



MEMORY AND RELIGION: ANALYSIS FROM THE DISCOURSE ASPECTS IN DOCUMENTS FROM A HIGHER EDUCATION ADVENTIST INSTITUTION IN BRAZIL

¹Tiago da Costa Barros Macedo and ²Edvania Gomes da Silva

¹Master in Memory: Language and Society by the Post Graduate Program of Memory: Language and Society from the Southwestern State University of Bahia – UESB

²PhD in Linguistics by the State University of Campinas (UNICAMP). Post Doctorate in the State University of Campinas (UNICAMP). Full Professor of the Southwestern State University of Bahia (UESB)

ARTICLE INFO

Article History:

Received 21st June, 2018
Received in revised form
06th July, 2018
Accepted 04th August, 2018
Published online 30th September, 2018

Key Words:

Memory. Discourse.
Adventist Education. Holy Bible.
Ellen White Writings.

ABSTRACT

This article aims to explain if the memory of the Adventist Church has been recalled through the working of its Educational System in Brazil, checking how this happens and if this resumption contributes to the maintenance and to the growth of this religion in that country. One started from the hypothesis that this Educational System works as a space of memory (HALBWACHS, 1990 [1950]) of the Adventist religion in Brazil and boosts the growth of this religion in this country. The corpus of the analysis is composed from institutional documents of the Adventist College of Bahia (FADBA), which was analyzed based on some concepts from the French School of Discourse Analysis (AD). In the description and analysis of occurrences from the corpus, one checked the materialization of discursive regularities, such as pre-constructed, memory effects and allusions to both the Bible and Ellen White writings, educational advisor and cofounder of the Adventist religion. Thus, based on the analysis done, the referred occurrences were systematized in two axes of analysis such as: i) Adventist Education as a Christian Education; ii) Adventist Education as an Integral Education, which proved the hypothesis that the Educational Adventist model works as a Place of Discourse Memory (FONSECA-SILVA, 2007) of the Adventist religion.

Copyright © 2018, Tiago da Costa Barros Macedo and Edvania Gomes da Silva. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Tiago da Costa Barros Macedo and Edvania Gomes da Silva. 2018. "Memory and religion: analysis from the discourse aspects in documents from a higher education Adventist institution in Brazil", *International Journal of Development Research*, 8, (09), 23146-23151.

INTRODUCTION

In the last few years, the Adventism has been an object of a growing number of researches, according to Follis and Novaes (2016). These authors made a survey of the state of the art of the Adventism in Brazilian academy from 1972 to 2013 and found the publication of scientific articles, dissertations and thesis in several areas of knowledge such as: Administration, Anthropology, Architecture, Arts/Music, Library Course, General Sciences (Sciences, Animal Science, Human Movement Science, Public Health Science and Environment), Religion Science/Theology, Social Communication, Law, Education, Physical Education, History, Psychology, Health and Sociology/Social Sciences.

*Corresponding author: Tiago da Costa Barros Macedo

Master in Memory: Language and Society by the Post Graduate Program of Memory: Language and Society from the Southwestern State University of Bahia – UESB

However, in the field of Memory, we found only a doctorate thesis, presented by Follis (2017), who connects memory, media and religious transmission, through an analysis of a study case of Revista Adventista from 1906 to 2010. Nevertheless, we did not find any paper which connects memory, religion and discourse, focusing on the Educational Adventist System in Brazil. This way, the reason why we proposed to study the Adventist Education in Brazil by the field of Memory is the fact this educational model has been in Brazil for 122 years, other than being an educational system which has drawn the attention both from Adventist families and people from other denominations and religious beliefs, who enroll their children in these institutions, both in external schools and in boarding ones, spread all over the Brazilian territory. On the face of it, we questioned: what is this educational system that has drawn other audience and not only Seventh Day Adventist members? What are the leading and distinctive features of the Educational Adventist Model in

Brazil that make it such a well-known one? Besides, is it possible to affirm that the memory of the Adventist Church has been recalled through the working of its educational system in Brazil? If so, how does this happen? That is, what are the ways in which the memory of the Adventist Religion is materialized in the Adventist Education and how does this materialization contribute to the maintenance and supposed growth of that religion? Thus, we did an investigation based on this research problem, by starting from the hypothesis that the religious discourse from this educational network is a space of memory (HALBWACHS, 1990 [1950]) of the Adventist religion. This concept corresponds to places, locations or objects that recall memories from a determined religious group and ensure both its survival and its balance. Furthermore, this educational model signalizes the resumption from principles defended by the Adventist Church over time and boosts the growth of this denomination in Brazil, as well as the search for excellence in teaching, the care for the integral part of the human being and the dissemination of moral Christian values appreciated not only for members of this denomination as well as non-Adventists and their corresponding relatives.

Therefore, the main objective of the research that resulted in this article was to investigate if the Educational Adventist System has contributed to the resumption of the memory of this religion in Brazil, by checking how this happens, if so. In order to achieve this, we analyzed institutional documents from the Adventist College of Bahia (FADBA), based on theoretical concepts from the French School of Discourse Analysis (AD), working with the concepts of Discourse Memory (COURTINE, 2009 [1981]; PÊCHEUX, 1999 [1984]), Memory Effects (COURTINE, 2009 [1981]) and Place of Discourse Memory – a concept coined by Fonseca-Silva (2007), based on the studies of Foucault (2015 [1969]), Courtine (2009 [1981]), Pêcheux (1999 [1984]), Nora (1993), and Halbwachs (1990 [1950]).

MATERIALS AND METHODS

The corpus of this analysis was composed mainly by the following documents: i) the Report of Institutional Self-Assessment of the Adventist College of Bahia (hereinafter FADBA) from 2011 to 2016; ii) the Master Plan of Spiritual Development (PMDE) of FADBA for the years of 2016 and 2017; iii) four programs of curricular components of religious disciplines of Education and Psychology of FADBA in 2016, in which they are analyzed two disciplines in each course. The reasons why we chose FADBA to do research, through data and document collection were the following ones: i) it is considered the second largest Higher Education Adventist Institution in Brazil, getting behind only by the Adventist University Center of São Paulo (UNASP), in São Paulo; ii) FADBA is an educational institution that has already had 39 years old and it is one of the oldest Educational Adventist institution in the Northeast of Brazil and it is still working. About the documents used in the corpus of this article, only the first one, that is, the Report of Institutional Self-Assessment is not from public domain, because it is a document prepared by this institution so that it is evaluated periodically by the Adventist Accrediting Association (AAA) and by the National System of Higher Education Assessment (SINAES). The other documents can be found in FADBA website, including they are available for download. When we analyzed the Report of Institutional Self-Assessment available from 2001-2006, 2007-2011 and 2011-2016, we decided to make a

description/analysis of the Report of Self-Assessment from 2011 to 2016, because this educational institution, which was previously called Northeastern Adventist Teaching Institute (IAENE), has been called Adventist College of Bahia (FADBA) since 2010, through the request to unify the higher education courses offered by this institution, which was consolidated in 2011. The temporary cut goes up to 2016, because in this date it was celebrated the 120 years of the Adventist Education in Brazil, other than 37 years of FADBA. Regarding the temporary cut of the Master Plan of Spiritual Development (PMDE) of FADBA, we had the option to choose the 2014-2015 plan or the 2016-2017 one to do the descriptions and analysis. We chose the 2016-2017 period, since this PMDE approaches one of the last beliefs that were added to the set of beliefs of the Adventist Church, Growing in Christ.

With respect to the choice of programs of curricular components of religious disciplines of Education and Psychology of FADBA, the criterion was the identification of those programs which presented larger regularities and indications from a discourse memory based on two axes, which can also be observed in the analysis of the occurrences from the other FADBA documents cited above, as follows: i) Adventist Education as a Christian Education; ii) Adventist Education as an Integral Education. Thus, the four disciplines were Worldviews and Christianity Foundations, from Education; and Anthropological Foundations and Individual, Culture and Religion, from Psychology. To analyze these texts, we worked on two main categories, such as: memory and discourse. From the category memory, we mobilized the concepts of Associate Domain or Memory Domain, by Foucault (2015 [1969]), Discourse Memory, according to Courtine (2009 [1981]) and Pêcheux (1999), Place of Memory by Nora and Collective Memory by Halbwachs (1990 [1950]), so that we can show how the concept of Place of Discourse Memory is structured, coined by Fonseca-Silva (2007), and how this concept works to analyze educational documents from a Higher Education Adventist institution, the Adventist College of Bahia, through the identification of pre-constructed, transverse discourse, cited and reported elements. The objective was to identify the discursive regularities that can be found in each of these texts. From the category discourse, we mobilized concepts from the French School of Discourse Analysis (hereinafter AD), so that the discourse can be defined within this perspective as “meaning-effect” between speakers understood as “determinate positions within the structure of a social formation” (PÊCHEUX, 1997 [1969]), p. 82). Later, this author also defines the discourse “as structure or event” (PÊCHEUX, 2006 [1983], p. 16). To explain how this concept works inside AD, Pêcheux defends the establishment of a relation between description and interpretation (PÊCHEUX, 2006 [1983], p. 17). Pêcheux still affirms that:

Every statement, every sequence of statements is, therefore, linguistically describable as a series (lexicon-syntactically determined) of possible drift points, giving way to interpretation. It is in this space that the discourse analysis intends to work. And it is in this topic that one finds the issues of the disciplines of interpretation: it is because there is the other in the society and history, corresponding to this other one proper to the discursive language, which there may be a connection, identification or transfer, that is, existence of a relation opening the possibility to interpret. And that is because there is this connection that the historical affiliation

can be organized in memories, and the social relations in a network of signifiers (PÊCHEUX, 2006 [1983], p. 54). Thus, the AD is understood as a discipline that can contribute to the interpretation of different social movements, including religious groups, since such discipline starts from the analysis of the relations between Linguistics and History. So, we defend that the notion of discourse formulated by AD maintains certain proximity with the concepts of memory mentioned before and that are mobilized in this article. After all, as the quotation below shows, the discourse, as well as the memory, can be defined by its character of collective and social construction, as well as being both described and interpreted.

Therefore, the Discourse Analysis was useful in the Research by its double range, because as we saw in Pêcheux's affirmation (2006 [1983]), as well as it could describe objects of analysis (in this case, the discourse of the Educational Adventist System in Brazil), it can also interpret viewpoints adopted about such objects. Regarding the AD concepts worked on text analysis, we highlighted the following ones: i) Discourse Memory; ii) Memory Effects; iii) Place of Discourse Memory. With respect to the first concept, that is, the discourse memory, Courtine (2009 [1981]) presents it from a Foucauldian perspective, when he says that:

The notion of discourse memory concerns the historical existence of the statement inside discursive practices ruled by ideological apparatuses; it aims what Foucault (1971, p. 24) raises about the religious, law, literary and scientific texts, "discourses that originate a certain number of new acts, from words that recall them, transform them or talk about them, finally discourses that indefinitely, beyond their formulation, are said, remain said and are still to say" (COURTINE, 2009 [1981], p. 105, 106).

We checked that, according to Courtine, the concept of discourse memory is applicable for legal, literary, scientific and religious (focus on that research) texts and it is related to a collective memory work which enables the repetition, the remembrance, the refutation and even the forgetting of the statements inside a determined discursive formation (COURTINE, 2009 [1981]).

In its turn, Pêcheux defines this same concept as follows:

[...] the discourse memory would be that, before a text which appears as an event to read, comes to restore the "implicit" (you mean, more technically, the pre-constructed, cited and reported elements, transverse discourses, etc.) in which its reading needs: the condition of the legible in relation to the legible itself (PÊCHEUX, 1999 [1984], p. 52).

In this sense, we applied the concept of discourse memory in the analysis of the texts, that is, institutional texts from the Adventist College of Bahia, because we checked the following implicit: i) materialization of pre-constructed, that is, "corresponds to the 'ever-already-there' of the ideological interpellation that supplies-imposes 'reality' and its 'meaning' in the form of universality (the 'world of things')" (PÊCHEUX, 1997 [1975], p. 164); ii) materialization of transverse discourse, also called "articulation", "constitutes the subject with its relation with the meaning", what in the inter discourse "determines the form-subject domination" (PÊCHEUX, 1997 [1975], p. 164) and it is associated with the

figure of speech metonymy; iii) presence of cited and reported elements in the descriptions and analysis of the texts that refers both to the Holy Bible and the Ellen White writings. Another concept present in the analysis was the memory effect. This concept concerns the meeting of the interdiscourse with the intradiscourse. Courtine defines this concept as follows:

We want to highlight, to conclude this preliminary, that the existence of a discursive formation (FD) as "discourse memory and the feature "of memory effects" in discourses produced in such a historical conjuncture must be articulated into two levels of description of a FD that we highlighted previously, even as to the observations that has just been done regarding the plurality of the historical times: objects that we call "statements", in the formation in which the own knowledge is composed to a FD, exists in a long period of a memory, whereas "formulations" are taken in a short period of the present time of an enunciation. And then, exactly, the relation between interdiscourse and intradiscourse that is represented in this particular discursive effect, at which a source formulation returns in the present times of a "discursive conjuncture", and we designated as memory effect (COURTINE, 2009 [1981], p. 106).

Finally, the last concept used in the corpus of analysis was the Place of Discourse Memory, coined by Fonseca-Silva (2007) from a displacement this author makes from the concepts of Place of Memory by Nora (1993), Collective Memory by Halbwachs (1990 [1950]) and Discourse Memory based on Foucault (2015 [1969]), Courtine (2009 [1981]) and Pêcheux (1999 [1984]) studies. By matching the concept of Place of Memory, which according to Nora is featured as material, functional and symbolic one, to the AD perspective, Fonseca-Silva (2007) claims that the symbolic aspect invests the places of memory, so, "any and all symbolic materiality of meaning works like a Place of Discourse Memory" (FONSECA-SILVA, 2007, p. 19). Next, we presented some examples of descriptions and analysis referred to the selected corpus as well as the discussion of results checked on the research.

RESULTS AND DISCUSSION

Regarding the descriptions and analysis of documents of the Adventist College of Bahia (FADBA), we selected in all, sixteen occurrences of the three documents, such as: i) the Report of Institutional Self-Assessment of FADBA from 2011 to 2016; ii) the Master Plan of Spiritual Development (hereinafter PMDE) of FADBA for the years of 2016 and 2017; iii) the programs of curricular components of the disciplines of Worldviews and Christianity Foundations, from Education and Anthropological Foundations and Individual, Culture and Religion, from Psychology. In the analysis, we grouped the occurrences into two axes of analysis such as: i) Adventist Education as a Christian Education; ii) Adventist Education as an Integral Education. Each one of the axes was composed by eight occurrences. In these occurrences, we checked the materialization of a discursive regularity, i. e. of a series effect constituted by the repetition of the implicit, by forming "the law of series of the readable" (PÊCHEUX, 1999 [1983], p. 52), through remissions, resumptions, and paraphrase effects of a collective memory before an event, understood here as the "meeting of an actuality and a memory" (PÊCHEUX, 2006 [1983], p. 17). We presented below the descriptions and analysis of three occurrences of the axes related to the institutional documents from the Adventist

College of Bahia. The first two ones, taken respectively from the PMDE and the program of the curricular component of the discipline Worldview, from Education, corresponds to the axis of the Adventist Education as a Christian Education, that is, an educational model that looks for mirror itself in Jesus Christ's example, founder of the Christianity. On its turn, the third and last occurrence, taken from one of the sections of the Report of Institutional Self-Assessment of FADBA, is related to the axis of the Adventist Education as an Integral Education, that is, a model of integral education that works with the physical, mental and spiritual powers (WHITE, 2008 [1903]) from the human being. We will see below the first occurrence, regarding the Adventist Education as a Christian Education, based on PMDE, in the excerpt which talks about the principle, the belief and the values to be emphasized in 2017:

First occurrence – Principle, Belief and Values to be emphasized in 2017, 2016, p. 6

Principle: Growing in Christ encourages me to do His will.

Belief: Growing in Christ.

Values: Freedom, Joy, Solidarity and Gratitude.

As we saw above, this occurrence presents the principles, beliefs and values from PMDE for 2017 school year. This means all the actions of spiritual character of FADBA, which were developed this year, should be based on these criteria. At first, we checked a relation of closeness among the three criteria, because both the principle and the chosen values have as reference the belief, that is, "Growing in Christ". This recalls a memory based on the Christian Adventist discourse according to which that religious group, based on the study and interpretation they have from the Bible, systematized twenty-eight beliefs which underpin their religious convictions, and the last belief to be settled was exactly "Growing in Christ", in a global event involving several Adventist leaders in 2005. From this belief, we observed that the principle proposed concerns how this growth assists students to do "God's will". The adoption of this principle recalls a memory based on the Christian Adventist discourse according to which a faithful Christ's follower becomes an ambassador of his message, as though God were making his appeal through him (BÍBLIA, II Corinthians 5,20). In addition to this, the chosen values are also in correlation with this principle, since freedom, joy, solidarity and gratitude are presented by the Adventist enunciator associated to a memory of the Christian discourse, because: i) freedom is an invitation to be, so when the person meets Christ, that is, "the truth", he/she will be free, and this encourages him/her to serve the others with love (BÍBLIA, John 8,31-32; Galatians 5,13), as opposed to sin that enslaves the human being, according to the Bible (BÍBLIA, John 8,34); ii) joy is an invitation to feel, because Jesus' words bring "complete joy" to his followers (BÍBLIA, John 15,11) as opposed to sin effects, which brings sadness and despair (BÍBLIA, Genesis 3,6-19); iii) solidarity is an invitation to serve, since every time someone assists a simple, needy person, the most humble among "Christ's brothers and sisters", actually he/she is helping Christ himself (BÍBLIA, Matthew 25,40), unlike that one who is miser and accumulates property for his doom (BÍBLIA, Luke 12,20); iv) gratitude is an invitation to reflection, for Christ's peace fills the heart like "parts of one body" (BIBLE, I Corinthians 12,12-31), unlike an attitude of ingratitude and lack of good

sense, which consists not to acknowledge God's care for the humankind (BÍBLIA, Romans 1,21).

The second occurrence from the corpus is also related to the axis of the Adventist Education as a Christian Education and concerns the program of curricular component of the discipline Worldviews from FADBA's Education course. That discipline is studied in the first semester of this course and focuses primarily on the encouragement of the study of the Bible and the application from its principles in the daily lives of the academic students of Education, as well as the promotion of reflections about God's existence (His Person-Trinity, i.e. the Father, the Son and the Holy Spirit and his attributes), the theology of revelation (Nature-Old and New Testaments, the person of Jesus), the Bible's structure and the transmission and preservation of the holy book (SOBRINHO, 2016, p. 2). This discipline uses as complementary references the following Ellen White's writings: *O Grande Conflito*¹ (WHITE, 2013 [1911]) and *Patriarcas e Profetas*² (WHITE, 2006 [1890]), which bring up a memory based on the Christian Adventist discourse both the biblical account of the controversy between Christ and Satan over the history of human race, and the account of the divine origin of the human being and the reason why sin entered the world.

In the program of this discipline, we checked the materialization of the pre-constructed such as "God's existence", that is, God exists, "Revelation and Inspiration from the Bible", that is, God communicated his message through revelations to his servants, the prophets who, in turn, presented the "divine message" according to their intellectual and cultural level, and "the relevance of the Bible for the modern man", in which the Bible reading is defended as of extreme importance for people in the contemporary period. Besides, we also checked the resumption of a memory based on the Christian discourse, according to which the belief or worldview focused on God and in his word, the Bible, must lead the human being's life, because it is an assurance of the "eternal life" to everyone who believe in this (BÍBLIA, John 6,47; Psalm 119,105; John 5,24).

The third and last occurrence is related to the axis of the Adventist Education as an Integral Education and was taken from the Report of Institutional Self-Assessment, specifically in the criterion 8 of the assessment, which concerns the regulations and academic recordings, giving special emphasis to the transmission of beliefs and values. Let's see this occurrence below:

Third occurrence–Transmission of beliefs and values, 2016, p. 167

Transmission of Beliefs and Values

The Adventist philosophy of the integral education, does not only aim at being all of the student as an object of education, but also participant subject and integrated in the process. In this sense the departments are encouraged to get the students involved in the process of production of knowledge, involved to the mission and maturation by the healthy fellowship with professors and the institution as a whole. The Coordination of the Courses works specially in the sense of providing the actors of the teaching and learning process, special moments of

¹ In English, this book was published as *The Great Controversy between Christ and Satan*.

² In English, this book was published as *Patriarchs and Prophets*.

spiritual growth. The faculty staff and employees work together in the search for this spiritual achievement, through a behavior that expresses such reality as being lived, and then being spread internally the culture of perpetuation of solid Christian principles and values (Emphasis added). The occurrence above concerns one of the criteria of FADBA's institutional assessment, the regulation and academic recording criterion, which corresponds to the General Secretary of FADBA, as well as to the policy and procedures from this institution: statistical distribution of marks per course in the last few years, improvement and expansion plan and transmission of beliefs and values. This caption "Transmission of beliefs and values" already expresses a memory effect according to which the Educational Adventist institution should follow the model of the "Eden School", that is, follow the same educational model God settled in the Garden of Eden, where Adam and Eve had full communion with God and beheld "the light of the knowledge of the glory of God in the face of Jesus Christ" (BÍBLIA, II Corinthians 4,6) (WHITE, 2008 [1903], p. 30). After that, we saw the materialization of a pre-constructed according to which there is an Adventist philosophy of integral education. This pre-constructed is something that comes from "another place" and it is presented in this document as a truth, which reinforces the presence of the Christian Adventist discourse, this time based on White writings (2008 [1903]). This author defends that "true education" has to do with the whole being, that is, "the harmonious development of the physical, mental and spiritual powers" (WHITE, E. G., 2008 [1903], p. 13) as well as the preparation both in this world and "in the world to come" (WHITE, E. G., 2008 [1903], p. 13). On its turn, in the two following paragraphs, we checked the materialization of the Constructivist discourse, when the Adventist enunciator declares that the coordination of each Higher Education course from FADBA "works specially in the sense of providing the actors of the teaching and learning process, special moments of spiritual growth" and the professors and employees from this institution "work together in the search for this spiritual achievement". Thus, although there are differences between the Educational Adventist model and the Constructivist one in several aspects, we checked that some statements, like the examples we saw in this occurrence, show the contributions that the Educational Constructivist discourse brought to the Educational Adventist perspective, because the latter also looks at its students like protagonists and subjects in the teaching and learning process.

Conclusion

In that research, we sought to understand if the memory of the Adventist Church has been recalled through its educational system in Brazil. Furthermore, we presented the means by which the memory of this religion is materialized in the Adventist Education and checked if this materialization contributes to the maintenance and growth of this religion through the analysis and working of this educational system in Brazil. From this question of the research, we came up with a hypothesis according to which the Educational Adventist Model was a space of memory of the Adventist religion, a concept coined by Halbwachs (1990 [1950]). It is worth mentioning that, by the fact that we have the memory and the discourse as main categories of analysis of this article, we realized the concept of Place of Discourse Memory was articulated with both the hypothesis that we presented above, i.e. the Educational Adventist Model works as a space of

memory of the Adventist religion, and with the relation between memory and discourse. With regard to the descriptions and analysis of the texts, we applied the concepts of Discourse Memory and Memory Effects of the texts analyzed. Thus, we checked that FADBA texts work as places of discourse memory of the Adventist religion by their material and symbolic aspects and recall memories based on both the Bible and Ellen White writings. Besides, we saw that the materialization of a memory of the Adventist religion in the working of the educational model from this religion can contribute to the maintenance and the growth of this religion in Brazil, because, according to data analysis, the Adventist enunciator presents the Adventist Education as a Christian Education, as well as a model of Integral Education, which proves the hypothesis proposed in this research.

Acknowledgements

We thanked the Federal Institute of Maranhão and the Southwestern State University of Bahia for the financial and academic support in conducting the research.

REFERENCES

- BÍBLIA SAGRADA. Trad.: João Ferreira de Almeida. Revista e Atualizada no Brasil. 2. Ed. Barueri: Sociedade Bíblica do Brasil, 1999.
- COURTINE, J. J. Análise do discurso político: o discurso comunista endereçado aos cristãos. Trad.: Cristina de Campos Velho Birck (et al.). São Carlos: EdUFSCar, 2009 [1981].
- FOLLIS, R. Memória, mídia e transmissão religiosa: estudo de caso da Revista Adventista (1906-2010). Tese (Doutorado em Ciências da Religião) - Escola de Comunicação, Educação e Humanidades, Universidade Metodista de São Paulo. São Bernardo do Campo, 2017.
- FOLLIS, R; NOVAES, A. (orgs.). O adventismo na academia brasileira: um panorama do estado da arte. Engenheiro Coelho, SP: Unaspres - Imprensa Universitária adventista, 2016.
- FONSECA-SILVA, M. C. Mídia e lugares de memória discursiva. In: FONSECA-SILVA, M.C.; POSSENTI, S (orgs.). Mídia e Rede de Memória. Vitória da Conquista: Edições UESB, 2007.
- FOUCAULT, M. A arqueologia do saber. Trad.: Luiz Felipe Baeta Neves. 8 ed. Rio de Janeiro: Forense Universitária, 2015 [1969].
- HALBWACHS, M. A Memória Coletiva. São Paulo: Editora Revista dos Tribunais, 1990 [1950].
- NORA, P. Entre memória e história: a problemática dos lugares. Trad.: Yara AunKhoury. Projeto História, nº 10, p. 7-28, dez. 1993.
- PÊCHEUX, M. O discurso: estrutura ou acontecimento. Trad.: Eni Puccinelli Orlandi. 4. ed. Campinas: Pontes, 2006 [1983].
- PÊCHEUX, M. Papel da Memória. In: ACHARD, P. (et al). Papel da memória. Trad.: José Horta Nunes. Campinas: Pontes, 1999 [1984].
- PÊCHEUX, M. Semântica e discurso: uma crítica à afirmação do óbvio. Trad.: EniPuccinelliOrlandi. 2. ed. Campinas: UNICAMP, 1997 [1975].
- PLANO MESTRE DE DESENVOLVIMENTO ESPIRITUAL (PMDE). Plano Mestre de Desenvolvimento Espiritual: mais perto de Deus, mais perto de você. Faculdade Adventista da Bahia. Cachoeira, BA, 2016.

RELATÓRIO DE AUTOAVALIAÇÃO INSTITUCIONAL DA FADBA. Relatório de autoestudo preparado para a Associação de Acreditação Adventista. Faculdade Adventista da Bahia. Cachoeira, BA, 2016.

SOBRINHO, E. Cosmovisões. Programa de Componente Curricular do curso de Pedagogia da FADBA, 1º período, 2016

WHITE, E. G. Educação: um modelo de ensino integral. Trad.: Flávio Lopes Monteiro Tatuí: CPB, 2008 [1903

WHITE, E. G. O grande conflito: acontecimentos que mudarão o seu futuro. Trad: Hélio Grellmann. Tatuí: CPB, 2013 [1911].

WHITE, E. G. Patriarcas e Profetas: o conflito entre o bem e o mal, ilustrado na vida de homens santos da antiguidade. Tatuí: CPB, 2006 [1890].
