The above is a classification of the inter-related causes of change in form operating through the awareness of the maker, and taking effect as a result of his choice, his conscious adaption. Behind these causes, and not necessarily conceived clearly by the maker are the major societal convulsions and trends, the most significant and changeful of which is the steady penetration of the community by the products of modern industry.

Facts useful in the study of the process of change in form can be derived from the scrutiny of contemporary objects, processes and attitudes. In the initial study of the given object and its contemporary relation to the system of technology, socio-economic relations and symbolic and aesthetic values, it will appear that there are strong and weak structural elements, i.e., certain operations in making and using are mandatory and must be strongly maintained, whilst others appear to be permissive, and possibly matters of indifference or uncertainty. Contemporary scrutiny of this kind will certainly indicate points at which change is in process or can be expected to take place, since the indifference of the maker will provide little resistance to the various influences for change. Close acquaintance with the maker and his family, sensitive as he is to local pressures, aspirations, age-group conflicts etc. will be still further indicative.

Old objects, the date and place of whose making is known, can be examined and compared with contemporary examples for structural differences. Oral accounts of past practices can be obtained from people living today, either from their own observation, or from what was told to them. These accounts are often highly subjective.

Drawings, photos and prose accounts of the making, form or function of objects at some time and place in the past.

The culture areas from which the "ancestors" of material objects have come to the Caribbean are several, namely: Western Europe, Africa, India, Indonesia and China — in addition to the Caribbean area itself, whose indigenous inhabitants were Amerindian. In addition there has been ceaseless communication of locally differentiated norms from territory to territory. Therefore facts should be assembled pertaining to (a) norms existing in territories other than the one under study, and at different times, and (b) the varying importance at different times of different channels of communication, migration and exchange of goods.

Further study of the material could, of course, follow several directions i.e. that of the student of social history, and of the process of acculturation or those of the students of the separate aspects of cultures, i.e. language or literature, music, technique, etc.

The monographic method can be applied not only to material objects but to complexes of actions and objects which are subject to emphatic patterning conventions, and approximate to prevailing current norms in the given geographical or social area. For instance, within our area, the meeting of a political committee or group, though it might follow some sort of pattern of procedure, would, in its most significant and causally-important aspects, function as a critical step in the organisation of power relations in response to some new set of events, and should therefore be treated historically.