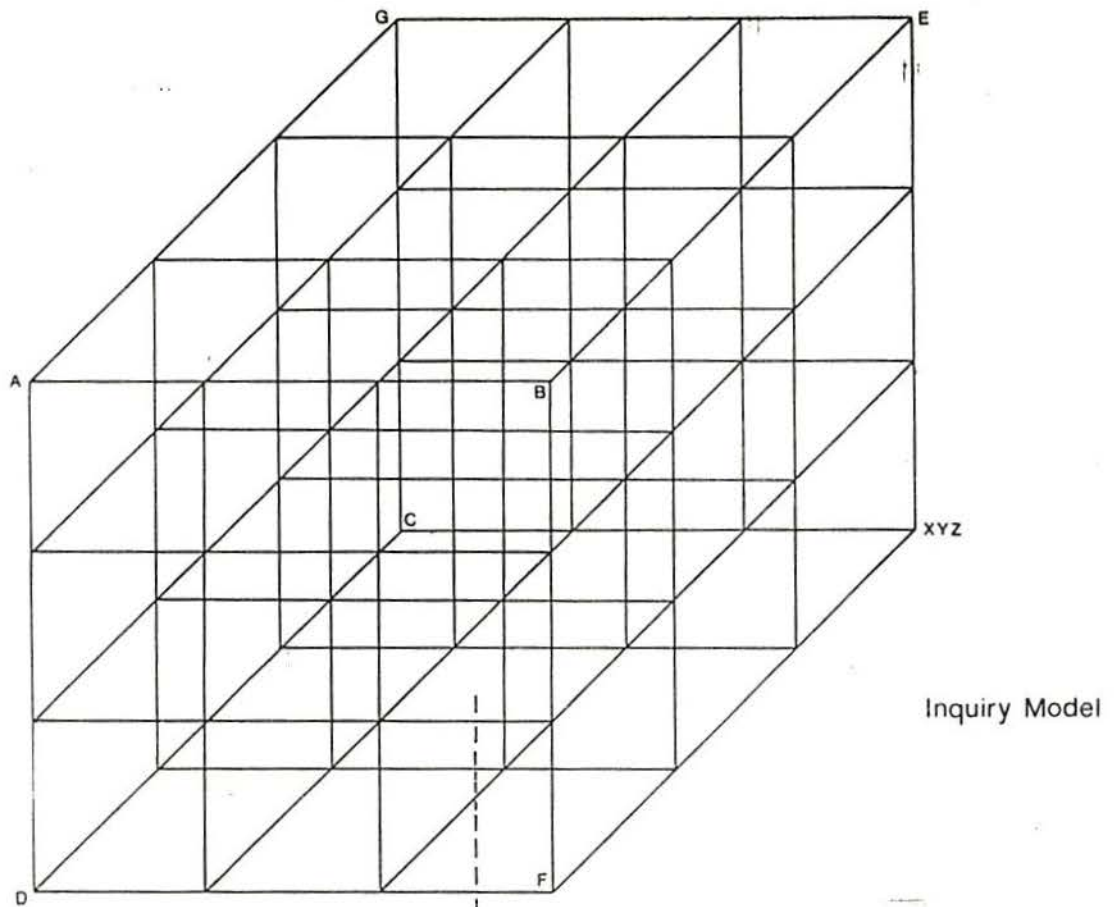
Inquiry Model
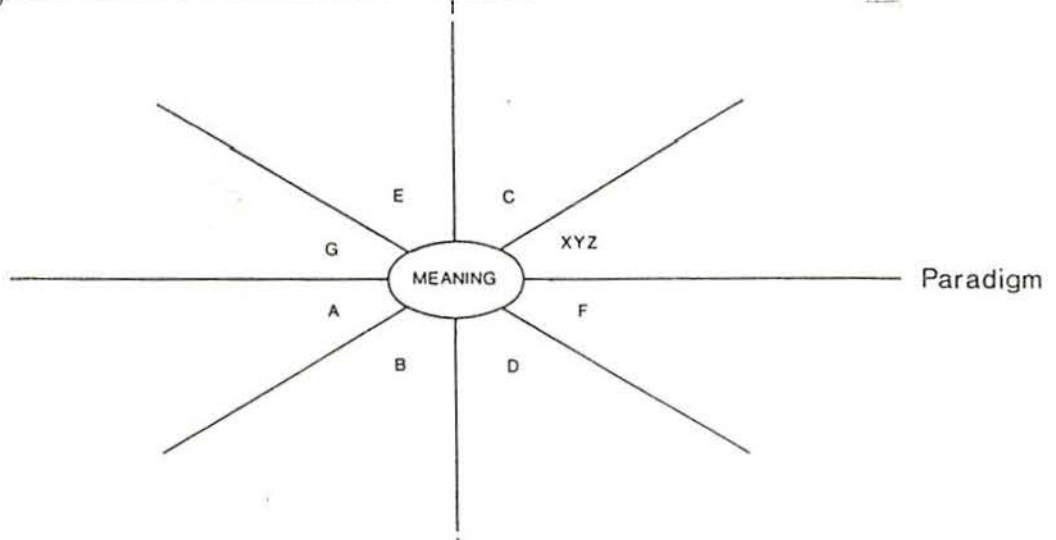
Paradigm

Practice

11.1 Various forms of language as defined in the parent model, visual, verbal, symbolic etc., will be anticipated through the paradigm.

11.2 Various mediums of practice, photography, lithography, performance, text, etc., will be anticipated through the paradigm.

11.3 Various mediums of practice not yet realized will be anticipated through the paradigm.

11.4 The degree of clarity or ambiguity employed in practice relational to a specific content and audience will be anticipated through the paradigm.

11.5 Ordinary activity within the Paradigm:

The group begins with a topic that has reached a level of significance. It may have occured in a number of discussions over a period of time or reached significance through presentation by argument. It may be an insight, a discovery of undetermined origin that has reached discussion level.

The group then agrees that the topic should be paradigmatically explored. As the topic begins with a core of people, it is first examined in the social context. If indications are positive at this level, then the group has moved from the possible to the probable in relation to social meaning. The same procedure would follow from the remaining contexts in their deliberate juxtaposition (History-Unknown, Social-Natural, etc.)

Preliminary inquiry will set the parameters of the specific paradigm, it will determine the areas of discussion and research to be carried out in depth. Any number of the contexts may prove relevant or irrelevant, and this relationship may change with the demands of inquiry. The complexity of meaning revealed by the paradigm will anticipate the recognition of practice in language, medium and degree of clarity in exposition. The practice of the group will not be a declination of inquiry but rather a language of meaning as perceptual evidence .