Modes of formation of subjects constitute the core of studies relating to structural aspects of the universe of subjects. It may be difficult to discern the pattern of relation among the constituent ideas in a subject. There may be also uncertainty about the development of the universe of subjects. But, diving deeper beyond the combination of ideas in different subjects, it has been possible to recognize a few modes of formation of subjects. In other words, these modes have been identified by working at a near-seminal level where the number of combination of ideas at the phenomenal level are reducible to a few patterns. Each mode of formation implies some particular kind of relation among the constituents of a subject/universe of subjects.

The study presented in the thesis enables us to arrive at the following findings:-

1. Developmental studies of the universe of subjects are pre-requisite for structural analysis (Reference Chapter II and III).
2. Development studies lead to recognition of structures at different stages in the growth and this recognition helps in the identification of the modes of formation of subjects. (Reference Chapter II, III and IV).
The idea of structure referring to network of relations in a subject/universe of subjects becomes more meaningful when reference is made to structural studies in the field of linguistics, anthropology and mathematics. (Reference Chapter IV).

The concept of subject as system helps in recognition and identification of structural attributes of a subject/universe of subjects. (Reference Chapter V).

Documentary sources show that structural studies by library scientists have concentrated on two kinds of relationship; semantic and syntactic which in terms of Ranganathan's typology represent Fission, Lamination and Loose Assemblage. (Reference Chapter VI).

Modes of formation of subjects as expounded by Ranganathan represent a conceptual Model of the typology of relations. (Reference Chapter VII).

Empirical study shows that lamination is still the predominant mode of formation of subjects. (Reference Chapter VIII).
8. Empirical study also shows that the Ranganathan model of modes of formation of subjects is a powerful tool for analysis and structuring of Basic Subjects, Compound Subjects and Complex Subjects. (Reference Chapter VIII). (*)

9. The conceptual base of structural relations, inherent in an indexing language, lies in the canons, postulates and principles of Classification. (Reference Chapter IX).

10. The source of all canons, postulates and principles is traceable in the modes of formation of subjects. (Reference Chapter IX).

11. Modes of formation of subjects lead ultimately to the concept of unity of knowledge. The concept of the modes of formation of subjects is an attempt of its own type of discern unity in the multitude of ideas and subjects at the seminal level. The concept is based on the belief that unity of

(*) However, it cannot be concluded that the model of Ranganathan is final. It needs further testing by a team of research workers on a much larger sample of subjects drawn from various disciplines of natural sciences, humanities and social sciences. Such studies will not only test the model but may also result in recognition of new modes.
embodied in the inter-relations and an adequate understanding of these relationships contributes to the knowledge of the whole from knowledge of the parts. Who knows that future researches in the modes of formation of subjects may give an answer to the following prepositions raised in a conference organised by Columbia University in 1954:

"The unity of knowledge: problem of chimera? To what extent or in what manner can knowledge be said to be unified? what are the instruments, the skills or the insights by Which man can discover harmony amid the diversity which seems to surround him? Has science the answer, or philosophy, or any product of the reasoning power of man, or does one approach it more surely through the intuitive reachings of religion or the creative arts? To which of the disciplines or to what kind or co-operative enterprises among the disciplines must we look for unity". 1

REFERENCE