



Title: Young women leaders in film education and communication

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Introduction

This research began in 2016 focusing on the popular cinema that is produced by young women filmmakers from Duque de Caxias city, Baixada Fluminense, RJ, Brazil and considers the education and cultural leadership role that is played by these young women. In the current phase the narratives of these young women are being investigated because their contents deal the citizens conscience, feminism and a contrary speech against the diurnal violence in Rio de Janeiro.



Maps of Brazil and Rio de Janeiro





Maps of Baixada Fluminense





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JUSTIFICATION

Such production is justified by the attempt to provide a pedagogical reflection of cinema as an instrument of non-formal education that contributes to the breakdown of social, gender, race and class stereotypes leading to the emancipation and production of new subjectivities.



Objectives

- To hear the life narratives of these young filmmakers.
- To spread stories from the Baixada Fluminense without the stereotypes of gender, race and class propagated in the hegemonic media about the region.
- To do critical description about the contents of some artistic videos and graffiti art.



Methodology

The theoretical study of the Communication / Education interface and about the concept of *Educomunicação* (Educommunication) in Latin America were initiated by PAULO FREIRE, whose method recognizes dialogue as indispensable to the educational process (reflection, research, teaching and learning, learning as teaching). Autonomy composes this pedagogy and forms Leadership Educators, who use Non-Formal Education – “socio-political, cultural and pedagogical process” (GOHN, 2014, 40).



Bibliographic references

Maria da Glória
GOHN (2014)

Paulo FREIRE (1983)

Rósália DUARTE
(2002)



Non - formal
education, the
interface
communication
and education,
cinema as an
educational tool.

Partial results

The life of the black filmmaker Lu Brasil, teacher and master in education by UERJ demonstrates through his films, videos and graffiti the process of leadership, activism and authorship . His productions propose the discussions of the concepts of gender, race, class and territoriality outside the images imposed by the mainstream media. Such productions make it possible to be non-formal education instruments because they contribute to the breakdown of existing stereotypes in society and in addition to producing new realities.



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