

SCRIPTONITA FILMS LADO

presents



KADARA

AND THE GOURD OF ESHU

3D Animation | 23 minutes | 8 episodes | 14+

LOGLINE

In a dystopian and oppressive world, where expressions of faith are forbidden, a rebel teenager's life is turned upside down when her grandmother is imprisoned. But when she tries to free her, with the help of the Orishas and their powers, she discovers humanity is threatened with extinction. To save it, she will have to overcome the forces of evil, and her own demons.



ORUN - where the Orishas reside



AGO - city under the dome

UNIVERSE

The world as we know it no longer exists. Wars and natural disasters have decimated plants and animals. The air, seas, and rivers have become poisoned, contaminated by radiation, and a layer of clouds formed by toxic gases blocks the sun's rays. A minority of privileged individuals lives above the radioactive clouds, in a gigantic floating city called WURA. There, the beauties and conveniences of the old Earth are technologically replicated. The rest of the population lives on the surface, inside a monumental transparent dome, named AGO. "Tent" in Yoruba, Ago is the place where everyone must submit to long working hours. The punishment for breaking the laws is exile to AISAN, a sterile and poisoned territory outside the dome where prisoners are subjected to forced labor.

For centuries, the prohibition of any form of religious manifestation in Ago has been imposed, with the justification that a purely rational view of reality ensures peace and equality for all. These and other laws are enforced by the dictatorial power of a corporation named IJOBA, which possesses a potent military and police network. It monopolizes the supply of synthetic foods, purified air, and water to the population. It also provides virtual reality resources that offer fictitious, yet intense, moments of peace, beauty, and joy for everyone, all in exchange for heavy taxes and strict obedience.

It is in this post-religious world, in a state of oppression, where any disobedience or insurrection is violently repressed, that everyone lives subjugated, without imagining that grand malignant forces are orchestrating the end of humanity.



WURA - floating ship, above the radioactive clouds, where the wealthy live

SYNOPSIS

In one of the suburbs of Ago lives KADARA, 15 years old. Impulsive and rebellious, Kadara has a group of friends who are her companions in adventures and illicit acts. Her older brother IBAWI (20) works in a synthetic food factory. Contrary to their wishes, Kadara is indomitable and refuses to accept the reality they live in.

The relationship between Ibawi and Kadara is fraught with conflict. Their mother died giving birth to Kadara, and Ibawi blames the youngest, accusing her of being unlucky and having come into the world to bring misfortunes.

Kadara's grandmother, IFE (70), educates her granddaughter in secret, always encouraging her to continue believing in the possibility of a world where freedom of thought and beliefs can exist again. Ife tells stories of a lost world, a magical place that once existed, called Africa. A time when nature was still alive, animated by the force of powerful gods - the Orishas. These divine beings inhabited another dimension, called Orun.

Kadara does not know yet, but her connection with these ancestral deities will make it clear that she is not just any girl, but the chosen one to lead an unrelenting fight for freedom and the survival of the planet.

The mysterious and fearless KIKORO (16) is the most experienced of the gang. Kadara admires him, and gradually a romantic attraction grows between the two. He only appears from time to time, and no one knows where he lives. What no one imagines is that Kikoro has a strong connection with Wura, the floating city above the clouds, where the ultra-rich live. In fact, he is the only son of NIKAN (50), the leader of the Ijoba corporation. Above the clouds, Kikoro is treated like a prince and has been prepared to take over the leadership of the corporation.

Kikoro met the surface gang by playing a virtual reality game. Driven by curiosity, he one day fled to Ago and ended up becoming friends with Kadara, but hiding his real identity from everyone.

Kadara's mission to become a leader of the rebels, and Kikoro's to be the new ruler of the world, will prove to be irreconcilable. The conflicts between Ago and Wura will escalate on the way to an irreversible war. Simultaneously, this love story will face increasingly powerful oppositions.

In the wee hours one day, Kadara and her group break into a warehouse. Masked, they navigate through various dangers to steal crates of food. One of the boys, ABILA, 14, uses his hacking skills to alter the warehouse's records so the theft goes unnoticed.

Kadara delivers the food to the prisoners of the floating city of Aisan. These prisoners are poor men and women with sickly appearances and wounds on their bodies, caused by long-term exposure to a radiation environment. It becomes clear that Kadara and her group, in a Robin Hood style, steal from the corporation to help the miserable.

The illegal act is witnessed by a SOLDIER. He calls for reinforcements, and Kadara is forced to fight and flee. She manages to escape, but the tool she used to gain access to Aisan is left behind on the ground.

This serves as a clue for the brutal and forceful COLONEL AKATA (45) to lead a police raid on the workers' village. This is how they find, in Kadara's family home, religious books and images, strictly forbidden.

When Kadara arrives home, she finds her brother in tears. Grandmother Ife took full responsibility and she was arrested. According to the law, the punishment is exile to Aisan, the poisoned land outside the dome. Ibawi is inconsolable.

In this context of pure torment and guilt, Kadara invokes the Orishas using her grandmother's mythical teachings. A beam of light emerges, crossing the sky and reaching into infinity. In a trance, Kadara is transported to Orun, the place where the deities that govern aspects of nature and life reside: the Orishas.



AGO - city under the dome

Alienated from the world of humans by the lack of faith and the destruction of nature, the Orishas long for the connection they once had with Earth. IKU, the Orisha of Death, becomes tired of waiting and decides that his ultimate mission is to exterminate all lives, paving the way for a fresh start. He begins to form alliances to purge humanity.

It is in this context that Kadara awakens in Orun with an intense force, with a sacred energy: finally, a powerful ase! This is exactly what ESU - the Orisha of communication, crossroads, and change - needed to engage in the fight for the future of humanity. Now, Esu and Kadara need to release the elemental forces so that nature can once again govern the planet, which is dominated by artificially created natural resources.

Esu is surprised by Kadara's ase and decides to consult ORUNMILA, the Orisha of prophecies. Orunmila reveals that Kadara is the chosen one to save the planet from complete destruction. Then, Esu gifts Kadara with a gourd, and at that moment, she disappears.

Kadara wakes up in her room and thinks it was all just a dream. But, to her great surprise, she finds the gourd given by Esu on her bed. With the gift tied around her waist, she summons her group of friends to go rescue her grandmother in Aisan, the most dangerous mission they have ever faced.

As they venture into that inhospitable region, the group is attacked by hungry looters. They are only saved because one of them recognizes Kadara as the masked benefactor. She asks where her grandmother might be and learns that, in those lands, there are three types of people: the Workers like them, the Soldiers and the Recluses.

Along the way, Kadara and her group discover that everything in that region revolves around a monumental construction, guarded by heavily armed soldiers. It's a fortress with a high-tech antenna on top. Around it, workers dig for minerals that operate the structure's reactors. Realizing that the fortress is inaccessible, Kadara holds the gourd she received from Esu above her head and asks for his assistance by shouting a command he taught her: Laróyè, Esu!

The image of the gigantic Esu appears and merges with the image of the girl, forming a new Kadara, larger, stronger, and with astonishing powers. She can now disguise herself, changing her appearance. She can also disappear from one place and appear in another instantaneously, as well as multiply herself, turning into an army of Kadaras.

Using these powers to lead her group, Kadara discovers something shocking: inside the fortress, there are thousands of unconscious human beings, connected to machines and computers.

Kadara realizes: there is a great project against humans, and all that vital energy is being stolen to operate a huge technological structure.

But for what purpose?

With the help of Esu, Kadara and her group gain the protection of other Orishas. Gradually, the entire group acquires powers. Kikoro, under the protection of Ogun, becomes adept at fighting with seven swords at the same time. He also gains mastery over the forces of fire, being able to cause fires and eruptions.

Protected by Osoosi, the androgynous OFA (14) can transform into any animal or plant. IGBARA (13), linked to Yemoja, commands the waters – rivers, seas, and marine beings.

ABILA (14) gains the supernatural healing powers of Obaluwayie, and can also inflict diseases. Finally, IPORURU (13) receives from Sango the ability to manipulate the forces of the earth and cause earthquakes.

Fighting against the all-powerful Nikan, the group manages to find grandmother Ife, lost and exhausted, in the deserts of Aisan. However, the joy is short-lived. Kadara realizes that her grandmother is not the same anymore. Her behavior has changed, and she seems like a shadow of her former self.

Kadara and the group then discover that the imprisoned humans are being replaced by copies – doubles infiltrated into society as instruments of control and domination. At first, they suspect that Ife and the other doubles are robots, without even imagining that the truth about those clones is even more terrible.



AISAN - land outside the dome, with the prison fortress at the center

Over time, not only does Kadara's position as the leader of the Ago rebels strengthen, but so does her love for Kikoro. The disappointment is immense when, on one of the group's adventures, Kadara discovers that Kikoro is, in fact, the son of Nikan, her greatest enemy. Kikoro insists that he loves her and only hid it because he knew she would not accept him. But their separation is inevitable.

Kikoro does not accept it and, in one of the fights between Kadara's group and the Guards, he saves her life, proving his loyalty. They end up getting back together. But it doesn't take long for Nikan to discover his heir's involvement with an Ago subversive! Instead of creating conflict, Nikan uses his cunning and persuasive power to manipulate his son, inducing him to choose power and wealth over a miserable life in Ago.

The promise of being the future leader of the corporation once again puts Kikoro and Kadara on opposite sides. But an unexpected event will cause a new twist in the relationship between father and son: Kikoro discovers that his father lied about something very important to him, his mother, KINIUN (45). Kikoro believed she had died when he was just 8 years old. The truth, however, turns out to be different: Nikan discovered a betrayal and imprisoned his wife in Aisan! Outraged, Kikoro swears revenge against his own father.

Finally, the couple Kadara and Kikoro unite to overthrow Nikan from power. And fight to win freedom for humans.

Kadara, Kikoro, and the group find out in the worst possible way that the clones sent by the corporation are not robots. One day, the false Ife violently attacks Kadara. Kadara, using the powers of Esu, makes the aggressor reveal her true, dark, and frightening form. After the monster is defeated, Kadara and Esu realize the extermination plan undertaken by the Ijoba corporation: they are progressively replacing humans with Abikus, evil spirits.

Risking their lives, Kadara and Kikoro manage to invade a secret area in Wura, where the heart of Nikan's entire technological apparatus lies. They discover that, despite having banned religious manifestations, Nikan was himself in direct contact with IKU, the Orisha of death. They then find out that the machines, powered by the vital energy of humans, serve to bridge the dimensions, allowing Nikan to receive guidance from his master.

In an epic fight among the three, Kadara is severely injured. Kikoro then faces his own father alone. After receiving a low blow, he mortally wounds Nikan, throwing him into a pool connected to the technological complex.

Everything indicates that the rebels have won. With the dictator dead, Kadara and Kikoro can lead Ago together, starting a new era of freedom and justice.

The truth, however, is less bright. They do not yet know, but Nikan has not died. His connection with the extreme shadow through the Orisha of death will soon bring him back to the war, now with supernatural powers.

The first significant battle unfolds on the plateau of Sango. In this setting, the majestic orisha Sango, together with the brave adventurers, challenges the Abikus and their forces. Cunningly, Esu restores the fraternal bonds between Oya and Sango, rallying the Orishas to their cause. After a strategic move against their adversaries, Esu creates a crucial opening for Kadara, enabling her to harness the power of Oya. She summons lightning and winds, causing severe damage to the Abikus.

Finally, they manage to free the water elemental, the majestic snail IGBIN, from the hidden dungeons of Iku. IGBIN then floats through the cosmos, restoring the seas on Earth.

The war gives no respite, and the second battle intensifies, spreading to the Sea of Yemoja. Esu and Kadara face Oba. Meanwhile, Yemoja, the latter's mother, harbors resentments against her father, Obatala, seeking revenge against the celestial firstborn. Kadara, with the support of Oya and Sango, with the power to conjure storms, manages to neutralize her attacks. Esu, ever diplomatic, brokers peace between Yemoja and Obatala.



ABIKUS - evil spirits under Iku's command

However, the task is not yet complete: Osun reveals the location of the next elemental to be freed: the Rooster AKIKO, who distributes magical seeds across the cosmos. With this, the verdant mountains and jungles are restored on Earth.

The third battle occurs in the mountains of Omolu, where Esu, Kadara, and the loyal Orishas confront Iku and his Abikus. Omolu, wielding immense power and control over death, seeks revenge for Osun's act of drowning his friend, Ossosi, in the seas of Yemanjá. The battle is brutal, but Esu manages to negotiate with death, allowing Kadara to access the power of her ancestors, intensifying her ase and securing victory.

Peace is reestablished between Ossosi, Omolu, and Osun. The revelation that Ogun, the God of War and mentor to Osoosi, had been secretly supporting Iku all along brings a new dimension to the conflict. Ogun, strengthened by the ase of earthly conflicts, is a greater threat than ever before, making this the most challenging battle for the group.

Gigantic eruptions are unleashed. Climatic chaos erupts around the planet, causing the melting of large glaciers and violent clashes between air layers, generating lightning storms and gales reminiscent of Earth's primordial climate.

The fourth and final battle unfolds in the Steel Arenas. In this place, Esu, Kadara, and the loyal Orishas prepare for the confrontation with Ogun, often considered a traitorous Orisha. Ossosi, Ogun's disciple, is the first to face the champion of Orun, resulting in his defeat, but not before breaking his master's legendary Dragon-Slaying Spear.

The second to face Ogun is Oya, formerly his battle partner as the mistress of weapons. Taking advantage of ancestral feelings, she breaks Ogun's sacred shield but is also defeated. Then, it is Sango's turn to enter the battle, seeking justice for one of his wives.

There was much speculation about the confrontation between the Champion and the Warrior King. Ogun feels betrayed by Sango, who took Osun and Oya as his wives. Now, Ogun faces Sango's Axes of Justice only with his sword. However, the warrior's resentment towards Obatalá awakens a fury capable of overcoming even the lightning and fire of the Warrior King. After Sango's defeat, no other Orisha dares to descend into the Steel Arena.

Except Esu, Ogun's younger brother, who reminds him of a primordial event: when Esu lost control of his powers, Ogun had to eliminate his own brother to prevent a greater evil. It was the first time Ogun was forced to eliminate someone he loved. Esu never blamed him, understanding that his brother would always act rightly. Now, the right thing to do is to defeat Iku and his endless army of Abikus.

Ogun is a man of few words. But he descends into the dungeons of the Steel Arena and frees the being he protected with his life: EIYELÉ FUNFUN, the great white dove, bearer of air and the breath of life on Earth, symbol of Orisanla, was under the guardianship of his great warrior. By freeing her, all of Nikan's domes burst under the pressure of the invasion of the purest breath of life. The chaotic climate calms, and stability returns to the planet. Nature finally returns to Earth.

What Ogun always needed was love and recognition. Esu would have acted sooner, but he had made a bet with Orunmila about who would be the victor in the fight between Ogun and Sango, and he seemed quite pleased with the outcome. Now, the all-seeing Orisha owed him a favor, which would be claimed at the opportune moment.

However, the journey of Esu and Kadara does not end at this point. ORUN is the mirror of Earth; thus, even with the spiritual world in balance, they still have the duty to deal with the reverberations of the war and the task of rebuilding nature. Assisted by the other Orishas, they begin the process of repairing the damages caused by the battles, healing the wounds, and restoring harmony among all the forces of nature.



Oya is preparing for battle



Sango at battle



Battle at the plateau of Sango



A closer view at the battle at the plateau of Sango

SECOND SEASON

Nikan's spirit is received by Iku, the Orisha of death, and he transforms the dictator into the supreme leader of the Abikus, a mega demon.

Kadara, with the help of Kikoro and the group, starts recruiting humans willing to fight for freedom, forming a large rebel army. The forces of Ijoba also become increasingly dangerous, with their armies of Abikus.

The danger escalates, battles become more violent and challenging. Kadara goes to Orun to try to convince other Orishas to support the humans. She gains the protection of Oya, the Orisha of air forces, and acquires new superhuman powers, such as the ability to create storms and hurricanes.

The group manages to find Kikoro's mother, Kiniun, but she is very weakened by the years she spent in exile, doing forced labor. She dies shortly after, and Kikoro has more reason than ever to defeat his father.



Osum preparing for Orisha Divination for seeking knowledge for the war at Orun



Preparing for battle

THIRD SEASON

In the final season, the war reaches its climax. The protection of the Orishas becomes more important than ever, but the will of the Orishas themselves enters this equation. Similar to humans, the Orishas also have their preferences, fights, political and sentimental clashes. Thus, their support for Kadara's group is not guaranteed. When a fight breaks out between Ogun and Sango, Ogun sides with Iku. As the Orisha of war, Ogun feels valued fighting alongside the most treacherous and violent army. As a result, Kikoro loses his powers, and the rebels become more vulnerable.

At the end of the season, Ogun will return to support the rebels, and the war will become balanced again. The inevitable final battle takes place, where the humans, led by Kadara and Kikoro, finally defeat the Abikus.

Because of all the natural movement caused by the powers of the Orishas throughout the seasons - tsunami, volcano lava, earthquake, hurricane, etc. – plants start to sprout, and nature revives in Ago.

The planet is saved!



The battle at Yemoja's Sea.

CHARACTERS | HUMANS

KADARA, 15 years old

“Enlightened” in Yoruba

Her fragile appearance belies her indomitable nature. She’s intelligent, curious, impulsive, and emotional. She acts before she thinks and suffers because she doesn’t know how to balance her emotions with her reason. She is scorned by her older brother. She needs to prove to herself that she is worthy of the great mission for which she was chosen: using the powers of the Orishas to lead a rebel army and save humanity from the malign forces of Nikan and Iku, lord of death. Her challenge becomes even greater when she falls in love with Kikoro, Nikan’s successor to lead the corporation that dominates the world. Kadara is especially protected by Esu and Oya, and she has the power to open portals, to multiply herself and to command storms and hurricanes.



KIKORO, 16 y.o.

“Bitterness” in Yoruba

Kikoro is white, tall, mysterious, introspective, and withdrawn. He speaks little, but when he says something, it makes a difference. He’s very rational and has trouble expressing his emotions. Kikoro joined Kadara’s group, but the other children don’t know where he lives. He and Kadara fall in love. With her, Kikoro learns to manifest the powers of Ogun, in particular. He learns how to control the forces of fire and lava. But there is a major impediment to his love: he is the son of Nikan, the leader of the Ijoba Corporation – the greatest enemy of Kadara and the rebels.



NIKAN, 45 years old

“Alone” in Yoruba

Nikan is the leader of Ijoba, the corporation that holds power. He’s vain and egotistical. His government’s main rule is the prohibition of any religious expression. However, in secret he has developed a technological device that allows him to also connect with the dimension of the Orishas. His mentor is Iku, the Orisha of death. They have long been replacing humans with Abikus – demonic look-alikes. The idea is to achieve absolute power, without critics, by exterminating humanity and replacing it with a population that is obedient and completely submissive to the regime. Nikan is Kikoro’s father and is preparing him as his heir. But his son’s passion for the leader of the human rebels turns father and son into mortal enemies.



IFE, 70 years old (*love in Yoruba*). Grandmother and mentor to Kadara. With a young and optimistic spirit, she shares stories of the past where humans and Orishas coexisted. In secret, she teaches Kadara to channel her faith and àṣẹ. Due to her actions, she is considered a criminal by the regime, being captured and replaced by an evil double. Her fate motivates Kadara to challenge the dominant corporation.

IBAWI, 17 y.o. (*blame in Yoruba*). Kadara's older brother. He is unstable and resentful. He blames Kadara for their mother's death, making her feel insecure and intensifying her rebelliousness and desire for self-affirmation.

OFA, 14 y.o. (*arrow in Yoruba*). An androgynous boy who wears feminine clothes and has a bipolar temperament. Under Kadara's guidance, he develops the powers of Oxóssi, controlling animals and plants.

AGBARA, 13 y.o. (*strength in Yoruba*). Indigenous, delicate, and romantic, yet with immense physical strength. In Kadara's group, she develops the powers of Osun and Yemanjá, controlling waters and marine beings.

ABILA, 14 y.o. (*zebra in Yoruba*). A boy with vitiligo, cautious but loyal and generous. Intelligent and skilled in technology, he acts as a hacker and inventor. He develops powers of Obaluwaiye, with healing abilities and the ability to induce diseases.

IPORURU, 13 y.o. (*confusion in Yoruba*). Oriental features. Of Oriental origin and formerly from the elite of Wurá. After his family's fall due to his father's crime, he faces the harsh reality of Agó but maintains his proud and spoiled demeanor. He develops the powers of Sango, manipulating earth and metals and causing earthquakes.

AKATA, 35 y.o. (*fox in Yoruba*). A militia leader, submissive to Nikan. He is the one who, with an iron fist, imposes order in the province where Kadara and her friends live. Treacherous, vindictive, violent.

CHARACTERS | ORISHAS

ÈṢÙ

He is the orisha messenger, responsible for communication between the Orishas and humans. He is the guardian of paths, both physical and spiritual, capable of closing them or breaking down barriers. Esu has an irreverent and playful temperament. He is ironic, sarcastic, and temperamental. A trickster, Esu knows how to manipulate situations cleverly, leading people to do what he desires. Esu's main powers include: changing appearance; the ability to create portals that connect two places; and self-multiplication – he can transform into two, three, or even an army of Esus.



IKÚ

He is the orishá of death. He believes that his mission, entrusted by Olodumare, the supreme orishá, is to purify the world of humanity. He allies with Nikan, forming an army with the dark entities Abikus, used by the Ijoba corporation to suppress rebels in Ago.



ÒGÚN

The Orisha warrior, Ogun brings strength and determination to overcome challenges, but when unbalanced, can incite conflicts. Courageous and at times violent, he temporarily allies with Iku, seeking to amplify his power through war. His powers include mastery over fire, lava, and the creation of powerful weapons.

YEMOJA

Queen of the sea and all material and subtle beings living in the oceans. She protects mothers, families, and homes, using the tides to purify. Maternal and majestic, she resents being hurt. Her powers encompass dominion over the oceans, causing tidal waves and controlling marine beings as her army.

ŞÀNGÓ

Orisha of wisdom and justice, Sango acts as a judge, governing the law of return, punishing wrongdoers and exalting those wronged. His personality is authoritative and firm, but this excess of self-confidence makes him sometimes very willful, stubborn, energetic, and even cruel. Sàngó's main power is dominion over rocky elements. He commands minerals, having the power to manipulate magnetic forces and the ability to create earthquakes.

ỌBALÚWÁIYÉ

This Orisha is related to diseases and cures. According to myth, he only appears covered with a straw cloak to not show his body covered with pustules and scars. These marks are the result of the diseases he has taken from humans and transferred to himself. He can present himself young, upright, and strong, receiving the name of Obaluwaiye. Or as an old bent man, on which occasions he is called Omolu. The main powers of this Orisha are the ability to spread diseases or to cure them.

OŞUN

She is the mistress of fresh water, rivers, lakes, and waterfalls. She has power over female forces, fertility, and love. She represents beauty, purity, and morality. Her flaw is extreme vanity. She controls the power of fresh water and the forces of romantic love.

OBÀTÁLÁ

He is the Orisha who created all earthly beings who, according to Yoruba mythology, were formed from clay. He embodies positive energies like love and kindness, fostering faith and religiosity. However, vanity is his biggest flaw. His main power is to generate positivity, joy, and optimism, creating a shield against dark forces and strengthening those under his protection.

ORÚNMÌLÀ

He is the seer Orisha, the diviner who throws the seashells and makes prophecies, which are known as ifá. All the Orishas respect him, and before they leave for their adventures and battles, they consult Orunmila to hear his predictions, which are often symbolic and enigmatic.



A concept art of Esu holding a stick full of glowing gourds

CONCEPT ART



CONCEPT ART



CONCEPT ART



TEAM



ACIR GALVÃO PIRAGIBE - *Creator*

Bachelor of Fine Arts from Guignard and graphic artist specialized in Graphic Novels from the University of Colorado Boulder, Acir is an illustrator of several card collections for Marvel Comics and DC Comics. In 2020, he was invited to CCXP's Artist Alley and recently published his authorial comics that narrate the African origin of D'Artagnan, the most legendary musketeer. His works can be found in various areas in the field of visual arts of the international scene.



RENATO MODESTO - *Creator*

Playwright, screenwriter, and professor of Creative Writing and Audiovisual Scriptwriting. He is the author of the novels "Muitas Vidas, Um Amor" and "Almas Aprisionadas". For the theater, he has written "É o Fim do Mundo" and "O Martelo". As a screenwriter for Rede Globo, he collaborated with Walther Negrão on the soap opera "Como Uma Onda" and co-wrote "Desejo Proibido" (2007) and "Araguaia" (2010) - nominated for the International Emmy Award. At TV Record, he wrote the soap operas "Máscaras" (2012), "A Terra Prometida" (2017), and the series "Milagres de Jesus" (2014-2015). He also wrote the feature film "A Pedra do Sino," currently in post-production.



FRANZ GALVÃO - *Consultant*

Graduated in Literature, with a Masters in Education from UFMG, Franz Galvão has extensive experience in affirmative actions involving: youth, racism, technology in education, applied linguistics and ethnic-racial relations. He worked in social literacy projects for youth and adult education. He is a screenwriter and editor of the work "D'Artagnan", as well as co-author of the thesis about the character's African origin.

TEAM



LUCA PAIVA MELLO - *Producer*

Creator and screenwriter of series such as *O Negócio* (HBO), *Bugados* (Gloob), *Mothern* (GNT), *Julie e os Fantomas* (Nickelodeon/Group), among others. He has already developed and produced more than 400 episodes of fictional TV series. He has three feature films in development: *How To Get Out of the Friendzone* (Paramount+), *Memórias de Camilo* (Leopardo Filmes/Portugal) and *Três Oitão: Balada em 4 Atos* (Paris Filmes/Black Filmes).



TOM GURGEL - *Creator*

After Graduating in Filmmaking from FAAP, Tom Gurgel founded the production company CinemaLink, producing dozens of commercials and two award-winning feature films, “Hotel Atlântico” and “Vai-Vai: 80 Years on the Streets”. Driven by his passion for Cinema, he moved to Los Angeles to pursue a Master’s degree in Filmmaking from NYFA. Tom completed his masters and became a partner at Consulado, where he fell in love with animation. After over a decade of experience directing commercials, he has been shifting his focus towards entertainment in recent years. Tom directed all the animation for *Bugados* (Gloob) and has several projects for films and TV shows currently in development.



Scriptonita Films develops series and feature films for industry players such as HBO Max, Globo, Amazon Studios, Paramount+, ViacomCBS, among others.

The company has created and developed the first Brazilian kids' sitcom *Bugados* for Globo Channel and Globoplay. It was the largest audience for a kids show in 2020 and its 6th season is currently in development. Scriptonita also developed feature films such as: *A Pedra do Sino* - a supernatural drama for Persona Filmes/O2 Play; *How To Get Out of the Friendzone* - a teen flick for Paramount, and *Três Oitão* – a dark comedy for Paris Filmes and Amazon Studios.

In addition to films and series for the Brazilian market, Scriptonita Films began its European operations in 2021 with two feature films: *Memórias do Cárcere*, in partnership with Leopardo Filmes (Portugal); and *Wiki Love*, a co-production with Filmes do Tejo (Portugal).

In February 2022, the company launched Scriptonita Europe, its first office on the continent with a focus on co-productions for cinema and streaming.

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LADO

LADO Animation is an award winning creative studio specialized in Animation. Founded in 2011 and based in Brazil, it has been doing advertising commercials for global brands, such as Amazon, Unicef, Kellogg's, Mercedes-Benz, Motorola, Facebook.

Recently, LADO Animation has been directing the efforts and expertise towards developing and producing films and series for young audiences, such as *Bugados* (Globo) and *Blockos* (YouTube).

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