



ULAB

UNIVERSITY OF LIBERAL ARTS BANGLADESH

Program

Bachelor of Social Science in Media Studies and Journalism

Course

MSJ 11214: Convergence Communication I

Semester: Spring 2021

Final

Submitted To

A F M Moniruzzaman Shipu

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Bangladesh (ULAB)

Submitted by

Manob Basak

[192012023]

Sharmin Akter

[192012014] & Fahmida Huq Saima [203012008]

Deadline: May 25, 2021

Question	Answer
Title of your work:	শিক্ষা নাকি অবিচার?
Group details (if any)	
Group name: (Write 'individual' individual projects.)	Group- [Team Osiria]
Member's ID	Member's name
192012023	Manob Basak
192012014	Sharmin Akter
203012008	Fahmida Huq Saima

<p>CI theme: (Write about the semester theme ‘Nonviolent Communication’ in your language.) (50-150 words)</p>	<p>Non-violent communication can be defined as a soft form of communication that maximizes understanding of a relationship between needs and feelings, enhances freedom in between each other, promotes equality and lastly creates sympathy.</p> <p>According to a non-violent communication process developed by Marshall Rosenberg, he stated non-violent communication as compassionate communication. Non-violent communication is very much necessary to communicate effectively.</p> <p>For an example- Many individuals face various difficulties in their daily life to communicate effectively. They tend to have various reasons of anger and frustrations built inside them. Regardless of whether we contact a person with a true and honest intention to hear them out, however if we don't utilize quiet and cherishing our conversations, there is next to no possibility they will comprehend and hear us out. Despite what we mean to utilize our quiet and adoring speeches, we often start to express our pain, despair and the fear that emerges. Though of our best intentions we often blame, judge and complain harshly. Our conversation starts to come out with the sort of energy that turns individuals against us since they can't tolerate hearing what we are saying. When this happens we need to understand by ourselves how to communicate effectively. So nonviolent communication is extremely necessary for us to lead a good life.</p>
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<p>Group/Individual theme: (What was your theme? Why did you take this theme?) (150-250 words)</p>	<p>Our theme's project mainly worked on violent communication. Violent communication expresses aggressive behavior towards someone as a form of communication. Violent communication lacks sympathetic tone, use of loud expressions, using misbehavior, restricting someone's freedom or hurting someone's moral values. Violent communication is represented as totally opposite of non-violent communication. Violent communication can be acted both physically and mentally.</p> <p>The reason behind taking this as our theme is because We usually talk about physical / mental abuse or bullying. We are often seen speaking out in protest of such cruelties. But the thing we always ignore is the unspoken silent torture of madrasa students. In some madrassas, the Huzur inflicts inhumane physical and mental torture on their students which can't be described in words. Few months ago, a video went viral on the internet of a madrasa teacher violently beating a student. It was criticized all along, But went silent after a few days. The response went low and people forgot about it while the torture continues. So We have tried to highlight the struggle of a madrasa student through this group project in a visual representation way.</p>
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Layout & Plan:

(Attach the image of your layout)

(Why and what kind of installation/performance/others did you want to do?) (150-250 words)

Group Name: Team Osiria
Title: Edification OR Persecution?



Plan/layout:

হেলেটির নাম নথি। সে ডিকিং বুড়ি প্রতিবক্তার শিকার। অন্যান্য হাজারা যে বিহুটি রক্ষ করতে খুব কম সহজ নেই। নথির দেখে কাজাই রক্ষ করতে অনেক সময় লেগে যাব। নথির এইকপ পরিচ্ছিত না হোকার চেষ্টা করে আর বাবা-মা, না দেখে আর মন্দুসর শিকাক ও বকুল। নথির এই অবস্থারে কারদে সে বাঁচিনিয়ত ঘাসিক এবং পার্টীরিকভাবে লাইছ হয় আর শিকাক এবং সবপ্রতীনের দ্বাৰা। আমদেন এই প্রাহলিক চলচিত্ৰে রক্ষ নথিৰ শিকাকহুনেৰ জনা মাহাসীনা ভৱিত ধৰা। আমৰা আমদেন এই ভৱিকটিৰ সামাজিকে একটি হিসাবক প্ৰজ্ঞান উন্নয়ন কুণ্ডে হৰাত চেষ্টা কৰোৱি।

Designed by
Sharmi Akter (192012014)
Manob Basak (192012023)
Fahmida Huq Saima (203012008)





We want to present the comic art form for our exhibition. Comics are a visible illustration of knowledge. With our comic artwork, we try to express how violent verbal exchange takes place with an instructor and his students in a few madrasas.

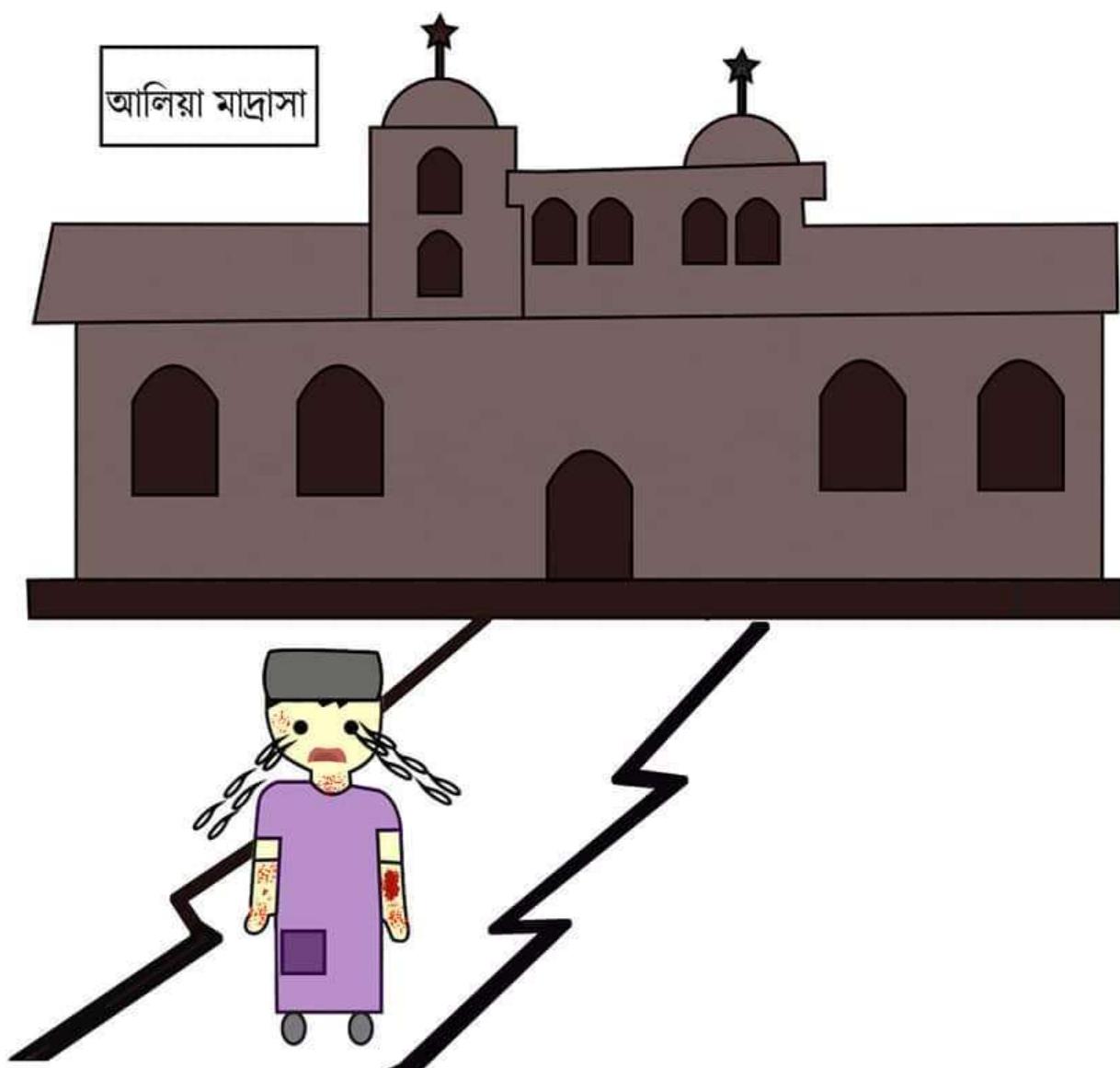
So via our comic artwork, we want to convey how some students battle in madrasa via the means of a few merciless teachers. It could be smooth for the visitors to narrate the subject of our artwork.

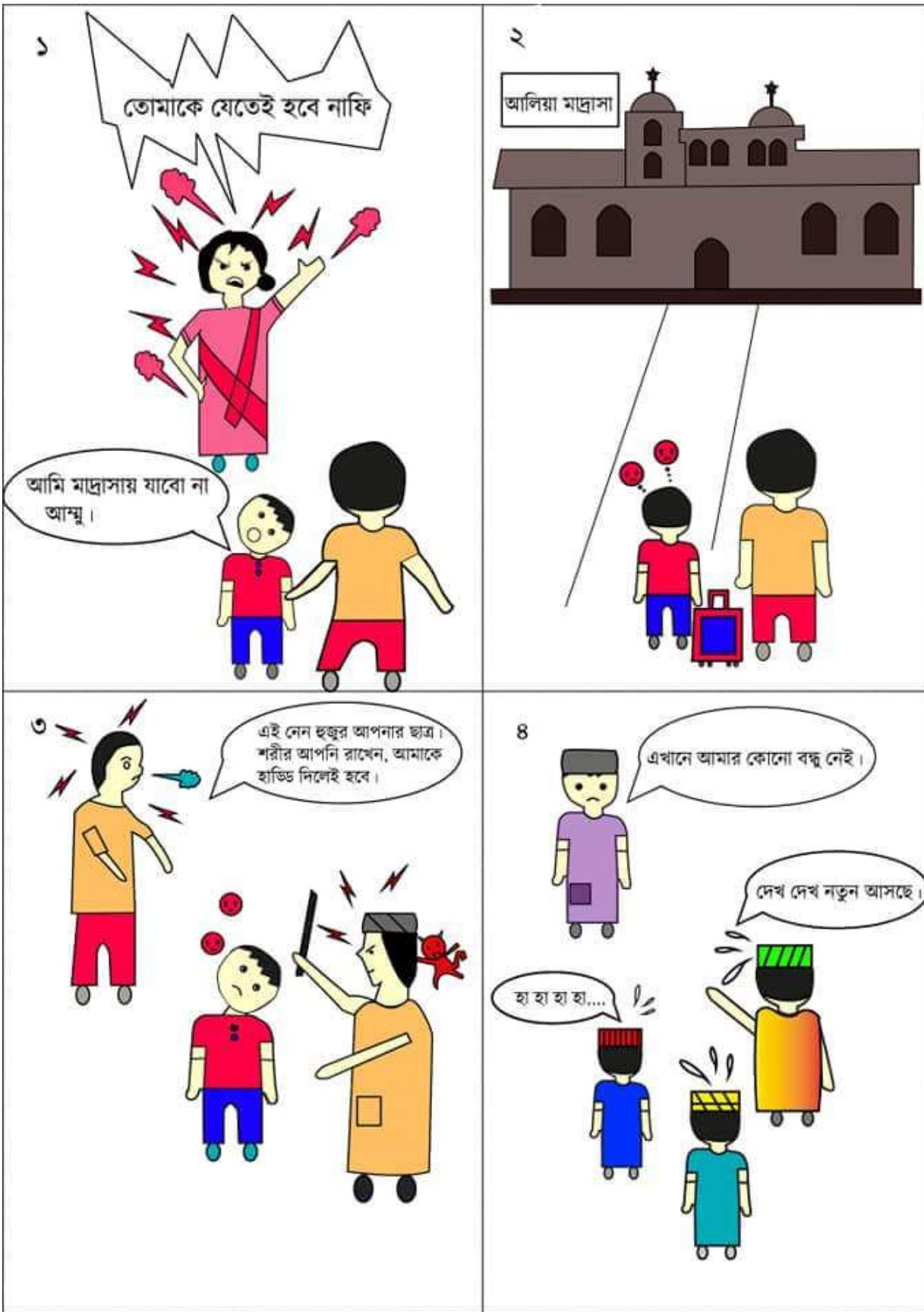
People only know about the good side of Madrasa. But they don't know about the unknown truth inside this. Even some people get angry if we tell them about this issue. Their

perspective about this matter religiously. But this is not about this. That's why we choose comic art to reach our message through our art.

By our dialogues and image artwork expressions it would be easy for the viewers to see how a child struggles and faces this type of violent component in Madrasa.

শিক্ষা নাকি অবিচার?





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৮



৯

কেমন দিলো হজুর আদর।
হাহাহা.....



১০

কালকে থেকে সৈদ...হজুর
পিটাতে পারবে না এ...কদিন।
বাড়িতে যাব।
সবার সাথে দেখা করবো..
বন্ধুদের সাথে খেলবো।



১১

গাফি, সাজু কেমন আছিস?
তোদের অনেক মিস করি।

আরে হজুর সাহেব নাকি?!!
তোর সাথে আর খেলব না।



১২

আমার সাথে কেউ খেলে না।

আম্মুর কাছে থাকব।

হজুর খুব মারে।

হজুর আমার শরীরের অনেক
জায়গায় হাত দেয়।

আমি মাদ্রাসায় পড়বো না।



সমাপ্তি

Dialogue

Fahmida huq Saima.

Draft

Manob Basak.

Editing

Sharmin Akhtar Rupaly.

শিক্ষা নাকি অবিচার?

