

Home Assignment

~~Round
(B)~~

Topic - Meaning and Concept of Positive
Psychology, nature and scope, characteristics.

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Submitted To
Education Department

Submitted By
Name - Pooja Dham
Roll No - 60
3rd Semester
Sociology Major.

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I am deeply indebted to Education Department for giving me this opportunity of preparing this assignment. I would like to also thank my Parents for providing me with all sorts of moral and financial support which was highly needed for the competition of the assignment. Last but not the least, I would like to also thank God for his blessing.

CONTENTS

Page No -

1. Introduction	1
2. Meaning and Concepts of Positive Psychology.	2 - 4
3. Nature and Scope	5 - 9
4. Characteristics of Positive Psychology	10 - 14
5. Levels of Positive Psychology.	15 - 16
6. Conclusion	17 - 19
7. Bibliography	20

Introduction Positive Psychology

Positive Psychology is the study of what is right with people and what makes life worth living. For many years psychology has focused on pathology and pain with a goal of curing illnesses. It overlooked developing an equally robust exploration of what is "positive."

In contrast, the field of coaching has focused on the client being "whole" and able to access solutions to challenges. However, this perspective lacked a reservoir of theory and research to support its assumptions. As you'll discover as you familiarize yourself with the wide body of research and theory in positive psychology, many of the techniques tools and orientation coaches have developed through experience have strong alignment with the science of positive psychology provides the scientific legs upon which the field of coaching can stand.

Positive Psychology as a full movement is just over a decade old. However, much of what it studies is not new, but is rooted in the tenets of ancient philosophy and the modern humanistic movement. With an emphasis on encouraging rigorous research and theory development

Meaning and Concept

Positive Psychology

Positive Psychology is the study of "positive subjective experience, positive individual traits, and positive institutions. It promises to improve quality of life. Positive psychology focuses on both individual and societal well-being. It is a field of study that has been growing steadily throughout the years as individuals and researchers look for common ground on better well-being.

Positive Psychology began as a new domain of psychology in 1998 when Martin Seligman chose it as the theme for his term as president of the American Psychological Association. It is a reaction against past practices, which have tended to focus on "mental illness" and emphasized maladaptive behavior and negative thinking. It builds further on the humanistic movement by Abraham Maslow, Rollo May, James Bugental and Carl Rogers, which encouraged an emphasis on happiness, well-being, and positivity, thus creating the foundation for what is now known as positive psychology.

Positive Psychology is concerned with eudaimonia, an Ancient Greek term for "the good life" and the concept for reflection on the factors that contribute the most to a well lived and fulfilling life. Positive Psychology

Often use the terms Subjective well-being and happiness interchangeably.

Positive Psychologists have suggested a number of ways in which individual happiness may be fostered. Those suggested ways are: Social ties with a spouse, family friends, colleagues, and wider networks; membership in clubs or social organisations; physical exercise and the practice of meditation may each contribute to happiness and subjective well-being. Spirituality can also be considered a factor that lead to increased individual happiness and well-being. With spiritual practice and religious commitment being a topic researchers have been studying as another possible source for increased well-being and an added part of positive psychology. Happiness may rise with increasing financial income, though it may plateau or even fall when no further gains are made or after a certain cut-off amount.

The concept of positive Psychology has been put forward by Martin Seligman, a researcher and psychologist.

In the words of Peterson, "Positive psychology is the scientific study of what makes life most worth living".

In simple words, Positive Psychology is a scientific approach to studying human thoughts, feelings, and behavior

With a focus on strengths instead of weaknesses, building the good in life instead of repairing the bad, and taking the lives of average people up to "great" of focusing solely on moving those who are struggling up to "normal".

Positive Psychology is a relatively new form of psychology. It emphasizes the positive influences in a person's life. These might include character strengths, optimistic emotions, and constructive institutions. This theory is based on the belief that happiness is derived from both emotional and mental factors.

Nature and Scope Positive Psychology

Nature :

Positive psychology basically focusses on the positive events and influences in life like happiness, joy, love, gratitude, compassion etc.

It gives great emphasis on topics like character, strength, optimism, well-being, self-esteem, self-confidence, hope and life satisfaction etc.

Positive psychology is concerned with eudaimonia, "the good life" or flourishing, living according to what holds the greatest value in life and others such factors that contribute the most to a well-lived and fulfilling life. While not attempting a strict definition of



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MISS MAINU PHUKAN

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✓

স্মৃতিপুঁজি

আবন্তুণ্ড	৮ - ৬
চূলবিষয়	৮ - ৫৯
জামবর্ণি	১২
ঝোয়াক প্রহৃষ্টজী	১৭

ଆବସ୍ମାନ

ଅର୍ଥିତନ ଅଂଶକ ଅଧିକାର ହୁଲ କିଛୁମାନ କାହା
କବା କା ନକବାର ପ୍ରାୟେନିତା । ଚିତ୍ରକଳ ହତିଗିରେ
ଆମାଜିକ ଆକାର ହାର୍ଡଲିକିଣାରେ ଆମାରକ ଓଁ-
ଲୋକେ ଅଧିକାର ଦେବ କବେ । ବତ୍ତମାନ ବାହୁଦ୍ରୀ
ଆନ୍ଦୋଳନ ଆବଶ୍ୟକ ନାଗାଧିକାର-ପଦାନ
ଆକାର ହେଉଥିବାର ବାହୁଦ୍ରୀ-ବେଳେନର ହତବ୍ୟା ଫରିଛେ
ଆନ୍ଦୋଳନ- ହୃଦୀଏତୀରେ ବିଚାର- କାବିଲ ଅଧିକାର
ହେଉ ବାହୁଦ୍ରୀ କାବା ଦୌର୍ଯ୍ୟ- ଆନୁଷ୍ଠାନ କିଛୁମାନ ଦାବୀ
ବାହୁଦ୍ରୀ- ଉଲ୍‌ଲୋପ ହୁଲ ଆମାଜିକ ଆମାଜିକ କଲପନ
ହତବ୍ୟା କବା । ଆମାଜିକ କଲପନ ହତିଗିର-
କଲପନର ଉପରତ ନିଷିଦ୍ଧିବଲିଲ । ଆହେ ଆମାଜିକ
ହତିଗିର- କଲପନର ବାବେ ପାତ୍ରକ ହତିଗିର କିଛୁ
ମାନ ପୌର, ଆମାଜିକ, ସାଜେନିତିକ, ଗାନ୍ଧୀ ଗନ୍ଧ-
ନିତିକ ଝୁମାର - ଝୁମିରି ଏ ଅଧିକାର ପଦାନ
କାବିର ନାହା । ଆହେ ଆଜି କୁବ ପାହା
ସେ, ଆନୁଷ୍ଠାନ ଆମାଜିତ କୀର୍ତ୍ତନବ- ହୁଲ କିମାର
ବାବେ ଲାଭ କୁବା ଝୁମିରିହ ହୁଲ ଅଧିକାର ।

~~ଅୟପତ୍ତ, ଅଭି ପ୍ରାଚୀନ କାଳର ପଥୀର
ଆନୁଷ୍ଠାନ କିଛୁମାନ ଅଧିକାର- ଦେବ କାବି
ଆଚିଲ ଯାଦିତ ଉଦ୍‌ ଆଧିକାରବିନାବକ~~

आनंद अविकार-वृलि-स्त्रीकृति- ज्या शेषा-
वाचिल। आनंद अविकार- ~~अविनाप्ते~~ उल्लम्भ-
वृलक्षण-होते एक- व्यक्ति बीमा। एकज्ञान अप्य-
ग एवं विद्युति- विज्ञि वृष्टिविलास क्रिया-ज्ञानिम्
वत्ताता अविकार-स्त्रीकृति- दिल्लिं और बिलासक
गोलिका अविकार वृलित्वा कौतूहल। आनंद
अविकार- सीक्षणे १९४५ चतुर्थ- वृष्टिसंग
संचय शेषाख- पिछवे पश्चात्- प्रार्थना लाहे काढे
एकज्ञान अप्य- भीवीत्य- पश्चात्य- पश्चा अपुरा-
प्रिय पश्चात्यवैनिक आनंद अविकार तिज्यात्पौरुष
क्षिण्ये हृष्टि लाहे कवित्त। आनंदीय सूक्तात्पौरुष
अप्य- अविकार, इप्पात्तु भास्तु विकाश अप्य- ग्राम-
अविकारे उपस्थिति लृतिका पालन काढे।
यदि आनंद अविकार- तिज्यात्पौरुष-
एक विकाश अप्य- वृलि अस्तित्व- तिवज्ज्ञान
उभासिता छिठीय विथ्युक्त वाज्ञा- पश्चात् अप्य-
क्षिण्ययत्तु छिपे- आनंद अविकारे हृष्टि लाहे
कवित्त। १९४५ चतुर्थ- प्रतिक्षा- अप्य- अप्य-
प्रति- प्रेम- प्रश्नवाचक- शब्द- आनंद अविकार
शक्तिपौरुषाव- कृषा हैचिल। तृष्णाय- पिछवे
वृष्टिसंगते १९४६ चतुर्थ १० जित्युक्त- आनंद
अविकार- आठजीनीन घोर्णनापत्र प्रसुत कवि
आनंद अविकार- वासव भासिकाकरण शब्द-
रूपवृक्षवनव शब्दे इट पदार्थप स्त्रिय-
कर्षणात्मक उत्तिवाच १० जित्युक्त अविमोटा

অসম বিদ্যালয় আন্তর্জাতিক অধিকার্যসভা ছুটাপ-পালন কার্যা

অসম বিদ্যালয় আন্তর্জাতিক অধিকার্যসভা
ছুটাপ-পালন কার্যা

ବ୍ୟୂଲିବିଷୟ : ମାନ୍ୟ ଅର୍ଥିକାରସ ଅର୍ଥ

ମାନ୍ୟ ଅର୍ଥିକାର-ହେଉ ଏଣ କିନ୍ତୁମାନ ଦୋଷିକ
ଆକୁ ଉଚ୍ଛ୍ଵାସକିଳୀନ ଅର୍ଥିକାର, ଚିକିଳାକ ଆମି
ଜନ୍ମଗତୀରେ ଲାଭ କରୁବା ଆକୁ ଏଣ- ଅର୍ଥିକାର-
ଅର୍ଥିଶିଳ-ତତ୍ତ୍ଵିକ୍ଷେପ ପ୍ରକୃତ- ତତ୍ତ୍ଵି କିମ୍ବା ଆମୁଖ
ଚିଶାସ- ଲୀରୁନ- ବୀକ୍ଷନ କବିତା ମୋହାତ୍ରେ । ମାନ୍ୟ
ଅର୍ଥିକାର- ଏକ ଜନ୍ମଗତ- ଅର୍ଥିକାର- ମୋହାତ୍ର କାହିଁ
ଆତି, ବିର୍ତ୍ତ, ଲୋଚା, ଲିଙ୍ଗ ବିବିଲୋଧ ଉକାଳ
ତତ୍ତ୍ଵି ମାନ୍ୟ ଅର୍ଥିକାରର ଚାହାକୀ ହୁଯା ଜନ୍ମଶୂନ୍ୟ
ଲାଭ କରୁବା ଅର୍ଥିକାର- ଆହ ମାନ୍ୟ ଅର୍ଥିକାରର
ପରି କୋଣେ ତତ୍ତ୍ଵିକ ବକ୍ତିତ କବିତା ମୋହାବି ।

ମାନ୍ୟ ଅର୍ଥିକାର- ପରମ୍ପରାଗତ- ନାସିକ
ଆକୁ ବାଲୋନେତିକ ଅର୍ଥିକାରର ଲାଭ କରିବାକୁ
ଆମାଜିକ ଆକୁ ଆମୁଖକି ଅର୍ଥିକାରର- ଲାଭ
ବ୍ୟାପି- ହେଉ ଆଚୁ । ବାଲୋନ କିନ୍ତୁମାନ- ଅର୍ଥିକାର
ଘେନ ଆମ୍ବାନିବିବନର ଅର୍ଥିକାର, ପାଖିପାଞ୍ଚିକାର-
ଅର୍ଥିକାର, ବିକାଶର- ଅର୍ଥିକାର, ମାତ୍ରିବ- ଅର୍ଥିନିଧ
ଆମିତ ମାନ୍ୟ ଅର୍ଥିକାରର ପରିମିତ୍ୟ- ଲିତ୍ତରୁତ
କଟକ୍ଷେତ୍ର ହେଉ । ଏମର- ଅମାଜତ- ନାମ କରିବା-

अकाला नाकर- अवृत्तीन चिकासर- वारे आनन्द
अविकारव आनन्दानुक हुय। उद्गार एवं भास्त्र
निजस- नामाविकासकर वारे उन अविकारव
शुभमा उभा उड़प्पा- करोप अति प्रज्ञाजीय।
आनन्द अविकार एवं शु-मांसित उभ शुद्धित
अमाजत्रै- उपजाग- कविव पाय। बत्तार अद्वितीय
अकाला देल- आनन्द अविकारक स्त्रीकृति- प्रान
स्त्रीकृति- प्रान कवर- काका रुन ये, त्रै अविकार
चिलाक्षय और्हनगत, ऐतिक उष्ण वास्त्रेतिक-
आनुजातिक प्रतिति उल्लङ्घ- कर्या हुए। त्रै अविकारव
ऐतिक लिति आज किया एवं अविकार शुद्धिव
आनुजातिकादर लड़- जाति- आत्म- अविकार वाज-
नीतिको किया एवं अविकारव शुद्धि- उपर्युक्त
चरकारस कहु जीवित- करे।

अथाऽ आनि कर पावा ये, आनन्द
अविकार एवं आवज्ञीन- अविकार। त्रै अमाजत्रै
गोला एवं चिलेच लौ शुद्धिव- एकाच्छीया अविकार
नहुय। डमाजार- अकाला- उड़प्पव- नाकर त्रै अविकार
प्राप्तानु। त्रै अविकारव शुद्धि। अकाला चिलाक-
प्रिय चिकास- आवनि- अश्वय करे। आनुज्ञव- ऐतिक
चिट्ठावीया उष्ण शून्यात्मा अविकारी कवि अनुगत
उन उष्ण- प्रतिगव अद्वृत चिकास- आवनि- करात

ग्रान्त अविकारे उच्च पूर्व भूमिका-पालन करें।
ग्रान्त अविकारे-जन्मके निष्ठा पालनिक
विष्ट उंडा-योग्यताएँ। आवे केवल देश
अंडा-उल्लंघन करा तुल

* निकलव-ग्रात, "ग्रान्त अविकारसंघर
श्वेत ओलिका, ऐतिकी प्रतिष्ठा, निष्ठा-जन्म
विष्ट आवे उच्चभिः-ग्रान्ते उंडलाक उच्चल
ग्रान्तर गवेत् जाह-कठ-तुलि काणा इया।"

* शिगल गटव ग्रात, "ग्रान्तर-जायदा-
आवे-जायदा निष्ठाता प्राप्ति-अविकार पाय
पठापेत् तुल ग्रान्त अविकार-उच्चमाधिक
आवा। उंडलाव तु विष्ट विष्ट वा विष्टीय-
अविकार जाता प्राप्त विष्ट विष्ट, तिष्ठ ग्रान्त
विष्ट उच्चमाधिक विष्ट वाहेत् उक्ता,
ग्रान्तर तु-अविष्ट विष्टीयत, उच्चमाधिक
ओलिका-अविकार।"

* डै. एच. वाघार-ग्रात, "ग्रान्त अविकार
श्वेत उच्चमाधिक आवे कोणा निष्ठा कृष्ण
अविकार मोरेया वा निष्ठा विष्ट विष्टमार-अविकार। तु ऐवज ग्रान्तर विष्टमार-
प्रकृति।"

इयाहापवि झान्यु अर्थिकावत- जन्मातक बाह्यजन्म
आहे १९९७ चन्त लावत चवकाव- प्रभाव करा
आव्यु अर्थिकाव- , अुख्या ओऱ्यां लेण्येमान
वातावर- पोवा ईच्छा । आया लावत विद्युत करा
उक्त -

* बाह्यजन्म- गत, " Human rights as those
rights which are inherent in our state of
nature and without which we cannot live as
human beings . Human rights are the as
human beings . Human rights are the right
that everyone has equality by virtue of
their humanity."

* १९९७ चन्त लावत चवकाव- प्रभाव करा
आव्यु अर्थिकाव- , अुख्या ओऱ्याव गत, "आव्यु
अर्थिकाव- ईच्छा जीवन, स्वाधीनाः अवात आव
ठार्डिव- झायादाव- लगात आव्यु अर्थिकाव, चि-
त्तिवाक क अृतिविन किंच्चला प्राप्त करा
आव्यु अवावीत्रीय ठार्डिव- अवावाव अवाम-वाव
आव लावत वावत आवावाव कायिकी करा।'

वातिका, उपवव- उंडाऊम्ह विल्लवन
कविता आव्यु आव्यु अर्थिकाव लेण्येमान
विल्लव. नांग। उपवव- विल्लवित आव्यु
वेष- अृडिव- पवा आव्यु झार्कटो विल्लव

କିମ୍ବା ଡିଲ୍ଫର୍ କବିତା ପାଇଁ । ଦୈନିକଜୀବିନୁ
ଅନ୍ତର୍ଗତ ଡିଲ୍ଫର୍ କବା ହୀଲ —

୧/ ଆନନ୍ଦ ଅଧିକାର ହେଉ ପ୍ରାୟୋତିକ ଭାସ୍ୟ
ବାନ୍ଦାଜର ଅଧିକାର । ଏହାର ଲୋକୁ ଉତ୍ସାହ ପରେ
ଆନନ୍ଦ ଅଧିକାରର ମଧ୍ୟକୌ ହୁଏ ।

୨/ ଆନନ୍ଦ ଅଧିକାର - ଉତ୍ସାହକିର୍ଣ୍ଣ । ଏହି
ଅଧିକାର କେତିଯାଇ ଆନନ୍ଦ ଉତ୍ସାହ ହୁଏ ।

୩/ ଆନନ୍ଦ ଅଧିକାର ଅଜାନ୍ତାମାନ୍ଦ ଭାବୁ ମଧ୍ୟ
ଶୁଣିଲୁଛି କାହା ।

୪/ ଆନନ୍ଦ ଅଧିକାର ଆଖିନୀନ । ଏହି ଅଧିକାର
ବାଚି, ବନ, ଜ୍ଞାନ, ଲିଂଗ- ବିବିଧାରେ ଅକାଳୀ
ଲୋକୁ ଦେଖ କବିତା ପାଇଁ ।

୫/ ଆନନ୍ଦ ଅଧିକାର ଭୋଷଣର, ବୈଜ୍ଞାନିକ ଆନ୍ଦ
ବାଜାନ୍ତିକ ବିତି ଆଛା ।

୬/ ଆନନ୍ଦ ଅଧିକାର କ୍ଷତ୍ରିୟ- /ଅକାଳୀତିଲାଙ୍ଘ
ଦିଲ୍ଲୀ- ବିକାଶ- ଆନନ୍ଦ ଆହୁଯ କାହା ।

୭/ ଆନନ୍ଦ ଅଧିକାରକ ଭୋଷଣ- ବନ୍ଧୁବାନ୍ଧୁମାନ
ଦିଲ୍ଲୀ ।

୮/ ଏହା- ଉତ୍ସାହ- ଭୋଷଣ- କ୍ଷେତ୍ରମାଟି ଅଜାନ୍ତ
ଆନନ୍ଦ ଆନନ୍ଦ ଅଧିକାର ଉପାର୍ଜନ- କବିତା ପାଇଁ ।

মানব অধিকারের প্রকৃতি

মানব অধিকার প্রয়োগিক দুলপদ্ধতির উপর প্রতিষ্ঠিত। কৃতিত্ব অধিকারক প্রতিষ্ঠিত করে। প্রত্বনা- আরু জনজ প্রত্বন কৃতিত্বের জন্মসত্ত্ব অধিকার। কৃত অধিকার- অঙ্গাত ভাস্তু এজান অন্তর্বক উৎপন্ন- করিয়ে নেয়া। কৃত অনুপাত বীকুন- বীকুন অধিকার, প্রত্বন অধিকার, প্রতিষ্ঠিত তীকুন- নিরাপত্তি অধিকার এভেক কৃতিত্বের গৌলিক অধিকার।

মানব অধিকারের প্রকৃতি- জন্মকে উন্নত আলোচনা করা উল্লেখ—

১/ জন্মসত্ত্ব : এস- সিডি- বন্ধুব- লস্জ এজ মানব অধিকার- চরকী হয়। কৃত অধিকার- কৃতিত্ব- ক্রিয়াশ ভাস্তু তীকুন নিরাপত্তি- মানদণ্ড- নিপত্তি- করে। কৃত অধিকার- প্রাণুত্তি- ভাস্তু অঙ্গাত। অন্তে মানব অধিকার- হোম করার প্রয়োগ বাঞ্ছ- অনুমোদন অবস্থাক- হয়।

২/ আবেজনীন : মানব অধিকার- আবেজনীন প্রযুক্তি-। প্রযুক্তি- অকালো/ গাইব- কৃতিত্বে কৃত অধিকার- লাভ করে। কৃত অধিকার লাভ- প্রয়োগ ফি, শো, আভি- লিঙ্গ, রূপ- কুলজানি

ନିର୍ବଜା-କର୍ତ୍ତା ମଧ୍ୟ ।

୭/ ଅଭିଭାବ ଯୋଗ୍ୟ : ଜୀବନ୍ତ ଅବିକିବ ଅଭିଭାବ-

କେବ୍ୟୋଗ୍ୟ ପ୍ରକୃତିରେ । ଏବନ ତ୍ୟକ୍ତିରେ ଜୟବ ଲାଗ ଲାଗ ଏହି ଅବିକିବର ସବୁକି ହୁଯା । ଏହି ଅବିକିବ ଆଶିଳାତ ଆମ ପ୍ରକୃତିର ମେଦ୍ୟା ଥାବେ ଏହାର ତ୍ୟକ୍ତିରେ ଉଚ୍ଛ୍ଵାସ କରି ଏହି ଅବିକିବ ଏବନ ତ୍ୟକ୍ତିର ପ୍ରଦାନ କରିବ ବୁ କାହିଁ ନିବ ନେବ୍ୟାବେ । ଏହି ଐଶ୍ୱର ତାଙ୍କୁ ଅଭିଭାବ-

୮/ ଗତିଶୀଳ : ଜୀବନ୍ତ ଅବିକିବ ମେଦ୍ୟା ଆଧୁନିକି,

ବାଜାନିକି, ଆମାଜିକ, ଆଂଦ୍ରାନିକ ଆଦି ବିଭିନ୍ନ ମେଦ୍ୟା ଲାଗି ଆଜି-ଦେଇ ଥାଏକା । ପରିବର୍ତ୍ତି-ପରିବର୍ତ୍ତନ ଆମ ଅଗ୍ରଯବ ଲାଗି ଅଭିଭାବ କରି ଜୀବନ୍ତ ଅବିକିବରେ ଆବଶ୍ୟକ ଆପର ପରିବର୍ତ୍ତନ ହୁଯା । ପରିବର୍ତ୍ତି-ଆମୀ-ଜିକ- ଅନ୍ୟାନ୍ୟର ଉପରତ ନିଷେଷ କରି ଜୀବନ୍ତ ଅବିକିବକ ମୁହଁରେ ଅଭିଭାବ-କରା ହୁଯା ।

(୧) ତ୍ୟକ୍ତିର ଅବିକିବ : ଜୀବନ୍ତ ଅବିକିବ-ଦୈଶ୍ୱର ତ୍ୟକ୍ତିର ଅବିକିବ । ଜୀବନ୍ତ ଅବିକିବ-ଦୈଶ୍ୱର ଲମ୍ବା ଦୈଶ୍ୱର ଏହି ଏବନ ତ୍ୟକ୍ତିର ଅବିଭୀବ କିଳା-ଆବିଭୀବ ।

ତ୍ୟକ୍ତିବ-ଆମାଜିକ ଅଭିଭାବ ଏହାର କରାପ୍ରକାର ଜୀବନ୍ତ ଅବିକିବ- ଶୂନ ହୁଯା । ଏଭିଜିନ ତ୍ୟକ୍ତିର ନିର୍ମାଣର ଜୀବନ୍ତ ଅବିକିବର ଏବାକି ହୁଯା ।

৫। অঞ্জনকুপ : গান্ধী অবিকাষ অঞ্জনকুপ-
মেচ্যু ছয়। ইয়াক কোনো দল, পত্রিকা বা বাস্তুক
ইচ্ছামূলক কথিত নোবাব। পুরীসহ উপজেলা
কুল গান্ধী অবিকাষ পত্রিকা আঙ্গুল বিকাশ
আশয় করে। কিন্তু গান্ধী অবিকাষ লেখা করার
শৈলেও বাস্তুব- উপজামানক গ্রাহক ছয় তার
প্রয়োজন আমুমি বাস্তুব- ইয়াব উপর পত্রিকা
কুল গান্ধীপ কথিত নাখে।

৬। গ্রামকুণ্ড : গান্ধী অবিকাষ- গ্রামকু
ণ্ডবিজ্ঞপ্তি- ছয়। এই অবিকাষ- জাগৰণিক, বাজোপাত্র,
অঞ্চলিক, আংশুকৃতিক তাদি অকল্পনা- অবিকাষ
আমুমি লয়। গান্ধী অবিকাষ- ঝুষ- বীর্তন-
চাপুর- বাব প্রয়োজনীয় অবিকাষ- প্রধান
কুলে। গ্রামকুণ্ড- জ্বালি ভাস বিকাশ- কুল
জ্বিত- অকল্পনাৰ স্থিতি গান্ধী অবিকাষ
বিজ্ঞ- পত্রিকা- পত্রিকা- আমুমি- লয়।

উপর উল্লেখ কুল জ্বালি ও গান্ধী
অবিকাষ- প্রযুক্তিয়ে ভন্তান্ত বন্দুদ্বাৰা- দল-
আমুমি- লয়। যেন — আঠজাতিক শ্বেতুভি
প্রাপ্ত, বাজোপাত্র, ভজীয়া, জ্বালি- ভাস
বাজুলিক- তাদি লিঙ্গমুক্তীকা জামতি লয়।

যায়াণ

ট্রেডিং উচ্চালোচনা- পরা আমি ক'ব
 পাবা, বাস্তু- বুনিয়াদ হৈছে মানুষ অধিকারণে।
 অবিকাশীবৰ্ষ- অবিশ্রে এজন- ক্ষতিগ্রস্ত প্রকৃত
 আগত- মানুষ ছিল- জীবাণু আকিন মেরাণ।
 অয়ের আভি- বন- বাসা, লিঙ- নিবিশে
 ১৯৪৮ খন্তি- ১০ টিক্কে বাস্তুজ্ঞান- আবিষ্ণ
 অভি- শোষণা কৰা শোষণা- পথত- ক্ষতি অধিকারণে
 আবজনিন আমর অবিকাশ ছিলে শোষণা কৰিছু।
 এই শোষণা পথত- উল্লিখিত- শিল্প অবিকাশসমূহক
 আব- মুক্তি অন্তর্ভুক্ত আনজাবিষ্ণ- আশীর্দাসম্ভব
 প্রাজনীয় অবিকাশ- ছিল- শোষণ- পথত- বাব আভি-